

YISRO | 16 - 23 SHEVAT 5782 | (JAN 18 - JAN 25 2022)

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Shabbos Morning MINYAN STARTING AT 8:00^{AM} 18 FORSHAY RD. MAIN SHUL - ASHKNAZ

תיקון שובבי"ם ותיקון היסוד

מנחה וענינו הגדול לרבנו הרש"ש

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Jan 20

תיקון שובבי"ם מ 1:30pm

מנחה וענינו הגדול 3:30

Tent ב'

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Tent ב

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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

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יום ג' פ' יתרו
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Rav of Kehilas New City,
Vaad Hadin V' Horaah
בענין חפיפה וחציצה

Tuesday – Jan 25
יום ג' פ' משפטים
Rabbi Daniel A. Coren
Maggid Shiur
Bais Medrash Ohr Chaim
Shalom Bais
Part 2

Tuesday – Feb 1
יום ג' פ' תרומה
Rabbi Avrohom
Neuberger
Rav of Shaarei Tefillah of New Hempstead Author of the
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Chaim
How to Guard your eyes

נס"ד



שובבי"ם
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THE PREREQUISITE OF MATAN TORAH:

We have reached the epic event of all of history and the purpose of creation; Matan Torah. With the revelation of Hashem on Mount Saini every man, woman and child was able to point their finger and say this is our G-d. For the first time ever, Hashem Himself spoke and gave over the Ten Commandments. This awesome event occurs in this week's Parshas Yisro, and seems to be a great honor for Yisro's name. What did Yisro do to deserve his name as the title for this special Parsha? In fact, what did he do to merit Moshe Rabeinu as a son in law? The Torah tells us of the great honor Yisro received when he visited the Jewish nation in the desert. What was so unique about his actions to warrant such honor?

Yisro was the high priest of Midyan, and his daughters were taking care of his flock of sheep. It is strange that a man of his stature did not have workers. He was a very powerful man equivalent to the Pope today, who would never need to lift a finger to do manual labor. Why were his daughters being shepherds to his flock?

The medrash states the first; Yisro was a high ranking officer of Paroah, one of the top three advisors in his court. When Paroah asked them what should be done with the Jewish

people, Yisro's advice was, "you cannot do evil to the people who has done you good". He was aware that this was not the answer that Paroah wanted, and indeed he was immediately sentenced to exile. Never the less he felt compelled to speak the truth. He excelled at every religion and philosophy and when he found it false he would preach against it. After receiving the title of High Priest of Midyan he started to publicly denounce the false G-Ds of Midyan. The people of Midyan were angry at him and stripped him of his privileges; thus the need for his family to work. The other Shepards chased away his daughters, and Moshe was there to save them. Yisro was a man of truth no matter what the cost and was willing to leave the honor and wealth of a prestigious job for the sake of truth. When he heard the miraculous events of the Jewish people, and Hashems mighty salvation, he recognized the ultimate truth, and left everything to join the Jewish nation.

The Talmud tells us of a story about Amram the gadol Hador from the tribe of Levi. One day as he was sitting in Beis Din his three year old daughter walked in and said to him, "Abba your actions of divorcing my mother are worse than Paroah". There was a ripple effect when Amram gave a "Get" causing many others to do the same. This resulted in the sad reality that no one had children. She declared that Paroah only made a decree against the

boys but Amram's decree is on the boys and the girls. Paroah's decree effects are only in this world but his decree effects this world and the next. I would probably tell my three year old, "honey go play with your dolls". Amram, the greatest man of the generation, did not do a political cover up to protect his dignity, rather he agreed to the argument of his daughter and remarried his wife, thereby enabling the birth of Moshe Rabeinu. The father of the individual that will bring truth to the world accepts truth from anyone, no matter the cost.

This child grew up as royalty with every possible comfort yet he went out to his brothers to see their suffering. When he noticed an Egyptian hitting a Jew, he came to his defense and killed the Egyptian. Now he had to leave his cushioned life of royalty and run for his life. He knew his place was with his brothers and he acts on the truth no matter what the cost. This is the common thread of all our great leaders. Hashem put Moshe with Yisro as a son-in-law and named the Parasha of Matan Torah with the name of Yisro. This teaches us the most important and fundamental lesson. The prerequisite for receiving the Torah, the ultimate Book of Truth, is the genuine quest for truth at any cost.

Rabbi Aaron Lankry

NEW MINYANIM ADDED:

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

SHABBOS ZMANIM

CANDLE LIGHTING	4:41 ^{PM}
MINCHA ^{18 TENT}	4:51 ^{PM}
MINCHA ^{BAIS CHABAD}	4:51 ^{PM}
SHKIYA	4:59 ^{PM}
SHACHRIS ^{VASIKIN- DAF YOMI SHIUR}	6:36 ^{AM}
SHACHRIS ^{ASHKENAZ 18 MAIN}	8:00 ^{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}	4:40 ^{PM}
SHKIYA	5:00 ^{PM}
MARRIV	5:40 ^{PM} ^{18 TENT} , 5:45 ^{PM}

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:54 M 6:53 T 6:52 W 6:51 T 6:51 F 6:50

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 3:49 M 3:50 T 3:51 W 3:52 T 3:53

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 4:50 M 4:51 T 4:52 W 4:54 T 4:55

JANUARY 23 - JANUARY 28

NEITZ IS 7:14 - 7:10
PELAG IS 4:01 - 4:05
SHKIA IS - 5:02 - 5:07
MAGEN AVRAHAM
9:05 AM - 9:04
GRA- BAAL HATANYA
9:41 AM = 9:40

Zmanim by our incredible Gabbi
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Tzvi Blech : Gabbai Sheini



Winter
2021/22



תשפ"ב

WEEKDAY MINYANIM

18 מנחה ↓

1:30
1:45
2:00
2:15
2:30
2:45
3:00
3:15
3:30
3:45
4:00
4:15
4:30
4:45
5:00
5:15
5:30
5:45
6:00

↑ Upstairs
↓ Main Floor

מעריב

At 17:15 *	Tent א
At later 17:30 *	Tent ב
At שקיעה **	Tent ג
10 MIN. ^{אחרי שקיעה}	Tent א
20 MIN. ^{אחרי שקיעה}	20 ↑
30 MIN. ^{אחרי שקיעה}	Tent א
40 MIN. ^{אחרי שקיעה}	Tent ב
50 MIN. ^{אחרי שקיעה}	20 ↑
60 MIN. ^{אחרי שקיעה}	Tent א
72 MIN. ^{אחרי שקיעה}	Tent ב
7:30	Tent א
7:45	Tent א
8:00	Tent א
8:15	Tent א
8:30	Tent א
8:45	Tent א
9:00	Tent א
9:15	Tent א
9:30	Tent א
9:45	Tent א
10:00	18 ↓
10:15	18 ↓
10:30	18 ↓
10:45	18 ↓
11:00	18 ↓
11:15	18 ↓
11:30	18 ↓
11:45	18 ↓
12:00am	18 ↓
12:15	18 ↓
12:30	18 ↓
12:45	18 ↓

מנחה ומעריב

12 MIN. ^{אחרי שקיעה}	Tent א
12 MIN. ^{אחרי שקיעה}	Tent ב
12 MIN. ^{אחרי שקיעה}	Tent א
AT שקיעה *	Tent ב
10 MIN. ^{אחרי שקיעה}	20 ↑
20 MIN. ^{אחרי שקיעה}	Tent א
30 MIN. ^{אחרי שקיעה}	Tent ב
40 MIN. ^{אחרי שקיעה}	20 ↑
50 MIN. ^{אחרי שקיעה}	Tent א
60 MIN. ^{אחרי שקיעה}	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 3:40 PLAG 3:59



Rabbi Coren

THE WEEK IN PICTURES

YISRO - JEWISH IMPACT

After spending a beautiful and meaningful Tu Bishvat seder with my family this past week, I was motivated to share some inspiring thoughts and connect them to Parshas Yisro.

We will begin with the powerful words that Reb Noach spoke when describing Matan Torah. He would relate that the day of Matan Torah was the only time of hope for humanity. That is, if the Jews didn't accept the Torah we wouldn't be here today. We were given the amazing opportunity to light up the world. And although we don't always get credited for it, the fact is that the pillars of human concepts such as loving one another, not stealing or killing, not coveting what others have and much more, form the basis of the laws that govern our lives. These precepts are Jewish gifts to humanity and are the fabric of life without which the world could not have existed. This is true from the conceptual level but even more so from an environmental level. Every Friday night we start Kiddush with 'Yom Hashishi.' Chazal tells us that the extra emphasis on the sixth day is because when creation took place, a pact was made that the Jews must choose to accept the Torah. But if the Torah was rejected, Hashem would return the world to Tohu Vavohu - to a state of nothingness.

So what is the connection to Tu Bishvat? The lessons learned from Tu Bishvat should last all year until the following Tu Bishvat. Fruit trees can be experienced in two ways. The first highlights Hashem's love for us i.e. he gave us healthy food to eat. While this is important, there is another aspect to fruits and vegetables and that is the opportunity for us to make a Bracha and connect to Hashem.

Furthermore, as we shall see from the words of Rashi, we were given the opportunity and power to effect the actual quality of the fruits and vegetables we grow and by doing so, we influence the entire world. The Gemara says that one who enjoys this world without making a Bracha is robbing a Bracha from Hashem and from Kneses Yisrael. Rashi goes on to explain that when we sin, the produce in the world becomes inferior - a lower quality. Just imagine the impact of making a Bracha slowly and with conviction on the fruits in the marketplace. Their beauty and quality are affected by our Brachos.

I think this concept is especially meaningful when it comes to Parshas Yisro. We know that when we read the Parsha and we read about Matan Torah it means that we are reliving what took place 3333 years ago. It impresses upon us that we must recommit to our mission of bringing light into the spheres and that the Torah learning we do will have a positive effect both spiritually and physically on the entire world.

Next time you're about to recite a Bracha take an extra moment to contemplate the power of the words we were requested to express. And as the Rashba in his Teshuvos explains, the word Bracha relates to Braicha which means a source of water, of shefa (abundance) that symbolically we fill with each Bracha.

Shabbas Shalom



RABBI YANKY MODEDEL DAF YOMI SHIUR MAKING A SIYUM ON MESECHAS MEGILLAH



LEARNING EARLY FRIDAY MORNING AT THE SHOAVVIM PROGRAM

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Uri Follman
Manager
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Rabbi YY Jacobson

ARE YOU A JEALOUS PERSON?

Why Envy is Ignorance

The tenth and final of the Ten Commandments recorded in this week's portion (Vaeschanan) reads: "You shall not covet your neighbor's wife; you shall not covet your neighbor's house, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his donkey, and anything that belongs to your neighbor." (Deuteronomy 5:17; Exodus 20:14).

The structure of the verse seems strange. In the beginning, the Bible specifies seven things we should not covet: "You shall not covet your neighbor's wife; you shall not covet your neighbor's home, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his donkey." But then, at the conclusion of the verse, the Bible states: "And anything that belongs to your neighbor." Why the unnecessary redundancy? Why not just state at the onset "You shall not covet anything that belongs to your neighbor," which would include all of the specifics? And if the Torah does not want to rely on generalizations and wishes to specify details, why does it specify only a few items and then anyhow revert to a generalization, "And anything that belongs to your neighbor?"

A Holistic Story

In Hebrew, the word employed for "anything" and "everything" is identical, "Kol." Hence, the above verse can also be translated as, "You shall not covet your neighbor's wife; you shall not covet your neighbor's house, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his donkey, and everything that belongs to your neighbor." By concluding the verse with these words, the Torah is not just instructing us not to covet anything of our neighbor, but also helping us achieve this difficult state of consciousness.

How could you demand from a person not to be jealous? When I walk into your home and observe your living conditions, your cars, your bank accounts, and your general life style, how could I not become envious?

The answer is, "Do not covet **everything** that belongs to your neighbor." What the Torah is intimating is that it is indeed easy to envy the home and spouse of your neighbor, his servants, his ox and donkey; yet the question you have to ask yourself is, do you covet "everything that belongs to your neighbor?" Are you prepared to assume his or her life completely? To actually become him?

You cannot see life as myriads of disjointed events and experiences. You can't pluck out one aspect of somebody's life and state "I wish I could have had his (or her) marriage, his home, his career, his money..." Life is a holistic and integrated experience. Each life, with its blessings and challenges, with its obstacles and opportunities, constitutes a single story, a narrative that begins with birth and ends with death. Every experience in our life represents one chapter of our singular, unique story and we do not have the luxury to pluck out a chapter from someone's story without embracing their entire life-journey.

When you isolate one or a few aspects of someone else's life, it is natural to become envious. But when you become aware of "everything that belongs to your neighbor," your perception is altered. Do you really want to acquire everything that is going on in his or her life?

So the next time you feel yourself coveting the life of the other, ask yourself if you really want to become them.

Ralph Waldo Emerson was correct when he observed that "envy is ignorance."



We Were Not Chosen For Our Brains

Rabbi Y. Frand

Although the Revelation at Sinai and the narration of the giving of the Asserres HaDibros [Ten Commandments] is certainly the dramatic pinnacle of this week's parsha, the parsha begins on a very different note. Yisro, the father-in-law of Moshe, arrived; he observed the situation that Moshe Rabbeinu was busy the whole day adjudicating between people; he advised that this was not a good system and he recommended a system of higher and lower courts. Therefore, Chazal say that Moshe's father-in-law (who had multiple names) was given the additional name of Yesser because a portion was added to the Torah in his merit ("Yesser al shem she'yiter parsha achas b'Torah").

The Talmud records a dispute as to whether the events in this week's parsha are recorded chronologically or not. In other words according to one opinion Yisro initially came before the giving of the Torah as the events are recorded in our parsha and according to the other opinion Yisro came after the giving of the Torah, in which case the story of his initial coming does not appear in true chronological sequence.

Regardless, literarily the prelude to the acceptance of the Torah is the narrative of Yisro coming and giving Klal Yisrael this "novel plan" of establishing a hierarchical court system. This matter needs to be analyzed. Why is this the beginning of the story of "Kabalas haTorah"? Why is our Parsha not known as "Parshas Kabalas HaTorah" or why is not this Shabbos known as "Shabbas Kabalas HaTorah"? Why is it "Parshas Yisro" and "Shabbas Parshas Yisro" as if somehow the message of Yisro's coming almost overshadows the significance of Matan Torah?

The Or HaChaim haKadosh suggests a very novel answer to this question. In truth, the Or HaChaim writes, Yisro's idea is not "rocket science". The idea of the efficiency of a division of labor and the practicality of implementing a hierarchical court system is something that Klal Yisrael should have no doubt figured out on their own without Yisro. However, the Almighty wanted to send a message to the Jewish people of that generation and of all future generations that wisdom DOES exist amongst the nations of the world and that "there are some wise gentiles out there." The lesson is that the Jews should not think that Hashem chose them because they are the wisest of all nations. We were not the only nation to whom Hashem chose to give the Torah because we necessarily have higher IQs than non-Jews. The reason why the incident with Yisro is the introduction to Kabalas HaTorah is to teach this lesson.

Why then were we Chosen? We were chosen because of Divine Kindness and because of Hashem's love for the forefathers. It was because of the merit of Avraham, Yitzchak, and Yaakov. Granted, they may have been smart, but that is not what the Almighty valued in them. Hashem valued the fact that Avraham was the Master of Chessed [kindness] par excellence. He valued Yitzchak because he was the Master of Gevurah [spiritual strength]. He valued Yaakov because he had the attribute of Emes [truth]. G-d values the forefathers because of their respective attributes and because those were the attributes they passed on to their descendants. This is why "He Chose us from all the nations."

Unfortunately, there is sometimes a perpetual misperception in certain segments of our society. The misperception is that the nations of the world are stupid. This is an inappropriate Jewish outlook. There are in fact very bright people from the nations of the world. The last time I checked, Bill Gates is not Jewish. When my computer crashes, I do not know what to do and he does. Therefore, he is at least smarter than I am! Warren Buffet has made billions of dollars in the stock market and most of us have not. He too is smarter than we are. I am sure that there are brilliant doctors that are non-Jewish and there are brilliant lawyers that are non-Jewish and there are brilliant scientists that are non-Jewish.

Our Chosen-ness has nothing to do with brains. It has to do with middos [character traits]. This, the Orach Chaim haKadosh is teaching, is the reason we were chosen. At the end of the day, this is what it is all about.

Rabbeinu Bechaye points out that when the Torah talks about the greatness of Avraham, Yitzchak, Yaakov, Moshe, and Dovid, it never comments about how smart they were. Moshe is praised for his modesty, not for his brains. Noach is praised for his righteousness. Because of his Tzidkus, he was saved, not because of his brains. Yaakov is described as a simple person (ish Tam). Nothing about brains or intelligence or IQ is mentioned.

The bottom line is that the central challenge of Judaism is working on a person's character traits (middos). The Vilna Gaon says on the verse "Hold fast to discipline (mussar / character); do not let go. Be careful with it; watch it for it is your life." [Mishlei 4:13]: The reason we are here in this world is to improve a character trait, which we have thus far not perfected. Therefore, a person must always work hard on this, for if one does not improve on his middos while here, what is the purpose of life?

This is an important idea to remember in raising our children. We value brains so much, we value grades so much, we value success so much. But when our children come home from school with a report card that says they are polite, they are kind, they are helpful to others, we should make as big a deal about that as we do when a child gets straight As. At the end of the day, this is what it is all about – Hold fast to character discipline, do not let go.

GAN HATORAH

Rabbi Yakov Yosef Schechter

Ever Wonder What Ta'am Elyon Is?

PARSHAS YISRO

20:1 "וידבר אלקים את כל הדברים האלה לאמר"

The Pesukim following are the Aseres Hadibros. There is a Minhag in Klal Yisroel that everyone stands when the Ba'al Koreh reads the Aseres Hadibros from the Torah. Some have this Minhag only on Shavuos, and many have the Minhag to stand even when the Aseres Hadibros are read on Shabbos, Parshas Yisro, and Parshas Va'eschanan. Additionally, it is well known that the breakup of the Pesukim and the Trop, cantillations, are different when the Ba'al Koreh reads from the Torah and when one learns the Pesukim himself. One of them is called Ta'am Elyon, and the other is called Ta'am Tachton. Ta'am Elyon is generally read amongst a Tzibur, while Ta'am Tachton is read at other times. Why do we have this concept of Ta'am Elyon and Ta'am Tachton by the Aseres Hadibros? For the Aseres Hadibros, there are two Nigunim, called Ta'am Elyon and Ta'am Tachton. The Tropes are different in the two Nigunim, and that causes there to be different breaks in the Pesukim, as well as changing some Nekudos. On Shavuos, we Lain the Ta'am Elyon, in which the Pesukim are broken up based upon the Aseres Hadibros, because on that very day Klal Yisroel received the Torah. We therefore say the Aseres Hadibros the way they were given to us. However, when someone is learning the Torah, saying מקרא ואחד תרגום ושנים, he says it the way it is written in the Torah, in what we call Ta'am Tachton. In regards to the Laining of Parshas Yisro and Va'eschanan, which have the Aseres Hadibros in it, they are Lained with the Ta'am Tachton. However, there are those who have the Minhag to Lain the Aseres Hadibros with the Ta'am Elyon whenever it is said with a Tzibur, which would include the Laining of Parshas Yisro and Parshas Va'eschanan. (ביאור הלכה)

Every time we have Krias Hatorah, it is to be a reenactment of Matan Torah. The Gabbai, the one who calls up the people to the Torah, is Kevayachol, like Hakodosh Boruch Hu. The Ba'al Koreh, is like Moshe Rabbeinu, and the one who is called up for the Aliyah represents Klal Yisroel, he is like the Shliach of Klal Yisroel accepting the Torah on their behalf. (לבוש)

The Aseres Hadibros is read either with the Ta'am Elyon or the Ta'am Tachton, as brought down in the Chizkuni. The Chizkuni says that on Shavuos the Aseres Hadibros are Lained with the Ta'am Elyon, for that is the way it was given to Klal Yisroel on that day, Matan Torah, however when Laining Parshas Yisro one would Lain with the Ta'am Tachton. In the Sefer Torah Ohr, it says that individually, one always uses the Ta'am Tachton, while a Tzibur always uses Ta'am Elyon. The Ein Yaakov in Yerushalmi in Shekalim, seventh Perek, says the same thing, as well as many others. The accepted Minhag is like the Ohr Torah, that anytime a Tzibur reads

the Aseres Hadibros, Ta'am Elyon is used, while individually, Ta'am Tachton is used. (כף החיים)

We know that there are two readings of the Aseres Hadibros, one is called Ta'am Elyon and one is called Ta'am Tachton. It is called Ta'am Elyon because the Trop of that reading is "stronger" (more melodious), higher, while the Trop of the Ta'am Tachton has primarily weaker Trop. Additionally, the Trop of the Ta'am Elyon is mostly "above" the words, while the Trop of the Ta'am Tachton is mostly below the words. (לוח ארש)

We know that on Shavuos, Hakodosh Boruch Hu gave us the Torah. But along with the Torah, He also gave us something else – the לוחות. That was separate from the Torah, as the Posuk says in Shemos 24:12 "ואתנה לך את לוחות" "What is the significance of the giving of the Luchos? The Luchos are the physical representation of the bond between Hakodosh Boruch Hu and Klal Yisroel. The Luchos still exist, although they are hidden from us now, and they are as permanent as the Torah. The Aseres Hadibros is part of the Torah, and is also the text of the Luchos. There are two sets of Trop, one is for the Torah, which is what we call Ta'am Tachton, and then there is Trop for the Luchos, which is broken down according to the Aseres Hadibros, and is called Ta'am Elyon. On Shavuos, when we are reenacting the giving of the Torah, we read it with the Ta'am Elyon, which represents the Luchos Habris, the Bris – the bond, between Hakodosh Boruch Hu and Klal Yisroel. The Aseres Hadibros is inclusive of the entire Torah. The Torah has two parts to it: Torah Shebiksav, and Torah Shebal Peh. There are two different sets of Trop to represent these two parts of the Torah. The Ta'am Elyon represents the Torah Shebal Peh, the Torah which comes from Above. The Ta'am Tachton represents the Torah Shebiksav, the Torah which Hakodosh Boruch Hu gave over to Klal Yisroel to bring forth the Torah Shebal Peh down to this world. Just as Avrohom Avinu had to work on the Torah, we too must toil over the Torah. We must first accept the words of the Torah and engrave it in our hearts, and then we must learn the Torah Shebal Peh and solidify our connection with Hakodosh Boruch Hu. Every time that we read from the Torah, we reenact Matan Torah, but the Aseres Hadibros is more than that. The Aseres Hadibros represents the entire Torah and the creation of the world, and in addition to all of that, it is also the Luchos Habris, our connection to Hakodosh Boruch Hu. Therefore, when there is a Tzibur reading the Aseres Hadibros, we Lain it with the Ta'am Elyon, for we seek to reenact the giving of the Luchos Habris, which was given with the Ta'am Elyon. Perhaps this is also why we have a Minhag to stand during the reading of the Aseres Hadibros, for it represents much more than the Torah Shebiksav. May we be Zoche to strengthen our connection to Hakodosh Boruch Hu through the Luchos Habris.

RABBI
BENTZION SNEH



ADAPTED FOR ENGLISH FROM
THE WRITING OF RABBI SNEH

PARSHAS YISRO

THE HEARTBEAT OF OUR LIVES

שלמה המלך אומר בספר משלי (פרק ה פסוק יט) על התורה "אילת אהבים ויעלת חן... באהבתה תשגה תמיד"

In the book of Mishlei (Proverbs), King Solomon poetically describes the relationship between a Jew and the Torah as one of faith, devotion and passionate love.

This love can bring much joy into our lives but it must be a love that is both vulnerable and real.

In our community we hide behind what we consider to be "the proper thing to do." Emotions are handicapped, feelings are stunted and misdirected - we have lost the ability to really know ourselves. This has had a ripple effect...We need only to open our eyes to see children and adults of all ages drowning in a sea of spirituality devoid of all passion.

Yet the Torah is a powerhouse of emotion, feelings and faith. It is a well of strength and mystery that can only be accessed by devotion and joy. But the big picture must be in our minds eye, always..

HaGaon R Yosef Chaim, the Ben Ish Chai brings this lesson to us in the following beautiful story involving an expert diamond merchant and his wife.

R' Yaakov was a world expert in the value of diamonds. People came from all over the to consult with him. One day his wise wife brought him a diamond ring to evaluate. She put the ring on the table and R' Yaakov picked it up pronouncing its value to be no more than 1800 dollars The next week she brought yet another ring to her husband to examine. This time she kept the sparkling piece of jewelry on her finger. R' Yaakov gazed carefully at the gem. "Not a penny more than 3000 dollars!", he pronounced with certainty.

His wife raised her eyebrows. "My dear husband, you must be mistaken- this was the very same ring I brought to you last week! "

"No, that cannot be"- he said. I live and breathe these stones- I know that without a doubt, this is a different ring."

"Absolutely not", she said- "I would never attempt to trick you, it is the exact same ring. But let me explain why they looked different to you. The first time I showed you the ring it was alone on the table, the second time - I was wearing it. Your feelings served to color your judgment and the love you have for me has added to the value of the ring!"

Such is the power of the passion and love we have for the Torah. As Shlomo Hamelech says, this love goes beyond all boundaries..adding immeasurable joy and light into every area of our lives.

Ve Haishiv Lev Avos Al Habonim ..ve lev bonim al avosom. Before Moshiach comes Eliyahu Hanavi promises to return love to our families. Children are feeling the ill effects of a life of plenty- even though they seem to want more and more "things" what they really crave is a return to simplicity - to the warmth of a closer relationship with their parents.

Husbands and wives are suffering everywhere. Our spouses feel the loss of our focus and love. Too many times we fail to show them how much we really care. We must remember- nothing brings as much joy and light into our homes as the strong love and devotion we show our spouses.

So take the time right now and go and tell your spouse how lucky you are to be married to them while spending some quality time together. Connecting in this way will bring positive ripples of Shalom Bayis that will spread out to your entire family.

Good Shabbos!

PARSHAS YISRO

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



Rabbi Dani Staum

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KEY to Parshas Yisro Pix

- Best Waiter Ever – When Yisro arrived, a meal was made in his honor where Moshe served as the waiter – Rashi 18:12
- Measure for Measure – Yisro remarked that he was convinced of the truth of Hashem’s power because he realized that the wickedness of the Egyptians was paid back to them – 18:11
- Blowing Shofar –During Mattan Torah the shofar was sounded, and it became increasingly louder – 19:19
- Eagle with wings spread – Before Mattan Torah, Hashem told the nation that they have seen how Hashem carried them on the wings of eagles – 19:4
- Humble Mountain – The Torah was given upon Har Sinai because of its humility – Gemara Megillah 29a; Medrash Tehillim 68
- No Steps – In the final pasuk in the parsha, the Torah writes that it is forbidden for there to be steps leading up to the Mizbeiach because it would be immodest when the kohanim would ascend. Instead, there was a ramp – 20:23
- Judicial System – Yisro suggested that Moshe create a hierarchal judicial system - 18:21
- How to recover from Burn Out – Yisro warned Moshe that the current system of him singlehandedly answering the questions of the entire nation would wear him down – 18:18
- Did you hear – The parsha begins that “Yisro heard” all the miracles that happened during the exodus – 18:1
- I love my father-in-law – Yisro, the father-in-law of Moshe, joined the nation – 18:1
- Let me give you some advice – Yisro gave Moshe advice about how to have a more efficient judicial system – 18:19
- Waving goodbye – The Torah states that after joining and giving advice, Yisro returned home to his country. Rashi says he returned to convert the rest of his family - 18:27
- Smoke billowing out of a furnace – During Mattan Torah on Har Sinai, smoke billowed up from the mountain “like the smoke of the furnace” - 19:18
- Social Distancing; please stay away – the nation was warned repeatedly to maintain their distance and not ascend Har Sinai during Mattan Torah – 19:12, 19:21, 19:24

Take My Car

Rabbi Shlomo Horwitz

The Schlesinger family from Alon Shvut was up in northern Israel for a vacation. Their single son, Elisha, 28 years old, was driving up to be with them for Shabbos. Now, suddenly, he needed to get gas for his car, but he kept missing the gas stations as he sped towards the north of Israel. Finally, after passing five gas stations, he pulled in to refuel, taking a quick look at his watch. It was three hours before Shabbos, and he was now about an hour from where his parents were staying. So the timing was great.

Suddenly, at the gas station, he noticed a woman with children, and she was very, very upset. Walking up to her, he asked calmly, “Is everything alright? Can I help you?” “I accidentally filled my car with diesel fuel instead of regular fuel. I really messed up my car and it won’t start.” There was no way to remove the wrong fuel; it needed professional attention and it wasn’t drivable and fixable on a Friday just hours before Shabbos. “Where were you driving?” Elisha asked the woman. “AleI Zahav in the Shomron,” she said, anxiety filling her voice. Elisha knew exactly where that was. That was a three hour trip. And there was only three hours left until Shabbos.

She clearly needed to get there. But how?

Elisha didn’t think twice. He took out his car keys, held them out to her and said, “Here, take them. Start driving to AleI Zahav, and here’s my cell phone number. Let’s be in touch after Shabbos, and we’ll figure out how to get the car back to me. The woman looked at Elisha. “Are you serious?” A young man who she doesn’t even know is giving her his car. She thanked him profusely and took off for AleI Zahav. In the meantime, Elisha called his father and explained the situation. His father promptly came to pick him up and thank G-d, everybody made it home in time for Shabbos. On Sunday, the woman returned with the car. She met Elisha’s mother and told her how amazed she was with Elisha’s kindness on Friday. What present can I give him?

The mother replied to this lady, “He doesn’t need any presents; he needs a wife.” The woman came home, wrote this story, shared it with her friends and added that Elisha, this wonderful young man, is searching for a wife. Suddenly, ideas came pouring in. One of the very first ones was a young woman named Naomi. And with Hashem’s help, Naomi and Elisha got married. How do I know this? Because I heard this story from the Mesader Kiddushin, the rabbi who married the couple, Rav Yosef Tzvi Rimon.





FATHER IN LAWS & SONS IN LAW- A LESSON FROM PARSHAS YISRO

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

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

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

We have it earlier in the Torah. By the destruction of Sedom we have Lot talking to his sons in law as is found in Beraishis 19:14 (ותגינו לקחי) (בנותינו). He tells his sons in law that Sedom is being destroyed, so quick join me and let's flee Sedom. (ויהי כמצחק). (בעיני חתניו). It was a joke to them. The old man, what is he talking about and they

didn't listen to him. They stayed behind in Sedom and they were incinerated, they were destroyed. It is interesting that we find a father in law and a son in law relationship in the Torah where one is critical of the other. It is interesting that Moshe Rabbeinu and Yisro talk one to another in Parshas Behaloscha. There they also disagree. Although there it is Moshe Rabbeinu telling Yisro what to do. He tells Yisro go into Eretz Yisrael and the Tov that HKB"H does to us you will have a part of it. Join us. Yisro replies nothing doing. As is found in Bamidbar 10:30 (לא אלך: כי אם-אל-ארצי ואל-מולדתי, אלך). So it is interesting that all the times we find interaction is a disagreement. Halo Davar Hu! The Torah seems to be telling us that it is natural for a father in law and son in law who care about each other to point out their differences, to point out things where they are different. And so, it is a normal thing.

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

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

HAVDALA

In Shmos 20:5 the Torah tells us that One should remember to sanctify the Shabbos. The Rambam in Hilchos Shabbos 29:1 says there is a Mitzvas asseh to sanctify the Shabbos using words. This is called kiddush. The Rambam adds that the remembering to sanctify Shabbos applies both to the time when Shabbos comes in and when Shabbos leaves. Kiddush when Shabbos enters and Havdala when Shabbos exits. The Chinuch in Mitzvah 31 says the same that one should speak about Shabbos as it enters and exits. The Mishna Berura 296 says that the Rambam holds the Mitzvah of havdala is Min HaTorah just like kiddush is. The Mishna Berura brings down another opinion that it is only MiDeRabbanan.

The Shulchan Aruch Orach Chaim 299:10 says that one can not, do any melacha before one makes havdala.

The question arises; why in Eretz Yisroel, people are not makpid not to hire taxi drivers that are mechalelei Shabbos? The taxi driver did not hear havdala and does not say Boruch hamavdil bein kodesh lechol that would constitute an issur for the driver to do melacha. By hiring this driver, we are being machshil him by doing melacha despite the fact he did not make havdala.

There are several answers. The first answer is based on Reb Shlomo Zalmen Auerbach brought down in Teshuvos Vehanhagos 8:99 and Shmiras Shabbos Kehilchaso 55:31. Reb Shlomo Zalmen would make sure to tell the driver "a Gutte Vuch" and his driver would respond in kind and that would constitute as if he said Boruch Hamavdil and it will help him that he can do melacha. The Tzitz Eliezer 11:34 argues and says one can not, be yotzei the chiyuv of havdala by just saying "a Gutte Voch". The reason these words do not suffice since it is not in the nussach of havdala. Therefore, based on the above Rambam that says it is Min HaTorah to make havdala and that the reason we say it is to sanctify Shabbos and show the greatness of Shabbos.

The second answer is based on the Piskei Teshuvos 299 that says that if a person did not keep Shabbos and thereby did not make kiddush then that person does not have a din to have to make havdala.

The Shulchan Shlomo Orach Chaim 299:14 says that one is not allowed to be machshil a person. This would apply even if the person being nichshal is like a misasek which means he is doing melacha unintended. This would apply to record a person on Motzei Shabbos where the person is still in middle of Shabbos as he has yet to make havdala and he is saying divrei Torah. One can not, say that it is lo nicha lei that he is not happy about it because if the person is happy to be recorded during the week, then it is considered nicha lei even on Shabbos. The Shulchan Shlomo concludes that if someone did record someone while it was Shabbos for the person being recorded one could have hanaa from it and is not considered having hanaa from mechese Shabbos.

The Shailos UTshuvos Meshane Halachos 11:254 says that it is forbidden to record a person while the person is still in middle of Shabbos. This in spite of the fact, that the person being recorded does not even know of it. May we all be zocheh to keep Shabbos and be mekadash and make havdala properly!

MUD
MOST VALUABLE DAVENER

SANI ILOWITZ

YONI MAIMON

WHO ARE YOU?

By Moshe S.

It's a simple enough question, but until recently, I haven't been able to answer it. "Who are you?"

For years I was proud of who I was. I had no worries in the world. I was making great money, living a life of fun and fancy, and thought that nothing or no one could touch me. For years I was a professional criminal. And then my world came crashing down. I was caught. I was found guilty. And I am now in the process of serving a twenty-year sentence in the Ramla prison in Israel. The day I entered the jail, I lost my identity. To the prison system, I was merely a number. I had a name, but no one knew it as I never used it. I had a reputation, but it was for what I had done. It no longer applied. You can't be a thief when you aren't stealing. You can't be a drug dealer when you aren't dealing. But I only knew how to be a criminal. So behind bars, who was I? What defined me? I was a prisoner. And when you are a prisoner you have no definition. You have no status in the underworld and no status in the real world. You are nothing.

Then I met Rabbi Fishel Jacobs, the chaplain at the Ramla prison. And for the first time in my life, I began to learn the real answer. I am a Jew. I am a Jew who never really cared that he was a Jew. I am a Jew who was raised, like most Israelis, with the basic traditions, but with little care or understanding as to what any of it meant. Like many other Sephardi immigrants, my grandparents were quite religious, but it was never passed down. What was passed down was the poverty, the illiteracy, and the hopelessness that many immigrant families have experienced. What was passed down was the need to survive and thrive at any cost. And that was exactly what I did. I was a great criminal. I knew how to lie, cheat, steal, and essentially get whatever I wanted whenever I wanted. I had no qualms about my actions. I felt I was just helping make the world a little more balanced. It wasn't my fault that I was raised with barely enough food to eat. I couldn't change what I was given, but I could change what I would get. And so, from a very young age, I learned what was profitable. Drugs and weapons were profitable. What I didn't realize was that they were also deadly. I watched my friends die. Some physically, others emotionally or mentally. I watched them reach a point where nothing mattered. A point that I never wanted to reach and feared that I would. Few believe this, but I think I really wanted to get caught. Call it pop-psychology, but I think my getting caught was my cry for help. I knew something needed to change, but for the first time, I didn't know how to do it. I only knew how to do wrong. No one had ever taught me what was right. Getting caught and thrown in jail was a real blessing — and not even so much one in disguise. I really think it saved my life.

But it was Rabbi Jacobs who saved my soul. He introduced me to who I was, to who I am, and to who I want to be. Fishel is the chaplain at my prison. He has many jobs here, from ensuring that our kosher food is always fresh and sanitary, to making sure the sukkah is set up properly, to providing us with classes and learning. At first, when I watched him make his rounds, I thought that if he knew what was good for him, he'd better stay away from me. Upon mentioning this to a fellow inmate, I was informed that he was a black-belt in karate and if I was smart, I may want to stay away from him. So, I quickly realized that fighting this Orthodox rabbi would be a good way not only to end up in isolation but would be a fight I would sorely lose. I figured I would rely on the age-old idea that if you can't beat them, join them. He couldn't be that bad if the other inmates liked him so much.

The first time he entered my cell, I realized that this meeting was going to be very different from what I've become accustomed to. Here was someone who didn't care about my criminal past, wasn't impressed with my rap record, and only wanted

to focus on what's inside me. No one had ever taken the time to ask or care what was going on in there. He did. He took one good look at me, and his eyes entered a place so deep within—a place I didn't even know existed. He explained to me that he is a Chabad Lubavitch Chassid, and his job was to help Jews discover what it means to be Jewish. That was it. Simple as could be. Here was a man who had won national championships in karate, a scholar with published books on Jewish law, a PhD equivalent granted by the Rabbinate of Israel and an army general, and his main goal in life was to teach me that I was a Jew. Here was someone who embodied that exact opposite of everything I knew.

I knew people who were nothing but pretended to be something. Here was someone who was a success in so many ways, yet to him it meant nothing. All that mattered was helping others. And working with prisoners is no easy task. Let's be honest here. We are the refuse of the world. We are the people you hate, and rightly so. There is a reason we are behind bars. We did something that landed us here. With few exceptions, we deserve to be where we are. So, what kind of person, with ability, intelligence, and options, chooses to work with us? This was the first question I asked Fishel when he entered my cell. And his answer blew me away.

He told me that the same question was once asked of his Rebbe, the Lubavitcher Rebbe, in regards to how he didn't tire standing for hours, handing out dollars to hundreds upon hundreds of people. The Rebbe answered that when you count diamonds you don't get tired. So Fishel said that even when those diamonds end up in a pile of mud when you know there are diamonds, you'll stick your hand right in and pull them out. The mud may cover the diamond, but it can't penetrate it or diminish its beauty and value. and the mud will wash off. I was a diamond. Most certainly covered in mud, if not worse, but a diamond nonetheless. Who would have thought that being imprisoned would be the greatest thing that could have happened to me? It wasn't until I came to prison that I learned who I was. Until then I thought I knew, but I had no idea.

Now, even though I am physically behind bars, I am finally free within. And though this is not a place where I want to stay, I am using every minute of my time here as an opportunity. An opportunity for growth, repentance & change. I have begun to view my sentence as a Yeshiva for ex-criminals. I have a lot of time here to study Torah, and I attend a Tanya class and Halachah class with Fishel every day. I keep Shabbat, eat kosher food, & do mitzvot whenever I can. Funny enough, because I was so well known on the streets, other inmates are willing to attend the classes and learn because of me. Go figure. I wait for the day of my release. I await the day when I can give back to society & try and make up for the damage I did. I yearn for the day when I can marry a wonderful woman and bring beautiful children into this world. And when I do leave these prison walls, I will know what to answer when asked who I am. I am Moshe. I am a diamond. I am a Jew. Lamplighter.

UFARATZTA

I FEAR NO EVIL FOR YOU ARE WITH ME

In this letter, the Rebbe addresses a person that suffers from a certain anxiety.



...In these lines I would like to stress once more that every Jew... must be strong in his trust in Hashem. Just as every Jew believes with perfect faith that Hakodosh Boruch Hu is the Master of the universe, so too is He the Master over the life of every individual Jew, both man and woman. And since it is certain that He is good, it is also certain that He will lead things towards goodness.

When we find ourselves in Hashem's care, with His hashgacha protis there is nothing to be afraid of. As David Hamelech says in Tehillim: "I will fear no evil for You are with me." And the fact that "You are with me," applies to every Jew....

==== Igros Kodesh V5 P242.



A TIME TO SPEAK AND A TIME TO REMAIN SILENT

Martin Luther King, Jr., whose birthday we will mark this Monday, spoke powerfully about the danger and potential damage of silence. He once said, "Our lives begin to end the day we become silent about things that matter." On another occasion he said, "In the end we will remember not the words of our enemies, but the silence of our friends." Both of these insights, individually and the combination of the two together, resonate deeply for me these days.

Whether Avraham Avinu speaking truth to the ultimate Power when he protested the impending destruction of Sedom, Moshe challenging Hashem about why bad things happen to good people, Moshe and Aharon confronting Pharaoh, Esther and Mordechai taking on Haman, the Chashmonaim standing up to the Syrian Greeks against all odds, or countless other examples, we come from a tradition of not being silent when injustice is being perpetrated against anyone, and certainly not when it is directed against our people.

That is why this week nearly 1,000 people came together to raise our unified voice in support of Israel. In August 2014 during the war between Israel and Hamas, just two hours after Hamas agreed to a ceasefire sponsored by the United States and the United Nations, Hamas terrorists emerged from a terror tunnel, shot Hadar Goldin, a Lieutenant in the Israeli Defense Forces, and killed two other Israeli soldiers. Hadar Goldin did not survive this attack, and Hamas continues to hold Hadar and the body of another Israeli soldier slain during the 2014 Gaza war, Oron Shaul, for ransom.

Seven years have passed, and the families of these fallen soldiers are still struggling to obtain the release of their loved ones for return to Israel. Currently, a huge aid package to rebuild Gaza is making its way through Congress. Any US aid packages earmarked for the reconstruction of Gaza be expressly conditioned on the return of Hadar, Oron to Israel and their families as a non-negotiable pre-condition to the award of such aid.

There is a moral imperative to bring them home. International humanitarian law requires the repatriation of missing soldiers and civilians; Jewish law requires us to make all efforts to bring the dead to their final resting places. Click here to find out how you get do more to get the bodies of our brothers home.

These are moments that demand we not remain silent. Abuse, agunahs, antisemitism and other injustices demand we speak up and speak out. Hashem has blessed us with voices, with influence and with access. We must generate outrage, the most powerful commodity these days, and the only one that draws attention and demands action and reaction.

But while there are moments to overcome our silence and to express outrage, there are other times in which we would do better to be quiet than to react with indignation.

When the Jewish people miraculously cross the sea and emerge safely on the other side, they erupt in spontaneous song – Az yashir Moshe u'Vnei Yisroel. In that song that we recite each morning in our prayers, we describe Hashem:

מִי-כַמְכָה בְּאֵלִים ה' מִי כַמְכָה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא תְהִלָּת עֲשֵׂה פִלְאָ:

"Who is like You, Hashem, among the celestials; Who is like You, majestic in holiness, Awesome in splendor, working wonders!"

We typically understand the song as praising Hashem's unique power. For example, the Seforno writes: "Hashem's incomparable stature consists in His ability to change the nature of phenomena in the universe which had previously been considered as indestructible, inviolate, impervious to any attempt by man to influence their nature in any way."

But the Gemara understands our praise and awe of Hashem differently. When the wicked Titus entered our Holy Beis HaMikdash and desecrated the Holy of Holies in unspeakable ways, Hashem was silent, He was passive and failed to react. Why would the Almighty, the infinite, omnipotent, omniscient, all-powerful Hashem, do nothing when He could do anything? Our rabbis explain (Gittin 56b):

דבי רבי ישמעאל תנא מי כמוכה באלים ה' מי כמוכה באלמים

Do not read "Who is like You God b'eilim," among the celestials, but "Who is like You b'ilimim," among the mute. Hashem modeled for us the greatest strength, the most potent response – doing nothing. God showed us His power not by manipulating nature and controlling the world, but by self-control and discipline, to remain silent in the face of insult, defamation and even blasphemy.

He taught us that our greatest strength, too, is not in overreacting to being insulted— it is not acting at all. Chazal teach (Shabbos 86) we should train ourselves to always be min ha'ne'elavim v'einam olvim, from those who when insulted don't insult back; shom'im cherpasam v'einam m'shivim, hear the wrath against them, but don't respond.

Save your outrage and indignation. When it comes to a personal slight, a hurtful insult, let it go, walk away. But how? We get that nasty text, that hurtful email, the aggressive comment we feel we cannot ignore. How do we stay silent? How can we find the resolve to walk away, press delete, not match or escalate what has been cast our way?

The answer is found in something we say every day, three times a day. We say at the end of the Amida – "v'limkalelai nafshi sidom, to those who curse me, may my soul remain silent." Why do we invoke nafshi, our soul? Perhaps we mention our soul because it is the source of our strength, our self-control. We each have a tzelem Elokim, a Godly spirit, and just as Hashem shows

His greatness by seeing His name and dwelling place desecrated and choosing not to respond, we can similarly find the inner strength and discipline to not respond and match the volume and vitriol, no matter how poorly we are mistreated.

The Zohar says that Hashem's chariot has four legs, the first three are Avraham, Yitzchak and Ya'akov, and the fourth is Dovid HaMelech. It is understandable that the patriarchs represent the first three legs, but why Dovid over Moshe, Aharon, and so many worthy others?

The Chafetz Chaim, in his Shemiras Ha'Lashon, explains that David Hamelech became the fourth leg of Hashem's Chariot when Shimi ben Geira hurled insults at him in public, and Dovid just ignored it. Even when Dovid's servants wanted to respond, Dovid told them, he couldn't be cursing me and embarrassing me if Hashem didn't want it to happen, so leave it. There is a master plan, no need to respond.

Rav Pam says there are times we are meant to experience yesurin, suffering. It can come in many forms - illness, financial collapse, relationship crises. When it comes in the form of someone insulting us, we should sing and dance with joy that with all the options and alternatives, being insulted is our form of suffering. What a gift and a blessing. Lean into that insult, embrace it, and gladly take it and remain quiet.

Finding the capacity to remain silent, even when insulted, is an expression of true gevurah, of great strength. When we dig deep and find that ability, it creates a very special moment. We have a tradition that when being insulted, instead of responding, escalating or matching the vitriol, we should take a deep breath and offer a prayer, ask for something in that propitious and providential moment in time. That is when we are at our best and most worthy. Don't waste it by shouting or insulting back; prove your strength and take advantage of the opportunity to be worthy by asking for something important.

We seem to have it backwards sometimes. We are outraged when we should be quiet, and when we should be screaming from the rooftops, somehow, we remain silent.

When it comes to antisemitism against our people and injustice against others, let's vow to never be silent, but to stand up and speak out. Let's hold our elected officials accountable. Not the ones in the other party, that's easy. But calling up and calling out those in our party, the ones we identify with and voted for. Object to the elected officials saying the wrong things and call up those who are remaining silent while their colleagues cross important boundaries.

But when it comes to being personally insulted, to absorbing a slight against ourselves, let's learn to let it go, to show our true strength and be like Hashem, to be counted among the ilmim, those that are silent, and among the ne'elavim, those that are insulted but never insult back.

Resolutions

I was going to quit all my bad habits for the New Year, but then I remembered...

Nobody likes a quitter!

Animal Super Bowl

During the Super Bowl, there was another football game of note between the big animals and the little animals. The big animals were crushing the little animals and at half-time, the coach made a passionate speech to rally the little animals.

At the start of the second half the big animals had the ball. The first play, the elephant got stopped for no gain. The second play, the rhino was stopped for no gain. On third down, the hippo was thrown for a 5 yard loss.

The defense huddled around the coach and he asked excitedly, "Who stopped the elephant?"

"I did," said the centipede.

"Who stopped the rhino?"

"Uh, that was me too," said the centipede.

"And how about the hippo? Who hit him for a 5 yard loss?"

"Well, that was me as well," said the centipede.

"So where were you during the first half?" demanded the coach.

"Well," said the centipede, "I was having my ankles taped."

People are ignoring me

A patient walks into a doctor's office.

Patient: Doctor, people ignore me.

Doctor: Next!

Impersonating A Politician

I can't believe I was arrested for impersonating a politician...

I was just sitting there doing nothing.

Ice Fishing In Alaska

A tanked-up guy in Alaska decides to go ice fishing. So he packs up his stuff and goes out onto the ice. He starts sawing a hole in the ice, and a loud booming voice says,

"YOU WILL FIND NO FISH UNDER THAT ICE."

The drunk looks up, ignores it, and continues on.

The voice repeats, "YOU WILL FIND NO FISH"

The drunk looks up and says, "Is this the Lord trying to warn me?"

The voice says "NO, I'M THE MANAGER OF THIS ICE RINK."

Computers & AC

Computers are like air conditioners. They work fine until you start opening windows.

Lost Elephant

Zoo Keeper: "I've lost one of my elephants."

Other Zoo Keeper: "Why don't you put an advertisement in the paper?"

Zoo Keeper: "Don't be silly, he can't read!"

The Same Mistake

I never make the same mistake twice.

I do it like, five or six times, you know, to make sure.

Comments Overheard in 1951

(1) "I'll tell you one thing, if things keep going the way they are, it's going to be impossible to buy a weeks groceries for \$20.00."

(2) "Have you seen the new cars coming out next year? It won't be long when \$5000 will only buy a used one."

(3) "If cigarettes keep going up in price, I'm going to quit. A quarter a pack is ridiculous."

(4) "Did you hear the post office is thinking about charging a dime just to mail a letter?"

(5) "If they raise the minimum wage to \$1, nobody will be able to hire outside help at the store."

(6) "When I first started driving, who would have thought gas would someday cost 29 cents a gallon. Guess we'd be better off leaving the car in the garage."

(7) "I read the other day where some scientist thinks it's possible to put a man on the moon by the end of the century. They even have some fellows they call astronauts preparing for it down in Texas."

(8) "Did you see where some baseball player just signed a contract for \$75,000 a year just to play ball? It wouldn't surprise me if someday that they will be making more than the President."

(9) "I never thought I'd see the day all our kitchen appliances would be electric. They are even making electric typewriters now."

(10) "It's too bad things are so tough nowadays. I see where a few married women are having to work to make ends meet."

(11) "It won't be long before young couples are going to have to hire someone to watch their kids so they can both work."

(12) "No one can afford to be sick any more, \$35.00 a day in the hospital is too rich for my blood."

DR. SIMCHA

DR. SIMCHA'S
Spotlight

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RABBI NACHUM SCHEINER

ROSH KOLLEL

USING SECULAR MONTHS IN CHECKS

I would like to wrap up the topic of: "Using the Secular Date," with the fundamental question of using the secular date in checks or the like.

As mentioned, the Torah requires of us to count the days until Shabbos and count the months, starting from Nissan, to constantly remember Hashem's creation of the world and His wondrous miracles, when He redeemed us from bondage.

The Chasam Sofer in Parshas Bo writes that this is an open reproof that one must write a letter, not using the secular date, but rather using the months, counting from Nisan, and the days counting from Shabbos, thereby remembering that Hashem created the world and redeemed us from Mitzrayim.

The simple reading of the Chasam Sofer would sound like he is against any use of the secular date. However, the Be'er Moshe suggests that it may be that he is only a problem if one is using the secular numbers for the date, e.g., 11/10, for the 10th day in the month of November, which is a blatant transgression of the Torah's requirement to count the months from Nisan, and not from Tishrei, and certainly not from January.

Interestingly, the Gemara in Rosh Hashanah 3a states that the Torah only uses the expression of "sheini," the second day, in reference to the day of the month, and not in reference to the day of the week, as in the second day of the week. The Maharitz Chiyus wonders: according to the Ramban that counting the days of the week to Shabbos, is a fulfillment of a mitzvah, why, indeed, does the Torah not use this expression?

The Divrei Yoel (1:15:6) was asked why the days of the week according to Shabbos and counting the months from Nisan is not the prevalent practice. He answers that there is no specific mitzvah to write the date; it is just that when one uses a date, it has to be the correct one. With this understanding, the Maharitz Chiyus' question is answered. Since there is no requirement to write the day of the week, the Torah did not find it necessary to use that method.

YEARS

The Chasam Sofer in a Drasha decries the custom of those who sign their letters using the Gregorian calendar, which is based on the birth of the Christian god. He writes emphatically that they are thereby denouncing their connection to Hashem and cutting themselves off from His Torah.

The Maharam Shik also concurs with his rebbi's disapproval of this practice. He discusses the institution of writing the secular year on a matzeiva, which began in his times and asserts that there is a blatant transgression of what it says in the Torah, that one may not mention anything affiliated with idol worship, such as using a church as a landmark.

Rav Neiman, Belzer dayan of Montreal, has a teshuva to discuss if there is any allowance to use the secular date in commerce or the like. He suggests that the only time that there is a prohibition is when one is dealing with a fellow Jew. However, if one is dealing with non-Jews there is no problem. He proves this from a document of Rav Akiva Eiger, where he writes that it

was signed in Posen, on July 27, 1832. Since it was in a legal document for the acquisition of his house, it is not included in this mitzvah.

He also maintains that one can prefix the secular date with the word: "I'misparam," according to their numbers. By making this disclaimer, that one is just writing in the way that they count and not that the person considers it to be the actual date, it will not be a problem,

The Be'er Moshe also has another proposal: instead of writing the year in full, 2017, one can just write in shorthand, '17, that way he is not using the actual year of the birth of their god.

The Klauzenberger Rebbe, in Shefa Chaim writes that, if one is stuck and needs to use the secular year, he should have in mind the birth of Rabbi Akiva.

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 Hashovva
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*

COMMUNITY KOLLEL NEWS WEEK OF YISRO

KOLLEL BOKER

In connection to Meseches Megillah, currently being studied at the Kollel Boker, I gave a shiur on the topic: "Dinei Haftorah - Haftoras Mishpotim This Year Rarely Read Never Practiced."

NIGHT KOLLEL

Rabbi Pinchas Novoseller, Rav of Kehilas Adas, Passaic NJ, spoke at the Night Kollel hosted a guest lecturer, During the shiur he discussed the greatness of these auspicious days of Shovavim, and how one can shalom bayis, such as the importance of building a happy and healthy home, and specifically developing patience. In honor of Tu B'Shvat, I gave a shiur on Sunday night, on the topic: "Halachic Perspective of Tu B'shvat - Connecting To Its Internal Message."

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 guest speaker was Rabbi Zev Fuchs.

SHOVAVIM INITIATIVE:

Our highly acclaimed Shovavim-Tat Program continues through Parshas Tetzaveh, being that it is a leap year. This learning program takes place in the Tent Beis, every Friday morning, from 4AM-7AM, of these auspicious weeks, followed by Shacharis and breakfast, with

Matan Scharah B'tzidah.

Transportation is now available for those who want to join! In order to sign up, please call the shul hotline at 845 587 3462, Option 7, and then 3.

Chazara of the Daf Shiur

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

Here are some more tidbits, from the coordinators:

1. This past week, even the snow didn't hold back the dozens of participants from coming, with some even walking through the "storm," to be able to participate in this wonderful program.
2. One group of bochurim sat down at 4am, and they said they are learning together, reviewing a perek in Shabbos. They were pounding daf after daf, and weren't even willing to stop at 7am, holding the fort until they finished the perek.
3. Many people commented that they don't want the money, since just coming to this initiative was well worth the effort.

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

This past Tuesday, Jan. 18, was Rabbi Avi Kahan, Rav of Kehilas New City, Vaad Hadin V'Horaah, on Chafifa and Chatzitza. On Tuesday Jan. 25, will be Rabbi Daniel A. Coren, Maggid Shiur, Bais Medrash Ohr Chaim, with Part II of his famous Shalom Bais shiur. On Tuesday, Feb. 1, is Rabbi Avrohom Neuberger, Rav of Shaarei Tefillah of New Hempstead and Author of the just released CCHF / Artsroll Edition of Sefer Chofetz Chaim. Topic: "How to Guard your Eyes."

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.

KIRUV KROVIM

Kiruv Krovim Initiative is back, featuring the beloved and world renowned lecturer and author, Rabbi Paysach Krohn. He lectured both at night from 8:00-9:00pm, as well as before Musaf, in Tent Aleph. Friday evening's topic was: "The Marvels of Hashgacha Pratis - Orchestration from Above, Makes our Music Below." At the Shabbos day lecture, the topic was: "How to Grow and Blossom in the Month of Shevat."

Wishing you a Wonderful Shabbos,
Rabbi Nachum Scheiner

Rabbi Nachum Scheiner

מוהל מומחה

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