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Tuesday – Jan 25  
יום ג' פ' משפטים

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Maggid Shiur  
Bais Medrash Ohr Chaim

**Shalom Bais**

Part 2

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Tent ב

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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 ב' פרשת תרומה

Monday Jan 31

1:00pm – Tent ב

2:00pm – Tent ב עם קריאת ויחל

3:00pm – Tent ב

4:00pm – Tent ג





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Tent ב'



**MISHPATIM -  
THE NESHOMA OF 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 wThe Medrash brings that Hashem offered the Torah to the different nations in the world and they all refused. When He offered the Torah to the children of Esav they asked, give us an example, and Hashem said "You shall not kill". They answered we can't accept the Torah the Bracha that Yakkov gave our father was "By the sword you shall live" our whole life depends on Murder, and they refused the Torah. Hashem had very similar conversations with the other nations of the world. Aomon refused because "You shall not commit adultery" Yishmael refused because "You shall not steal".

The famous question is, had Hashem told them they need to keep Shatnez and they would have answered I love Italian suits I can't accept the Torah. We would have understood their rejection of the Torah. But murder, adultery and stealing are part of the 7 mitzvahs, that all of mankind must keep. How can they reject the Torah for these reasons? They have no choice but not to murder, commit adultery and steal anyway.

When Moshe Rabainu comes to Shamaim the Malachim asked Hashem what's a human being doing between us. This goes on to be a great debate about whether Klal Yisroel should be

given the Torah. The obvious question is, that mankind had been learning Torah for a millennium. The famous Yeshiva of Shem and Aver. Avraham Yitzchok and Yakkov had Yeshivas. In Mitzraim the Yidden learnt Torah. The Malachim didn't seem to care then, why the whole uproar now.

The Medrash [in Yalkut Sepurim] tell us a story there was a Yid that spent many years learning Mesachtas Chagiga and reviewing Chagiga, and this was the only Mesachta he knew. When he was Nifter he was alone and no one knew. Came a form of woman and stood over him and began to wail loudly, gather everyone together and be Maspid him, through that you will be Zoche to Olam Haba. She continued to wail, He took care of me all of my life with great respect. Many people gathered, they took care of him and buried him with great honors. As they covered over the Aron they asked her what's her name. she answered "my name is Chagigah" and she vanished.

We learn from here that Torah has its own Neshama, and it was the Neshama of Mesachtas Chagiga, that came to accord the final honors to the one who was Mekashar himself to Mesachtas Chagiga.

Now we can understand the objection of Bnei Esav, of course we won't kill but if we accept the Torah that means we accept the Neshoma of the Torah, the Neshma of you shall not murder. And that will change us, we will lose our Geshmack

in murder and that we can't live with. The same was for Amon and Moav we can hold ourselves back from actual adultery. But the obsession with it we cant give up. The same for Yishmael etc.

This was the objection of the Malachim, sure people learnt Torah, but Moshe Rabaynu came to bring down the Neshama of Torah, to intertwine the Neshama of Torah with Klal Yisrael. This the what Malachim could not grasp. Something as special as Torah should become part of the Neshoma of a human being. Until Moshe Rabaynu explained, that on the contrary the Torah discusses things only related to mankind it must be that a human being can be Mekusher with the Neshama of Torah.

I heard from a bocher in Kefar Chasidim who received a letter from his father stating, you did your year in Israel, come back to the real world and start making a living. This young man was learning very well and did not want to leave. He came to Rav Elya Lopian and asked him what to do. Rav Elya asked him did your father ever learn in yeshiva so that we can appeal to his past. He answered no. Is your father a Shomer Shabbos, he answered no. If that's the case take out a pen and we will write a letter to his Neshoma. Can you imagine writing a letter to secular Jew in Chicago who kept his Garage open on Shabbos. But his Neshoma was by Har Sinai and the Torah became part of his Neshoma. Write to him like this אהבת עולם בית ישראל Hashem you love Klal Yisroel

NEW MINYANIM ADDED:

**EARLY MINYAN MINCHA FRIDAY**  
12:40, 1:00, 1:30 ,2:00 2:30

**SHABBOS ZMANIM**

CANDLE LIGHTING	4:50PM
MINCHA <sup>18 TENT</sup>	5:00PM
MINCHA <sup>BAIS CHABAD</sup>	5:00PM
SHKIYA	5:08PM
SHACHRIS <sup>VASIKIN- DAF YOMI SHIUR</sup>	6:30AM
SHACHRIS <sup>ASHKENAZ 18 MAIN</sup>	8:00AM
SHACHRIS - YOUTH <sup>18 UPSTAIRS</sup>	9:30AM
SHACHRIS MAIN MINYAN <sup>18 TENT</sup>	9:15AM
SHACHRIS <sup>20 FORSHAY BAIS CHABAD</sup>	10:00AM
NEW SHACHRIS <sup>18 MAIN</sup>	NEW 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA <sup>SHALOSH SEUDOS</sup>	4:50PM
SHKIYA	5:09PM
MARRIV	5:49PM <sup>18 TENT</sup> , 5:54PM

**WEEKDAY ZMANIM**

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:48 M 6:47 T 6:46 W 6:45 T 6:44 F 6:43

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MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 3:56 M 3:57 T 3:58 W 3:59 T 4:00

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MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 4:59 M 5:00 T 5:01 W 5:03 T 5:04

**JANUARY 30 - FEBRUARY 04**

NEITZ IS 7:08 - 7:03  
PELAG IS 4:08 - 4:12  
SHKIA IS - 5:11 - 5:16  
MAGEN AVRAHAM  
9:03 AM - 9:01  
GRA- BAAL HATANYA  
9:39 AM = 9:37

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**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 קולל *
At later שקיעה *
At שקיעה *
10 MIN. <sup>עשרה</sup>
30 MIN. <sup>שלושים</sup>
40 MIN. <sup>ארבעים</sup>
50 MIN. <sup>חמשים</sup>
60 MIN. <sup>ששים</sup>
72 MIN. <sup>שבעים ושתיים</sup>
7:30
7:45
8:00
8:15
8:30
8:45
9:00
9:15
9:30
9:45
10:00
10:15
10:30
10:45
11:00
11:15
11:30
11:45
12:00am
12:15
12:30
12:45

**מנחה ומעריב**

12 MIN. <sup>עשרה</sup>	Tent א
12 MIN. <sup>עשרה</sup>	Tent ב
12 MIN. <sup>עשרה</sup>	Tent ג
AT שקיעה *	Tent א
10 MIN. <sup>עשרה</sup>	20 ↑
20 MIN. <sup>עשרים</sup>	Tent א
30 MIN. <sup>שלושים</sup>	Tent ב
40 MIN. <sup>ארבעים</sup>	20 ↑
50 MIN. <sup>חמשים</sup>	Tent א
60 MIN. <sup>ששים</sup>	Tent ב

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**BLUEBERRY HILL ZMANIM**

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

MINCHA	3:45	PLAG	4:06
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an everlasting love. What does a man do when he loves his son dearly? He sends him to the best college, and he sets him up in the best business, therefore תורה ומצות and when you know if you come to your business 15 minutes earlier and stays 15 minutes longer he will make a million dollars of course he would do it. על כן בשכנו ובקומנו נשיח בחוקך. His father accepted the letter and let him stay in Yeshiva.

Rav Yeruchom (Daas Chochma UMussor volume 2 simon 70) writes that he will reveal a great foundation that we must educate our youth on, and review our entire life. We should not think that the acquisition of Torah is solely our decision. We need to internalize that Torah is in control of itself and we need to find favor in Torah eyes that it should want to become part of us.

We see this in the Yotzer to the Second day of Shavous, which is built on the words of Chazal. That Hashem thought to bring down the Torah many times but Torah itself objected. The Torah objected to Adam, Noach, Avraham, Yitzchok, and Yaakov. It was only in the time of Moshe Rabaynu that the Torah agreed to come down to Klal Yisroel. We see from here that we need to find favor in the eyes of the Torah in order for us to get the Neshama of the Torah.

How do we find favor in the eyes of the Torah? The rule is the Torah goes to where it is wanted, to where it is desired. When we Davan to Hashem sincerely that Torah should be sweet by us, that we should merit to learn Torah for its sake and not for ulterior motives. The Torah is happy to become part of us.

We see this concept in the Gemorah Nedarim Daf 81 that explains that the destruction of the Bais Hamikdash was because they didn't make a Bracha before learning Torah. Rav Itzel asks that the Gemorah in Yuma 9B says it was destroyed because of the three cardinal sins, Avodah Zarah, Giluy Arayos, and Shfichas Damim.

Answers Rav Itzel the Gemorah in Nedarims question was, we know what sin they did to bring the destruction but why didn't the Torah protect them from sinning. They asked the wise men and the prophets and they didn't know. Until Hashem said it was because they didn't make a Bracha before they learnt.

What was the terrible sin in not making a Bracha? Explains the Ran in the name of Rabeinu Yonah that Torah was not special enough in their eyes to warrant a Bracha. It was only a means to know what to do, a law book, but the learning itself was pointless. With this Rav Itzel explains that in order for the Torah to protect you have to respect it, if you don't it won't protect you. We find this concept by Dovid Hamelech that clothing didn't warm him at the end of his life because he had disrespected clothing when he cut the corner of King Shaul's clothing. The same applies with Torah you need to respect the Torah in order to warrant its protection.

This is understood as we explained earlier that Torah has a Neshma and it will not go over to someone if its not adored and loved. It will not protect you if it's not appreciated.

If we Davan sincerely והאר עינינו בתורתך ודבק לבנו במצותך Hashem give me a Geshmak let me love the Torah. Hashem will help that we will be Zocha to the Neshma of Torah.



Rabbi Coren

## THE ADAR CHALLENGE

This coming Shabbas is Shabbas Mevarchim for Adar HaRishon - the first Adar. There is much discussion in Halacha as to which status the first Adar assumes when there are 2 months of Adar--the Jewish leap year. Lengthy discussions ensue as to what constitutes the main Adar and questions concerning which Shabbas a boy's Bar Mitzva should take place or on what day someone's yahrzeit falls seem to have lead to many differences of opinions. I would like to focus on an aspect of Adar which Chazal discuss at the end of Ma-seches Taanis and which is quoted in the Mishna Berurah at the beginning of Hilchos Purim.

Chazal say משכוננו אדם מרבים בשמחה --when the month of Adar enters we increase Simcha - joy. The first question is does this state of happiness apply only to the month where we actually celebrate Purim which would be the second month of Adar and secondly even if it applies to both months of Adar what are the implications? Does this state of happiness call for a particular action or is it just a state of mind?

If you read the discussions of the poskim on this topic there are arguments regarding both questions (see Dirshu where many of the opinions are quoted). Many poskim hold that the above Halacha of joy applies specifically to Adar Beth. However, others argue and say it applies to the first Adar too. I believe that if we answer the second question above which is to define what it means to be in a state of increased Simcha, we will come to an agreement according to all positions.

Some opinions like that of the Stipler Gaon Z"l hold that increasing Simcha requires physical actions such as drinking more wine. (I doubt that 60 years ago in Bnai Brak there was gallons of wine being poured in the house of the Stipler Z"l). However Rav Shlomo Zalman brings a different explanation that very much resonates with my thoughts and with an idea that I heard many years ago from Reb Noach Z"l regarding the definition of Simcha and how to implement it in our lives.

Let's start with Reb Shlomo Zalman Z"l. He said that increasing Simcha doesn't require physical acts but rather the idea is to remove from our heart all worries and sadness. This sounds simple to achieve but we know how difficult it is to be jubilant and satisfied especially in today's world where everything is all or nothing. We have everything under the sun and yet we are grasping for joy and contentment.

Reb Noach Z"l would give the following English definition to the concept of Happiness which as you shall immediately recognize is actually a Mishna in Pirkai Avos. Happiness is the emotional pleasure one expe-

riences when focusing on what we have. Indeed, it is a pleasure and it depends on focusing our minds on all the blessings we have. As Chazal teach us איהו עשיר --real wealth is being happy with what we have because otherwise we really don't have anything. The word עשיר stands for עינים שינים ידים רגלים. These are our basic limbs and they should be enough to make us feel like someone who just won the lottery. The proof of this is that if someone asked you to sell them one of your legs for a million dollars you would probably say no but maybe for 10 billion you would start thinking about it. Now that means that every one of us is a walking billionaire; it just depends how capable we are to focus on riches we have.

So here is the challenge and perhaps even the intention of the above Halacha משכוננו אדם מרבים בשמחה. Start this coming week on Rosh Chodesh and right up to Purim, make a list in a notebook of all the good you have in your life. Spend less than 5 minutes a day slowly listing and categorizing what is essential, what is worth the most to you, what you would prefer if you had to choose one possession over another. This should train us to become masters of joy in 60 days. This is probably what Chazal had in mind to help us properly prepare for Purim where we reach such a high state that even Haman in a way becomes a blessing. This can only come by preparing our minds to recognize that Hashem is interested only in our good and evil simply cannot exist.

The reason why this definition can be accepted by all opinions is because even if it's true that other Halachik considerations only apply during the second month of Adar, happiness is something that we need all year round. The Rambam quotes in Hilchos Lulav based on the Pasuk in Ki Savo that the greatest transgression seems to be our lack of joy when serving Hashem.

What is also beautiful is an idea that I learned from the Lubavitcher Rebbe. He said that when you have two months of Adar it becomes that much more powerful. This reasoning is based on the idea that the number 60 is usually used in order to cancel something else out. For example a drop of milk in chicken soup is not a problem if there is 60 times the amount of soup to the drop. The same applies to a leap year. Since 2 Adars give us 60 days to work with it, there is twice as much time to cancel out any worry and sorrow that we might normally have and which we usually have only 30 days to combat. This year, with 60 units of joy ahead of us, we can hopefully not only cancel but overturn any sorrow we may have into tremendous joy and especially the joy of the final redemption Bimhera Baymeinu.

Rabbi Aaron Lankry

Marah D'asra

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## Rabbi YY Jacobson

### NEVER STOPPED DANCING

My grandmother, Teibel Lipsker, was a very special and holy woman. Like many of our grandmothers, she did not enjoy a serene and smooth life. Growing up in Bolshevik, Communist Russia as a Jew was difficult and raising a family in Georgia during the 1930s under Stalin's tyranny was far from simple. Then came the war. She and her husband escaped the former Soviet Union with false papers and came to the displaced persons camps. But again, life was anything but serene, raising a large family, sometimes in a one bedroom flat.

My grandparents made it in 1947 to the United States and settled on a farm in New Jersey. That too didn't turn out so successful, and they relocated to Brooklyn, New York. My grandparents raised nine beautiful children and a tenth orphan. Making a livelihood proved very complicated, however, and the upheavals of her life took their toll on her. She suffered from anxiety and depression.

One day my grandmother consulted the Lubavitcher Rebbe what to do about her internal, psychological and emotional state. The Rebbe gave her fascinating advice. He suggested to her that she go to as many Jewish weddings as possible and to dance away at these weddings and inspire other people to dance. As it happens to be, my grandmother was an exceptionally skilled dancer. She embraced the Rebbe's advice, and for decades she would go to every possible wedding and dance away. She danced with family, friends, relatives, community members and sometimes complete strangers. Everybody knew Mrs. Lipsker was here, and she was the life of the wedding and the life of the party. This was not part of her nature, however. It was, in fact, quite contrary to her nature. But she did it and she did it with every fiber of her being.

She lived in Crown Heights, Brooklyn, where there were many baalei teshuva, young women and men who returned to Judaism, and they had small families attending the wedding or sometimes no families. And my grandmother would come in and bring with her joy, vigor, stamina and inspiration. She would dance sometimes for hours with the bride and with the mother, with the siblings, or with the families and relatives, and indeed the joy that she brought to hundreds and thousands of people over long decades ... it came back to her. It gave her so much joy, strength, fortitude, resilience and inspiration.

Sometimes we find ourselves engulfed in darkness. Many of us are dealing with anxiety and unresolved wounds and trauma. Pain, stress and depression take over. Sometimes we find ourselves in a state of darkness, confusion, uncertainty and despair. We want to battle the darkness. We want to extricate all that darkness from our environment, from our home and from our world. Sometimes, though, the most effective, powerful solution is not to fight the darkness, but to kindle a flame of hope, a flame of joy, of light, of positivity. Start dancing and inspire other people to dance. And in that dance, a passion, a fire, a warmth is created in you and around you, and the darkness will banish and dissipate.

Thirteen years ago, my grandmother's youngest son, Shmuel, was marrying off his child. I came to the wedding a little late and noticed that none of my uncles and aunts were present. My mother was also not there. What happened? I found out that my grandmother, who was 94 years old, had a hard time breathing and had been rushed to Methodist Hospital. My mother had been called by Hatzolah and she came straight from the wedding to visit her mother, my grandmother. Seeing that the situation was complicated, she called her siblings and other relatives to come to the hospital, and they did. They all rushed in from the wedding.

The scene was surreal. My grandmother was on her bed surrounded by some thirty family members. All the women dressed in wedding gowns and the men dressed in wedding attire, singing joyous melodies. At one point, the nurse came into the ICU and said, "What, is this a wedding?"

A few minutes after midnight, my holy grandmother returned her soul to its Maker. She died as she lived: in an atmosphere of joy, meaning, purpose and unity. She passed on with the family that she loved so much, surrounding her, all dressed in their finest wedding attire.



## A True Friend

### Rabbi Y. Frand

The pasuk "If the ox of a man will gore his fellow man's ox and it dies they will sell the live ox and split its value and also the dead (ox) shall be split." [Shemos 21:35] is discussed at length in the beginning of Tractate Bava Kamma, along other laws involving damage to or by one's property.

The expression at the beginning of this pasuk "v'ki yeegof shor ish es shor re'eyhu..." is normally translated "When a man's ox will gore his friend's ox". However, the Ibn Ezra quotes an interpretation from a certain 'Ben Zuta' who offers an alternate translation. Ben Zuta claims that the words "shor re'eyhu" mean the "fellow ox" of the ox who is doing the goring. It is not to be translated as "the ox of his friend" as we commonly translate but rather "the ox gores his friend" – another ox!

The Ibn Ezra minces no words in dismissing the interpretation of Ben Zuta. In his inimitable style he writes "the ox has no 'friend' other than Ben Zuta himself!" In other words anyone who says such an interpretation is a worthy companion to an ox and has no place in the Study Hall.

The concept of friendship and the concept of "re'yah" [friend] as in "v'Ahavta l're'yachka kamocho" [you should love your friend as yourself], only applies to human beings. Friendship is an emotional relationship that reflects an aspect of humanity. Animals can have companions and they can even have mates. But the whole concept of friendship is not applicable to them. Therefore, the Ibn Ezra dismisses the interpretation of Ben Zuta: Do not talk about "friends of animals" – there is no such thing.

Rav Hutner, zt"l, makes the following very interesting observation: The word "re'ya," which is one of several ways of saying "friend" in Hebrew comes from the same root as the word "teruah" as in "It shall be a day of teruah [blasting] for you" [Bamidbar 29:1] (referring to Rosh HaShannah). The Targum Unkelos on this pasuk translates "yom teruah" as "yom yevava". "Yom yevava" means a day of moaning, or a day of broken up cries.

That is why the main thrust of the shofar sound is the "shevarim" (the broken wailing sound). There is a question in Halacha as to whether the true shevarim is the 3 short sounds we call shevarim or the series of shorter blasts that we call teruah or a combination of both, but whatever its nature, the "shevarim" is the essence of the shofar blowing. The single blast sound (tekiah) that proceeds and follows the "shevarim" merely provides a frame, so to speak, to highlight the essence of the shofar sound – the sobbing cry of shevarim.

Thus, the etymology of Teruah, sharing the same root as re'yus [friendship] has the connotation of breaking something up. Rav Hutner says that is why a friend is called re'yah – the purpose of a friend is to "break you up" and to "give you chastisement". A true friend should stop us in our tracks and give us a kick in the pants, when necessary. A friend is not the type of person who always pats us on the back and tells us how great we are, always condoning whatever we do. The purpose of a friend (re'yah), as is the purpose of Teruah (shofar blast), is to tell us – sometimes – "you don't know what you are talking about!"

Obviously, there has to be an overall positive relationship. Someone who is always critical will not remain a friend for very long. A person needs to have a modicum of trust and confidence in someone before he is prepared to hear criticism from him. But the fellow who always slaps us on the back and tells us how great we are is likewise not a true friend. A true friend must be able to stop us and sometimes be able to break us.

In one of the blessings of Sheva Brochos (recited at a wedding and during celebration meals for the week thereafter), we make reference to the newlywed couple as being "re'yim ahuvim" [loving friends]. There is a message behind this expression. In order for a Chosson-Kallah / Husband-Wife to be "loving friends," they need to have the capacity to be able to say to each other "this is not the way to do it; this is not the way to act". Obviously, a relationship in which this is the entire basis of their interaction is not going to fly. But – if one is deserving of it – the type of wife a person will find will be one who will be a "re'yah ahuva" in the full sense of the word "re'yah".

This is why no ox ever had a "re'yah". No ox will ever tell its companion ox "It is not right to eat like that" or "You are eating too much" or "You are eating too fast." A true friend needs to do that.

Similarly, the Netziv says on the pasuk, "A helpmate, opposite him" [Bereishis 2:18] that sometimes in order for a person to be a helper (ezer), the person needs to be an opponent (k'negdo). It should not just be "Honey, you're great" and "Honey, you are always right." Sometimes it must be "Honey, you are an idiot!" This is a true instance of "re'yim ahuvim".

May we all merit having such true friendship between ourselves and our companions and between ourselves and our spouses.



# GAN HATORAH

Rabbi Yakov Yosef Schechter

## Hear No Evil, See No Evil

### PARSHAS MISHPATIM

21:1 ואלה המשפטים אשר תשים לפניהם

"And these are the judgments that you shall place before them:" Why does the Torah use a peculiar Loshon of "לפניהם" – that these Halachos shall be placed in front of them?

The Gemara in Bava Basra 131a says – "אין לו לדיין אלא מה שעניו רואות" – "A judge only has what his eyes sees." This phrase seems to be inaccurate, and it should have said that a judge only has, "מה שאזניו שומעות" – that which his ears hear. For a judge does not see anything with his eyes when adjudicating a case, rather it is what his ears hear from the litigants and witnesses with which he makes his judgment. Chazal are saying something deeper here, and that is that the judge must use his "eye" of wisdom. He must look at the case in front of him with a wise eye, so that he adjudicates the case properly, and not just rely on what he hears from the participants of the case. If the judge only judges based on what he hears, he will not rule correctly, for there is much trickery and deceit. Rather he must open his intelligent eye, and recognize what is true and what is not. If a judge were to rule that an oath must be taken based on what he heard, it could be that the one who will swear will be swearing falsely, and the theft will not be rectified. So not only did he not rectify the wrong, but he causes more evil to be perpetrated with a false oath. The judge must be wise and figure out how to get the truth so that the theft is rectified, and a false oath is not taken.

There is a story in the Sefer שיחות חכמים about a wine merchant who had a worker who hid fifty silver coins among the barrels of wine because Shabbos was coming, and he needed a place to hide it. On Motzai Shabbos, he returned to the place where he had hidden his coins, but it was gone. He cried out bitterly, for he had just lost all the money that he had worked for years to earn. He believed that his boss was the one who stole his money, so he had his boss called to the Gaon of the city. The Gaon asked the boss if he knew anything about his worker's money, and the boss said he did not. The Gaon told the boss, "I too believe that it must have not been you – a Jew, who stole the money on Shabbos, rather it must have been a non-Jew who stole it. Being that a non-Jew went into the place where all your wine was stored, that would make all of your wine, יין נסח, and you would

need to spill all of it out. Then someone needs to be sent to the Shul to inform everyone that they are not allowed to purchase wine from you, for it is all יין נסח. When the boss heard these words, his heart died within him, for he realized that his evil act had dire ramifications for him – for now he would lose an insurmountable amount of money. The boss was compelled to admit to the Gaon that it was he who stole the money, and not a non-Jew – therefore his wine was not יין נסח. The boss swore that he was the one who stole it. The Gaon said that it was not enough for him to swear, but he must immediately go bring the worker his pouch of money, and he did so. This Gaon used his "eye" of intellect to have the theft rectified, and for there not to be any false oaths. There are many such scenarios where the litigants and witnesses may try to deceive the judges. Chazal do not say, "אין לו לדיין אלא מה" – "אזניו שומעות", for if the judges only acted upon when they actually heard, there would be much ruin which would be caused by it. Rather Chazal say, "מה" – meaning that judges must adjudicate based on what their "eyes of intellect see," that they must look deep into the hearts of the litigants and witnesses to know if the words that are coming out of their mouths are true, or do they need to be shrewd and use ingenuity to get all to say the truth, and rectify all that was wronged.

It says in Shemos 20:17 ובעבור תהיה "יראתו על פניכם (Hashem) shall be upon your faces." Why is it that the face is the storehouse – represents, the Yirah of a person? It is known that the face of a person alludes to the Shem Havayah, as the Shlah Hakodosh tells us. The eyes of the person are like the letter י, and the nose is like the letter נ. Two eyes, 20, and a nose, 6, is a total of 26, which is the Gematria of the Shem Havayah. (איש חי)

Now we can understand why the Torah used the Loshon of "לפניהם" here, regarding to the Mishpatim. "לפניהם" – these Halachos were to be placed on "their faces." The face is the place which must remind us of the Yiras Shomayim that we must have. In order for one to adjudicate matters of money, or for the layman to be involved in the day-to-day business or affairs of this world – one must have the proper Yiras Shomayim in order to act properly. The Torah sets the guidelines and the Halachos, but it needs to be infused with a large dose of Yiras Shomayim. If one becomes arrogant and thinks he knows it all, he is sure to err. May we be Zoche to have true Yiras Hashem.

RABBI  
BENTZION SNEH



ADAPTED FOR ENGLISH FROM  
THE WRITING OF RABBI SNEH

### PARSHAS MISHPATIM

#### THE WHEEL GOES ROUND AND ROUND

רק שבתו יתן ורפא ירפא, פי' בספרי החסידות רק שבתו יתן- אם רק יהיה בישוב הדעת אז ורפא ירפא וזהו הרפואה הכי גדולה

New research teaches that our mind, body, spirit and emotion are all related and connected to each other. In short, the best healing starts from within.

Chasidus was there way before the current trend. Witness the above interpretation. "Rak Shivto Yitain Ve RapoYerapeh." Translated classically as the obligation to pay for the medical bills and loss of employment of anyone you injure

"Rak shivto"- If we would only de-stress- (yishuv hadaas) then- "rapoh yirapeh"- we could be healed from any illness. Tying this in to another Chazal איזהו עשיר השמח בחלקו (loving what is)- we can start to see a pattern here- the greatest medicine for our souls is to be happy with what we have. These days we overload our social media sending pictures of ourselves eating well, dressing well and living well.

But in a quiet moment we yearn for a simpler past, a time of innocence that all the money in the world cannot buy.

Consider the following tale.

Chaim was a fisherman. He rose early to provide for his family. Before the rays of the sun hit the waters, he was trolling the waters- ready for today's catch.

As the sun's rays beat down, he fished- carefully selecting the best ones and throwing back the rest.

The day was fulfilling but not always busy. While waiting for the line to pull in his grip, Chaim learnt Mishnayos. Oh how he loved this life. Some days he made his way to the market laden down with heavy baskets - straight to his friend Naftoli, the owner of a large restaurant chain, who always took everything at a fair price. Other days, there was not that much product for him to sell.

He never lacked for anything. Living simply, learning Mishnayos on the dock with the invigorating smell of the surf around him, all his needs were provided for. The day ended early with plenty of time for learning, praying and spending time with the family. He never over worried about what tomorrow may bring. He was truly a happy man.

One day a fancy car pulled up at the dock. It was his old classmate R' Dovid, who had left the old neighborhood years ago- moving uptown, known for his money making prowess.

A search of simpler times had led him here.

"Shalom Aleichem- how are you?"

"Fine, Chaim replied, smiling widely, "I fish for what I need and in between catches, I learn a few mishnayos for my soul, life is good."

R' Dovid couldn't look at his old friend.

"Why- someone as talented as yourself should grow the business- hire a few fisherman- you already have the right connections to sell your product. In no time at all you could be big. The more fish you bring to the market, the more money you could earn- use it to buy new boats.. Think

big- I see electric cranes lifting mountains of fish. It's a short jump with your talents to a business employing hundreds of workers."

"And then what?".. asked Chaim.

"You will not have to work so hard anymore, you can relax, sitting here by the bay fishing a little and learning your beloved Mishnayos."

Chaim thought to himself- that's exactly what I do now!

The fisherman just looked ahead - way past the eyes of his friend, whose search for innocence had led him back to the old neighborhood .. and he smiled quietly to himself - Who is really rich?- He who is satisfied with what he has...

Good Shabbos!

# PARSHAS MISHPATIM

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



Rabbi Dani Staum

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## KEY to Parshas Mishpatim Pix

Man carrying sheep – If someone steals a sheep and slaughters it and sells the meat, he must pay four times the value of the sheep. This is contrasted with one who steals an ox and slaughters and sells its meat, who must pay five times the value of the ox. The sheep-napper pays less because he suffered shame of having to carrying the stolen sheep (Rashi adds a second reason why the ox-napper pays more because an ox performs more productive work) – 22:37  
 Don't lie - The actual wording of the Torah is "From falsehood keep away" – 23:7

Pay double – If someone steals, he must pay double – 22:3, 22:6, 22:8

Negligence – If a watchman was negligent, he is liable – (this includes all four watchman – unpaid watchman, paid watchman, borrower, or renter). Rashi says the negligence this pasuk speaks of is that the watchman himself stole the object and lied about it under oath - 22:8

Ways to borrow money – It is a mitzvah to lend a fellow Jew money. Even though the Torah uses the word "Im" which usually means "if (you will lend money)", Chazal explain that it actually means "when (you will lend money)" – 22:24

Interest fee – When a Jew lends money to a fellow Jew, he may not charge interest – 22:24

Na'aseh v'nishma – contrary to popular opinion, these words are not recorded in parshas Yisro, but at the end of parshas Mishpatim, which returns to discuss Kabbolas HaTorah – 24:7

Two bowls – To seal the covenant at Sinai, half of the blood of the special korbanos brought were sprinkled on the Mizbeiach and the other half Moshe placed into the two bowls (the blood of half of the Olah in one and the blood of half the Shelmaim in the other). Moshe then sprinkled the blood from the bowls over the nation – 24:6

Hole/pit in road – The Torah says that if one digs a pit or opens a pre-existing pit in a public area, he is liable for any damages that happen because of the open pit – 21:33

Ox chasing someone – The Torah discusses responsibility of owner of an ox if it damages other people – 21:28

Set table – Rashi says that Hashem commanded Moshe to clearly explain all the halachos in parshas Mishpatim "as if they were a set table laden with food ready to be eaten" – 21:1

I don't want to leave – A Jewish slave goes free in the Shemittah year. But if he doesn't want to leave, his owner pierces his ear with an awl, and he remains until Yovel – 21:5

Who pays medical bills – If two people were fighting and one injured the other, among other things the damager must pay the medical bills of the victim – 21:19

Security guard sleeping on the job – The Torah discusses the laws of *shomrim* – watchman. There are different laws if the watchman is paid or unpaid – 22:6 – 22:12

## Rabbi Shlomo Landau

### First Class Honesty

Rav Yehuda Zev Segal zt"l, the Manchester Rosh Yeshiva, was once on a train with a student of his, learning together. But soon enough, a rowdy, boisterous group of people stepped onto the train and it quickly became distracting to learn under such noisy conditions. With this, Rav Segal and his student looked to find another car in the train that was quieter where they could continue learning. But they couldn't find any place, so they went up one class – to first class – fully intending to pay the difference when the conductor came around.

But the conductor never came around.

It seemed as if the conductor had already gone through all the cars. As soon as they exited the train and arrived at their destination, Rav Segal hurried to the station master, where they sold tickets, and said, "I owe you money." "What are you talking about?" asked the station master. Rav Segal explained. "We bought a coach fare, but it was very noisy, so we walked into first class. First class was empty and quiet, but we owe you the difference." The station master was quick to reply.

"There was no one there anyway. Don't worry about it; it's fine." But Rav Segal saw it otherwise.

"No, it's not fine," he said. "Do you have the authority to make the decision that I don't have to pay the difference between a coach ticket and a first class ticket?" At this point, the station master didn't know what to say. "I want to speak to your supervisor," said Rav Segal.

Sure enough, the supervisor came over and said the same. "It's not a problem; don't worry about it." But again, Rav Segal was adamant. "Do you have the authority?" Hearing this now twice, Rav Segal had nothing more to do ... than reach into his pocket and pay the difference.

That's a living example of first class honesty. Rav Segal had rock-solid faith that everything Hashem gives us in life, we are supposed to have, and whatever we're not supposed to have, we won't get. But that doesn't mean we take advantage. Quite to the contrary, we give advantage. We must make it right. We must live our lives with the highest degree of integrity. Nothing less. And knowing this, Rav Segal had no problem reaching into his pocket and paying the difference. We can only imagine the Kiddush Hashem he made that day at the train station.







# A STORY FROM RAV YAAKOV IN SLABODKA ON WHOSE MONEY IS IT?

This comes from the Emes L'yaakov on Divrei Hayamim. The Emes L'yaakov on Nach in volume 2. Volume 1 was not yet published, but they put out volume 2 on the second part of Tanach first. In volume 2 in Divrei Hayamim Perek 29 there is a footnote regarding Parshas Mishpatim and the whole piece there is just a beautiful piece. I am sure that when you are learning Divrei Hayamim you will bump into it.

Anyway, Rav Yaakov says the following. He says you would think that after Mattan Torah that the first things that would be taught would be things that have religious significance. In other words, you have Mattan Torah so the first rules you should tell me are the religious rules. How to serve G-d, the Mitzvos of Bain Adam L'makom. The Mitzvos that have to do with serving G-d. Moshe taught them (ואלה, המשפטים). He taught them about financial dealings. Rav Yaakov says that what Moshe wanted to teach Klal Yisrael was that financial dealings are also Avodas Hashem. You are also serving Hashem in Dinai Mamon as well.

There are some rules that are a Chok as they have a reason which we don't know. The rule of Bai'lav Imo which I mentioned at the beginning of the Shiur is a Chok. We don't know. There is no reason given. Most categories of Dinai Mamon have one rule that is a Chok. Like a Bor. You dig a Bor and a car gets damaged, you are Patur. Bor is Patur on Keilim. Why? We don't know. They are Chukim. So Moshe Rabbeinu told Klal Yisrael, after Matan Torah we are going to learn Dinai Mamon because you should know that that is Avodas Hashem.

Something similar to what Rav Moshe said about boys starting to learn Gemara from the Perek of Eilu Metzios.

There are Yeshivos that wanted to start with Berachos. Rav Moshe said that the custom among the Jewish people was to start boys with Eilu Metzios, to teach them at the very outset that if it is not yours don't take it. That is Torah. Honesty, integrity is Torah.

Rav Yaakov brings a moving incident that he witnessed as a young man in Slabodka. Rav Yaakov was in Slabodka after he got married and he was there for 5 years in the Kollel. At that time, Rav Pam was a 12 year old and was in Yeshiva Ktana. Rav Pam ate by Rav Yaakov the Shabbos meals. Something which in another generation on another continent he paid back when he was in Torah Vodaath and he invited Rav Yaakov Kaminetzky's grandchildren to eat at his house for Shabbos.

While in Slabodka, Rav Yaakov saw a Din Torah. Rav Moshe Mordechai Epstein (1866 - 1933) was the Posek of Slabodka. Two people had a Din Torah over a piece of land and Rav Moshe Mordechai Paskened that the land belonged to one. The other complained that his Psak was not logical. Rav Moshe Mordechai said my Psak is Al Pi Shulchan Aruch. The person said but it just doesn't make sense, it is not logical. Rav Moshe Mordechai took the man by his hand and said I have to explain to you. You think the Din Torah is, is this land mine or is this land his. Wrong! The land is G-d's. G-d gave us a book that tells us who gets which land. That book is called Shulchan Aruch. When G-d gave this land to human beings he said which human being gets it? Here is a book, look it up. Our job is to look it up. We look it up in the book. Whoever the book says it belongs to, he gets it.

That is our attitude towards money. It is G-d's money. Who gets it? Look it up in Shulchan Aruch. Now you may ask what does this have to do with Divrei Hayamim Perek 29? I will answer you. In Divrei Hayamim Perek 29 Dovid Hamelech makes an appeal for money for the building of the Bais Hamikdash that his son Shlomo would build. The people respond generously. 29:9 (וישמחו) and they rejoice that they gave so much money. Dovid speaks and Dovid says as is found in 29:14 (כי-ממך הכל, ומידך נתנו) (לך). HKB"H it is all your money. When we give it, we are giving yours. Miyad'cha Hi Ul'cha Hakol. It is from your own hand. It is all yours.

Rav Yaakov said these are the two attitudes of a Frum Yid when giving Tzedaka. 1) (וישמחו). It may be hard to give, but once you give a Yid is happy he gave. 2) The attitude that a Yid has to have towards money is (כי-ממך הכל, ומידך לך) (נתנו לך). Jews do have that attitude. Jews are extraordinary Menadvim, donors to Tzedaka. As Rav Moshe Mordechai said, you think it is your or his? It is all G-d's. The book tells us who gets it. That is the Yid's attitude towards Dinai Mamon.

And so, with that, I wish everybody a wonderful Shabbos Parshas Mishpatim, a wonderful Chodesh Adar as we enter into the Adar Sh'Marbin B'simcha. Let it be a time of Simcha for all of us. A Gutten Shabbos to all!

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



# GEIRIM BIKKURIM

In Shmos 22:20 the Torah tells us that one should not oppress a convert as we were all converts when we left Mitzrayim. In Shmos 22:21 the Torah tells us not to cause pain to a widow or orphan as if you do cause pain and he davens to Hashem then Hashem will listen to him. In a few pesukim later the Torah teaches us the Halacha of Bikkurim that one has to bring the first fruit that grows on his tree to the Bais Hamikdash. The question is why do the halachos of not oppressing a convert and of a widow or orphan right next to the halachos of Bikkurim? The Ramban says that if one does bother these poor people Hashem says as soon as they scream to me, I will listen to them and I won't need anything else. Why does Hashem take care of them in such an extreme fashion?

The first fruit that grows one who goes into his field and sees it ripened he wraps around the fruit a red string and thereby is makdish it. Why does Rashi need to say that he goes into the field it is obvious that he went to the field otherwise how else would he know that the fruit ripened?

We can explain this based on Rashi in Devarim 27:3 where the torah says that you will come to the Kohein of your day and age and tell him I am acknowledging today that I am not a KofuyTova, (a denier of the good done to him.) He says that I came to this land that Hashem swore to our forefathers to give to us. He is actually standing in the Bais Hamikdash so what exactly is he saying that Hashem gave us the land of Eretz Yisroel? This is what Rashi explains that he is actually being Makir Tov to Hashem that he was zocheh to Eretz Yisroel. The Chinuch in Mitzvah 406 explains the mitzvah of reading the parsha of Bikkurim is to wake us up to appreciate what Hashem does for us and by saying words that is what reminds us to appreciate it. We even recount the history of all the times Hashem save Yaakov Avinu. We thank Hashem for the past and we daven for the future. This teaches us the mida of hakaras haTov.

How does a person reach the point that he can have hakaras haTov is only by showing humility and knowing that all the work one does in the field can be worthless unless Hashem wants it to be effective? A BaalGaaveh thinks that when he gets good it is coming to him. He does not realize it is a gift from Hashem. On the other hand, one who has humility knows that he is not deserving of all the chessed Hashem gives him and thereby is makir tov to Hashem.

The Rambam in Moreh Nevuchim 3:39 says that reading parsha of Bikkurim shows that the person is humble. He goes ahead and brings a basket of fruit on his own shoulder and thanks Hashem in the process. He remembers that we were slaves in Mitzrayim and the many times Hashem helped us get out of the tzorois. This keeps the person humble and not a baal gaaveh as we know the passuk in Devarim 32:15 says that unfortunately when Jews had plenty many times, they started pushing their religion away. To combat this problem, we are always reminding ourselves our humble beginnings.

This is especially relevant when it comes to a farmer who could easily fool himself into thinking that it is his great work that produced the beautiful fruit. We tell the person when you go into the field and find one fruit that ripened it is like he found something that happened without his work as the rest of the field is not ripe yet. It evokes a tremendous hakoras HaTov to Hashem and brings him to daven that the rest of the field should follow suit. There is no better way to show appreciation to Hashem then by helping the unfortunate and showing that we are on the same level as them without Hashem we are helpless and in that zchuss we are zocheh to all the good.

May we all be zocheh to be makir tov to Hakadosh Boruch Hu and to properly help all those unfortunate.

# THE FIERCE BLACK DOG

We have no dearth of Torah stories, but I could not resist the following story.

A young couple living in an upstate New York community enjoyed the peace and quiet that was one of the caveats of living in a near-rural community. On the other hand, while there was a sizable Jewish population in the town, they had yet to succeed in establishing a viable Jewish day school. The parents were frustrated that, like the others, they were forced to send their children to the local public school and augment their religious education at home.

One day, the father met what appeared to be a devout religious Jew. After speaking with him, he acknowledged that this man was a bona-fide scholar. After sharing with the man his problem concerning his sons' lack of a meaningful Jewish education, the man offered to tutor the boys on a regular basis. The father was overjoyed. His sons would finally receive a Jewish education. The next day, the father accompanied his sons to the man's home for their first Torah lesson. A few hours later, the boys left for home. It was not a long walk. It was marred, however, by the presence of a group of teenage delinquents who were bent on harming the young boys. They punched and slapped the two boys, pulled their peyos and stole their yarmulkes. They topped off their malevolence with name-calling. The two boys ran home, dirty and tear-streaked.

After relating the incident to their father, he explained to them that the alternative was not learning Torah and growing up ignorant of Torah, which ultimately would affect their entire religious outlook and practice. Tomorrow, they would return to the rebbe. Hashem would protect them. Baruch Hashem, they were more humiliated than hurt. Things would work out.

The next day, as the previous day, the father accompanied them on their walk to the rebbe's home. 5 minutes into their walk, they froze in their tracks as they saw a large black dog preventing them from going forward. Their father assuaged their fears, "A dog will not bother you if you leave it alone." They continued walking, albeit nervously, and they looked back to notice the dog walking obediently beside them. The hoodlums, who had yesterday ruined their day, were out in force, but stood by without making a move for fear of the dog's reaction. At the end of their learning session, the boys were surprised - but heartened - to see the dog waiting for them under a tree situated on the rebbe's lawn. This went on for one year, with the dog meeting them daily, accompanying them to their Torah lesson, and then walking them home. At the end of the year, the boys went off to yeshivah. Shortly after the boys left, their father discovered the dead carcass of the dog on the street. He had served them well.

There is an incredible postscript to this story. Apparently, this was no ordinary dog. When the story of the dog was related to the Ribnitzer Rebbe, Horav Chaim Zanvil Abramowitz, zt"l, he remarked that the dog was a gilgul, transmigration, of a Yid who had not spent sufficient time learning Torah during his lifetime. By accompanying the boys, thus enabling them to learn Torah, he restored & fulfilled his own mission, & was now granted entry into Olam Habba, the World to Come, where he received his due reward. Rabbi A.L. Scheinbaum's Peninim on the Torah.



# THE TENTH MAN

Rav A. Leib Scheinbaum relates the following story. In a resort hotel in Eretz Yisroel outside Yerushalayim, the Mashgiach, the Kosher supervisor, would see to it that there was a daily Minyan for Minchah. It happened that one day he had a very difficult time completing the Minyan, and he decided to go outside to search for a tenth man. He soon met a Jew who neither had a clue about what a Minyan was, nor about what the Mashgiach wanted from him.

After the Mashgiach explained the significance of Minyan and the incredible reward in store for those who participate in a Minyan, the stranger agreed to join them as the tenth person. He went with the Mashgiach into the building and began walking up the stairs to the dining hall, where the Minyan took place. Suddenly, someone told the Mashgiach that the son of one of the regular people at the Minyan had arrived, and they now had a Minyan. Mashgiach turned to the Jew who had only walked up the steps, and told him that their Minyan problem had just been solved. He thanked him for his good intentions and wished him a good day.

Ten years went by. One night, when the Mashgiach was sleeping, he had a dream. In the dream, the man whom he had called in to be the tenth man appeared before him, and his face was shining brilliantly. The man related to him that he had passed away from this world during the previous month. He said, "I have come to thank you for attempting to include me in your Minyan. You have no idea of the incredible spiritual reward I have received because of the few steps I walked up in order to complete the Minyan." He added, "I have one favor to ask of you. I have one son who lives in Yerushalayim. He is non-observant. In fact, he is very estranged from a life of Torah and Mitzvos. Please go to him and ask him to recite Kaddish for me. It will mean so much." The Mashgiach, of course, met with the son of this man, and was successful in convincing him to say Kaddish for his father.

Rav Scheinbaum commented, "This man got great reward, and it was all a result of him going a few steps out of his way. Can we even begin to imagine the reward for actually completing a Mitzvah? The S'char must be astounding!" Rabbi Yehuda Winzler's Torah U'Tefilah

## UFARATZTA

### A LESSON TO TAKE WHEN THINGS GET BETTER

After a long pause, I am pleased to receive your letter written with way more Menuchas Hanefesh than the previous letter.



Vih ratzon --And may it be Hashem's will, that you should take a lesson from this for the future, that if it seems that life is not going as you would want it to, put your trust in the Creator of the world that watches over every single person specifically, fulfilling with him, the well known saying of our Rabbis that "everything the Merciful does, he does for the good." At the end, it should be seen and revealed good. ...

==== Igros Kodesh V16, P86





# SELFIE WORLD

Our local mall has a new store called Selfie World. What do they sell? They don't sell merchandise or even a service. They sell the opportunity for you to pose in front of one of their backdrops to take the best selfies in the world. You can't make this up. An entire business, indeed a franchise, all designed to profit off the modern urge for selfies.

Our Parsha contains the decalogue, the holy aseres ha'dibros that command us to focus on a different self: אָנְכִי ה' אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבְּיַת עֲבָדִים "I, Hashem, am your God who brought you out of the land of Egypt, the house of bondage."

Rav Sa'adya Gaon asserts that all six hundred and thirteen mitzvos are contained in these ten, and that these ten are all contained in the opening commandment, and the entire opening commandment is contained within the opening word - anochi, I. All of Halacha, all the mitzvos, the entire system of Torah is a platform to promote an awareness of, and connection with, Hashem.

Our day is regulated by many mitzvos: we wake up and daven, we go to work and are expected to be honest, we are careful with what we eat, to make a beracha before we do, to avoid gossip, to learn Torah, volunteer, give tzedakah, and so on. Our day is filled with countless Jewish activities. But at their core, at the center of it all, is the Ribono Shel Olam waving at us and saying, Anochi – Hi! Here I am! Notice Me, connect with Me, turn to Me, lean on Me, be appreciative to Me, be frustrated with Me, just recognize I am here. I not only know about your life, I am intimately involved and invested in you and in your life.

Later, when Moshe delivers his final monologue to the people and recounts the seminal moments of the people's short history until that point, of course he reviews the experience of Matan Torah. But before he recounts the iconic words of the Ten Commandments, he reminds the people that he stood between them and Hashem and he was Hashem's agent to deliver His Torah.

אָנְכִי עֲמַד בֵּין-ה' וּבֵינֵיכֶם "I stood between Hashem and you. The Ba'al

Shem Tov homiletically suggested that we read this pasuk, "anochi omeid," do you know what stands between a person and Hashem? "Anochi," the person's sense of self, their ego, their "I," their insatiable appetite for literal and metaphorical selfies.

Someone once wrote the Lubavitcher Rebbe a letter that said the following: "I am in a state of sadness. I wake up each morning dreading the day ahead. I find that nothing lifts the clouds of gloom. I try various distractions, but nothing seems to work. I pray, but inspiration does not come. I need the rabbi's help and advice."

The Rebbe sent him a brilliant reply without using a single word. He simply circled the first word of each sentence of the letter and sent it back. The word was "I."

The second of the ten commandments decrees that we must not have any other god. The Gemara (Shabbos 105b) asks which alien, foreign god lives among you that you are instructed to avoid? The Gemara answers, the yetzer ha'rah, the ego, the inflated and distorted sense of self, the urge and drive to only care about our happiness, our pleasure, our material possessions, our honor, to live for selfies. Serving our Anochi gets in the way of serving His Anochi.

Is our life informed by the true and authentic Anochi, Hashem, or the alien Anochi, the foreign god, the idol found inside us? Do we measure our lives by His Anochi, His expectations of us, or by our Anochi, what we want to do, what brings us fleeting pleasure?

The difference of which Anochi we are serving is the difference between meaning and emptiness, happiness and disappointment, serenity and anger, contentment and jealousy. The source of almost every argument we have is the worship of our Anochi, the unchecked ego. It incites our jealousy and envy of others, it inflames our anger, it generates impatience, it fuels lust and desire, it drives us to pursue honor. This Anochi that stands between us and Hashem, while it feels so familiar, so comfortable and catering to it comes so naturally, it is our biggest enemy, it causes us to self-sabotage and to forfeit the joy and meaning that is so available, if only we would turn in one Anochi for another.

Instead of Selfie World, let's make a world filled with selflessness, love and faith in Hashem.



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# JOKES

## Grandma!

A little boy went to the store with his grandmother and on the way home, he was looking at the things she had purchased. He found a housecoat and began to sound out the words "QUEEN SIZE".

He then turned to his grandmother and exclaimed, "Look Granny, YOU wear the same size as our bed!"

## Hilarious Al Gore Quotes And Blunders

"I am not part of the problem. I am a Democrat."

-- Vice President Al Gore

"A low voter turnout is an indication of fewer people going to the polls."

-- Vice President Al Gore

"Welcome to President Clinton, Mrs. Clinton, and my fellow astronauts."

-- Vice President Al Gore

"Mars is essentially in the same orbit... Mars is somewhat the same distance from the Sun, which is very important. We have seen pictures where there are canals, we believe, and water. If there is water, that means there is oxygen. If oxygen, that means we can breathe."

-- Vice President Al Gore

"What a waste it is to lose one's mind. Or not to have a mind is being very wasteful. How true that is."

-- Vice President Al Gore

"People that are really very weird can get into sensitive positions and have tremendous impact on history."

-- Vice President Al Gore

(Ed note. Hmmm, anyone in particular come to mind?)

"When I have been asked who caused the riots and the killing in L.A., my answer has been direct and simple: Who is to blame for the riots? The rioters are to blame. Who is to blame for the killings? The killers are to blame."

-- Al Gore

## Vacationer from Chelm

Chantzy from Chelm who was on vacation, sent home a postcard. She writes: Hi folks, me having a great time. Where am I?

## Fishing in Chelm

Moishe and Yankel, decided to rent a boat on a lake for their favorite sport. After fishing for 4 hours at various places around the lake with no luck at all they decided to try one

more spot before calling it quits. Suddenly things started to happen and they caught their limit inside of twenty minutes.

Moishe said, Hey we should mark this spot, so next time we will know where to come,

Yankel says good idea, and he took out a can of spray paint and made a large X on the floor of the boat to mark the spot.

With that Moishe says, why did you do that, now anyone who rents this boat will know where to fish

## More School Excuses

Ronnie would not finish his work last night. He said his brain was too tired of spelling.

Please excuse Jennifer for missing school yesterday. We forgot to get the Sunday paper off the porch and when we found it Monday, we thought it was Sunday.

Sally won't be in school a week from Friday. We have to attend her funeral.

Eric hurt his knee in a karate tournament over the weekend. He won his age group, but was in too much pain to do his math assignment.

Please excuse Tommy for being absent. He was out with the swan flue.

My son is under a doctor's care and shouldn't take PE today. Please execute him.

Diane was late on Wednesday. She fell asleep on the bus and was taken back to the bus yard.

Henry stayed home because he had a stomach ache from eating too much frosting.

Ralph was absent yesterday because of a sour throat.

Please excuse Lisa for being absent. She was sick, so I had her shot.

Please excuse John from being absent Jan. 28, 29, 30, 31, 32 and also 33.

Cody was absent yesterday because we were out bowling until 2 AM.

It was my fault Mike did not do his math homework last night. His pencil broke and we do not have a pencil sharpener at home.

Please excuse Roland from PE for a few days. Yesterday he fell out of a tree and misplaced his hip.

Please excuse Wayne for being out yesterday. He had the fuel.





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## RABBI NACHUM SCHEINER

ROSH KOLLEL

### THE MONTH OF ADAR - WHICH ONE SHOULD WE CELEBRATE?

Whenever there is a leap year the question is discussed as to when the various mitzvos are to be kept. Should it be in the first, the second, or both? Some of the topics are: a day of a miracle, yartzheit, bar mitzvah, and the seventh of Adar.

#### A DAY OF A MIRACLE

The poskim discuss a day that one merited a great salvation or a mini-Purim, and one accepts to celebrate that day, on the anniversary, each year. If it happened in Adar and then one comes to a leap year, when should one celebrate? The Magen Avraham writes that it should be celebrated in the second Adar, just like Purim. The Chasam Sofer also rules that it should be in the second Adar. On the other hand, the Pri Megadim quotes the Pri Chodosh, and the Maharash Halevi, who rule that it should not be pushed off and should be in the 1st Adar.

Interestingly, there seems to be a contradiction in the ruling of the Mishna Berura, who quotes both of these aforementioned rulings. The Rivivos Efraim suggests that it depends if one is establishing a mini-Purim, which should be celebrated in the second Adar, just like Purim. But, if one is merely commemorating the day with some festivities, then it should be done in the first Adar.

This is all in a case that the salvation occurred in a regular year. However, if the miracle occurred in a leap year, then it would depend which Adar it happened in. If the salvation occurred in a leap year, in the 1st Adar, it should be celebrated in the 1st Adar. If the salvation occurred in the 2nd Adar, it should be celebrated in the 2nd Adar.

A common application of this question would be in regards to the famous Tosfos Yom Tov Seuda. Rabbi Yom Tov Lipman Heller – the great 17th century sage, known for his commentary on Mishnayos, Tosfos Yom Tov – was slandered

to the government and sentenced to be killed. He documented his travails in a sefer called Megilas Eivah, where he describes in great detail the great danger he was in and how he was saved by a great miracle. He writes that his trials and tribulations ended on the day of Rosh Chodesh Adar, when he was restored to a position of being a rabbi in the great city of Krakow and was once again able to serve Hashem from this prestigious position. He then stipulates that he is establishing for all his descendants a day of festive celebration – on Rosh Chodesh Adar.

In a leap year, in which Adar should the festivities be celebrated? Since he writes that his salvation was complete on Rosh Chodesh Adar, it should seemingly depend on the above, if the occasion of his appointment was in the 1st Adar or the 2nd Adar. In some versions of the megillah, he writes clearly that it occurred on Rosh Chodesh of the 1st Adar. Based on that, it should be celebrated in the 1st Adar. However, there are those that celebrate in the 2nd Adar.

#### SUMMARY

A day of a miracle – there is a machlokes if it is celebrated in the first Adar or the second. Comments and questions are welcome and can be sent to: [RabbiScheiner@18forshay.com](mailto:RabbiScheiner@18forshay.com). To receive updates of upcoming shiurim, to receive a link to current shiurim, or to access archived shiurim, please send a request to: [Secretary@18forshay.com](mailto:Secretary@18forshay.com), or follow the prompts on our website [18Forshay.com](http://18Forshay.com). Recorded shiurim are also available on CD at the shul – 18 Forshay Main Lobby. All shiurim delivered at the Kollel Boker, Night Kollel, or any of our various programs, such as Legal Holidays and Yeshiva Bein Hazmanim are open to all. Come and join the many who enjoy these informative and intriguing shiurim!

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# ~Night Kollel~

## COMMUNITY KOLLEL NEWS WEEK OF MISHPATIM

In connection with Parshas Yisro, I gave a shiur on the topic: "Standing for Aseres Hadibros – Mitzvah Or Issur and Two Sets of Ta'amei Hamikra – Two Concepts."

Looking to bring more Torah into your life? Come join a great chevra in a group discussion, led by Rabbi Yossi Fried, every Wednesday night 8:55-9:55pm, in 20 Forshay, upstairs. Explore the laws of Shabbos, and get a deeper understanding of the halachic process and the practical applications of the halacha.

## 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. Last week we were privileged to hear from our very own, Rabbi Lankry. This week will be Rabbi Betzalel Alpert.

## SHOVAVIM INITIATIVE:

Our highly acclaimed Shovavim-Tat Program continues through Parshas Tetzaveh – being that it is a leap year. This learning initiative takes place every Friday morning, from 4AM-7AM, of these auspicious weeks, followed by Shacharis and breakfast, with Matan Scharah B'tzidah.

Even with this past week's frigid weather, we still had a full house of participants. But, although the learning usually takes place in the Tent Beis, due to the cold weather, the learning took place inside.

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.

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. This past week it was at 1pm, due to the special Tikun Shovavim and Tikun Yesod, based on the Rashash, with the mekubal, Rav Yinon Malachi.

## 3-Part Series of Weekly Shovavim Shiurim

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. 25, was 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: Rabbisheiner@18forshay.com.

Wishing you a Wonderful Shabbos and a Happy Chodesh Adar I,  
**Rabbi Nachum Scheiner**

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