

Vaera | Teves 23 - 29 | January 23 - 29



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לשממה וחרבה
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אני ה'



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Rabbi Aaron Lankry

Marah D'asra

305-332-3311

alankry@yahoo.com

Rabbi Daniel Coren

דומ"צ - מגיד שיעור

914-645-4199

rabbidac@gmail.com

Rabbi Nachum Scheiner

Executive Director

Rosh Kollel, Kollel Boker & Night Kollel

845-587-3462

rabbischeiner@18forshay.com

Sholom Ber Sternberg

Director of Operations

office@18forshay.com

Shmulie Fruchter

Facilities Manager

manager@18forshay.com

Bais Medrash Ohr Chaim

18 Forshay Rd. Monsey NY 10952

info@18forshay.com | 845 587-3462

Shul Website: www.18forshay.com

BET Editor:

bet@18forshay.com

For all advertisement inquiries
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saul.mashbaum@gmail.com

Aliza Estrin | Graphic Designer
alizaestrin@gmail.com
+972 527693588

Shabbos Zmanim

2025 Early Friday Mincha, 18 Main
12:38pm and every 15 minutes until 3:00pm

4:45pm Candle lighting	4:55pm Mincha in tent נ	4:55pm Chabad Mincha	5:03pm Shkiya
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SHABBOS SHACHRIS MINYANIM:

6:34am Vasikin, followed by a Daf Yomi Shiur 20 ↑	8:00am Shachris 2 18 main	9:15am Shachris 3 Tent נ	10:00am Shachris 4 Bais Chabad 20 ↑	10:30am Shachris 5 18 main
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2:00pm Pirchei	4:45pm Mincha followed by Shalosh Seudos	5:04pm Shkiya	5:44pm Maariv 1	5:49pm Maariv 2
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Late Maariv Motzei Shabbos Every 15 Minutes!
6:30 pm and every 15 minutes until 9:00pm | 18 Main

Weekday Zmanim
Zmanim for the week of January 26 - Feb 1

Shacharis — 20 min. before Neitz
Mincha & Maariv — 12 min. before Plag and more (see posted times)

	Neitz	Shma Magen Avraham	Shma Gra	Tefila Gra	Chatzos	Plag	Shkiya
Sunday	7:13am	8:58am	9:40am	10:30am	12:09pm	4:04pm	5:05pm
Monday	7:12am	8:57am	9:40am	10:29am	12:09pm	4:05pm	5:07pm
Tuesday	7:11am	8:57am	9:39am	10:29am	12:09pm	4:06pm	5:08pm
Wednesday	7:10am	8:57am	9:39am	10:29am	12:09pm	4:07pm	5:09pm
Thursday	7:09am	8:56am	9:39am	10:29am	12:09pm	4:08pm	5:10pm
Friday	7:08am	8:56am	9:38am	10:29am	12:09pm	4:09pm	5:12pm
Shabbos	7:07am	8:56am	9:38am	10:28am	12:10pm	4:10pm	5:13pm

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The Four Stages of Geula

by Rabbi Daniel Coren

One of the main themes of Galus Mitzrayim is the four stages or languages of Geula.

והוצאתי וגאלתי ולקחתי

The Toshe Rebbe asks: Why is the last term, *תולקחתי*, considered an expression of redemption? It doesn't seem to follow the first three terms, that all express coming out of the servitude of Mitzrayim.

Additionally, the Ohr Hachayim Hakadosh asks a very powerful question regarding the fifth term used, which is *והבאתי*. Hashem swears that He will not only take out and save and redeem the Jews, but that He will also bring them to the land of Israel, and yet we know that most of the Jews died in the desert and never entered the land of Israel.

The Ohr Hachayim gives a profound answer that also answers the Toshe Rebbe's question. If we look carefully, the fifth term of *והבאתי* is dependent on the fourth *ולקחתי* כי *אתכם לי לעם וידעתם כי* Hashem says: I'll take you out, and you will know that I'm the one that did so. And if the Jewish people fulfill this condition of knowing that Hashem took them out of Mitzrayim, then they will merit to be brought to the land of Israel.

Unfortunately, the Jewish people did not fulfill this condition,

as is evident from comment by the Ohr Hachayim on the first *pasuk* in *Parshas Beshalach*: *ויהי בשלח פרעה*. The Jewish people didn't reach the level of *emunah* that were supposed to; the Torah testifies that they attributed the release to Pharaoh, not fully to Hashem. Now it would be difficult to say that they really thought Pharaoh was the only one that let them out and not Hashem, but on their level, there was something missing in their *emunah*.

Last week, we discussed the idea of personal *geulah*, and that the original plan was for the Jewish people to enter the land of Israel. The fourth term of redemption, although connected to the fifth term, as explained above, is also independent. But the first three terms are dependent on the fourth one. That is to say, coming out of Mitzrayim and going through all the first three stages would have been meaningless without the fourth term. If the Jews would have been taken out and saved and redeemed but had not become the holy nation called *Bnai Yisrael*, then we wouldn't have had a true redemption.

Look at the world today. Someone may have all the wealth that he can aspire to – and there are many people like this – and yet they feel more empty than ever before. This is true of all of humanity, and especially of the Jewish people, whose souls can't survive without spiritual nourishment. May we take advantage especially of these holy weeks of *Shovevim* to increase our spiritual supply and merit the final redemption *bimhera beyamienu*.

On Freedom *and* Independence *Rabbi Hershel Schachter*

The commentaries on the *Chumash* find it difficult to understand why the exodus from Egypt had to be accomplished by means of a deception. *Moshe Rabbeinu* only requested three days off from slavery in order to worship the Jewish God, but he knew quite well that they did not plan to ever return to slavery. Why did Hashem have Moshe fool Pharaoh?

Some have suggested (based on historical evidence) that in Egypt of old there was a law that no slave may worship any religion at all. Pharaoh's granting of permission for the Jewish slaves to worship the Jewish God implicitly meant that he was freeing them. Therefore, there was no deception at all.

In the Talmud (*Gittin* 40a) we find a similar idea regarding an *eved K'nani*. An *eved K'nani* did not put on *tefillin*. If a Jewish *adon* would encourage his *eved K'nani* to wear *tefillin*, this was understood as an implicit indication that he had just freed him.

The Talmud (*Bava Metzia* 10a) comments on the *passuk* (*Vayikra* 25:55) "*ki li Bnei Yisroel avodim velo avodim l'avodim* - Jews are exclusively God's servants, and therefore it is improper for a Jew to sell himself as a slave". God wants us to be totally and absolutely subservient to Him and direct slaves of His. One who is a slave to another human being cannot be totally committed to God.

On the *Shalosh Regalim*, all Jewish men are obligated to visit the *Beis Hamikdash* and bring special *korbanos*, but women do not have this obligation. Any *mitzvah* which women are exempt from also does not apply to an *eved K'nani*, but a

man who is half freed and still half *eved K'nani* is obligated to wear *tzitzis* and *tefillin* etc. because of the half of him that is free. However, with respect to the *mitzvah* of *aliyah laregel*, a man who is half freed and still half *eved K'nani* is exempt. The Talmud (*Chagigah* 4a) derives this from the phrase used in the *passuk* regarding *aliyah laregel*, "*lir'os es penei ha'adon Hashem* - to see the countenance of The Master Hashem". The use of the word "*ha'adon* - The Master" implies exclusivity, and thus indicates that only one who is totally free of other masters can submit himself with total commitment to the servitude of Hashem.

Makkas bechoros is the only one of the ten plagues that we have to remember. It was on the night that *makkas bechoros* occurred that Pharaoh made the official government declaration freeing the Jews. The *mitzvos* that recall *makkas bechoros* (*pidyon haben*, etc.) are not so much intended to recall the miracle involved in this *Makkah*, but rather to celebrate our gaining independence. Our independence enables us to commit ourselves to total and absolute subservience to God.

The Baal Hatanya writes (in *Likutei Torah*) that it is well-known that it was during the period of the Second Temple that the rabbis instituted many *gezeiros* and *harchokos*, as opposed to the period of the First Temple. He suggested (based on *Kabbalah* sources) that at the time of the First Temple, since the Jewish people had independence, they were able to be totally committed to Hashem, and therefore the *yetzer hara* had less control over them. But during the period of the Second Temple, since they lacked independence, their commitment to Hashem suffered (by definition), and therefore there was a much greater need for *gezeiros*, because the *yetzer hara* had a stronger hold on the people.

Higher Standards

Moses' Early Years

It is one of the most intriguing components of the Exodus story. The first leader of the Jewish people, who would set them free and mold them into a nation, grew up not among his own people, but in the palace of the man who wished to destroy them. Why did Providence have it that Moses was raised not in a Jewish home, but among non-Jews, in the Egyptian palace?



Rabbi YY Jacobson

To quote Rabbi Abraham Ibn Ezra (12th-century Spanish philosopher, poet, and biblical commentator):

Perhaps G-d caused Moses to grow up in the home of royalty so that his soul would be accustomed to a higher sense of learning and behavior, and he would not feel lowly and accustomed to a house of slavery. You see that he killed an Egyptian who did a criminal act [beating an innocent Hebrew to death], and he saved the Midianite girls from the criminal shepherds who were irrigating their own flock from the water the girls had drawn.

Had Moses grown up among the Hebrew slaves, he too might have suffered from a slave-mentality lacking the courage to fight injustice and devoid of the ability to mold an enslaved tribe into a great people with a vision of transforming the world into a place worthy of the divine presence. He would not find within himself the strength to dream of liberty and confront the greatest tyrant of the time. Only because he grew up in a royal ambiance, did Moses have a clear sense of the horrific injustice and feel the power to fight it.

As our own country faces today such divisiveness and extremism on the Left and the Right, we need to ask ourselves if we have not reverted to our "reptilian brains," and cannot see anything larger than what we are being indoctrinated with by people driven by hate and bias? Can we stop tolerating being told all the time what to think, and labeling people in extreme ways just because they do not fit into the narrow paradigms that we created to define morality and justice?

Moshiach

Just as this was true in Egypt, it is also true today. We have been in exile for close to two millennia. But the greatest danger is when we come to tolerate it, when it is seen as normal. The beginning of our redemption is in our awareness that our exile is unnatural and cruel. Can we learn to begin thinking with the broadness of a redemptive model? Can we cry out sincerely about our individual and collective pain of alienation?

Standards Determine Destiny – A Little Story

In the 1950s, the Lubavitcher Rebbe, walking on Eastern Parkway in Brooklyn, encountered two administrators of a local yeshiva (Jewish day school) gazing at a yellow school bus parked on the road. When the Rebbe asked them what they were looking at, they said that the bus was on sale and they were thinking of purchasing it for the yeshiva. "We desperately need our own bus," they told the Rebbe.

"But this bus looks like an old *shmateh*," the Rebbe said. "It seems like it's on the verge of retirement. Why not purchase a brand-new bus for the children?"

"If we could only afford that type of money!" they exclaimed. "The price of this old bus is something we could maybe fit into our budget."

"Let me tell you something," the Rebbe responded. "You know why you can't afford the money for a new bus? Because in your mind, the old and run-down bus will suffice for your yeshiva. If it would be clear to you that the children need a new and beautiful bus, you would have the money to purchase it."

What the Rebbe was saying is that in many cases, your standards are often what ultimately define the quality and destiny of your life.

Womens Shiur **Tuesday** 9:30am (18 Main)
Chassidus Shiur **Monday & Thursday** 7:45am (18 Main)
Shabbos: Friday Night – before Barchu (20 Upstairs)
Morning 8:40 (20 Upstairs) | After Davening 12:00pm (20 Upstairs)
Please Note: Rabbi Jacobson's Shabbos morning shiur will now begin at 8:40 am, followed by the Minyan at 10:00 am.

UFARATZTA



SEFER HA-TANYA

The Kozhnitzer Maggid was a great admirer of the Alter Rebbe* and his manner of teaching Chassidus. He himself would learn a Perek of Tanya every day while wearing Rabeinu Tam's Tefilin.

When asked once why he does this, he responded, "You should know that the author can say Torah for Moshiach. The Tanya is a sefer of Gan Eden."

==== *The weekly Farbrengen. The Kozhnitzer Magid was a Talmid of the Mezritcher Magid and Reb Elimelech of Lizensk.*

* Baal HaTanya.

Chassidim, while walking in the street, would say Mishnayos baal-peh and Tanya baal-peh.

Teves 24: [5,573 - 1812] Yom Hillula of the Alter Rebbe, Founder and first Rebbe of Chabad.

A blade of grass is a miracle, it's more complicated than a skyscraper. Imagine a skyscraper would grow in your backyard; a blade of grass makes a skyscraper into nothing, it's so complicated. A skyscraper can't grow. This can grow too, it gets bigger and bigger. Miracles of miracles in one blade of grass. And that causes people to become aware of Hashem and full of joy.

— Rabbi Avigdor Miller, #685 True Happiness

Just so you should know...



MENTIONING YETZIAS MITZRAYIM – ONE OF THE 613 MITZVOS

~Night Kollel~ ~Kollel Boker~



by Rabbi Nachum Scheiner, Night Kollel & Morning Kollel

We have seen that here is a *mitzvah* to mention *yetzias Mitzrayim*, both by day and by night, every day of the year.

OMISSION OF THE RAMBAM

The *Acharonim* point out that, although the *Rambam* discusses this *mitzvah* in the *Mishneh Torah*, he does not count it as one of the 613 *mitzvos*. One explanation given by many *Acharonim* is that this *mitzvah* is considered a sub-category of the *mitzvah* of *sippur yetzias Mitzrayim* on the *Seder* night, which the *Rambam* does count.

PART OF THE MITZVOS WE DO ON PESACH

The *Acharonim* add that this can be gleaned from the expression the Torah uses in describing the *mitzvah* of mentioning *yetzias Mitzrayim*, every day: *שָׁבַעַת יָמִים תֹּאכַל עִלְיֵי מִצּוֹת לֶחֶם עֲנִי בִּי בַחֲפוּזוֹן יִצְאֶת מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת יוֹם חֵיִידְךָ – יִצְאֶתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ* – “You shall eat *matzvos* for seven days, because you went out from Egypt in a hurry, in order to that you remember the day that you left Egypt, all the days of your life.”

We see from this *pasuk* that the *mitzvah* that we do every day is a continuation of the *mitzvos* that we do on Pesach. That is why the *Rambam* may have understood that it is not to be counted as a separate entity, but as part and parcel of the *mitzvah* of *sippur yetzias Mitzrayim*. This is different from the *mitzvah* of *kiddush* on *Shabbos*, which the Torah writes clearly: “זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ – remember the day of *Shabbos* to sanctify it.” This is the source for the *mitzvah* of reciting *kiddush*, and since it is an independent *mitzvah* and not connected to any other *mitzvah*, it is counted as its own *mitzvah*.

But we must point out that there is a different *pasuk* in *Parshas Bo* (13:3), which may also discuss this *mitzvah*, and does not connect it to the *mitzvah* of the *seder* night. The *pasuk* says: *זָכוֹר אֶת הַיּוֹם הַזֶּה אֲשֶׁר יִצְאֶתָּם מֵמִצְרַיִם מִבְּיַת עַבְדֵיךָ* – “remember the day that you went out of Egypt.” Rashi quoted the *Mechilta* that this teaches us the *mitzvah* of mentioning *yetzias Mitzrayim* every day, without any mention of the *mitzvos* of the *seder* night. That seems to contradict what we just said that it is not counted as a separate entity, since it is part and parcel of the *mitzvah* of

sippur yetzias Mitzrayim. However, in truth, this *Mechilta* seems to be in variance with our *Gemara* in *Brochos*, which learns this *mitzvah* from the *pasuk* in *Re’ah*, and not from the *pasuk* in *Parsha Bo*.

ONLY COUNTS ETERNAL MITZVOS

There is another explanation given by Rav Chaim Brisker as to why the *Rambam* does not count the *mitzvah* of mentioning *yetzias Mitzrayim* every day as one of the 613 *mitzvos*. The *Rambam* writes that he only counted *mitzvos* which were for eternity, and did not count any *mitzvah* which was only kept for a limited time. We follow Ben Zoma that the *mitzvah* applies at night, and not the *Chachamim*, who learn that the *mitzvah* will still be applicable when *Moshiach* comes. Since the *mitzvah* will no longer be applicable when *Moshiach* comes, it is not counted as one of the 613 *mitzvos*.

SUMMARY

The *Rambam* does not count the *mitzvah* of mentioning *yetzias Mitzrayim* every night, either because it is an extension of the *mitzvah* of the *seder* night, or because we will not be obligated to do it when *Moshiach* comes.

Rabbi Scheiner

KOLLEL BOKER | 7:00-8:00am
 • Chavrusa learning - Gemara
 Currently: מסכת מועד קטן
 • Friday - Shuirim Beinyonei Dyoma and relevant topics

NIGHT KOLLEL | 8:15-9:45pm
 • Chavrusa learning - Halacha
 Currently: הלכות קריאת התורה

SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS
 • Daf Yomi | 8:45-9:45pm
 • Mishna Yomis | 8:45-9:00pm
 • ZERA SHIMSHON SHIUR | 8:15-9:00pm
 Thursday Nights

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Rabbi Nachum Scheiner

מוהל מומחה

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Shabbos Kodesh – The Perfect Balance

– “ואלה שמות בני ישראל הבאים מצרימה, את יעקב איש וביתו באו”

“And these are the names of *B'nei Yisroel* that came to *Mitzrayim*, Yaakov, man and his household came.” The *posuk* tells us that the children of *Yisroel* went down to *Mitzrayim*, and Yaakov and his children went down to *Mitzrayim*. We know that *Yisroel* and *Yaakov* are the same person. Why is he referred to as both in the *posuk*, and why did he retain both names?

The name *Yaakov* represents the *הכנעה*, subservience, as *Yaakov* saw himself as the *עקב*, the heel, the bottom part of a person – he had a broken heart. The name *Yisroel* represents being elevated, being lofty and exalted, as the name, “ישראל” is the words, “לוי” – I am the head. *Yaakov* had a *ga'avah* of *kedusha*, being elevated, for he was a true *eved Hashem*.

Each one of these, “יעקב” and “ישראל” on its own is not praiseworthy. If one only has the *הכנעה*, it could lead him to lose hope that he can become anything. He may give in to others when he shouldn't, for he will feel he is unworthy. If one has only the *middah* of *Yisroel*, of being distinguished, that could bring him to the terrible *middah* of *ga'avah*, arrogance, and/or *בעס*, anger. This would cause him to veer away from *Hashem* and go on his own path. Thus, even after *Yaakov* was given his new name of *Yisroel*, his old name of *Yaakov* remained. These names need to be utilized in tandem. (שם משמואל)

Klal Yisroel needed these two *middos*, and they needed to go through two different aspects in *Mitzrayim* to achieve these two

middos. *Paroah* was a cruel king who subjugated *Klal Yisroel*, as did the land of *Mitzrayim*. The Jews displayed the *middah* of the *הכנעה* and a broken heart was when the *Mitzriyim* afflicted them with hard labor. The *middah* of exaltedness was displayed when *Paroah* lorded himself over *Klal Yisroel*, and sought to push them into the ground.

It was through the purification process of *Mitzrayim* that *Klal Yisroel* honed these *middos*. This is also why the *geulah* was alluded to in a double *lashon* of *פקוד יפקוד אתכם* – “פקידה”, for in order to be redeemed, *Klal Yisroel* needed to have both *middos* together, the two types of *פקידה*. The Torah says, “אלה שמות בני ישראל” – and then says, “את יעקב” – for *Klal Yisroel* went down to *Mitzrayim* to perfect these two *middos*, so that they would be worthy of receiving the *Torah hakdoshah*.

These two *middos* are also to be displayed on *Shabbos*. When *Shabbos* enters, one must have the *הכנעה*, must be subservient to the *kedusha* of *Shabbos*, as the *Gemara* in *Eiruvim* 40b says regarding going into *Shabbos Kodesh* with the *הכנעה*. But at the same time, one must go into *Shabbos Kodesh* with the *התנשאות* and *רומויות*, to have an exalted and lofty heart-singing praises and thanks to *Hakodosh Boruch Hu*. This is what “שמור” and “זכור” are. “שמור” is for one to prepare *Erev Shabbos Kodesh* with having a broken heart, purifying one's heart. Then “זכור” - one needs to bring forth the *middah* of exaltedness and loftiness, which purifies the mind to see *Hakodosh Boruch Hu*.

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.

We know this to be true in the religious world, but we can only hope and pray that it is the case politically.

However, *Pharaoh*, questioned *Hashem's* power and openly asking “Who is the Creator?” until he 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.

1,500 families depended on his business.

The final hour of this large enterprise was nearing, but new hope arose. *Dovid* got word of a *gvir* in *Europe* who would surely be sympathetic to his cause.

After writing the *gvir* receiving an appointment, *Dovid* journeyed with a heavy heart but high hopes.

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

“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 have generosity in his eyes.

From down the corridor, a voice could be heard “Excuse me, what are you asking?”

Dovid watched when the man who had answered the door shrunk in

RABBI BEN ZION SNEH



shame and watched as the hands of the real master of the household tapped 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 the *parshiyos* of *yetzias Mitzrayim*, *Pharaoh* too was just joking, deluding himself that he is in charge, hiding his human attributes each morning at the Nile and defying *Hashem* and His messengers 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 effort?

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 and may all the “deals” we are witness to come out for the good of our people. And more importantly may we learn to act with reverence and *yiras shomayim* towards our Torah leaders for this is the true behavior of an *am kadosh*.

Ultimate Justice

Rabbi Gershon Winkler

The bulk of *parashat Va'eira* revolves around the first seven plagues visited upon the Egyptians, the warnings given to Par'oh and his stubborn refusal to free the slaves. We would, however, be mistaken if we see these afflictions simply as prelude to the redemption from Egypt. For, although it is true that these plagues served as educational tools to teach the Egyptians of Hashem's omnipotence and as motivation to release the Israelites, they were, in fact, an essential part of the redemptive process itself.

Redemption is an act of Justice. Justice demands fairness. Fairness demands reward for the righteous and punishment of the wicked as well. There can be no just world in which evil is ignored and the wicked remain unpunished. G-d, THE Judge of all creation, demands just that. These plagues were part of Hashem's justice and, as a result, part of the redemption (which is perhaps why the wonders G-d visits against the Egyptians are referred to as "*shfatim*" ["*uv'chol elohei Mitzrayim Eh'eseh shfatim*"] from the root form *sh,f,t*-judge).

The selection for this week's *haftarah* shares this very theme. Taken from the 28th and 29th *prakim* of Yechezkel, this reading centers about the retributions that G-d would visit upon Egypt due to her betrayal of Judea, the Southern Kingdom, during the prophet's time. Although the navi lived in the Babylonian exile, he offers his words to both the Jews of the Diaspora as well as those who remained in Eretz Yisrael. He reminds the people of how the Judean leaders ignored the warning of the prophets, and supported Egypt in her struggle against Babylonia. The leaders foolishly believed that her "salvation" would come from Egypt – not from Hashem – and therefore relied upon their southern neighbor to save her from the Babylonian hordes. Rather than save Israel as G-d could, Egypt proved to be a "staff of reeds" that collapsed whenever it was needed for support, and, as a result, led to Israel's exile.

Yechezkel, therefore, received a message from Hashem of how He would bring Egypt down from her lofty post and her haughty attitude. Egypt's treachery would be punished by debilitating military losses that would leave their land decimated and their government powerless. Additionally, the *nevu'ah* also predicts the exile of the Egyptians from their land and their eventual return 40 years later, bringing to mind the 40 years that it took the freed Israelites to return to their land. Likewise, it is interesting to note that the spoils of war that would be taken by the Babylonians parallels the story of *yetziat Mitzrayim*, when *B'nai Yisra'el* also left with much of Egypt's wealth, despoiling that empire as well.

Righteousness, punishment and reward prophesied by Yechezkel so many years after the Exodus, connect us to the theme of the *parasha* by providing us with lessons of *emunah* in G-d's ultimate justice for all future generations.

Patience and Faith

Rabbi Berel Wein



The Lord, so to speak, bemoans to Moshe the lack of faith exhibited by him and the Jewish people during the moments of crisis in their encounter with Pharaoh and their Egyptian taskmasters. God points out that the previous generations of the founders of the Jewish people never wavered in their faith and belief that God's covenant would be fulfilled, no matter how harsh the circumstances of their lives were.

And now when the process of redemption from Egyptian slavery is already underway, whenever there is a hitch or a delay or an apparent reversal, the complaint immediately arises against God and against Moshe as well. Now the Torah itself clearly makes allowances for this behavior due to the bone-crushing physical work imposed on the Jewish slaves by their Egyptian taskmasters.

It is difficult to be optimistic when one's back is being whipped. Nevertheless, the Lord's reproof of Moshe and of Israel is recorded for us in strong terms in the opening verses of this week's Torah reading. God is, so to speak, pointing out to Moshe the existence of a generational disconnect. The previous generations were strong in belief and faith, and possessed patience and fortitude in the face of all difficulties.

Moshe's generation, in fact many Jewish generations throughout history, demand action, and that action must be immediate. Their faith is conditioned upon seeing and experiencing immediate results, and the changed society and world that they desire. Otherwise, they are prepared to abandon ship. That is what the prophet means when he chides Israel by saying that "Your goodness and faith resemble the clouds of the morning that soon burn off when the sun rises."

Faith, to be effective, has to be long-lasting. Since mortality limits our vision and naturally makes us impatient, it is often difficult for us to see the big picture and witness the unfolding of a long-range historical process. Our generation, unlike those of our predecessors – even our immediate predecessors – has rightly been dubbed the "now generation." Instant gratification is not only demanded, but it is expected, and when it does not happen, our faith is sorely tested, if not even diminished.

Patience and faith is the essence of God's message to Moshe. Part of Moshe's leadership task will now be to instill this sense of patience and long lasting faith within the psyche and soul of the Jewish people. This daunting task will take forty years of constant challenges and withering experiences before it will see results and accomplishments. At the end of the forty-year period – forty years after the Exodus from Egypt – Moshe will proclaim that the Jewish people have finally attained an understanding heart and an appreciation of the historical journey upon which the Lord has sent them.

Both patience and faith are difficult traits to acquire, and they remain very fragile even after they have been acquired. But in all areas of human life – marriage, children, professional occupations, business and commerce, government and politics, diplomacy, and conflict – patience and faith are the necessary tools to achieve success. This is the message that God communicates to Moshe and to the Jewish people, in all of its generations and circumstances, in this week's *parsha*.

מנחה עם קריאת ויחל

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Thursday, February 6th
Monday, February 10th
Monday, February 17th
Thursday, February 20

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How Yitzchok Saved Klal Yisrael

Rabbi Yitzchak Adlerstein



I appeared to Avraham, to Yitzchok, and to Yaakov as Kel Shakkai, but I did not make my name Hashem known to them.

Kel Shakkai means the G-d who said “enough” to His world. It indicates limitation, contraction. In other words, – *tzimtzum*. Hashem dealt with the *avos* through limiting His connection with them at times. Limiting that connection might easily lessen the depth and sophistication of a person’s *daas*. He did this in order to test them. How would they function after their comprehension of what can be humanly understood about Him was compromised? Would the imprint left by the fuller complement of *daas* that they possessed earlier, when they were more tightly connected, allow them to weather the test? Particularly, one of the ways Hashem is *metzamtzem* Himself is through *din*, the consequences of which are often uncomfortable or painful. Would “packaging” his relationship with them within a vehicle of *din* set them back?

The *avos* passed their tests. That is the upshot of our *pasuk*. Hashem related to them at times with *Kel Shakkai*, i.e. He limited His direct connection with them, shrinking their *daas*. The fullness of His name “YKVK” was thus withheld from them at those times. Nonetheless, their *Emunah* was not blunted by the experience. They passed all their tests. They accepted His *Elokus* in any manner that it was displayed to them.

The *gemara* speaks of a time that Hashem presented overwhelming evidence of the sins of *Klal Yisrael* to the *avos*. Both Avraham and Yaakov are so overwhelmed by the inventory of sins, that they agree that their children must *chas v’shalom* be destroyed. This, however, was not the response that *HKBH* was looking for. He turns to Yitzchok, who offers an extremely liberal and creative way to deal with the sins of his descendants. This plea for compassion is exactly what Hashem wanted to hear!

The passage is enigmatic. After all, Yitzchok’s characteristic of *din* makes him the least likely to look at *Klal Yisrael* charitably. How could he succeed where Avraham and Yaakov, representing *chesed* and *rachamim*, failed?

The explanation is as follows: A person who relates to Hashem through the *midos* of *chesed* or *rachamim* cannot have complete *daas*. He needs to be challenged by the rigors of *din*. By relating only with the two more comfortable *midos*, he invites a *tzimtzum* of his relationship with Hashem in which he is challenged by *din*. In effect, he turns *rachamim* into *din*.

One who fully accepts Hashem’s *Elokus*, however, even when He relates to him with Yitzchok’s *midah* of *din*, merits an upgrade in his connection. He thus turns the *din* with which he is ordinarily treated to *rachamim*. In doing so, he can save *Klal Yisrael*.

The Boy Who Could Not Walk

Rabbi Asharon Baltazar Chabad.org



Said Rabbi Chelbo: “A man should be most particular with the honor of his wife, for all blessing in his household is solely due to her.” –
Talmud Bava Metzia 50a

They were recently married and were blessed with a son. However, their delight was marred when they discovered that their precious firstborn son was unable to walk a single step on his own.

They crisscrossed Russia, trudging from doctor to doctor, but even the greatest specialists threw their hands up in despair. The mother, whose father was a Lubavitcher chassid, pleaded with her husband to travel to Lubavitch and request the advice and blessing of her rebbe, just as they had done shortly after their wedding, but her words fell on deaf ears. Her husband was no chassid and had only gone that one time to please his father-in-law. If the doctors couldn’t help, he reasoned, how could a chassidic rebbe?

And so, 16 years passed. The boy grew to be a young man, old enough (in those days) to marry. By now, the wife’s pleas had gotten the better of her husband, who finally agreed to visit the Rebbe Maharash, the fourth Lubavitcher Rebbe. He soon found himself inside the rebbe’s room.

“You were here 16 years ago, weren’t you? And how are you now?” the rebbe greeted him.

The man froze. Awestruck by the rebbe’s majestic appearance, his tongue was plastered to the roof of his mouth. Slowly, he regained his senses and explained the purpose of his visit, expressing his uncertainty regarding the next step in his son’s life.

“You don’t know what to do with him? Arrange a match with an orphaned young woman. Buy respectable gifts and tell her about your son’s fine qualities, and I’m sure she will agree at the match.”

The Rebbe Maharash then asked for the young man’s name—it was Shmuel—and promptly wrote it down. The father hurried to do the rebbe’s bidding. He traveled home through Minsk, where he bought the presents, and then headed home. As he traveled, an exciting idea formed in his mind. The rebbe had advised that Shmuel’s salvation would come through marrying an orphan. He knew just the one. A poor, orphaned girl had been living with their family, and he felt in his heart that she was a fine young lady, a most appropriate life partner for his son.

He set his presents on the table, making sure to arrange them attractively. After the young woman had admired the fine gifts, the father gently asked her what she thought about Shmuel and if she would like to marry him. Having seen his fine qualities up close, she gladly agreed, and after Shmuel expressed his positive feelings towards her, a wedding date was agreed upon.

It was a few days before the wedding, and preparations were well underway. Shmuel was sitting at home when he smelled some of the delicious meat being prepared for the feast and asked his mother for a taste. As soon as he ate the piece of meat his mother had given him, he felt a tingling sensation in his feet. They had become lighter, and he felt that he could move them just a bit. Heart racing, he asked for another piece.

Shmuel walked to his *chuppah* (marriage canopy) on his own two feet, supported on either side, but most certainly walking. On his way back from the canopy he could have walked unsupported, but as not to draw undue attention to his good fortune (which they feared could attract “the evil eye”), he still walked with assistance. Married to his true soulmate, it was not long before his paralysis was completely gone.

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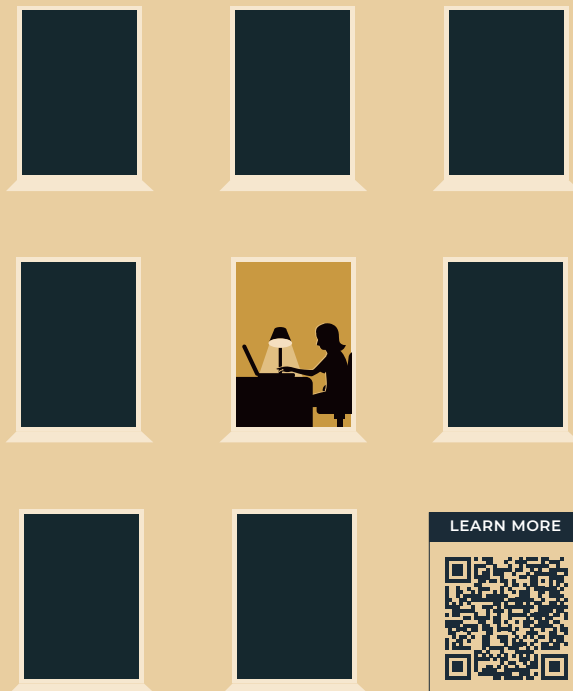
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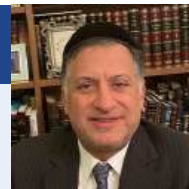
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Making It Till the End Rabbi Eli Mansour



Before beginning the story of the ten plagues which G-d brought upon Egypt, it presents the genealogy of the first three tribes of Israel – Reuben, Shimon and Levi. Rashi (6:14) explains that the Torah wanted to tell us about the family background of Moshe and Aharon, the ones who confronted Pharaoh and brought the plagues, and who descended from the tribe of Levi. It therefore began from the first tribe, Reuben, and continued until it reached Moshe and Aharon.

The Torah concludes this section by stating, “This is Aharon and Moshe, to whom G-d said: ‘Bring Bnai Yisrael out of the land of Egypt’... They were the ones who spoke to Pharaoh, king of Egypt...this is Moshe and Aharon” (6:26-27).

Rashi, explaining the need for the seemingly repetitious phrase, “this is Moshe and Aharon,” writes: “They kept to their mission and to their piety from the beginning until the end.” The Torah goes out of its way to emphasize that Moshe and Aharon remained committed to the goal of bringing Bnai Yisrael out of Egypt, until the very end. They retained their devotion, and their righteousness, throughout the entire process.

It is common for people to grow weary and to give up. When we start something new, like a new project or new spiritual undertaking, we are filled with excitement and enthusiasm, which fuels us and keeps us going. Inevitably, however,

this excitement wanes with time. It is all but impossible for the enthusiasm felt at the beginning of a new endeavor to last. Whether it’s a new personal project, a new community project, a new business, or a new hobby – people so often give up in the middle, once the excitement that had kept them going wears off.

This is one of the reasons why it is customary to make a festive *siyum* celebration upon the completion of the study of a masechet (tractate of *Gemara*), or of another significant portion of Torah. We celebrate not only the accomplishment itself, but also the person’s persistence, his long-term commitment to the goal. It is relatively easy to begin a *masechet*, and to study the first several pages. But seeing the project through to completion is far more difficult.

Rashi’s comments here teach us to follow the example set for us by Moshe and Aharon, to persist in pursuing our ambitious goals even after the initial excitement has waned. If we’ve taken on an important, meaningful project, let’s apply ourselves to see it through to completion, despite the challenges and proverbial “bumps in the road” that we will inevitably encounter. In order to achieve, we must be prepared to put in the work even when we feel like giving up. Like Moshe and Aharon, we must be committed to making it until the end, to achieving the goals that we’ve set out to achieve.

Chofetz Chaim Heritage Foundation

People expect to be treated to something special at a simchah. But at the bris I just made for my son, people were picking at meager leftovers. It was horrible—there simply was not enough food. I was mortified! So how did this happen? I met a professional-looking fellow who said he is in the catering business. I was so impressed with his elegance and eagerness that I hired him to cater my son's bris. But he completely under-catered, making 80 portions when we ordered 100. When I approached him afterwards, he claimed that people are always left with tons of food at the end of a simchah, so under-catering is his "standard operating procedure." He refused to refund me, because he claimed that his price for 100 portions took that into account. I know that my neighbor Aharon is thinking about hiring him to cater his son's bris this week. Am I allowed to warn Aharon or is it loshon hora?

THE DILEMMA

THE HALACHAH

Yes, Yisroel must tell Aharon about the caterer's policy. This will save Aharon from suffering the same fate. If someone tells you about his faults or bad business practices, in most cases, you are prohibited from repeating the information to others, because it will create a negative impression of the person. If, however, the report will save someone from a loss, it is permitted.

One condition of to'eles is that we must not exaggerate or add to the negative report. Therefore, Yisrael should tell Aharon only that the caterer said that his policy is to prepare 20% fewer portions than were ordered so Aharon can deal with that policy if he so chooses.

The Brighter Side of Things

Rabbi Rafi Wolfe

וידבר משה כן אל בני ישראל ולא שמעו אל משה מקוצר רוח ומעבודה קשה

And Moshe told the Jewish people so, but they didn't listen to him due to a lack of spirit and the difficult labor.

Moshe saw some major setbacks at the beginning of his mission to redeem the Jewish people. First, his first encounter with Pharaoh, demanding the immediate release of the Jews, backfired. Rather than complying, Pharaoh magnified the suffering of the Jews by intensifying his immoral demands. They were expected to produce the same number of bricks as before, but this time being required to gather their own materials. This was the exact opposite of redemption. Subsequently, Hashem reassured Moshe that the Jews will indeed be redeemed. There will be a miraculous salvation, and the Egyptians will be punished appropriately for their heinous crimes. When Moshe told this great news to the people, they unfortunately didn't. They were too overwhelmed from their labor, and had essentially given up hope of redemption.

We read the first *aliyah* from the *parsha* the Shabbos before it at *Mincha*, as well as the subsequent Monday and Thursday in the morning. We divide the *aliyah* into three *aliyos*, for the Kohen, Levi, and Yisrael. The above verse is the conclusion of the Torah reading for the Levi. This practice is seemingly problematic, as it appears to go against the accepted law. It's codified that we are to finish the Torah reading on a positive note. Saying that the Jewish people didn't listen to Moshe, when he was promising them salvation, doesn't sound very positive. It shows that things were so bleak, that the Jews had no hope for relief. Why then do we finish the *aliyah* with this verse?

There are many sources that teach that the intensity of the subjugation in Egypt actually hastened the Exodus. Originally the Jews were sentenced to four-hundred years of enslavement. That means there was four-hundred years worth of suffering that was meant to be experienced. What really happened is the Jews were only enslaved two-hundred and ten years. In order to make the enslavement shorter for the Jews, Hashem ensured that Pharaoh's decrees would intensify. Pharaoh made the Jews do meaningless work. He drowned all the Jewish babies. Now, right before the redemption was to begin, he made their work quota impossible to fulfill. These extra levels of intensity allowed the redemption to be earlier than planned. This means that the back-breaking labor that the Jews were now experiencing had a positive side. It was making the overall enslavement shorter.

Even the Jews' inability to accept Moshe's promise of salvation had a positive side. If the Jews at that time had accepted Moshe's ray of shining light, his comfort that the redemption was soon at hand, this relief would have made their burden lighter. There's no comparison between working on a tough project knowing it's almost done, and working on something difficult with no end in sight. Their hope and renewed optimism would've countered the harsh decrees of Pharaoh. The enslavement wouldn't have been shortened. The verse tells us that they didn't, and in fact couldn't, accept Moshe's comfort. They were so overworked, and had lost all hope. This intensity of suffering was the catalyst which brought about their redemption. It turns out then that we do end the Torah reading on a positive note.

Based on MiShulchan Rabbi Eliyahu Baruch to Exodus 6:9, by Rav Eliyahu Baruch Finkel

מענייני הפרשה

הגאון רב חיים קנייבסקי זצ"ל

"בא דבר אל פרעה מלך מצרים" (ו, יא)

הנה בפרשה זו יש דבר הנראה תמוה. הקב"ה מצווה את משה שיבשר לבני ישראל "והוצאתי אתכם מתחת סבלות מצרים", ומשה חוזר עם קל וחומר להקב"ה 'הן בני ישראל לא שמעו אלי

ואיך ישמעני פרעה? אבל הקב"ה מצווהו בשנית (ו, כט): 'דבר אל פרעה מלך מצרים', ואז משה הולך. מה השתנה בציווי השני יותר מבראשון? ומדוע בפעם השניה משה לא חזר על הקל וחומר הראשון?

ובאר רבינו, שבצורת האמירה היה שינוי גדול מאד בין שתי הפעמים. ובהקדם הג' מרא במכות (יא, א), שלשון "דיבור" מורה על לשון קשה וחוזק, ואילו לשון "אמי רה" היא לשון רכה ונעימה. בפעם הראשונה (ו, יא) כשהקב"ה אמר לו: 'לכן אמור לבני ישראל אני ה' , הכוונה הייתה שיגיד להם בשפה רכה ונעימה, שיקל עליהם לקבל, אבל בפועל "וידבר משה כן אל בני ישראל", שאמר להם בצורת דיבור קשה ובחוזק, וממילא 'ולא שמעו אל משה מקוצר רוח ומעבודה קשה'.

לכן חזר הקב"ה ואמר לו: (ו, יג): 'וידבר ה' אל משה... ויצונו אל בני ישראל'. וכמו שמבאר רש"י: ויצונו, ציווה עליהם להנהיגם בנחת ולסבול אותם, והיינו, שאמר לו שמפני שלא אמרת בנחת ורכות, לכן לא שמעו! כל זה היה כלפי ישראל.

אבל כלפי פרעה, ציווה לו הקב"ה (ו, יא): 'דבר אל פרעה מלך מצרים וישלח את בני ישראל מארצו'. דבר - שיהיה דיבור בלשון קשה ובחוזק, וזהו הקל וחומר, דאם בני ישראל לא שמעו כשדיברו אליהם בלשון קשה וחוזק, איך ישמעני פרעה בלשון כזה? שבענו מטוביך

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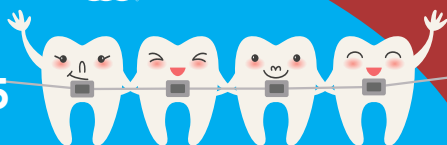
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JOKES

Excused!

A potential juror petitioned the court to be excused, declaring: "I owe a man twenty-five dollars that I borrowed, and as he is leaving town to-day for some years I want to catch him before he gets to the train and pay him the money."

"You are excused," the judge announced in a very cold voice. "I don't want anybody on the jury who can lie like you."

A woman walks into a library and asked if they had any books about paranoia. The librarian says "They're right behind you!"

My friend says to me: "What rhymes with orange" I said: "No it doesn't"

What do you call a guy with a rubber toe? Roberto.

I know a lot of jokes about unemployed people but none of them work.

My wife accused me of being immature. I told her to get out of my fort.

Oxymoron's

1. Act naturally
2. Found missing
3. Resident alien
4. Advanced BASIC
5. Genuine imitation
6. Airline Food
7. Good grief
8. Same difference
9. Almost exactly
10. Terribly pleased
11. Sanitary landfill
12. Alone together
13. Legally drunk
14. Silent scream

15. Living dead

16. Government organization

Why're You Always Telling Jokes About Jews?

Two men sitting on a train are talking. One guy says, "Did you hear the one about the two Jews who are walking down the street..." "The other guy says, "Hold it! Why are you always telling jokes about Jews? I find it offensive. Why must they always be about Jews?" "You're right," his friend replies and starts the joke again: "So, these two Chinese guys are walking down the street on the way to their nephew's bar mitzvah..."

The Wedding

A wife chewed out her husband at a friend's wedding a while back. "Doesn't it embarrass you that people have seen you go up to the buffet table five times?"

"Not a bit," the husband replied. "I just tell them I'm filling up the plate for you...."

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HAFRASHAS CHALLAH

Thursday, January 30th

167 HORTON DRIVE, MONSEY, NY 10952
8:00 PM

PLEASE RSVP AT 845-377-6558 OR
MONSEYCHALLAHBAKE@GMAIL.COM

BRING YOUR OWN DOUGH OR TEXT 845-377- 6558
IF YOU WOULD LIKE TO PURCHASE DOUGH FOR \$25.
PLEASE BRING CASH

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FRAIDY KAUFMAN, HENNY KLIPPER & GITTEL FOLLMAN

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For more info or

application please call:

Camp office- 845.371.1598

M. Schwab- 845.821.5493

Yoni Miller HC- 845.659.4150

or email- monseycamp@yahoo.com

www.campfunadirim.com

