

Email "Sign up" to  
betjournal@gmail.com  
to receive the  
weekly BET issue.

**BET**  
BRINGING EVERYONE TOGETHER



OUR BELOVED RABBI  
SOKAVA REBBE

בית מדרש אור חיים  
BAIS MEDRASH OHR CHAIM

# חודש שבט מבורך

## שנשמע בשורות טובות

Shabbos Mevorchim

*Shevat*

Moled will be Early Monday morning 23 minutes and 15 Chalakim after 2am

Rosh Chodesh is on Monday

**קול הנערים**  
THE VOICE OF OUR CHILDREN  
Lecher Nishmas Harav Reuven Schiner 21'  
לעילוי נשמת מוה"ר ראובן נח"ל בן מוה"ר שמואל יליס ד"ר

**KOL HANEORIM THIS  
MOTZAEI SHABBOS  
STARTS AT 7:00**



**RABBI YY JACOBSON**

**WILL NOT BE  
IN TOWN FOR  
SHABBOS**

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



# בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM  
COMMUNITY LEARNING CENTER  
18 FORSHAY ROAD, MONSEY, NEW YORK 10952

• Weekly Thursday Night Chabura •

## פרשת וארא

Enjoy a Lively discussion of relevant Torah Topics

In a warm informal atmosphere

Hot food and beverages will be served

**This weeks Guest speaker**

**שליט"א Rabbi Daniel Staum**

Rebbe Heichel Ha Torah Teaneck

10:15 PM | 20 Upstairs

Looking forward to seeing you

**Yudi Steinmetz Shlomo Becker**



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



Rabbi Fried

# קול הנערים

Best YOUTH PROGRAM IN THE WORLD!

PRICELESS BONDING

A PRIZE FOR EVERY CHILD

Program:

- LEARNING
- STORYTIME
- KIDS SPEAKING
- NOSH
- PIZZA
- SINGING/GUITAR
- THANK YOU HASHEMS
- TEHILLIM
- PRIZE AND RAFFLES
- SPECIAL TRIPS

TO BE ADDED TO YOUTH WHATSAPP GROUP

PLEASE TEXT 917-902-0744

LEWY PARTNERSHIP 845.480.7405

בית מדרש אור חיים  
BAIS MEDRASH OHR CHAIM

THE Youth Minyan  
TAKING YOUTH TO THE NEXT LEVEL



# YOUTH CORNER



THE Youth Minyan  
BEIS MEDRASH

# MVD

MOST VALUABLE DAVENER



YAKKOV POTASH



DOVID WIESSFISH

**STARTING THIS WEEK**

**שובבי"ם PROJECT**

**בית מדרש אור חיים**

**THREE WEEK SPECIAL SHOAVAVIM שובבי"ם Lecture Series!**

**Tuesday Evenings**  
**9:45 - 10:30pm**

**18 Forshay**  
**Upstairs – Rabbi Corens Office**

For More Info Please Contact: Rabbi Scheiner  
 845-372-6618 or  
 RabbiScheiner@18forshay.com

**Tuesday – Dec 28**  
 יום ג' פ' וארא

**Rabbi Dovid Bartfeld**  
 Rav of Khal Mevaskhei Hashem  
 Haverstraw and  
 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' Horaah

**בענין חפיפה וחציצה**

**Tuesday – Jan 11**  
 יום ג' פ' בשלח

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

**נס"ד**

**בית מדרש אור חיים**

**שובבי"ם PROJECT**

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

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

**בבית מדרש אור חיים**  
 18 Forshay  
 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

**בס"ד**

**בית מדרש אור חיים**

**שובבי"ם PROJECT**

**Unique opportunities for Daf Yomi learners**

**Rabbi Simcha Bunim Berger**

Will be reviewing  
**מסכת ראש השנה & מסכת מגילה**

Friday mornings of Shovavim  
**4:00-7:00am**

**ב' Tent**

For more info or to join the Kollal, please contact: Rabbi Nachum Scheiner  
 845.372.6618 // RabbiScheiner@18forshay.com

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

**שובבי"ם ת"ת**

מנחה עם קריאת ויחל

Every Thursday  
 4:00pm  
 Tent ב

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





## THE PROTECTION OF SHEMA

Every year on the eve of Pesach after a wonderful Seder we lie in bed falling asleep and there is something else different from all other nights; we don't say Shema. As we know, its "lail shemurim l'bnei Yisrael" a time that Hashem will watch us so we don't need the extra protection that we normally receive from saying the Shema. How is it that the Shema protects us? Do we need a special Kavana(thoughts) to receive that protection? Is it a magical Segula? Why is it that we say Shema just twice a day, if it protects us we should say it many other times?

The Medrash that Rashi quotes teaches us that the moment that Yaakov and Yosef met after 22 years of being apart, Yosef cried on his father's shoulders and Yaakov recited the Shema. We can only imagine the emotional scene of the most powerful king reuniting with his father after so many years, the paparazzi taking millions of pictures, headlines in every newspaper around the world. But the question is, why was Yaakov reciting Shema at this amazing time? Did he, chas v'shalom, miss minyan on that day? Could he have not better worked out his schedule so that he would be finished reciting his shema of the day and fully concentrate on the reunion of his dearest son?

The minhag by Sephardic Jews is to say Patach Eliyahu before Mincha and in that special tefilah Eliyahu Hanavi says we know that Hashem is full of Chochma but we will never know his wisdom in totality. We know he is mighty but we will never know all of his strength. The only thing we can know from Hashem in it's entirety is his attributes of his Unity (his oneness). The reason is in his wisdom or strength the more we know, we realize we know nothing. It constantly grows exponentially from our ability to comprehend. But Hashem's unity we can perceive because it's the accumulation of all life experiences that we have, that are even conflicting with one another, are all Hashem. His Unity is like all of our comprehensions of Hashem coming to an inward point, whereas his strengths and wisdoms get wider and wider. This is the meaning of Shema Yisrael -accept or hear Israel, Hashem- the attribute of mercy, Elokeinu- the attribute of judgment, Hashem Achod- they are one. It is the understanding that all of our life's experiences are kindness from Hashem.

That is why Yaakov Avinu said Shema at that moment when he met Yosef. It was the most appropriate pasuk to say as he experienced firsthand all the years of pain was now clarified as the greater good. The message of the absolute unity of Hashem became so alive for him at that instant and he expressed it by saying Shema.

Throughout the night of the Seder we live this

reality of seeing how everything Hashem does is all good for that is the story of the Hagada. We were pained in Egypt but we exited much stronger. We grew tremendously, it's the process of hardening steel; the more you bang on it, the harder it becomes. This was known as Kor Habarzel and it made us worthy to be Hashems nation. When you are living in Hashems unity on the night of Pesach you don't need to additionally recite it because we are experiencing it and being it. This is the reason we don't say Shema on the night of the Seder, and this is how we are different than on all other nights. The protection of the Shema is the constant reminder that everything is all good; we can't get hurt as Hashem is guiding everything. Shema is not some kind of spell or magic. We recite the Shema every morning in preparation for the day to keep the awareness that all is one and all is good. We recite Shema when we go to sleep and we reflect over our day and see how things worked out, how life mends and heals B"H. We can rest knowing we are in the hands of Hashem and it's all good.

May we be zoche, this year, to open the door and greet Eliyahu Hanavi who will share with us the good news of the final redemption which will enable us to live constantly in the unity of Hashem

Aaron Lankry



**NEW MINYANIM ADDED:**

**EARLY MINYAN MINCHA FRIDAY**  
12:29, 12:30, 1:00, 1:30, 2:00 2:30

## SHABBOS ZMANIM

CANDLE LIGHTING	4:19PM
MINCHA <sup>18 TENT</sup>	4:29PM
MINCHA <sup>BAIS CHABAD</sup>	4:29PM
SHKIYA	4:37PM
SHACHRIS <sup>VASIKIN- DAF YOMI SHIUR</sup>	6:42AM
SHACHRIS <sup>ASHKENAZ 18 MAIN</sup>	8:00AM
SHACHRIS - YOUTH <sup>18 UPSTAIRS</sup>	9:30AM
SHACHRIS MAIN MINYAN <sup>18 TENT</sup>	9:15AM
SHACHRIS <sup>20 FORSHAY BAIS CHABAD</sup>	10:00AM
<b>NEW SHACHRIS <sup>18 MAIN</sup></b>	<b>NEW 10:15AM</b>
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA <sup>SHALOSH SEUDOS</sup>	4:10PM
SHKIYA	4:38PM
MARRIV	5:18PM <sup>18 TENT</sup> , 5:23PM

## WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 7:01 M 7:01 T 7:01 W 7:01 T 7:01 F 7:00

---

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 3:29 M 3:30 T 3:31 W 3:32 T 3:32

---

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 4:27 M 4:28 T 4:29 W 4:30 T 4:31

**JANUARY 02 - JANUARY 07**

NEITZ IS 7:21- 7:20  
PELAG IS 3:41-3:44  
SHKIA IS- 4:39 - 4:43  
MAGEN AVRAHAM  
9:08 AM - 9:06 AM  
GRA- BAAL HATANYA  
9:41 AM- 9:42 AM

Winter  
2021/22



## WEEKDAY MINYANIM

<b>מנחה 18 ↓</b>		<b>מעריב</b>	
1:30	At 1:30 *	At 1:30 *	Tent A
1:45	At later * *	At later * *	Tent B
2:00	At שקיעה *	At שקיעה *	Tent A
2:15	10 MIN. אחר הצהריים *	10 MIN. אחר הצהריים *	Tent B
2:30	20 MIN. אחר הצהריים *	20 MIN. אחר הצהריים *	Tent A
2:45	30 MIN. אחר הצהריים *	30 MIN. אחר הצהריים *	Tent B
3:00	40 MIN. אחר הצהריים *	40 MIN. אחר הצהריים *	Tent A
3:15	50 MIN. אחר הצהריים *	50 MIN. אחר הצהריים *	Tent B
3:30	60 MIN. אחר הצהריים *	60 MIN. אחר הצהריים *	Tent A
3:45	72 MIN. אחר הצהריים *	72 MIN. אחר הצהריים *	Tent B
4:00	7:30	7:30	Tent A
4:15	7:45	7:45	Tent A
4:30	8:00	8:00	Tent A
4:45	8:15	8:15	Tent A
5:00	8:30	8:30	Tent A
5:15	8:45	8:45	Tent A
5:30	9:00	9:00	Tent A
5:45	9:15	9:15	Tent A
6:00	9:30	9:30	Tent A
	9:45	9:45	Tent A
	10:00	10:00	Tent A
	10:15	10:15	Tent A
	10:30	10:30	Tent A
	10:45	10:45	Tent A
	11:00	11:00	Tent A
	11:15	11:15	Tent A
	11:30	11:30	Tent A
	11:45	11:45	Tent A
	12:00am	12:00am	Tent A
	12:15	12:15	Tent A
	12:30	12:30	Tent A
	12:45	12:45	Tent A

FOR MORE INFO: [www.18forshay.com](http://www.18forshay.com) // [Secretary@18forshay.com](mailto:Secretary@18forshay.com)

## BLUEBERRY HILL ZMANIM

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

MINCHA **3:20** PLAG **3:40**



Rabbi Coren

# TRIP TO RUSSIA AND PURIM - PARSHAS VAERA

This past week I found myself in Moscow. Before the trip, my Chavrusa suggested we start learning Megilas Esther with Rashi. I was delighted with this idea because it's never too early to prepare for Purim even in a year like this which has a double Adar. Moreover, the olam is learning Maseches Megillah and the daily daf that we're learning at the moment breaks down many of the familiar verses of the Megillah which makes studying it even more exciting. I also felt that there must be some good connection between Purim and our trip to Russia which I can discuss in my daily videos to inspire my listeners. And lastly, I was hoping to connect these ideas to this week's Parsha which focuses on the miracles of Yetzias Mitzrayim. As we know from the Gemara in Maseches Megillah and from the story line of the Megillah itself, Pesach and Purim are totally intertwined, so much so that the miracle of Purim took place on Pesach since the three days of fasting that Esther the queen requested took place during the Yom Tov of Pesach. In fact, Rashi hints to this notion when he discusses the Gemara in Taanis that says מְסַנְכֵּן אֶת אֲדָם מִרְבִּיבִים בְּשִׂמְחָה. Rashi writes יָמֵי אֲדָר וְיָמֵי פֶסַח שְׂמֵי הֵם. Both months are days of miracles but as we shall see there is a major difference between the two.

Let's start with Russia. When I began contemplating the connections between Purim and Russia my first thought was the pur - the lottery-- that the holiday of Purim is called after. It seems strange to announce a holiday based on a lottery draw but the story begins with Haman trying his luck and describes his joy at the month selected by the lottery. The date was Moshe Rabbeinu's day for leaving this world. However, Haman didn't realize that it was also the day Moshe was born. Perhaps we can delve a bit deeper. What is the connection to Russia? One of the famous things about Russia is Russian roulette and the story of Purim was certainly a matter of

chance occurrences. I was told that for sport a Russian would take a gun, load it with both real bullets and blanks. He would then shoot at people who were willing to take a chance as to whether they would be hit with the empty bullets and merit living and or receive a real bullet to the head and die. Quite a nasty way to spend one's time.

If we think about it, Judaism seems to be the source of many lotteries. When it came to choosing 70 elders during Moshe's time a lottery was used. Similarly, when the land of Israel was divided up the divisions were decided by a lottery. Chazal teach us that any lottery used by the Jews was really just a way to hide Hashem's miracles. In fact, when it came to dividing the land of Israel, a voice was heard together with the lottery announcing which portion of land each tribe was getting.

So why use a game of chance? The answer lies in Purim. As we know, the Megillah is called Megilas Esther because it motivates us to uncover the Hester Panim of Hashem. The hidden hand behind each step of the story of Purim is the core lesson that we are supposed to take from this holiday. Each time it says Hamel-ech without Achashverosh it is referring to the King of Kings—i.e. Hashem. Hashem performed many miracles that were beyond nature like the miracles of the ten Makos but as the Ramban points out in the end of Parshas Bo those phenomena occurred quite a long time before the story of Purim. It is incumbent on each of us to look beyond these undeniable miracles and see the same hand of Hashem even when it looks like something natural is occurring. The Mahara teaches us that the word טבע -nature-- also means to sink. We can lapse within nature or we can realize that the word הטבע and אלקים both equal 86. This was the big challenge that Pharaoh struggled with. And as the Baalai Mussar tells us, every one of us has a Pharaoh within that is strug-

gling to see Elohim and bring Him into our lives.

[On Monday when I was laining, another thought came to my mind. Here I am in Moscow and with COVID and the unsteady relationship between Israel and Russia it took quite a bit of effort and not a few papers to get into the country. You can't compare this to the situation back in the 1990's. I was on a mission then to bring Chumashim to Azerbaijan and we stopped first in Moscow. It could have been a great example of יראת אדם or יראת אדום but it became יראת אדום. The army personal or the KGB were checking the Chumashim as if they were looking for a bomb and it wasn't simple getting an approval to bring them into the country. It was then that I learned the song "Net net nikavor".... (roughly translated: There is nothing other than G-D.)]

Another amazing connection to this week's Parsha which I mentioned last week on our daily videos was the focus on Moshe's staff. As the Pirkai Derabi Eliezer explains, this staff was passed down by a long list of figures whose great spirituality merited their possessing the staff, beginning with Adam HaRishon and all the way to Yisro who actually stole it from Pharaoh's palace and planted it in his garden waiting to see who would be the true savior that would miraculously pull it out of the ground. So I asked why so much power was given to a stick, basically a dry pole. I offered the following explanation (which someone sent me from Reb Shlomo echoing the same idea): A staff by definition is something that one leans on. A great leader who is performing miracles might easily forget that he is nothing but a messenger from Hashem and that all powers come only from Him. And so he needs a reminder. That was the purpose of the staff. Even the miracles themselves needed to be done using this wooden pole. It is Hashem that powers the staff. He can put a life force into the stick as he did when it was changed into a snake by Moshe and Aaron in the house of Pharaoh. In fact that was the difference between all the tricks used by Pharaoh's magicians and those performed by Moshe and Aaron who were well aware that it was not magic (see Rambam regarding the prohibition of magic in general) but rather its powers emanated from Hashem.

It is interesting to note that while learning the daily חק לישראל on Monday with my father the portion chosen from the Zohar makes exactly this point. The Zohar compares the stick to a human being at the time of his/her death. As long as he did what Hashem commanded during his lifetime he will possess a life force that will succeed in resurrecting him a using the small unbreakable bone in his back that Hashem will soften with dew, reestablishing him in his original form.

I hope this article was a journey for the reader and some good food for thought as we continue to get closer to the miraculous days of Adar and Nissan.

Good Shabbas

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

**יום כיפור קטן**

יום א' פרשת בא  
Sunday Jan 2

1:30pm – Tent ב  
1:45pm – עם קריאת יחיל 20 ↑  
3:00pm – Tent ב  
4:00pm – Tent ג 40 min. before shkia  
4:40pm – Tent ד at shkia

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

**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
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

Rabbi Aaron Lankry  
Marah D'asra  
305-332-3311 | alankry@yahoo.com

Rabbi Daniel Coren  
ד"ר דניאל קורן  
914-645-4199 | rabbidac@gmail.com

Rabbi Nachum Scheiner  
Rabbinic Coordinator,  
Rosh Kollel, Kollel Boker & Night Kollel  
845-372-6618 | rabbisheiner@18forshay.com

Uri Follman  
Manager  
845 587 3462 | manager@18forshay.com



## BETWEEN MEN AND WOMEN IN MOSHE'S LIFE, THE WOMAN NEEDED TO LEAD

### AUNTS AND NEPHEWS

"Amram took Jochebed his aunt as a wife, and she bore him Aaron and Moshe."

This is the story recorded in this week's Torah portion, Vaeira. Amram, in other words, married his father's sister. Both Amram's father (Ke-both) and his wife (Jochebed) were daughters of Levi, the third son of the Jacob-Leah dynasty

Now, as we know, the marriage of an aunt and a nephew would, in time, become prohibited for the Jewish people and would be defined in the Torah as an immoral and un-G-dly union. An uncle may marry his niece, but an aunt cannot marry her nephew. So why would Amram and Jochebed, two of the great people of Israel at the time, enter into a relationship that would later become forbidden for all of their offspring?

True, during that time, prior to the giving of the Torah, this type of marriage was not forbidden. Still, Amram and Jochebed were fully aware that this union would one day become forbidden and that their grandparents observed the Commandments even before they were officially presented to the people of Israel. Why, then, would they subject themselves to a problematic relationship?

The enigma deepens considering the fact that it was this marriage that gave rise to little Moshe, the messenger who would transmit G-d's law to Israel, including the instruction against marrying one's aunt. Yet Moshe himself is born precisely from such a relationship! How do we understand the fact the giver of the Torah was the child of a marriage forbidden in the Torah?

### GIVE AND TAKE

To understand this, we must first attempt to comprehend why the Torah permits the marriage of an uncle with his niece while prohibiting the union of an aunt with her nephew?

One of the answers to this question has to do with some of the physical, psychological and mystical differences between the masculine and feminine genders.

Jewish mysticism teaches that a woman's uniqueness lies in her ability to accept and internalize, while a man's fulfillment lies in his ability to project and bestow.

This is expressed, of course, in the physical structures of their bodies and in the nature of their physical union, where the man protrudes and projects while the woman accepts and internalizes. But the biological differences reflect their psychological and spiritual structures as well.

One of the most fulfilling experiences for many a woman is the silent but powerful moment of welcoming and taking in another person's soul. Women, more than men, naturally crave and cherish the experience of a genuine relationship. The Talmud, written around 1,700 years ago, states that women instinctively feel an inner void that compels them to seek a relationship that fills that emptiness. While men often deceive themselves that they are complete in and of themselves, many a woman needs no more than a moment's call to become fully emotionally present to embrace the loving or aching heart of another human being.

A man's primary satisfaction lies in his power to give, to bestow and to project, while a woman experiences deep joy and serenity in her ability to be there and take it in. Man often feels the urge to change a situation and rectify a problem, while women see the experience of "receiving" as an end in and of itself.

This does not mean to say that a woman does not cherish the opportunity to influence, give and transform. Yet women accomplish these objectives by internalizing rather than by overwhelming; through silence more than through noise; by being rather than by projecting. The Kabbalah states that the souls of most men originate within G-d as

a creator, while the souls of most women stem from G-d as an essential being. For man to feel fulfilled he must create, transform, rectify; for woman to be fulfilled she must be.

### RESPECTING THE DIFFERENCE

The solution to this conflict of nature lies not in denying that there is a difference, but rather in each party knowing that there is a difference, and respecting the space and individual nature of the other person.

This is the deeper, mystical reason for the Torah's prohibition against the marriage of an aunt with her nephew. A marriage between an aunt and a nephew, which would by nature and instinct place the husband in the role of recipient and his wife in the position of the projector and giver (she is the aunt and he is the nephew), may hinder the full expression of both the wife and her husband. A man must be allowed to project and give, while a woman must be allowed to "be there," to accept and internalize.

### HOW TO BECOME A TEACHER

This is true about most marriages. Yet our teacher Moshe needed to come from a very different type of relationship—a relationship in which the recipient (represented by the woman) will be the giver (the aunt), and the projector (represented by the man) will become the recipient (the nephew). Why? Because Moshe, the "man of G-d," was chosen as the Divine messenger who would, for the first time in human history, share with the Jewish people and the world the Divine perspective on life and reality, the G-dly blueprint for life embodied by the Torah. Moshe served as the ultimate teacher, mentor and leader, sharing the eternal truths of morality and G-dliness with an otherwise directionless universe, giving human history the dignity of having a moral and Divine purpose.

What is the primary quality that made Moshe who he was? His complete humility and absence of ego in the presence of truth.

The main characteristic required to become a conduit for G-d's word is surrendering the ego. In Moshe's transmission of Torah from G-d to the Jewish people, a fundamental change was required: The "woman" needed to assume the role of leadership and seniority over the "man." The "woman" needed to be the aunt, and the "man" the nephew. The prerequisite for becoming a conduit for Torah and Divine wisdom lies not in one's ability to project and give, but rather in one's power to accept, receive and internalize.

This is true for every teacher of Divine truth. A rabbi who sees his primary role as a teacher rather than a student—a student of truth and a recipient of ideas and feelings that transcend him—is not qualified as a rabbi. If I wish to be a teacher of Torah, I must acknowledge that I do not own this wisdom. I am merely a humble recipient who craves to learn from everybody and from everything the truths of life, of G-d, of justice.

Moshe, the ultimate teacher and leader of all time, needed to be born from a marriage in which the recipient reigned supreme.

*This essay is based on Maor V'shemesh Parshas Veira. The author, Rabbi Klonemus Kalman Halevi Epstein, was born circa 1751. He was one of the great disciples of Rabbi Elimelech of Lizensk, a pupil of the Maggid of Mezrich, student of the Baal Shem Tov. He also studied at the feet of Rabbi Menachem Mendel of Remenov and the Seer of Lublin. [There is a Chassidic tradition in the name of the Seer of Lublin that his soul was the soul of the High Priest, Rabbi Eliezer Ben Chartum.] Rabbi Klonemus Kalman passed away at the age of 72, in 1823. In his Chassidic work on the Torah, Maor V'shemesh, he transcribed many ideas that he heard from his saintly teachers as well as ideas he developed on his own. The idea discussed in this essay, he quotes in the name "of a great man, one of the Tzaddikim of our time" (Cf. Likkutei Sichos vol. 4 p. 1090 discussing a similar expression in Maor V'shemesh Remzei Bein Hametzarim).*

*My gratitude to Shmuel Levin, a writer and editor in Pittsburgh, for his editorial assistance, and to Chaim schild, a chemist from Monsey, NY, for pointing me to this idea of the Maor V'shemesh.*





# Control Your Emotions

Mr. Charlie Harary

Let's have a conversation – me and you, the reader.

It's so important to understand the world of feelings and emotion, especially if you're dealing with other people. This is a huge and important topic today. In families, a huge, huge topic. Within so many families, emotions run awry all the time. We try to be right at the end of the day, but being right makes the other person feel bad. And so as a result, we're right, but the other person doesn't buy into whatever it is because they don't want to. They feel bad. This happened to me once. I'll never forget.

A mom brought her son to one of my speeches, and he was a professed atheist. I really mean an atheist. People are agnostic, people are ignorant, people are questioning, people are struggling. That's called being a human being. But knowing that there's no G-d as if you are living with proof is something else.

The boy comes up to me after the speech and he's giving me the run-down: there's no G-d... Now, as opposed to me doing the right thing, which would have been to hear him out and see where he is coming from, I didn't do that. I don't know why. The lawyer in me, just like him, took over. I began picking apart each argument, just like everything they train us as lawyers. Isolate the argument, pick it apart to show the logical flaws and destroy it. Next. Next. Piece by piece by piece, round and round and round. It's now going on and on. Nonstop. When it was over, he had nothing else to say. But we were both walking away feeling off.

Maybe at one point I won the battle, but lost the war. Why? Because for this boy, it was about feelings, and the mind in many ways follows those feelings. I know we like to think otherwise. Few people make decisions based on intellect alone. They most often don't go, "Oh, that was wrong. I'm out." Very few people look themselves in the mirror and say flat out, without any emotions clouding their thoughts, "I put on too much weight. I'm done." And then they have no more need to eat. For most of us, it's all about feelings. "I put on too much weight. I'm done... But it's so hard. Ohhh..." And so at the end of

this conversation, as opposed to having a person feel empowered to search for G-d and search for depth, which requires a lot of hard thinking and searching, I beat him. As opposed to encouraging a person, who was struggling, to search, I beat him and left him more disempowered. I left him more disenfranchised with his own religion.

That's how it works.

We are living in the game of feelings when we talk to people. We are living in the game of feelings when we understand ourselves. The victim mentality, the microwave dinner, if you will, is our way of being okay without really being okay with what we have, because we are not empowered enough to fight for more. You got to know that. Understand that. Sometimes, we are not pushing ourselves because there's some other feeling that I have been okay with and that I feel comfortable in. That has taken over. And getting hooked on mediocrity keeps us in a comfortable place and we don't push ourselves, because we've gotten used to whatever it is.

When we're engaged in conversation and all we're doing is pushing the person further away from the very thing we want to bring them close to, we've got to change our mindset. When the boy stops me after the speech and says to me, "There's no G-d!" what do I want for him? I want nothing more than to talk to him, and when I'm done, for him to think, "Whoa! You're right. I got to look into this." But all I did was push him further away because I wasn't fully aware that feelings are what's going to drive this boy's behavior. Maybe I can go toe to toe intellectually with him, because I've thought about it longer, but that will lose the war.

The boy clearly had other reasons why he was upset at G-d. He didn't fully think through all the implications of atheism. He's rejecting his family or his school, and he's using G-d because that gets a rise out of people. Had I just thought about that or other potential reasons for his atheism, I would have shifted my approach. Wait, he's not rejecting G-d. He doesn't know anything about G-d!

How you feel is what drives behavior. Keep this in mind. Making your son feel bad about cleaning his room is only going to push him away from cleaning his room. Making the boy feel bad, making your spouse feel bad, or making anyone feel bad about something will only drive them further away from the very thing that we want to bring them closer to.

That is one point, and is true when we deal with other people. Now, when it comes to ourselves, it's a different story.

For ourselves, we must understand that not doing something because we feel bad is not the way to go.

Feelings cannot run our life. Not at all. Letting emotions control you and lead you runs your life downwards. The feeling that, "I don't want to do it," "I'm overwhelmed," – whatever holds us back from achieving the life we can achieve – that cannot be the barometer of how we live. Maybe in the past you were forced to be organized by your parents or school. Maybe in the past, the environment pushed you down. Now, you may be ten years older or graduated high school. Whatever the case, life is different and the circumstances that were once pushing you down are now gone. At this point, any emotion which runs your life and prevents you from getting done what you must is not serving you. And you must set it aside. Live your life without it.

I saw this with a friend of mine, a senior businessman in a nice sized company. It was a family owned business. He's well regarded, and I watched him grow. He was telling me about his career and how recently something happened where he could solve the problem and help, but he lacked the confidence to do so. He had extreme financial confidence, but wasn't a strong man. He was waiting to get permission from other people. He was meek.

The truth is, that permission wasn't coming. In business, sometimes they don't give you permission, and you must assume initiative and responsibility. But he had this feeling, "Unless they give me permission, I can't do it." If someone appoints me, they promote me, they make me in charge, I could do it. But just to step into the role and take this on, no chance.

He comes from a world where he never felt like he was the head of the class. It's a feeling. It's a feeling, "I can't do that without permission." And sometimes that viewpoint is appropriate, but sometimes it's not. Here it wasn't. The feeling of, "I know I could do it, but I won't" was pretty familiar a feeling for him. But this feeling wasn't serving him. He was whirling in emotions and couldn't put that aside and control it as opposed to having them control him. He was struggling because he knew he could do it, and it could go really well and he would do really well, and no one would ever hand him the permission, no one would stop engaging in all the politics and say, "You do it." He had a feeling. It was given to him, if you will, because he wasn't the smartest kid in the class and he didn't come from the background where he could do whatever he believed was right. So now he was stuck. This internal comfortable feeling of, "If they didn't tell me I should, I won't do it," was holding him back.

That feeling was more appropriate when he was younger. But now, as he got older, it wasn't there, in his face. Those constraints didn't take place anymore. He was free. He could do it. Except... he had the feeling that he can't.

Pay attention to your feelings. Pay attention to how you feel about things and ask yourself, "How did I get this feeling? Why don't I want to do this? Why don't I want to take this on? It's going to give me more. It's going to make me greater." What you'll find is that many times it's part of your memory. And the memory was a moment when it didn't work out. But that was the past. That's not today. And don't let your feelings control you. Control them. Set them aside and live your life without those emotions that don't serve you.

So when it comes to other people, we must know what wavelength we're working on. People are emotional and use that gauge more than intellectual convincing and explanation. It seizes greater control than our cognitions. We can't expect that of others. However, when it comes to ourselves and we can control ourselves and choose our life, we must know how to live effectively. And that means controlling our emotions and determining whether a particular emotion is serving us to live our best, in the moment and in the long-term picture. Acknowledge your feelings, be aware of them and respect them, but contain and compartmentalize them and move on to take care of life without letting them run the show.

## DR. SIMCHA

Hi. Our TORAS CHAIM shows us crystal clear the IMPORTANCE of SIMCHA & BEING GOOD HEARTED. Can we learn it any better than from THE RELATIONSHIP, OF

ARON & MOSHE THE GREATEST OF BROTHERS EVER. We see that

Moshe & Aron were always

Be'SIMCHA by the mere fact that HASHEM was always talking to them & HASHEMS PRESENCE IS

OF COURSE SIMCHA RELATED. SIMCHA AUTOMATICALLY BRINGS GOODHEARTEDNESS. Look for the many examples of THEIR BROTHERLY LOVE & CARING FOR EACH OTHER. LETS ALWAYS IN ALL WAYS REMEMBER THAT HASHEM IS WITH US CONSTANTLY ESPECIALLY WHEN WE ARE BE'SIMCHA ( feeling HASHEMS love for us ) which will automatically bring us to being kind to another YID. What a life !!!!

Chazak !  
GS , Avi

### ADVICE IS YOUR CHOICE TO ACCEPT

If Hashem gives a big Nisayon, that itself is proof that this person was pre-empted with extra powerful abilities to overcome and concur this Nisayon, whatever it is.

I do not force anyone in general and her in particular

to accept my advice and explanations. I just speak my mind on things asked to me. It is abundantly clear that the decision about marriage is solely up to her.

==== Igros Koddesh V33 P406

## UFARATZTA



# GAN HATORAH

Rabbi Yakov Yosef Schechter

## Gehinom: 6 Months of Hot, 6 Months of Cold

### PARSHAS VA'EIRA

ויאמר ד' אל משה נטה את ירך על" 9:22 השמים ויהי ברד בכל ארץ מצרים, על האדם ועל הבהמה ועל כל עשב השדה בארץ מצרים

"And Hashem said to Moshe: Stretch out your hand toward the heavens and there will be hail in the entire land of Mitzrayim, on man and animal, and on all the grass of the field in the land of Mitzrayim." Hakodosh Boruch Hu tells Moshe Rabbeinu that he is to bring the Makkah of Barad upon the Mitzriyim. Hakodosh Boruch Hu had already had Moshe Rabbeinu warn the Mitzriyim of the Barad that was to come. However, when Moshe actually brought the Makkah of Barad, the Torah tells us, 9:23 ויט משה את מטהו על השמים וד' יוט מטהו וברד ותהלך אש ארצה, וימטר ד' נתן קולות וברד ותהלך אש ארצה, וימטר ד' משה מטהו על ארץ מצרים – "Moshe stretched his staff toward the sky, and Hashem had already sent thunder and hail, and continuous fire ran down to the ground, Hashem caused hail to rain on the land of Mitzrayim." Why was there no warning about the "קולות" – the mighty thunder – that which instilled fear within, which was to come as well as the Barad?

חזקיהו אמר: – Parshas Re'ah 13 – משפט רשעים בגיהנם שנים עשר חדש – ששה חדשים בחמה, וששה חדשים בצינה – "Chizkiyah says: The judgment for the wicked is for twelve months – 6 months in heat, and 6 months in cold." (מדרש תנחומא)

The Nefesh Hachaim says that there are two types of Yetzer Hara: one is hot, and one is cold. When the Yetzer Hara provokes one to do an Aveirah, he does so by heating up the fire of his desires. When the Yetzer Hara seeks to cause a person not to perform a Mitzvah, he does not do so with fire, rather, he does it with cold; he cools off the persons desire to perform his Avodas Hashem. With this explanation, we can understand why the Torah is compared to אש, fire, as it says in Yirmiyah 23:29 "הלא כה דברי כאש" At the same time, the Torah is also compared to water, as it says in Yeshaya 55:1 "הוי כל צמח לכו מים" Torah is the antidote for the Yetzer Hara, as the Gemara in Kid-dushin 30 says, בראתי יצר הרע, בראתי, "לו תורה תכלין" The Yetzer Hara comes with two Kochos: the power of heat, which is fire, and the power of cold - which is water. The Torah is both hot and cold, to counteract both powers of the Yetzer Hara. The Torah is Meramez to the same concept in this Posuk - Bamidbar 31:23 "כל דבר אשר יבא באש תעבירו באש.. וכל אשר לא יבא באש תעבירו במים" – If one can use the fire to fight the Yetzer Hara, good, if not one needs to use water. אתם ראתם" – "כי מן השמים דברתי עמכם" - This was also

why Hakodosh Boruch Hu revealed Himself from שמים on Har Sinai; He spoke directly from שמים. Bereishis Rabbah 4:7 – The word for שמים, comes from אש and מים. Hakodosh Boruch Hu spoke to Klal Yisroel from שמים, as a Remez that the Torah, which is also אש and מים, is the antidote against the Yetzer Hara. "אלהי כסף" – This refers to the Koach of the Yetzer Hara made from cold, which is water – and silver is compared to water. "ואלהי זהב" – This refers to the Koach of the Yetzer Hara which comes from heat, which is fire, and is compared to gold. One should not allow the Yetzer Hara to use these two Kochos, rather one should use the Torah to combat the efforts of the Yetzer Hara and follow in the ways of Hashem. (ברכת הר"ח)

The Makkah of Barad was hail, a special type of hail – one that had fire in it, that would rain down from the heavens. However, this Makkah was different than the previous Makkos, in that this Makkah came directly from Hakodosh Boruch Hu. We know from Matan Torah that when Hakodosh Boruch Hu Himself does something, it comes with thunder. The thunder strikes fear at the center of one's heart, for thunder is a sign that it is directly Hashem. Hakodosh Boruch Hu was showing Klal Yisroel that He had a direct interest in them, and that He would take them out, and ultimately give them the Torah Hakdosha – also with thunder – for it would be Him Himself Who would give them the Torah. There is a fundamental point of the entire Torah Hakdosha - that each and every one of us can have a direct connection to Hakodosh Boruch Hu.

The Shomayim is made of fire and water, hot and cold. They are diametrically opposed, yet in their service to Hakodosh Boruch Hu, they work in tandem and become one unit – שמים. We must know that there is an exact accounting for everything that happens in this world, and Hakodosh Boruch Hu is Mashgiach over all. We must serve Hakodosh Boruch Hu through the Torah Hakdosha with both hot and cold. The Torah has it all – every way to fight the Yetzer Hara. Chas V'sholom one who does not do so, will be judged for it exactly – hot for hot and cold for cold. Great fear entered the hearts of the Mitzriyim. They were not warned about the Barad, for the thunder was not the Makkah – it was the Barad that was the Makkah. However, this Makkah was directly from Hakodosh Boruch Hu, and that struck fear into the hearts of the Mitzriyim. We saw at the Makkah of Barad, and again at Matan Torah, the direct connection Hakodosh Boruch Hu has with us, and our entire lives must be a work in process fostering that connection with Hakodosh Boruch Hu, so that we completely connect ourselves to Him.

RABBI  
BENTZION SNEH



ADAPTED FOR ENGLISH FROM  
THE WRITING OF RABBI SNEH

## WHO IS THE REAL BOSS?

Lev Melachim B' Yad Hashem, a leader, a king, a president is selected and guided by G-d, but is responsible for and accountable to those who look to him for sustenance as well as to the Creator who chose him for the task.

A true leader will both inspire and be inspired.

Not so with Pharaoh, who continually questioned Hashem's power and openly asked "Who is the Creator.. that I, Pharaoh should listen to him?"

Until Pharaoh was reminded by the Makkos- just who the true ruler really is.

Dovid was the manager of a large factory in Eretz Yisroel that was in danger of financial collapse.

1500 families depended on this business, thousands and thousands of children needed its success.

Alas.. the final hour of this large enterprise was nearing.. but new hope abounded.. Dovid got word of a Gvir in Europe who would surely be sympathetic to such a cause.

After writing the Gvir and receiving both a warm response and an appointment- Dovid journeyed with a heavy heart and high hopes.

As Dovid made the quarter mile trek from the big gates of the fortified mansion to its towering front door he was overwhelmed with emotion.

If only his large business could be saved by this man whose name was on Torah Institutions, hospitals and orphanages around the world and whose heart was large and warm to many causes.

Dovid knocked on the door and a man answered wearing distinguished clothes.

"Who is the Baal Habayis here.. I have come to talk with him about an important matter."

"I am the Baal Habayis.." the man responded.. Dovid was fearful as the man did not look at him with generosity in his eyes.

From down the long corridor, a voice could be heard.."Excuse me what are you asking?"

Dovid watched when the man who had answered the door.. shrunk in shame...and watched as the hands of the real master of the household hit the "imposter" on the back.

"I am sorry sir.. It was all a joke.. I was pretending to be the owner of this house.."

"I apologize, the Gvir told Dovid.. it is just one of my workers pretending to be in charge.."

Throughout these Parshiyos of Yetzias Mitzrayim, Pharaoh too is just joking, deluding himself that he is in charge, hiding his human attributes each morning at the Nile and defying Hashem and His messengers, Moshe and Aharon at every juncture.

Until he realized through the outstretched arm of Hashem that the true message of the Makkos, was that he, Pharaoh was really not in charge at all.

We all go through the same tests when we achieve success, does our success come about through the strength of our own efforts, solely?

The most powerful lesson of our Parsha comes to us via its name, Vaera.. which means literally-Hashem revealed his presence to our world.

As the Kotzker Rebbe observed.. Where is G-d in the world today? Wherever we let him in.

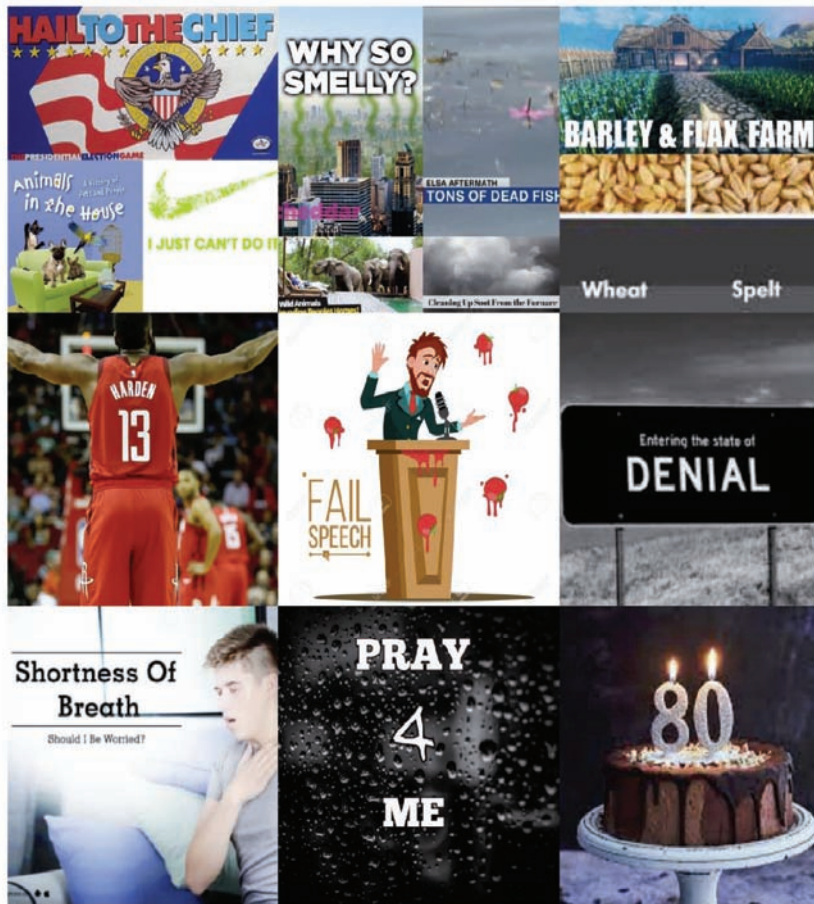
May this Parsha and all the Parshiyos of Shovavim, strengthen our Emunah and help us bring the Shechina into our lives as we absorb its lessons in a most meaningful and lasting way.

Good Shabbos!



# PARSHAS VA'ERA

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



Rabbi Dani Staum

[stamtorah@gmail.com](mailto:stamtorah@gmail.com)

## KEY to Parshas Va'era PIX

Hail to the Chief – Makkas Barad 9:22

Animals in the house – two answers: 1. If the Egyptian animals were brought into their owner's homes they were not killed by Makkas Barad – 9:20 (according to Rashi the same was true for Makkas Dever 9:10). 2. By Makkas Arov, the animals entered the Egyptians homes and attacked - 8:17

I just can't do it – By Makkas Kinim the Egyptian magicians admitted for the first time that they couldn't replicate the plague, saying "it is the finger of G-d!" - 8:15

Why so smelly? – after Makkas Tzefardeia, they piled up all the dead frogs and the whole country stank – 8:10 (also see following line about Makkas Dam)

Tons of dead fish - When the fish all died by Makkas Dam, the country smelled - 7:21

Cleaning up soot from the furnace – Makkas Shechin began as a result of Moshe and Aharon throwing up handfuls of furnace soot – 9:8

Wild animals invading people's homes – By Makkas Arov, the animals entered the Egyptians homes and attacked - 8:17

Barley & flax/ wheat & spelt – During Makkas Barad, the pasuk says "the flax and barley were struck... and the wheat and the spelt were not struck, for they ripen later." 9:30-31

Harden – Hashem told Moshe that He would harden Pharaoh's heart 7:3

Fail Speech – Moshe stated that he wasn't the right man for the mission because he couldn't speak properly - 6:30

State of Denial – Mark Twain once quipped that "De-Nile aint just a river in Egypt". Pharaoh was in "de-Nile" in more ways than one. He went to the Nile each morning to relieve himself so no one would see because he fancied himself a god. 7:15

Shortness of Breath – The Jewish slaves couldn't even listen to Moshe's message of imminent redemption because of shortness of breath from the severity of the servitude – 6:9

Pray 4 Me – During a few of the plagues Pharaoh asked Moshe to pray for him and the country –Makkas Tzefardeia – 8:4, Makkas Arov - 8:24, and Makkas Barad - 9:28

80<sup>th</sup> birthday – Moshe was 80 (Aharon was 83) when they came to Pharaoh for the first time to demand that he free the Jews - 7:7

## A Mother's Tears

By Rabbi Dovid Golwasser

A few years ago, Rav Gamliel [Rabinowitz] received a call from a distinguished woman in America. She was deeply troubled because her grown son was in a precipitous spiritual decline, & she wanted to know what they could do. In light of the boy's attitude & manner of conducting himself, the parents primarily wanted to know whether he should be allowed to continue to live at home, surrounded by love, or he should be shunned and removed from their home. Rav Gamliel, who had been acquainted with the boy when he was younger, suggested that the young man be allowed to remain at home.

Since he continued to live with them it seemed to indicate that he savored the warmth and love of his family. Additionally, as there were no younger children at home who could be negatively affected by his presence, he should not be sent away. The mother cried that she could not just sit by with folded hands and watch his spiritual descent.

Rav Gamliel reminded her of the admonition of the Talmud (Yevamos 65b) that just as it is a mitzvah not to rebuke someone when it will be heeded, so too it is a mitzvah not to rebuke the individual if he will not listen.

He did advise her, though, to accept Shabbos early and to light the candles approximately a half-hour earlier than the set time. He told her to tearfully pray at that time to Hashem that He have mercy on her son's soul that had strayed, and he cautioned her that if her son questioned her tears, she should simply say, "You alone understand."

This advice is based on the Magen Avraham, commentary on the Shulchan Aruch, who wrote that at candle-lighting time it is proper for one to pray for one's children to follow the ways of Torah. In fact, it is the custom for women to pour out their hearts at this time of favor (eis ratzon).

That week the mother cared for her son as usual – preparing his meals, washing his laundry, and cleaning his room. On Friday afternoon, a half-hour earlier than the designated time for candlelighting, the mother lit her candles with awe and reverence, made her blessings, tearfully with much emotion poured out her heart to Hashem. After half an hour, she concluded her prayers and turned to put the final touches on the Shabbos table.

Her son walked in and asked why she had been crying so bitterly. As instructed, she replied, "You alone understand." Although the son was stunned and deeply troubled by her answer, nothing changed.

Whenever the son was home at candle-lighting time & observed her crying, he would again ask why she was crying, and she would inevitably give the same answer: "You alone understand." Although there was no discussion during the week about this, the boy began to realize that although his mother continued to shower him with love & acceptance, she was, in fact, unable to come to terms with his weak spiritual state. A change slowly became discernible. The son began to remain at home over Shabbos. He began to wear a yarmulke and come to the table for Kiddush and Hamotzi.

Little by little he found his way back to Yiddishkeit, until he fully embraced his heritage & mesorah. *The Jewish Press*





# PANDEMIC PROFANITY

*The words we say reflect the essence of who we are*

CleanSpeak profanity-filtering software, which is used by companies that host online communities and other discussion forums, says the volume of filtered inappropriate words has more than tripled in the past 18 months. Use of profanity and curse words on Facebook rose 41% from 2019 to 2021 and 27% on Twitter. Undeniably, people are cursing much more lately and according to an article this week in The Wall Street Journal, the pandemic is to blame.

Researchers note that stress levels are through the roof, personal and professional lives are blending together, and there is an increased culture of casualness. The combination is making people swear more. The increased pull towards profanity may be explainable, but is it excusable?

In 1952, an episode of I Love Lucy was deemed “controversial” television because it centered around Lucy telling her husband that she was expecting. The CBS executives thought using the word “pregnant” was too risqué and so they had her simply tell him they were “having a baby.”

In 1961, comedian Lenny Bruce faced his first charge for obscenity after swearing in a stand-up comedy set. After being released and arrested several more times, he was finally detained, charged, and found guilty of obscenity in 1964.

While some relics of this era still exist (in Virginia, “Profane swearing” is a Class 4 misdemeanor punishable by a \$250 fine), the world has radically changed and, with it, the environment we live in. Obscenity has gone from a crime to a legitimate form of communication.

The FCC still defines profanity as language that’s so “grossly offensive” to “members of the public” that it becomes a “nuisance.” The problem is who defines “grossly offensive,” who are the “members of the public,” and what qualifies as a “nuisance”? The goalposts on all three are moving rapidly and not towards traditional or modest definitions.

Remember when people in positions of leadership and distinction were held even more accountable for carrying themselves with dignity and class? GovPredict, a political analytics firm, tracked an unsurprising yet shocking trend regarding politicians and social media. In 2014, there were 83 instances of lawmakers using profane words online. In 2017, this grew to a whopping 1,571 instances and in 2018 there were 2,409 instances. The last couple of years has put that to shame. According to the firm, politicians have been swearing up a storm and using words that used to make us blush at campaign stops, in press conferences, at debates and on their social media.

The result is it is no longer safe to watch an interview with an elected leader or watch a debate in front of children. We can’t take for granted that public places will be profanity free. And the media has drastically lowered its standards. CBS, the same network that once refused to air the word “pregnant,” recently featured a show whose title was a cleaned-up swear word. Popular radio stations regularly play songs with words that as recently as 10 or 15 years ago would never have cleared censors.

Why is it so bad? What is wrong with cursing? Doesn’t it reflect passion, feeling, emotion? Isn’t cursing a healthy way to find release, to respond to pain or frustration? Shouldn’t we believe the research that says cursing has positive benefits?

The answer is no. Giving in to the urge to use a profanity is to forfeit our very humanity and indulge an animal impulse. Our sacred Torah tells us the ability to speak, the art of communication, is what differentiates man from animal. When we elevate it, we are acting more God-like, and when we lower ourselves to use vulgarity or obscenity we are expressing the animal part of ourselves.

In “What Swearing Reveals About Our Language, Our Brains, and Ourselves,” Professor Benjamin K. Bergen shares the research behind cursing. For example, he describes how some stroke victims can still swear fluently even if their other language abilities are severely impaired. Advanced language comes from the more sophisticated parts of the brain while swearing taps into much more primal neural hardware in the basal ganglia. Similarly, Tourette’s syndrome, which involves dysfunction of the basal ganglia, can cause an overwhelming urge to swear. The animal part of us wants to curse. When we hold back, we are expressing our very humanity.

That is why our rabbis (Shabbos 33a) were so opposed to what they call nivul peh, vulgarity of the mouth. When we express self-control and discipline, we are imitating Hashem and we thereby exhibit dignity and class. When we fail and give in to a natural urge to curse or swear, it is demeaning, we are diminishing ourselves.

Fighting this urge is not always easy, particularly when something upsets us, frustrates us or we are physically hurt. In today’s age, it can be particularly challenging when much of our communicating takes place through typing or texting, where we may allow ourselves to use words digitally we wouldn’t use verbally. Yet, the capacity to preserve dignified language even in those moments and those mediums is in some ways the very measure of our humanity and Godliness.

The Midrash (Vayikra Rabbah 24:7) understands the “evil matter” in the passuk “When you go out to war guard yourself from every evil matter,” as referring to cursing or using nivul peh.

The Maharal explains that nivul peh, engaging in obscenity, is so severe, even more so than other forms of negative speech like gossip, because it is used even when nobody is around; it is articulated even when there is no audience to hear. Compromising oneself when there is no benefit is in fact the most degrading and therefore the

most severe.

Using or listening to vulgarity is taking a pure, beautiful gift, the power of communication, and contaminating and spoiling it. Whenever I hear someone curse to try to make a point, I can’t help but think if they were more intelligent they would find a more effective way to communicate that point without needing to distract with the shock value of using an obscenity. I am always less impressed, not more, less focused on what they are saying and more focused on why they said it like that. I am less persuaded, not more. Most of all, I am disappointed that they have chosen to transmit their contamination to me, to compromise my environment and to harm the climate that we share.

Whether online or offline, the words we say and how we say them reflect the essence of who we are and who we aspire to be. If we make the “members of our public” judge all obscenity and vulgarity a “nuisance” and “grossly offensive,” we can demand clean speech that won’t leave emissions that negatively impact our environment for our generation and generations to come. The pandemic is no excuse to not elevate our power of speech. We have lost so much, let’s not lose our dignity and class.



Rabbi Steinfeld

## LESHONOS OF GEULAH

In Shmos 6:6,7 the passuk tells us that Hashem said tell Bnei Yisroel that Vehotzeisi, Vehitzalti, Vegalti and Velakachti. The Midrash 6:4 says that there are four geulos here and that is why we drink four cups of wine. Interesting to note the Midrash does not use the word “leshonos” of geulah but rather each word on its own is a geulah by itself. The Ramban explains the difference between Vehotzeisi and Vehitzalti that Vehotzeisi is a promise that Hashem will take us out of the land of Mitzrayim whereas the word Vehitzalti is that they will no longer be under the domain of Mitzrayim even in another place meaning they will not even have to pay taxes to them. The Ohr Hachaim Hakadosh explains this difference a little differently. Vehotzeisi will mean that they will not have such a heavy load of work it will be lighter upon them, but they would still be working a little bit for Mitzrayim as they would be scared of them. Vehitzalti means that all work will be uprooted, and they will not work or be meshubad not even one iota. Vegalti is the leaving of Mitzrayim and crossing the sea. Finally, Vlakachti is where Hashem will take us as his nation and give us the Torah.

The question is what exactly is the geulah in the fact that Velokachti, that Hashem will take us as a nation? In addition, the Passuk summarizes that after Velakachti then it says Viyedaytem that I am Hashem who took you out from under the sivlos of Mitzrayim. This expression was the first word of Geulah why is it brought here again?

Reb Yitzchok Dov Koppelman ZT”L explains that in order to understand Geulah one must understand what is Galus. We see in Parshas Vayechi the beginning of galus was that nistatmu the eyes and hearts of Bnei Yisroel the first part of the galus was a ruchniyus part of closing your ability to see you are missing





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

### Three Favorite Things

My three favorite things are eating my family and not using commas.

### Judges Decision

Two small county judges both got arrested for speeding on the same day. Rather than call the state Supreme Court for a visiting judge, each agreed to hear the other's case.

The first judge took the bench while the second stood at the defendant's table, and admitted his guilt. The sentencing judge immediately suspended both the fine and costs.

They switched places. The second judge admitted that he was speeding, too. Thereupon the first judge immediately fined him \$250 and ordered him to pay court costs.

The second judge was furious. "I suspended your fine and costs, and you threw the book at me!", he fumed. The first judge looked at him and replied, "This is the second such case we've had in here today. Someone has to get tough about all this speeding!"

### The Polar Bear

One afternoon in the Arctic, a father polar bear and his son polar bear were sitting in the snow. The son polar bear turned to his father and asked, "Dad, am I 100% polar bear?"

"Of course, son, you're 100% polar bear."

A few minutes pass, and the son polar bear turns to his father again and says, "Dad, tell me the truth. I can take it. Am I 100% polar bear? No brown bear or panda bear or grizzly bear?"

"Son, I'm 100% polar bear and your mother is 100% polar bear, so you're certainly 100% polar bear."

A few more minutes pass, and the son polar bear again turns to his father and says, "Dad, don't think your sparing my feelings if it's not true. I really need to know... am I really 100% polar bear?"

Distressed by this continued questioning,

the father polar bear finally asked his son, "Why do you keep asking if you're 100% polar bear?"

"Because I'm freezing to death out here!"

### Shidduch date in a Rolls Royce

How was your date?" a friend asked.

"Terrible!" she answered. "He showed up in his 1955 Rolls Royce."

"Wow! That's a very expensive car.

What's so bad about that?"

"He was the original owner."

### Light Out

Due to recent cutbacks...

The light at the end of the tunnel has been turned off till further notice!

### Giving up coffee

When I gave up coffee it was like I lost my head. I felt decaffeinated.

### The Cruise

A Chelmer walks into a Restaurant, and he goes straight to the bulletin board in the back. The Chelmer is looking at the bulletin board and he sees a piece of paper that says "Ocean Cruise Only 5\$" he pulls the piece of paper off the wall and goes to the address listed on the back of paper. He walks into the building and hands the secretary the piece of paper. The secretary nods and asks if he had the five dollars. The Chelmer nods and pulls five dollars out of his pocket and hands it to the secretary. The secretary looks over to a big burly guy reading a newspaper. She nods to the guy. He stands up and knocks the Chelmer unconscious. When the Chelmer wakes up he's tied to a log and is floating down river. He started to think that this was a bad idea. When he sees one of her friends (who is also Chelmer) tied to a log floating right next to him. In a joking manner he looks at his friend and says "So do you think they're going to serve us some food on this trip?" The other Chelmer replies "They didn't serve any last year."

something. If the Shechina lights up a person, he could be anywhere and still not be considered in galus. Once the Shechina leaves us then we are in galus and so too the Shechina is in galus. As long as Yaakov was alive Yaakov kept his eyes on us to watch that the Mitzriyim did not make us work even bfeh rach. As soon as Yaakov was niftar, Klal Yisroel dropped off a darga and they forgot who their fathers were. They became full of artziyus as the passuk says vatimolei haAretz the land became full osam they themselves were into gashmiyus. This would be comparable to a king who had a son who was not so well behaved so he sent him away. After a few years someone was travelling to the king and offered to send the King a request from his son. The son who forgot about his father just sent a message that he needs new boots. The king upon seeing that the punishment backfired told him to come home immediately. Klal Yisroel forgot the Avos in Mitzrayim. That is why the passuk says Hashem told Moshe that he heard their screams mipnei nogsav and not because of the loss of the connection to the Avos. Hashem said

he needs to take them out immediately. That is why the ultimate geulah is Velakachti that we are connected to Hashem beruchniyus. The fact the Mitzriyim had any shlita on us showed that we were not connected to Hashem that is why the passuk summarizes that you will know that Vehotzeisi which was the first step of the disconnect the Bnei Yisroel had from the Avos.

Reb Yitzchok Koppelman said one more vort on this parsha when Hashem told Moshe and Aharon to speak to Bnei Yisroel and to Pharaoh the king of Mitzrayim. Rashi said that even though they are telling him about all the Makkos and punishments they will receive they still had to show him the proper respect. This proves to us that even though they were bringing upon him loads of Makkos and punishment they still had to show him respect because not showing respect to another person is worse than all the makkos one could bring on another person.

May we all be zocheh to be redeemed from galus and to show proper respect to one another!

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

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

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

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

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

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

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



# The Power of the Daf

Rabbi David Ozeri

in East Rutherford, New Jersey, a stadium which has seating for 82,500 was filled to capacity, with another 8,500 folding chairs placed on the playing field and a dais of approximately five hundred other distinguished rabbis and leaders. All 92,000 seats were sold out.

2020... MetLife Stadium and Barclays Center, with its capacity of 92,000 and Barclays Center, with another 19,000 seats. Over 110,000 Jews, just in one city in America... attended the Siyum HaShas.

But, allow me to tell you, there was another Siyum in America, years before many thousands of people crowded into a huge stadium in New York. It occurred in 1945 at a Moetzes Gedolei HaTorah meeting in New York. Rav Aharon Kotler zt"l was new to the American shores, and at the end of the meeting, he turned to those seated around the table and said, "Does anyone know what day is today on the calendar?" Everyone tried guessing, until Rav Aharon remarked, "Today is the day of the Siyum of Daf Yomi, and I am going to make a Siyum right now." And how many people were around that table? 10 people.

1945 in America... 10 people. A mere 75 years later, in the same city in America, over 110,000 Jews. How does this happen?

It is the power of Daf Yomi, the power of Torah She'baal Peh. That is how you keep all Jews around the world on the same page.

One of the early post-war Siyum HaShas gatherings in America took place in 1953 at an Agudas Yisroel gathering of 150 people. It then transpired in 1960 that the Agudah hosted a Siyum again, this time with 200. Yet again, in 1968, with hundreds gathered at the Bais Yaakov of Boro Park. In 1975, the Manhattan Center with over 5,000 people... In 1982, at what was formerly known as the Felt Forum, adjacent to Madison Square Garden, an arena with over 5,000 seats.

1990... Rav Moshe Sherer zt"l decided that he would be bold enough to take an arena with 20,000. People thought it was an unwise move. How would he be able to convince 20,000 people to fill such an arena for a Siyum? Indeed... hundreds of people waited outside just to get in. But they couldn't get in. Everything had been sold out and all the seats had been filled.

In 1997, the Siyum HaShas was held at the Madison Square Garden and Nassau Coliseum, with a total of 45,000 people. In 2005, at Madison Square Garden, Javits Center, Continental Arena, with again, an attendance of 45,000 people...

In 2012, at MetLife Stadium



AVAILABLE FOR WEEKENDS.

4 BEDROOM SLEEPS 8+ 3 BATH

STUNNING KITCHEN, LARGE DINING ROOM

ON FORSHAY ROAD

PLEASE CALL 845-548-4787

## THE WEEK IN PICTURES



LEARNING EARLY FRIDAY MORNING AT THE SHOAVIM PROGRAM



LEARNING EARLY FRIDAY MORNING AT THE SHOAVIM PROGRAM





# Night Kollel

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

## Daily משניות Shiur

Learning:

Started December 26

ששה סדרי משנה  
מסכת ברכות

Every Night – 8:45 - 9:00 PM

18 Forshay - Upstairs

Learning several Mishnayos daily will enable you to finish an entire Seder in less than a year.

Join Today!

FOR MORE INFORMATION OR TO JOIN THE KOLLEL, PLEASE CONTACT  
Rabbi Nachum Scheiner | 845.372.6618 | ohrchaimmonsey@gmail.com



# 35+ Years

OF SERVING THE COMMUNITY

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



Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

# Haas & Zaltz, LLP

845.425.3900  
INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM  
365 ROUTE 59 | SUITE 231 | AIRMONT, NY 10952

RAMAPOST.COM

PATCH PLASTER PAINT



PRIVATE UPDATED HOUSE  
AVAILABLE FOR WEEKENDS.

5 BEDROOMS, 3 FULL BATHROOMS,

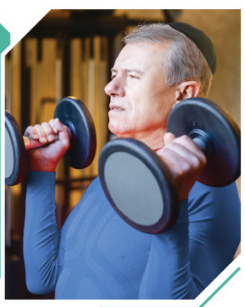
1 MIN. WALK TO 18 FORSHAY.

PLEASE CALL 845-204-8283 AND LEAVE A MESSAGE.

Make 2022 the year you improve your fitness and health with the



## 12-WEEK KICKSTART PROGRAM



Only 7 spots available  
Offer is good until 1/25/2022



What you could expect from your program:

- A **personalized 2022 fitness roadmap.**
- Watch your **progress improve** with each workout.
- Never miss a workout and stay motivated. Your **personal trainer comes to you.**
- Know which exercise to do with a **weekly workout plan.**
- Tighten loose muscles with **targeted flexibility training.**
- Improve your coordination with the appropriate **balance protocols.**
- **Feel 10 years younger** with a **strength program.**
- Become fitter than ever with your very own **cardio program.**



Call Tzviki  
**(845) 671 9945**

to see how the 12-week program can make **2022 the year you become fitter and healthier**



## PART III - A PARTIAL LISTING OF FOOD UTENSILS THAT REQUIRE TEVILAS KEILIM:

RABBI NACHUM SCHEINER

ROSH KOLLEL

Rabbi Scheiner

KOLLEL BOKER  
7:00-8:00am

Chavrusa learning Gemara  
Currently: מסכת מגילה

Friday - Shuirim  
Beinyonei Dyoma and relevant topics

NIGHT KOLLEL  
8:15-9:45pm

CHAVRUSALEARNING  
- HALACHA

Currently: הלכות יום טוב  
הלכות חול המועד

SHUIRIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

- Daf Yomi  
8:45-9:45
- Mishna Yomis  
8:45-9:00
- Daf Hashovua  
8:15-8:45
- ZERA SHIMSHON SHIUR  
8:15-9:00 Thursday Nights

ADDITIONAL LEARNING PROGRAMS:

- Yarchei Kallah / Shuirim on Legal Holidays - by acclaimed Guest Speakers
- Yeshivas Bein Hazmanim
- Yeshivas Kiyumu v'Kiblu / Purim Shushan Purim
- Shovevim Program / Early Friday morning learning b'retzifus. o Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah

As was previously discussed in detail, in order for a utensil to require immersion, it must be directly involved with food that is already edible. Any utensil that does not have direct contact with food does not require immersion.

We will now discuss the halachic requirement of tevila in various food utensils.

A can opener or a cork screw does not require tevila, even if occasional contact with food is made. Since that is not its intended purpose, it does not require tevila.

Nut crackers are subject to a dispute amongst the poskim and therefore should be toveled without a brocha. Although it does not come in contact with the nut per se, some poskim feel that the fact that the nuts are brought to the table with their shells, renders the entire nut a food – shell included – and therefore the cracking of the shell may be equivalent to having contact with the actual food

Potato peelers that are used solely for peeling raw potatoes (but are also usable for edible items) should be toveled without a brocha. If it is actually used, even just occasionally, for peeling edible foods (such as carrots), then tevila, with a brocha, would definitely be required.

A pot cover requires tevila with a brocha. Since the food will often boil to the top, it will come in contact with the cover. However, the cover of a bread box or the glass cover of a cake platter does not require tevila, since the food does not usually touch the cover.

A metal or glass table or serving tray does not need tevila, because these items are only used for dishes and food is not

normally placed directly on the table or tray.

The same would apply to the shelves in a fridge.

Disposable aluminum pans are a topic of great discussion among the contemporary poskim. According to some poskim, since they are generally discarded after one time usage they do not require tevila. Others rule that tevila is required. R' Moshe zt"l gives the following rule of thumb. If a pan will not be usable after using it once, it is not halachically deemed a utensil and does not require tevila. However, if it is indeed usable again, but, for convenience purposes, people throw it out after using it only once, it is still considered a bona fide utensil and would still require tevila with a brocha. Hence, a pan that was used to cook chicken, or the sort, since it is not usable a second time (due to the grease), and would not require tevila. However, a challah pan, that can be reused, even if one chooses to discard it after using it only once, would require tevila with a brocha.

### IN SUMMARY

- A can opener or a cork-screw do not require tevila.
- Nut crackers should be toveled without a brocha.
- Potato peelers that are

used solely for peeling raw potatoes should be toveled without a brocha.

- A pot cover requires tevila with a brocha. However, the cover of a bread box or the glass cover of a cake platter does not require tevila.
- Shelves in a fridge, a metal or glass table or serving tray do not need tevila.
- Disposable aluminum pans – According to R' Moshe zt"l, if it cannot be used a second time (such as chicken – due to the grease), it would not require tevila. However, a challah pan, that can be reused, would require tevila with a brocha.

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!



RABBI GOTTLIEB GIVING A SHIUR AT THE NIGHT KOLLEL



# ~Night Kollel~

## COMMUNITY KOLLEL NEWS – WEEK OF VAEIRA 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. Rabbi Yosef Fried gives a short shiur on the Parsha on Friday towards the end of Kollel Boker.

## NIGHT KOLLEL

The Night Kollel's chaburos continue, raising the bar in the kollel, bringing everyone up to a whole new level of interactive learning. R' Menachem Shapiro gave a chabura about inviting a non-Jew to a yom tov meal, and in which situations there is a concern that one may do additional cooking on his behalf.

Rabbi Yisroel Gottlieb, Rav of Bais Torah, gave a shiur at the Night Kollel, on the topic: "Hilchos Yom Tov: Basic Understanding of Ochel Nefesh and the Heter of Mitoch."

## NEW – BAIS HORAHAH – AT BAIS MEDRASH OHR CHAIM

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.

## 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 Dovid Bartfeld, Rav of Khal Mevaskshei Hashem, Haverstraw, and Director of Tahareinu Hotline.

## 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!

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-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 20 Forshay tent, every Friday morning, from 4AM-7AM, of these auspicious weeks, followed by Shacharis and breakfast, with Matan Scharah B'tzidah.

We also have once again the popular "Chazara of the Daf Shiur" – a fast-paced review of Meseches Rosh Hashana, from 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.

This past week, even the snowstorm didn't hold back the tens of participants from learning up a "storm."

**Here are a few tidbits, heard by some of the coordinators:**

- One man sat down at 4am, and got up 3 hours later, and commented that he wishes they would have this program

every week.

- One man took a stipend and then returned it, saying that he just took the money for his yetzer hara, but now he can give it back, and get the real reward.
- One person came over to say that a young boy's learning was so enjoyable that it left an indelible impact on all the people around him.

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 serieees 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, Dec. 28, was Rabbi Dovid Bartfeld, Rav of Khal Mevaskshei Hashem, Haverstraw, and Director of Tahareinu Hotline. Topic: "Pills – How they work and how to Avoid Tahara Issues."

On Tuesday Jan. 4, will be 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.

Wishing you a Wonderful Shabbos and a Chodesh Tov,

**Rabbi Nachum Scheiner**

### Rabbi Nachum Scheiner

מוהל מומחה

CELL: 845-499-6354



**Sign Up for an Amazing New WhatsApp Group**  
Receive links to all Shiurim given by our Rosh Kollel

**Harav Nachum Scheiner**  
Receive links to the latest and most relevant shiurim on Halacha and contemporary issues

To join this extraordinary group  
Whatsapp 845-499-6354  
Or email  
ohrchaimmonsey@gmail.com



# Let's Rise

MONSEY CHALLAH BAKE

## Come Join

40 WOMEN IN  
HAFRASHAS CHALLAH

Thursday, January 6

12 JAY CT • 8:00 PM

PLEASE RSVP

917-721-0855

MONSEYCHALLAHBAKE@GMAIL.COM

BRING YOUR OWN DOUGH OR TEXT HENNY AT  
917-750-5523 IF YOU WOULD LIKE TO PURCHASE  
DOUGH FOR \$20

TONIGHT IS DEDICATED IN HONOR OF

יוסף ברוך בן משה אהרן ז"ל

HOSTED BY:

SARAH HOLLENDER, HENNY KLIPPER & GITTEL FOLLMAN

Just so you should know...



269 DAYS UNTIL UMAN

To receive weekly issues of the BET email  
betjournal@gmail.com or go to 18forshay.com

Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker,  
please email us at betsuggestions@gmail.com

For all shul related questions please email Rabbi Nachum Scheiner  
ohrchaim18@gmail.com or call 845-372-6618

PRINTING BY RAMAPOST.COM

RAMAPOST  
MARKETING | DESIGN | PRINT | MAIL