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כ"ד טבת 24 Tevet

Passing of **Rabbi Schneur Zalman** of Liadi, founder of the Chabad Lubavitch movement and author of the Tanya, in 1812.

Tuesday December 28th



RABBI YY JACOBSON

WILL BE IN TOWN FOR SHABBOS



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יום ג' פ' וארא

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Director of Tahareinu Hotline
**Pills: How they work and
how to Avoid Tahara Issues**

Tuesday – Jan 4
יום ג' פ' בא

Rabbi Avi Kahan
Rav of Kehilas New City,
Vaad Hadin V'Horah

בענין חפיפה וחציצה

Tuesday – Jan 11
יום ג' פ' בשלח

Rabbi Daniel A. Coren
Maggid Shiur
Bais Medrash Ohr Chaim
Shalom Bais

בס"ד

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סדר לימוד שעות רצופות
בערבי שבתות שובבי"ם ת"ת לפנות בוקר

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Tent Beis
סדר הכולל:
משעה 4:00 עד 7:00

מתן שכרה בצדה
יחלק בכל שבוע

ליתר פרטים נא להתקשר 845.587.3462 Option 7

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ב' Tent

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שובבי"ם ת"ת
מנחה עם קריאת ויחל

Every Thursday
4:00pm
Tent ב

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• Weekly Thursday Night Chabura •

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Enjoy a Lively discussion of relevant Torah Topics
In a warm informal atmosphere
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10:15 PM | 20 Upstairs
Looking forward to seeing you
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This week the food is sponsored לע"נ
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לע"נ הבחור יששכר דוב בעריש ז"ל בן ר' שלמה נ"י



BET PARASHOT SEMOT

Shemos 1:1 "And these are the children of Israel who were coming to Egypt". Rashi states, "Although Hashem counted them during their lives, by name, He re-counts them in their death, to make their endearment known-that they are compared to stars, which he brings out and in by number and by name etc."

What is the purpose of bringing out the stars by number and name? Generally and name describes purpose or an assignment of duty, and a number expresses that something is finite and not infinite. But what is the message here? What is the job of the stars, and for all humanly purposes the stars are infinite?

Bereshis (15:5) states in regards to Avraham Avinu "He brought him outside and said, now look down at the heavens and count the stars if you are able to count them". Clearly the intention of stars is that they are infinite. Also numbers are infinite because you can always add a zero at the end or a one at the beginning. It's the act of counting that is limited to

having what to count.

On a deeper level, the concept of bringing out the stars by number is that although they are inherently beyond number to us, Hashem can bring them out by number. This is the perfect metaphor to describe the essence of the Jewish people in the eyes of Hashem. We are in a quasi-state of nature; on one hand we are within nature; being human and having all the physical limitations. On the other hand we are above nature that we can survive; a sheep among 70 wolves. In every generation there is an effort to destroy us and Hashem saves us from our enemies. The stars have a number that Hashem counts them every day, but they can't be counted by humans. Just as the stars are untouchable by humans so too Am Yisrael, when we do the will of Hashem, we are untouchable by the world.

The stars have names which define their purpose. The spiritual energy that comes to the world passes through the constellations. The constellations are a combination of stars that direct the energy to earth with a definitive objective

to enhance humanity. Each Jew has the same objective; to enhance the world with his and her unique abilities. We were chosen to be a light (as a star) onto the world and this is the meaning of us being likened to stars.

Just as the stars have a specific job that they have been programmed to do, we have also a mission that we need accomplish. Hashem therefore watches over us and is involved in our lives to enable us to accomplish this mission. This is the concept of Hasegula partit, Hashem's personal interaction in our daily lives is a source of love and endearment to us.

In order to achieve success in our mission, we need to attain the manner of the stars. When the two big luminaries were at odds, Hashem made the moon smaller, and the moon was upset. Hashem then introduced the stars to create peace and harmony between the sun and the moon. When we become one that generates peace and harmony, we will be real stars, and our mission possible.

Shabbat Shalom



Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ
Tzvi Blech - Gabbai Sheini

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
12:26, 12:30, 1:00, 1:30, 2:00 2:30

SHABBOS ZMANIM

CANDLE LIGHTING	4:14 ^{PM}
MINCHA ^{18 TENT}	4:24 ^{PM}
MINCHA BAIS CHABAD	4:24 ^{PM}
SHKIYA	4:32 ^{PM}
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:40 ^{AM}
SHACHRIS ASHKENAZ ^{18 MAIN}	8:00 ^{AM}
BUCHRIM MINYAN ²⁰	9:00 ^{AM}
SHACHRIS - YOUTH ^{18 UPSTAIRS}	9:30 ^{AM}
SHACHRIS MAIN MINYAN ^{18 TENT}	9:15 ^{AM}
SHACHRIS ^{20 FORSHAY BAIS CHABAD}	10:00 ^{AM}
NEW SHACHRIS ^{18 MAIN}	NEW 10:15 ^{AM}
MINCHA	1:45 ^{PM}
PIRCHEI	2:00 ^{PM}
MINCHA SHALOSH SEUDOS	4:10 ^{PM}
SHKIYA	4:33 ^{PM}
MARRIV	5:13 ^{PM} ^{18 TENT} , 5:18 ^{PM}

WEEKDAY ZMANIM

SHACHRIS
20 MINUTES BEFORE NEITZ 30 ON YOM TOV
S 6:59 M 6:59 T 7:00 W 7:00 T 7:00 F 7:00
MINCHA & MARIV
12 MINUTES BEFORE PLAG
S 3:24 M 3:25 T 3:25 W 3:26 T 3:27
MINCHA & MARIV
12 MINUTES BEFORE SHKIA
S 4:22 M 4:23 T 4:23 W 4:24 T 4:25
DECEMBER 26 - DECEMBER 31
NEITZ IS 7:19 - 7:20
PELAG IS 3:36-3:39
SHKIA IS - 4:34 - 4:37
MAGEN AVRAHAM
9:02 AM - 9:04 AM
GRA- BAAL HATANYA
9:38 AM- 9:40 AM

Winter
2021/22



WEEKDAY MINYANIM

18 מנחה ↓

1:30
1:45
2:00
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5:30
5:45
6:00

↑ Upstairs
↓ Main Floor

מעריב

At 17:15 *
At later 17:30 *
At שקיעה **
10 MIN. אגודת אשכנז
20 MIN. אגודת אשכנז
30 MIN. אגודת אשכנז
40 MIN. אגודת אשכנז
50 MIN. אגודת אשכנז
60 MIN. אגודת אשכנז
72 MIN. אגודת אשכנז
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12:45

מנחה ומעריב

12 MIN. אגודת אשכנז	Tent א
12 MIN. אגודת אשכנז	Tent ב
12 MIN. אגודת אשכנז	Tent ג
AT שקיעה	Tent ד
10 MIN. אגודת אשכנז	20 ↑
20 MIN. אגודת אשכנז	Tent א
30 MIN. אגודת אשכנז	Tent ב
40 MIN. אגודת אשכנז	20 ↑
50 MIN. אגודת אשכנז	Tent א
60 MIN. אגודת אשכנז	Tent ב

FOR MORE INFO: www.18forshay.com // Secretary@18forshay.com

BLUEBERRY HILL ZMANIM

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

MINCHA **3:00** PLAG **3:20**



Rabbi Coren

A DIFFERENT LOOK AT SHOVEVIM, VAYECHI AND SHMOS

In shul last week for Parshas Vayechi we spoke about the topic of Bikur Cholim and sneezing. I want to connect those ideas with the upcoming weeks of Shovevim albeit with a new light on these incredible weeks and the opportunities that lie in them. Going back to Parshas Vayechi we find a very interesting Ari z"l that tells us that when Yosef came to visit Yaakov at his father's request the text tells us הנה יוסף בא ויתחזק ישראל וישב על המטה. The Ari saw in the name of the Gra (and I concur with this idea) that הנה equals 60 and המטה equals 59, both numbers hinting to the Gemara in Nedarim 39b that a person who visits someone sick takes away 1/60th of his illness. The Gemara goes on to question this idea and says that if this was indeed the case, then all the patient would need to remove his ailment was 60 visitors. The Gemara responds to this query with two explanations. The first clarifies that each visit is 1/60th of what was left over from the last visit. Secondly the visitor needs to be גילו. According to Rashi, this means the guest must be of similar age as the sick person and the Ran says it must be someone of the same mazal (Zodiac sign). The Shulchan Aruch in the name of the Gra actually quotes this idea and adds the word אפילו before the sentence. What is the meaning of the addition of the word אפילו?

The answer is given as two questions regarding the process of removing 1/60th. Just how does this process work and why is it only גילו? The Maharal answers the questions by telling us that גילו is someone that naturally feels a close connection to the convalescent. The closer the visitor feels to the one suffering, the greater his ability to experience his pain and this empathy will remove 1/60th of his discomfort. The idea here is that 1/60th of the illness is transferred to the healthy friend. But 1/60th is a negligible amount and doesn't harm the carrier.

We can delve deeper into this process by citing the idea that the poskim explain (see Rama, Igros Moshe and others) that the main objective of visiting a sick person is to be moved by his troubles and thereby be inspired to daven for his recovery. Hence the more the visitor or friend experiences a connection, the greater his ability to help

deliver his friend from his darkness.

What's even more fascinating about this important topic is the notion brought down by the Chasam Sofer who posits that technically if we would find 60 visitors at the same time all of a similar age or mazal they would be able to bring full healing to the sick person. The difficulty is figuring out the exact mazal of each person which depends on what time of the day he/she was born. I believe that this information is not very difficult to access these days using a simple computer program. This would enable every community or country to produce a list that can be used to the benefit of its sick people. I hope it can be organized soon.

Let's move on to another intriguing topic which we touched on--sneezing. There seems to be a contradiction regarding the customs surrounding someone who sneezes. The Pirkai Deraibi Elazar chapter 52 relates that Yaakov Avinu essentially asked Hashem to create a way for people not to die suddenly as they did up until that point. A person could be walking in the market place and when his time was up he would sneeze and his neshama would leave his body through his nostrils. Yaakov prayed that death should be a slow process which essentially translated into people becoming ill before dying. The Midrash finishes by saying therefore that when one sneezes, the person with him should say חיים. This is quite surprising. What does it even mean? In addition, it seems to contradict what Rashi brings down in Maseches Brachos Daf 53 based on the words of the Gemara that tells us we should not say מרפא בבית מדרש and that the custom then was when someone sneezed one should say to him אטותא which seems to be a blessing of healing from the friend to the sneezer. So which one is it? Is it the person who sneezed that needs to say something or the person hearing the sneeze? It seems that there are two separate ideas that lie in every sneeze. The first one has the person who heard the sneeze wish the sneezer good health- Tzu Gezunt in Yiddish. And there is a personal expression of thanks that the sneezer must express to the person he is with and that can be done either by saying Chaim as suggested by the Pirkai or that which is

brought down in the Mishna Berura in Siman 270 in the name of the Magen Avraham which states that when one sneezes the person who witnesses it says אטותא and the sneezer responds with ברוך תהיה and then gives his own thank you to Hashem by saying לישועתך קיימתי ה'.

How does this all tie into Shovevim? Let's begin with a heart-felt recording that I heard from the Klozenberg Rebbe. The Rebbe was speaking close to 40 years ago about the reports he was receiving from the hospital that he had set up in Netanya—Laniado Hospital--where both the young and old were ailing in a way that he had never heard before and that should never be heard again. The Rebbe told his listeners that even in his generation there was no one that could mevatal (annul) the decrees and every individual had to turn to Hashem and beseech him for a relief. The Rebbe added that all sicknesses relate somehow to the purity that exists in Klal Yisrael and especially during these coming weeks which focus on the concept of purity which is the Middah of Yesod, we must literally cleanse the heavens. The words of the Rebbe can take on a whole new meaning these days. Just this past week the mysterious flu was flying around Yeshivos and communities followed throughout the globe by the latest variant of Covid. It's amazing how many messages Hashem is sending us and the world that with a little virus He can shut down everything, cancel great plans and ruin businesses. He can send the markets into disarray and keep scientists busy trying to figure out which—if any-- vaccines are effective. Millions of WhatsApps travel around the world yet the most important one which asks us what are we doing spiritually goes practically unnoticed. Did we forget that Loshon Hara causes us to be in quarantined? Do we understand that every virus has an address and that we are obligated to take precautions and avoid going to shul with fever or a positive Covid result?

A very interesting and mysterious anecdote is quoted in Otzros Hatorah (no documentation found.) Sefer Hadoros (ד אלפים שנ) quotes from a Sefer called צמח דוד that in that year (ד אלפים שנ) there was putrefaction and poison in the winds and in the air throughout the entire world and when a person sneezed he would fall to the ground and die a sudden death. Scary idea.

May Hashem send all of Klal Yisrael full health and bursts of purity together with Mashiach Tzidkainu Bimhera Beyamainu.

Shabbat Shalom

ב"ט

בית מדרש אור חיים
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 UNDER THE LEADERSHIP OF RABBI AARON LANKRY

Late Maariv Motzai Shabbos

18 Main Bais Medrash

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
בשלה	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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Uri Follman
 Manager
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SOULS ON FIRE THE STORY OF A THIRST NEVER QUENCHED

IRRITATION, AGGRAVATION, AND MISERY

A boy asks his father to explain the differences between irritation, aggravation, and misery.

Dad picks up the phone and dials a number at random. When the phone is answered he asks, "Can I speak to Ralph, please?"

"No! There's no one called Ralph here." The person hangs up.

"That's irritation," says Dad.

He picks up the phone again, dials the same number and asks for Ralph a second time.

"No--there's no one here called Ralph. Go away. If you call again I shall telephone the police." End of conversation.

"That's aggravation."

"Then what's 'misery'?" asks his son.

The father picks up the phone and dials a third time:

"Hi this is Ralph. Any Messages?"

THE YARTZEIT

This coming the 24th of the Hebrew month of Teves, January 1, 2019, marks 206 years since the passing of Rabbi Schneur Zalman of Liadi (1745-1812), known as the Alter Rebbe, one of those rare individuals who revolutionized the landscape of Jewish thought, synthesizing the rational, legalistic and mystical streams of Judaism into a unified, comprehensive program for life, in a system known as "Chabad Chasidus."

For this occasion, I will share today an insight by this spiritual giant on the weekly Torah portion, Shemos.

THE VISION

The inaugural vision in which Moses was appointed to become the molder of the Jewish Nation and its eternal teacher, we should assume, contains within it the essence of Judaism.

Moses, shepherding his father-in-law's sheep in the Sinai wilderness, suddenly sees a blazing thorn-bush. "G-d's angel appeared to Moses in a blaze of fire from amid a thorny-bush," we read in Shemos. "He saw and behold! The bush was burning in the fire but was not consumed. Moses said to himself, 'I must go over there and gaze at this great sight--why isn't the bush burning up from the flames.'" When Moses approaches the scene, G-d reveals Himself to him, charging Moses with the mission of leading the Jewish people to redemption.

What was the spiritual and psychological symbolism behind the vision of a burning bush?

HUMAN TREES AND BUSHES

"Man is a tree of the field," states the Torah. All humans are compared to trees and bushes. Just like trees and bushes, we humans contain hidden roots, motives and drives buried beneath our conscious self. Just like trees and bushes, we also possess a personality that is visibly displayed, each in a different form and shape.

Some human beings can be compared to tall and splendid trees, with strong trunks enveloped by branches, flowers and fruits. Others may be compared to bushes, humble plants, lacking the stature and majesty commanded by a tree. Some individuals may even see themselves as thorn-bushes, harboring unresolved tension and unsettled turmoil. Like a thorn, their struggles and conflicts are a source of constant irritation and frustration, as they never feel content and complete within themselves.

All people--all trees and bushes--are aflame. Each person has a fire burning within him or her, yearning for meaning, wholesomeness, and love. Just as the flame of a candle is forever licking the air, reaching upward toward heaven, so too each soul longs to kiss heaven and touch the texture of meaning and eternity.

Yet, for many human trees the longing flame of the soul is satisfied and ultimately quenched by their sense of spiritual accomplishment and success. These people feel content with their spiritual achieve-

ments; complacent in their relationship with G-d, satisfied with the meaning and love they find in their lives.

The human thorn-bushes, on the other hand, experience a different fate. The thorns within them never allow them to become content with who they are, and they dream for a life of truth that always seems elusive. Thus their yearning flames are never satisfied. Their thirsty palates never quenched. They burn and burn and their fire--their longing, passion, and thirst--never ceases. Since the ultimate peace they are searching for remains beyond them, and the ultimate sense of oneness eludes them, their internal void is never filled, leaving them humbled and thirsty, ablaze with a flame and yearning that is never sated.

With the sight Moses beheld in the wilderness, he was shown one of the fundamental truths of Judaism: More than anywhere else, G-d is present in the flame of the thorn-bush. The prerequisite to Moses' assuming the role of the eternal teacher of the people of Israel was his discovery that the deepest truth of G-d is experienced in the very search and longing for Him. The moment one feels that "I have G-d," he might have everything but G-d.

When Moses observed this spiritual truth, he exclaimed: "I must depart from here and go over there and gaze at this great sight--why isn't the bush burning up from the flames." This vision inspired a transformation even in Moses himself. This saintly man, the greatest prophet in history, recognized the infinity one encounters only in the void, in the longing, in the hunger, in the fire that never ceases to burn, because the thorns refuse to quench the flames.

THE MASTER KEY

A story:

One year, the Baal Shem Tov said to Rabbi Ze'ev Kitzes, one of his senior disciples, "You will blow the shofar for us this Rosh Hashanah. I want you to study all the kabbalistic meditations that pertain to shofar, so that you should meditate upon them when you do the blowing."

Rabbi Ze'ev applied himself to the task with trepidation over the immensity of the responsibility. He studied the kabbalistic writings that discuss the significance of the shofar and its mystical secrets. He also prepared a sheet of paper on which he noted the main points of each meditation he needed to reflect upon while blowing the shofar.

Finally, the great moment arrived. It was the morning of Rosh Hashanah and

Rabbi Ze'ev stood on the platform in the center of the Baal Shem Tov's synagogue, surrounded by a sea of worshippers. In a corner stood the Baal Shem Tov, his face aflame. An awed silence filled the room in anticipation of the climax of the day -- the piercing blasts and sobs of the shofar.

Rabbi Ze'ev reached into his pocket and his heart froze: The paper had disappeared. He distinctly remembered placing it there that morning, but now it was gone. He searched his memory for what he had learned, but his distress over the lost notes froze his mind. Tears of frustration filled his eyes as he realized that now he must blow the shofar like a simpleton, devoid of spiritual meaning and ecstasy. Rabbi Ze'ev blew the litany of sounds required by Jewish law and returned to his place, an emptiness etched deeply in his heart.

At the conclusion of prayers, the Baal Shem Tov approached Rabbi Ze'ev, who sat sobbing under his tallis. "Gut Yom Tov, Reb Ze'ev!" he exclaimed. "That was a most extraordinary shofar-blowing we heard today!"

"But Rebbe... Why?..."

"In the king's palace," said the Baal Shem Tov, "there are many gates and doors leading to many halls and chambers. The palace-keepers have great rings holding many keys, each of which opens a different door. The meditations are keys, each unlocking another door in our souls, each accessing another chamber in the supernal worlds.

"But there is one key that fits all the locks, a master key that opens all the doors, that opens up for us the innermost chambers of the Divine palace. That master key is a broken heart."



Kindness and Truth

THE SEQUENCE IS CRITICAL

Rabbi Frand

The Torah tells us that Pharaoh's daughter went out to bathe in the Nile and saw a little basket floating among the reeds. She retrieved the basket and opened it, and saw the crying baby inside. She had pity on him and realized that it was one of the Hebrews' babies. [Shemos 2:5-6]

The pasuk [verse] describing this incident seems somewhat inverted. The sequence should be, "she opened the basket and saw the baby and recognized that it was a Jewish child; she heard that it was crying and had pity on it". In that way, seeing the baby would have been connected to recognizing that it was a Jewish child. The pasuk reads, however, that after seeing the baby, Pharaoh's daughter first hears the crying and has pity. Then she recognizes that the child is a Jewish child. The identity of the baby came only after the fact that Pharaoh's daughter had compassion for the child — not before.

Rav Nissan Alpert shared an insight into this pasuk when he delivered a hesped [eulogy] at the funeral of his teacher, Rav Moshe Feinstein. Rav Alpert illustrated this pasuk by explaining one of Rav Feinstein's philosophies of life.

Rav Alpert recalled that people had a complaint about Rav Moshe Feinstein. Rav Moshe wrote more approbations on Torah books than we would want to count. Rav Moshe was known as a "big maskim" since he wrote so many letters of approval (haskamas) for other people on their Torah literary output. He did this to an extent that people felt that a letter of approval from Rav Moshe Feinstein was "cheap". It was as if anyone who could sign his name could get a 'haskama' from Rav Moshe.

The same was true regarding letters of recommendation or letters attesting to need, etc. Often, these letters did not have the impact that one would have expected, because there were so

many such letters. Rav Alpert related that people came to Rav Moshe with the complaint that he was cheapening his name and his letters by issuing them so freely.

Rav Alpert explained that there are two mutually exclusive concepts — Chessed [Kindness] and Emes [Truth]. Chessed is performed without thinking and considering — it is just a favor, a good deed. Truth is an absolute quality — right or wrong, true or false.

It is no coincidence that the word Chessed always precedes the word Emes wherever the two terms are used together in the Torah. (For example: Bereishis 24:49; Shemos 34:6; Yehoshua 2:14) If Emes would precede Chessed, we would never reach Chessed. If our perspective on life would always be "Truth", then no one would ever be worthy of receiving any Kindness. No school would receive support, no institution would receive a donation, no poor person would receive a hand out, nobody would receive an approbation. No one stands up to the test of Truth. The only approach in life must be "And do with me Kindness and Truth" [Bereishis 47:29].

Rav Moshe's philosophy in life was that a person's natural reaction must be Chessed first. It may subsequently be tempered with Emes, but the initial response must be Chessed.

When Pharaoh's daughter picked up the basket, the first thing she saw was a baby crying that needed help. If she would have started asking "Who? What? Where does he come from? Does he deserve help?" the kindness would never have started. That is what we learn from this pasuk.

The Medrash says that Moshe was called by ten different names, but G-d would only address him by the name given to him by Basya, daughter of Pharaoh — in order to emphasize the reward deserved by those who do acts of kindness.

What was Basya's approach, which was so deserving of reward? "You see the baby crying? — Have mercy. Ask questions later. Later you can stop to think 'Who is he?' A Hebrew."

That was Basya's spirit and that was the spirit she imbued into Moshe Rabbeinu. For that is the spirit a Jewish leader must have — the spirit of 'Chessed' and then 'Emes'. If we allow Emes to come first, we will never reach Chessed.



Rabbi Steinfeld

SHNAYIM MIKRA

In Bereishis 48:1 the passuk tells us: that Yosef was In Shmos 1:1 the passuk tells us that these are the names of the Bnai Yisroel. The Baal Haturim says based on the Roshei Teivos that a person that learns the Pesukim two times and the targum once in a melodious tune will live for many years. The Levush in Orach Chaim 285 and the Pri Megadim and the Chida all say the same acronym that a person is required to read the chumash twice and the targum once. There are a couple of questions. The first question is can one take out a Sefer Torah to read the pesukim twice? The second question is, can an avel who is forbidden to learn Torah still read shnayim mikra?

The Radvaz in Teshuvos 3:529 was asked if one has a Sefer Torah at home and he also has a Chumash which one should he use for shnayim mikra? He concludes that it depends if the one doing shnayim mikra is a baal kria and knows the words and troupe should rather use the Sefer Torah that is holier. But most people who are not expert baalei kria should rather use a chumash. The Taz in 285 says the same that a yerei shomayim should rather do it from a Sefer Torah once and the second time with the baal kria in Shul since reading it in the chumash is not as great as reading from a Sefer Torah. Based on the above shittos and some others one could take out a Sefer Torah for shnayim mikra. On the other hand, the Shailos UTshuvos Divrei Yatziv Yoreh Deah 172:3 writes that currently we do not take out a Sefer Torah for the purpose of shnayim mikra.

The reason we don't take out a Sefer Torah is based on the Prisha Yoreh Deah 270:5 that today the need to write a Sefer Torah is not as great as it was in the past. In the past one was only able to write chumashim in a rolling way not page by page like our chumashim. Today where there is a hetter to read from chumashim on regular pages there is no need to be metaltel the Sefer Torah for shnayim mikra. In so far as the Sefer Shvilei Dovid writes in Orach Chaim 334:5 that if one wants to use a Sefer Torah for shnayim mikra one must make a tnai while he writes the Sefer Torah that he will also use it for shnayim mikra. Rav Shternbuch in Shailos UTshuvos Teshuvos Vehanhagos vol 7:73 says we currently do not read from the Sefer Torah shnayim mikra because when reading from the Sefer Torah it must be done one hundred percent accurately and not everyone could do so, so we don't read from the Sefer Torah. To conclude it would depend on if you are a baal kria and if you made a tnai when writing your Sefer Torah.

Regarding the second question we find in Yoreh Deah 400:1 that an avel is not allowed to learn Torah even on Shabbos as it is considered dvarim sh'betzina. But when it comes to shnayim mikra where everyone has the requirement to do it weekly it becomes like one who is reading Shema which an avel is required to do. From the Mechaber we see that the avel is required to do shnayim mikra on Shabbos. The Maharil and Sefer Aguda argue and say an avel cannot do shnayim mikra. The Shailos UTshuvos Rav Pealim Yoreh Deah vol. 1:52 was asked if an avel can review the Parsha shnayim mikra? He answered that it depends on the fact if the avel goes to Shul or not? If the avel goes to Shul, then he should not do shnayim mikra. In the event the avel does not go to Shul then he should review the Parsha. The consensus would be that if the avel could make it up after shiva it would be preferred that the avel do it after the aveilus. If not, then he would be allowed to do shnayim mikra without Rashi.

May we all be zocheh to do shnayim mikra and live a long life and not have to deal with aveilus!

DR. SIMCHA

SIMCHA ! SIMCHA ! SIMCHA !

What is it ? How about the focus & total absorption in something good that I have , or something I've been spared from , all from the ALL-MIGHTY who loves us ALL !!!!

Or how about the anticipation of a bright future ??

For another time be'H , I will show how much the GOYIM know about the POWER OF SIMCHA !!! How about WE get a closer look !!!

Take the enjoyment of this coming Shabbos to a whole new level & of course remember to share it

GS , Avi

UFARATZTA

24 of Teves [5773 - 1813], Yom Hillula of the Alter Rebbe - the Baal ha-Tanya v'Shulchan Aruch haRav, founder of Chabad.



The Alter Rebbe would say: "I want nothing, not Your Gan Eden and not Your Olam Haba! I only want YOU alone!"

==== The Alter Rebbe was not interested in revelations. He just wanted the 'Real Thing'

GAN HATORAH

Rabbi Yakov Yosef Schechter

The Magical Lions, Camels, Dogs, and More!

PARSHAS SHEMOS

1:5 "ויהי כל נפש יצאי ירך יעקב שבעים נפש, ויוסף היה במצרים"

"There were seventy people who came from Yaakov Avinu, and Yosef was in Mitzrayim." Rashi asks, why does the Posuk need to tell us that Yosef was in Mitzrayim? We know that Yosef was in Mitzrayim; he is part of the seventy who came from Yaakov. Rashi - The Torah says this to tell us the righteousness of Yosef. This was the Yosef who was the shepherd for his father's animals, and he remained the same person when he was viceroy of Mitzrayim. Throughout it all, he remained a Tzaddik. Rashi explains what the Posuk means, but why does the Posuk tell us this over here, when Klal Yisroel are going into Golus Mitzrayim?

"Klal Yisroel became fruitful, became many, and very strong, and the land became filled with them." Bereishis 15:13 – Hakodosh Boruch Hu told Avrohom that his descendants would be, "strangers in a land that was not theirs." Why does the Posuk say in a land that is not theirs? Strangers are always in a land that is not theirs. Klal Yisroel's living in a land that was not theirs would be a contributing factor to their suffering through the Mitzriyim. Many years prior to Klal Yisroel going down to Mitzrayim, Paroah gave Sarah Imeinu the land of Goshen. It was to be for her and her descendants. Had Klal Yisroel stayed in "their land", Eretz Goshen, they would not have become enslaved by the Mitzriyim. This only occurred because Klal Yisroel wanted to get close to the Mitzriyim and be part of their land and culture. (This began after all of the Shevatim died). "The land became filled with them"; this is what caused Klal Yisroel to become oppressed by the Mitzriyim, as it says in Vayikra 20:26 "ואבדל אתכם מן העמים להיות לוי". Whenever Klal Yisroel will become too close to other nations of the world, the Ribbono Shel Olam will make there be a separation in order to keep Klal Yisroel Kodosh. (מהרה"ל דיסקין)

The Torah is telling us something very special here regarding Yosef Hatzaddik that did not apply to the rest of the Shevatim. 1:1 "וואלה שמות בני ישראל", the children of Yaakov Avinu stayed Kodosh even when they went to Mitzrayim, and are therefore called children of Yisroel. There are four praises given to the Shevatim. All of these praises were advantages that the Shevatim had over Yosef, yet Yosef remained the same Tzaddik. "הבאים", is the first praise for the Shevatim. Mitzraymah refers to Eretz Goshen, and not Mitzrayim proper. They remained Kodosh because they were separated from Tumas Mitzrayim. "את יעקב", the Shevatim went down to Mitzrayim with their

father, Yaakov Avinu. When Yaakov came to Mitzrayim he warded off the Tumah and Klipahs of Mitzrayim to make it a place of Kedusha to settle. "איש וביתו באו", All of the Shevatim came with wives, which helped protect them from the Tumah of Mitzrayim. "ויהי כל נפש יצאי ירך יעקב" - "שבעים נפש" - The Shevatim came down as group. There is power in numbers to ward off Tumah. Yosef Hatzaddik did not have any of these advantages. He did not come down as a group or with a wife, did not have Yaakov with him, and was not separated from the rest of Mitzrayim. "ויוסף היה במצרים", Yosef was in Mitzrayim proper, yet he withstood all of his Nisyonos and remained the great Tzaddik, Yosef. (ברך איש חי)

In the entire Sefer Bereishis, the Torah always writes "Mitzraymah" except once, where Mitzrayim is the name of a person. From Shemos 1:13 and on, the Torah always writes "Mitzrayim". Before Klal Yisroel were enslaved by the Mitzriyim, the Mem from the beginning of the word and the end of the word "Mitzraymah", were open (not an Ender Mem which is a closed letter). However, after the servitude began, the Torah uses "Mitzrayim", which has a closed Mem at the end. Once Klal Yisroel went into Mitzrayim, there was no way out. The Mitzriyim utilized various magic to see to it that no one escaped. There were ten entrances into Mitzrayim. The Mitzriyim made an image of various animals on each entranceway, animals which were commonly found in Mitzrayim (dog, ox, camel, lion...). If anyone escaped through one of the entrances, the animals in Mitzrayim corresponding to the image of that entrance would all begin to scream by means of magic. This way, the Mitzriyim would immediately know through which entrance the perpetrators had escaped, and they would be able to recapture them. When the Ribbono Shel Olam took Klal Yisroel out of Mitzrayim, He took them out through the entryway that had the form of a dog, the most common animal found in Mitzrayim. Shemos 11:7 "ולכל בני ישראל לא יחרץ כלב לשנו". The Ribbono Shel Olam showed His might over the world that when He took Klal Yisroel out, not even one dog barked. (ש"ך על התורה)

Yosef was trapped in the Tumas Mitzrayim. He did not have the advantages that the Shevatim had to remain a Tzaddik, yet he did. We need to try to remain separate from the Goyim as much as possible, and to stay away from their culture. Even if we live amongst them in Golus, like Yosef, we must always remember the Midah of Yosef and remain faithful to Hakodosh Boruch Hu. Paroah called Yosef "Tzofnas Pane'ach", however the Torah bears witness that Yosef, was still Yosef. He never forgot that the Ribbono Shel Olam is the ruler of the world.

RABBI
BENTZION SNEH



ADAPTED FOR ENGLISH FROM
THE WRITING OF RABBI SNEH

PARSHAS SHEMOS

In a generation where we do everything for our children-teaching responsibility has become a lost art.

As with everything else that must be learnt, this lesson can only be taught with love and sincerity- with the child sensing that you really care about them.

But the will to change must come from inside the child. We can only help them fan this spark into a flame that will warm their life.

At a recent wedding, a distinguished grandfather rose to say a few words to those attending the simcha.

He directed his talk to the Chosson and Kallah.

"I was born in the post holocaust generation, right here in America.

It was a time when most Jews were giving up their religious obligations in a quest for "success".

I was an only child to my fervently observant parents. Good jobs were few and far between. When one came up in a far flung city in the midwest, I grabbed it. After discussing the challenges to Yiddishkeit this would pose, my parents consented to the move, provided I would make every effort to keep the traditions.

It was then that my father sat me down with a plea that shook the foundations of my very being. He began...

" Though it may not seem that way to you now, I was not a model student in Yeshiva. In fact I made trouble at every turn. My learning was non-existent, but my pranks got more creative with each passing year. One Rosh Hashanah, I actually hid a goat in a closet that stored taleisim for the bochrim who were Kohanim- when they opened the door for taleisim to duchen with, the old goat got loose- creating havoc everywhere.

I was finished. The Rosh Yeshiva demanded my departure. I pleaded for one more chance that I knew I did not deserve. I asked for the Dayan in the town to hear my case. Pledging to change my ways, I begged the Rosh Yeshiva- even if I have sinned- what wrong have my future generations done that they must suffer as well! If asked to leave - I will most probably drop many levels in observance- and will not merit marrying a wife with Yiras Shamayim. In this trajectory, my children and grandchildren have little chance of remaining frum.

The Dayan heard my case and ruled in my favor- I then changed- becoming a top student and a Talmid Chacham.

Turning towards me, my father's tearful eyes, met mine. " My son - we cannot let my heartfelt promise to the Rosh Yeshiva become hollow words. You are our only child- when you move out west- please stay true to our faith."

"Finding a Sabbath observant wife was extremely difficult at that time, the grandfather continued telling the astonished crowd at the chasuna- but with my father's plea ringing in my soul I waited and finally married your grandmother at the age of 40!

My joy, now in seeing you- my sweet grandchildren, continue in the ways of our forefathers knows no bounds. May you be blessed with many Torah true generations!"

How many yeshivas today will keep a student who is less than perfect in his behavior? How many schools are there that will discipline with unconditional love, sincerely caring about the challenges their students face daily- no matter how extreme?

PARSHAS SHEMOS

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



Rabbi Dani Staum

stamtora@gmail.com

Parshas Shemos – Parsha Pix KEY

Hello my name is – Chumash “Shemos” (and parshas “Shemos”) means Names
 Building House – As a reward for not heeding Pharaoh’s evil decree, Hashem built houses for the midwives 1:21 (Rashbam, unlike Rashi, understands that it refers to literal houses)
 Midwives Day – The heroic midwives Shifra and Puah (According to Rashi they were Yocheved and Miriam) 1:15
 Origins of Final Solution – Just as in Nazi Germany, in Egypt they set out on a propaganda campaign and made up vicious lies that Jews wanted to take over the country - 1:10
 Please remove your shoes – Hashem commanded Moshe to remove his shoes at the burning bush – 3:5
 Public speaking for beginners – Moshe said he couldn’t be the leader because of a speech impediment. Hashem replied that He provides speech - 4:10-11
 Stop being lazy – When the Jewish taskmasters pleaded with Pharaoh that he mitigate the brutal servitude, Pharaoh replied that the Jews were just lazy – 5:17
 Burning bush – 3:1

The Ponevezher Rav & The 7-Year-Old Boy

The Ponevezh Yeshivah in Bnei Brak is one of the world’s most distinguished Yeshivos, & gaining entrance to the Yeshivah is not simple. A Yeshivah student must have exceptional ability in his learning, & have tremendous dedication to achieving excellence. It was, therefore, quite surprising when a young teenage boy from Switzerland, whose level of proficiency was lacking, insisted on meeting the Rebbetzin, the widow of the Yeshivah’s founder, Rav Yosef Kahaneman, zt”l, the Ponevezher Rav.

The Rebbetzin did not have an active role in the Yeshivah’s admission process, & the Ponevezher Rav had already passed away a few years earlier. The entire meeting did not make sense. The boy, however, persisted, & asked to meet with the Rebbetzin. He was guided to the Rebbetzin’s apartment, met with her for a few moments, & then emerged with a big smile across his face. The Rebbetzin then asked to speak with the present Rosh Yeshivah. A few minutes went by as the elderly widow met with the Rosh Yeshivah, & shortly after, the Rosh Yeshivah motioned for the young student to come over. He said, “Welcome to the Ponevezher Yeshivah!”

Everyone, especially the other students who had observed the entire incident, was clueless to what had taken place. The young boy explained to them that he had an arrangement with the Ponevezher Rav. He explained, “When I was 7 years old, one summer, I vacationed with my mother in Switzerland. Coincidentally, the Ponevezher Rav was also staying at this hotel, as it was the only Kosher establishment in the area. “The only available room for the Ponevezher Rav was on the top floor, but it was very difficult for the Rav to walk up & down the flights of stairs. When my mother heard of this problem, she immediately offered to switch rooms with the Rav, because we had a room on the ground floor. The Ponevezher Rav graciously accepted the offer, but insisted that I give my permission as well, which I gladly did. “Afterwards, he invited us to his room & said to my mother, ‘I want to express my gratitude to you for your kindness. I know that when one is on vacation everyone wants everything to go as planned, & I would like to buy your son a toy as a token of my appreciation.’ “I immediately interjected & said, ‘Please, I do not want a toy. I do not even want a few coins. I would like only one thing, to one day to be a student at the Ponevezher Yeshivah.’ The Rav smiled & took out his pen, & wrote a note on the hotel stationery, that I was accepted as a student in Ponevezh. And that is why I needed to speak with the Rebbetzin today, so I could show her the letter of acceptance I had from the Ponevezher Rav!” *Torah U’Tefilah*





WHAT DOES JEWISH LAW SAY ABOUT MARIJUANA?

With popular opinion and American law increasingly embracing marijuana use, the question is, what does Judaism have to say?

In Jewish law, there is a general requirement to observe the civil laws of the land in which one lives when they are not in contradiction with Jewish law. Therefore, in addition to whatever Judaism says about marijuana, Jewish law demands obedience to the authority of civil law. If it's illegal to possess or use marijuana, it's also against Jewish law.

Does that mean if it's legal, it's also permissible according to Jewish law and Jewish values?

MEDICAL MARIJUANA

It's important to distinguish between recreational marijuana use and medical use. The Talmud understands from the Hebrew phrase "v'rapoh yerapeih, he shall provide for his healing" that man has license to treat, even though the process of healing could itself violate other values such as not causing someone to bleed. What about treating pain, even when there is no healing benefit? Is one permitted to violate other values or prohibitions, simply to relieve pain?

Rabbi Avraham Borenstein (1838-1910) proves that the treatment exemption doesn't only apply to healing, but also to pain management, even if there is no therapeutic benefit.

Based on this ruling, Rabbi Shlomo Zalman Auerbach (1910-1995) and others conclude that use of narcotics, such as morphine are permissible, even for a terminally ill patient if necessary to relieve pain. Though morphine impacts breathing and can hasten death, it is permissible for a terminally ill patient nonetheless because diminishing pain is a form of healing.

Extending this ruling, Rabbi Yitzchak Zilberstein, a contemporary authority, writes that despite a general negative approach to marijuana use, it may be used for medical and pain management purposes, no different than narcotics or pain medications.

RECREATIONAL MARIJUANA

The Torah obligates us to live healthy lives and to generally protect our wellbeing. The Talmud[7] derives from the verse, "V'nishmartem m'od l'nafshoseichem, be very careful to safeguard your soul," a mandate to be responsible with our lives. Is marijuana use a violation of the responsibility to live a healthy life?

The Talmud tells us that Rav, who lived in the

second century, told his son Chiya, "Do not ingest any drugs." Rashi explains that Rav was concerned that a person would enjoy the "high" and would crave experiencing it over and over. Why is that a problem? How is being high and happy a violation of living healthy?

Humans are composed of two souls, our animal soul and our Godly soul. The animal soul urges us to act impulsively and to indulge our drives indiscriminately. We describe someone who is out of control as acting like an animal and someone who stuffs their face as eating like a pig. We are also endowed with a Godly soul and are each created in God's image. The Godly soul is capable of discipline and self-control. It enables us to consciously make choices and empowers us to regulate our behavior.

When we indulge in substances that cloud our judgment or that compromise our consciousness, when we lose control and become undisciplined, we are weakening our Godly soul, essentially surrendering our very humanity. We are meant to live in the here and now, to be fully engaged and immersed in the present, aware of our surroundings, engaged with our environment, responsible for our behavior and able to remember what we did and what occurred around us. Using substances, be they drugs or alcohol to escape our reality, to numb ourselves to pain, to feel heightened pleasure or just for fun is to submit to our base self, to choose the animal impulse over our Godly soul.

Holiness demands consciousness, mindfulness, and self-control. That's why the Torah forbids drinking wine in the Temple, the holiest building, in the holiest place on earth. While getting drunk or high can lead to a fleeting and temporary happiness, it is counterfeited and short lived. The Rambam writes, "whoever becomes drunk is a sinner, is shameful and will lose his wisdom. If he becomes drunk before others, he desecrates God's Name."

Some argue that being high or drunk actually enables religious growth and spiritual breakthrough by removing inhibitions and relieving stress, but this is a mistake. Authentic, genuine and lasting spiritual growth results from engaging our heart, brain and soul in a conscious state, not by escaping them.

It is important to note that while research comparing dangers and side effects of alcohol and marijuana remains mixed, there is a fundamental difference between them. At Jewish events, on holidays and during lifecycle events, wine is used in moderation to elevate and dignify the occasion. While Judaism frowns upon getting drunk, it simultaneously incorporates lifting a glass of wine to honor a special occasion. Wine can be enjoyed in moderation and consumed without intoxicating while marijuana is a tool to get high with some research arguing it is a gateway drug.

Rabbi Moshe Feinstein, one of the greatest American rabbis of the 20th century, rules that

marijuana use is addictive, harmful and forbidden. According to the National Institute of Health, 30% of those who use marijuana have some degree of marijuana use disorder. Additionally, research shows that marijuana use kills brain cells and can be harmful to a person's health and wellbeing. Marijuana use is associated with deficits in decision-making. A person who is high not only cannot observe mitzvot properly, he or she is much more likely to engage in behavior and choices that are antithetical to Jewish law and in conflict with Jewish values.

Rabbi Feinstein concludes by reminding us that in Judaism, we live for holiness, not happiness, and says, "We must make our greatest effort to combat this impure and unholy activity from the Jewish people."

A contemporary rabbi in Israel, Rabbi Shlomo Aviner also addresses this question and comes to the same strict conclusion. He writes that people who use marijuana become dependent on it and that dependence compromises the capacity to live our best selves. He adds that it tends to make people unmotivated, impacts memory, and inflates confidence in dangerously unhealthy ways, all assertions that are supported by research and inconsistent with a rich, ambitious Jewish life.

HIGH ON HASHEM

While marijuana use creates a fleeting, inauthentic high, there is a drug that is not only legal and permissible according to Jewish law, but creates a permanent joy, pleasure and satisfaction. The Talmud calls our sacred and timeless Torah, the sam chayim, the drug of life. Learning and living Torah gives us contact with the Divine and enables us to connect with immortality. In his classic manual for meaningful living, Mesillas Yesharim, the Ramchal writes that, "man was created solely to delight in God and to derive pleasure in the radiance of the Shechina (divine presence). For this is the true delight and the greatest pleasure that can possibly exist."

We don't need to turn to substances for escape, relief or pleasure, we have the opportunity and invitation to get high on Hashem. When we nourish and satisfy our Godly soul rather than our animal impulse, we experience a high that is real, lasting and transformative.

CONCLUSION

While the world around is adopting more permissive laws and views of marijuana use, Jewish law believes that although medical marijuana is permissible, its recreational use prevents us from being our best selves and is forbidden. We should satisfy the craving to "get high" by working hard to develop our spiritual muscles and deepen our connection to the Infinite Source of creation.



BE VERY CAREFUL THAT THAT YOUR CHUMRA SHOULDN'T BE AT OTHER PEOPLE'S EXPENSE.

The Three Unwritten Rules of Life

1. _____
2. _____
3. _____

Chelmer and Psychiatrist

A Chelmer is speaking to a psychiatrist. Chelmer, "I'm on the road a lot, and my clients are complaining that they can never reach me."

Psychiatrist, "Don't you have a phone in your car?"

Chelmer, "That was a little too expensive, so I did the next best thing. I put a mailbox in my car."

Psychiatrist, "Uh ... How's that working?"

Chelmer, "Actually, I haven't gotten any letters yet."

Psychiatrist, "And why do you think that is?"

Chelmer, "I figured it's because when I'm driving around, my zip code keeps changing."

Police Quotes

"If you run, you'll only go to jail tired."

"So, you don't know how fast you were going. I guess that means I can write anything I want on the ticket, huh?"

"Yes sir, you can talk to the shift supervisor, but I don't think it will help. Oh, did I mention that I am the shift supervisor?"

"Warning! You want a warning? O.K., I'm warning you not to do that again or I'll give you another ticket."

"The answer to this last question will determine whether you are drunk or not. Was Mickey Mouse a cat or dog?"

"Yeah, we have a quota. Two more tickets and my wife gets a toaster oven."

"No sir, we don't have quotas anymore. We used to have quotas, but now we're allowed to write as many tickets as we want."

Ethics explained

A father is explaining ethics to his son, who is about to go into business...

"Suppose a woman comes in and orders a hundred dollars' worth of material. You wrap it up, and you give it to her. She pays you with a \$100 bill. But as she goes out the door you realize she's given you two \$100 bills. Now, here's where the ethics come in: should you or should you not tell your partner?"

Efficiency Expert

An efficiency expert concluded his lecture with a note of caution. "You don't want to try these techniques at home."

"Why not?" asked somebody from the audience.

"I watched my wife's routine at breakfast for years," the expert explained.

"She made lots of trips between the

refrigerator, stove, table and cabinets, often carrying a single item at a time. One day I told her, 'Hon, why don't you try carrying several things at once?'"

"Did it save time?" the person in the audience asked.

"Actually, yes," replied the expert. "It used to take her 20 minutes to make breakfast. Now I do it in seven."

Corny Stuff (shout out to CM)

Venison for dinner again? Oh deer!

I used to be a banker, but then I lost interest.

Haunted French pancakes give me the crepes.

England has no kidney bank, but it does have a Liverpool.

I tried to catch some fog, but I mist.

I changed my iPod's name to Titanic. It's syncing now.

I know a guy who's addicted to brake fluid, but he says he can stop any time.

I did a theatrical performance about puns. It was a play on words.

Why were the Indians here first? They had reservations.

Broken pencils are pointless.

What do you call a dinosaur with an extensive vocabulary? A thesaurus.

I dropped out of communism class because of lousy Marx.

I got a job at a bakery because I kneaded dough.

Velcro - what a rip off !.

Haunted Castle

A young American tourist goes on a guided tour of a creepy old European castle. At the end of the tour the guide asks her how she enjoyed it. She admits to being a bit worried about seeing a ghost in some of the dark cobwebby rooms and passages.

"Don't worry," says the guide, "I've never seen a ghost all the time I've been here."

"How long is that?" asks the girl.

"About three hundred years."

Flush Them Out

Sergeant: "Private, I think the enemy soldiers are hiding in the woods. I want you to go in there and flush them out for us."

Private: "Yes, sir! But if you see a bunch of guys running out the woods, don't shoot the one in front, sir!"

Holiday Gifts

This past Chanukah; I told my wife for months in advance, All I want from you this year is an Xbox. That's it. Beginning and end of list: Xbox. You know what she got me? A homemade frame with a picture of us from our first date together. Which was fine - because I got her an Xbox.

3:1 (וּמֹשֶׁה, הָיָה רֹעֵה אֶת-צֹאן יִתְרוֹ) Moshe was a shepherd and (וַיִּנְהַג אֶת-הַצֹּאן אַחַר הַמִּדְבָּר) he took the sheep to the desert. Rashi says (להתרחק) (מן הגזל) He wanted to ensure that the sheep wouldn't steal. Even if he took them to Hefker grass he was afraid that the sheep would stray into people's fields. Misracheik, he had a Chumra, he wanted to be far from Gezel so he went to the field. Zagt Rashi, why did he go to the Midbar? (להתרחק מן הגזל). V'unkelos Tirgeim is (וְדַבְּרָא (יֵת עֲנָא לְבִתְרָא שְׁפָר רַעֲיָא לְמַדְבְּרָא) He took him to the Midbar. Why? Because there was excellent grazing grass here at the edge of the desert.

Rashi says them both as if they fit together but they seem to be opposites. The first Pshat if he took them there not because it was better, he took them there (להתרחק מן הגזל). The second Pshat is you know why he took them there? Because it was excellent grazing. A totally different message. Rashi seems to bring them together.

Rav Moshe in Kol Rom applies one of the rules of Mesillas Yesharim. The Mesillas Yesharim says when you have a Chumra be very careful that that Chumra shouldn't be at other people's expense. In the biography of Rav Yisrael Salanter it says if you want to wash Neigel Vasser by your bed make sure there are no roommates who are still sleeping. Your Chumra of washing Neigel Vasser by your bed is going to wake up your roommate. That is something wrong. The Mesillas Yesharim calls it Mishkal Hachasiddus. When you have a Frumkeit, weigh it.

Zagt Rashi, Moshe Rabbeinu went to the Midbar (להתרחק מן הגזל). There was Hefker grass here in the fields, but it was a Chumra (להתרחק) to be far away, the animal shouldn't stray into people's fields. It is a Chumra not to use the Hefker grass in town and to have to go out to the Midbar. So Rashi says Unkelos Targum. You would think the Midbar is inferior, usually deserts are inferior. No says the Targum. Moshe Rabbeinu was Machmir but his Chumra would not be at the expense of Yisro, at the expense of the sheep, the quality of the sheep, the growth of the sheep. Therefore he says, (להתרחק מן הגזל) and Unkelos tells us there was excellent grazing area at that location. A Mussar Vort and a beautiful UpTeitch in a Rashi.

With all of this I want to wish everybody an absolutely wonderful Shabbos

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

A Story of the Alter Rebbe

The Rusty Penny

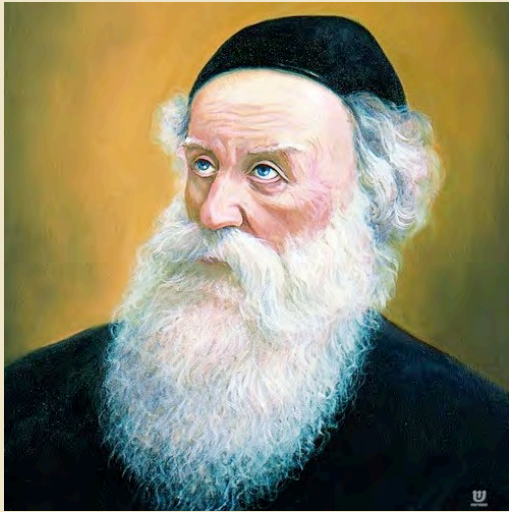
Rabbi Shneur Zalman of Laidi, (founder on Chabad Chassidism, 1745-1812) was raising money to ransom Jewish prisoners. He went first to a city that was famous for its miser. It seems that this stingy man, despite his considerable wealth, was loath to share his blessings, no matter how worthy or urgent the cause. Rabbis and beggars alike avoided his home. Anyone who did unwittingly end up on his doorstep was offered a single rusty copper coin, which even the most desperate pauper would promptly refuse.

When Rabbi Shneur Zalman arrived in the town, the elders of the community graciously received him. But when he announced that he wanted to visit the house of the miser and wanted two rabbis to accompany him, he was met with serious resistance. The Rebbe was adamant, however, and they finally acquiesced and gave him the escort he requested.

The next afternoon the three of them were standing in front of the miser's mansion. Before knocking on the door, the Rebbe turned to his companions and requested that they not utter a word, no matter what they hear or see. Several moments later they were sitting in the luxurious front room and the owner was returning from his safe with a small velvet money pouch. "Yes," said the rich man. "A touching story indeed! Widows and orphans in captivity. Ah, the suffering of the Jewish people! When will it all end? Here Rabbi, take my humble donation." To the miser's surprise, the Rebbe seemed pleased by the gift. He was actually smiling at him warmly as he put the coin into his pocket and said, "Thank you Mister Solomon, may

G-d bless and protect you always." The Rebbe then proceeded to write him a receipt, adding all sorts of blessings in the most beautiful script. "Thank you again, my friend," said the Rebbe as he stood and warmly shook the man's hand looking him deeply in the eyes with admiration. "And now," he added, turning to his two companions, "we must be on our way. We have a lot of collecting to do tonight."

As the three rabbis walked to the door, the Rebbe turned and bade his host yet another warm farewell.



"You should have thrown it back in his face" hissed one of the rabbis after they heard the door close behind them. "Don't turn around and don't say a word," whispered the Rebbe as they

walked down the path to the front gate. Suddenly they heard the door opening behind them and the miser calling: "Rabbis, Rabbis, please come back for a minute. Hello, hello, please, I must speak to you, Please... please come back in." In a few minutes they were again sitting in the warm, plush drawing room, but this time the rich man was pacing back and forth restlessly. He stopped for an instant and turned to the Rebbe. "Exactly how much money do you need to ransom these prisoners?" "About five thousand rubles," the Rebbe replied. "Well here is one thousand... I have decided to give one thousand rubles, you may count it if you want," said the miser as he took a tightly bound stack of bills from his jacket pocket and laid it on the table.

The other Rabbis were astounded. They stared at the money and were even afraid to look up at the miser, lest he change his mind. But the Rebbe, nonplussed, again shook Mr. Solomon's hand, warmly thanking him, and wrote him a beautiful receipt replete with blessings and praises, exactly like



Thursday night mishmer with Rabbi Oratz



Chaburah given by a kollel member at the Night kollel



Thursday night daf yomi shiur
IT'S GESHMAK TO DO THE DAF

the first time. "That was a miracle!" whispered one of them to the Rebbe as they left the house and were again walking toward the gate. Once more the Rebbe signaled him to be still. Suddenly the door of the house again opened behind them. "Rabbis, please I have changed my mind, please come in once more. I want to speak with you," Mr. Solomon called out. They entered the house for a third time as the miser turned to them and said, "I have decided to give the entire sum needed for the ransom. Here it is, please count it to see that I have not made a mistake."

"What is the meaning of this?" wondered the Rebbe's astonished companions after they had left the rich man's home for the third time that evening. "How did you get that notorious miser to give 5000 rubles?" "That man is no miser," said Rabbi Schneur Zalman. "No Jewish soul truly is. But how could he desire to give, if he never in his life experienced the joy of giving? Everyone to whom he gave that rusty penny of his threw it back in his face." (Told by Rabbi Tuvia Bolton, of Yeshiva Ohr Tmimim, Kfar Chabad, Israel - chbdonline.com)



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PART II - TEVILAS KEILIM

FOR FOOD UTENSILS:

PART II – TEVILAS KEILIM FOR FOOD UTENSILS:

We previously discussed that a utensil used for food consumption bought from a non-Jew must be immersed in a mikvah before using. Most Rishonim hold it is a Torah commandment, but some hold it is rabbinically mandated. Some explain that it is like the utensil is converting from non-Jewish to Jewish hands, and it must first be kashered prior to the immersion.

What type of food-utensils require immersion?

A utensil only requires immersion, if it is directly involved with actual food (e.g. pots, pans, plates, and silverware). Any utensil that does not have direct contact with food does not require immersion. An example of this is a can opener or a cork screw. Even if occasional contact with the food is made, since it is not made for that purpose it does not require *tevila*. Similarly, a serving tray which is only used to put dishes on and does not have direct contact with food would also not require *tevila*. However, if one does place food directly on the tray, *tevila* would be required. Placing silver foil on the tray is questionable if that would exempt the requirement of *tevila*.

Tevila is only required for a utensil used in edible food preparation, or food which becomes edible in the utensil (such as pots and pans). Even if it serves a dual purpose of preparing both edible and non-edible items, *tevila* is required. On the other hand, if the utensil can only be used for inedible items, many poskim rule that no *tevila* is necessary. However, some have the custom to tovel even such utensils without a

brocha. If the utensil is usable for edible food, but is only used for inedible food, one should be tovel it without a brocha. If a utensil is only used to store food, then there is a discussion amongst the poskim if *tevila* is necessary and one should tovel it without a brocha.

Let us take some common examples: A vegetable peeler that is used to prepare both carrots that are eaten raw, as well as potatoes that are not edible raw, would require *tevila*. Chicken scissors that are only used to trim the chicken while still raw, would require *tevila* without a brocha, since they can be used to cut cooked chicken. If it is a utensil which is only useable for inedible items – a rolling pin used to roll dough, a pasta machine or coffee mill – according to most poskim no *tevila* is necessary, but some have the custom to tovel them without a brocha.

One more important point is that the designation if a utensil is a food utensil or not is solely dependent on the consumer and not on the manufacturer. Therefore, if one purchases a steak knife with the plan to use it for carving wood, no *tevila* would be necessary. The converse is true as well: if one buys a pair of paper scissors with the intention of using it for cutting vegetables, he would indeed be required to do *tevila*.

In Summary

A utensil only requires immersion, if it is directly used by the consumer with actual food. Therefore a can opener, a cork screw, and a serving tray, which is only used to put dishes on, do not require *tevila*.

A vegetable peeler requires *tevila*.

Chicken scissors requires *tevila* without a brocha, since they can be used to cut cooked chicken.

A rolling pin used to roll dough, a pasta machine or coffee mill – according to most poskim no *tevila* is necessary.

Comments and questions are welcome and can be sent to: RabbiScheiner@18forshay.com.

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

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!

RABBI YOSEF FRIED WILL BE GIVING A SHORT SHIUR ON THE PARSHA ON FRIDAY TOWARDS THE END OF KOLLEL BOKER

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• Mishna Yomis
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• Daf Hashovua
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• ZERA SHIMSHON SHIUR
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• Shovevim Program / Early Friday morning learning b'retzifus. o Evening Shiurim in Halacha and Hashkafa by prominent Morei Horah

COMMUNITY KOLLEL NEWS – WEEK OF SHIMOS

KOLLEL BOKER The Kollel Boker is moving along Meseches Megillah, and just recently started the 2nd perek, with the plan to finish the Mesechta by Purim. I gave a shiur on this week's blatt – on the topic of "Sefer Esther & 'Megilas' Esther."

NIGHT KOLLEL The Night Kolloel's chaburos continue, raising the bar in the kollel, bringing everyone up to a whole new level of interactive learning. R' Moshe Langsam gave a chabura about taking showers on yom tov, whether or not it constitutes "shaveh l'chol nefesh."

I also gave a shiur at the Night Kolloel, on the similar topic: "Hilchos Yom Tov: Conditions Pertaining to the Heter of Mitoch," which touched on the parameters of doing melacha when not food oriented, and what qualifies as "shaveh l'chol nefesh."

**NEW – BAIS
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We are pleased to announce that Ohr Chaim's Bais Horaah is up and running, and the Morei Horaah are available to answer Shailos, including Rabbi Dovid Bartfeld, Rabbi Akiva Tendler, and our very own rabbi Daniel Coren. See the flyer for the time that works for you and the full list of rabbis. For more information, feel free to contact: MonseyBaisHoraah@gmail.com.

KIRUV KROVIM

Ohr Chaim hosted another Kiruv Krovim Initiative, featuring the world renowned history lecturer and author, Dr. Henry Abramson. He lectured both at night from 8:00-9:00pm, as well as before Musaf, in Tent Aleph. Stay tuned for future guest lecturers.

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 got to hear from Rabbi Yossi Oratz, Director of The Jewish Renaissance Experience, Westchester Night Kolloel.

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, has been growing 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! Rabbi Stefansky made honorable mention of this new shiur, with a special "shout out" at his daily Friday morning shiur.

SIYUM 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 will begin the 14th cycle of Shisha Sidrei Mishna! By learning just 2 mishnayos a day, you can finish Shas in less than 6 years. Artscroll is offering a 30% discount on all their Mishnayos till Dec. 28, in honor of the new learning cycle!

The Mishna Yomis shiur takes place every night – 8:45-9:00 PM, 18 Forshay – Upstairs. Seize the opportunity to learn the daily Mishnayos daily with a magid shiur par excellence, which will enable you to really finish Shas! There is also a daily Mishna Shiur in English, online: Dafyomi.co.il/mishnah. For more information call (845)323-6601

or email Mishnahhalacha@gmail.com

SHOVAVIM INITIATIVE:

Once again, we are proud to announce that our highly acclaimed Shovavim Program is starting this Friday morning of Parshas Shemos, for the next 8 weeks, being that it is a leap year. This learning program will take place in the 20 Forshay tent, every Friday morning, from 4AM- 7AM, of these auspicious weeks, followed by Shachris and breakfast, with Matan Scharah B'tzidah.

We will also have once again the popular "Chazara of the Daf Shiur" – a fast-paced review of Meseches Rosh Hashana, form the recent Daf, given by Rabbi Simcha Bunim. 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 this grand Kiddush Hashem, together with the many who come to learn in the wee hours of the morning, as most of the population is still sleeping soundly!

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

There will also be weekly Shivavim shiurim. More details will be forthcoming.

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

Wishing you a Wonderful Shabbos,

Rabbi Nachum Scheiner

Rabbi Nachum Scheiner

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