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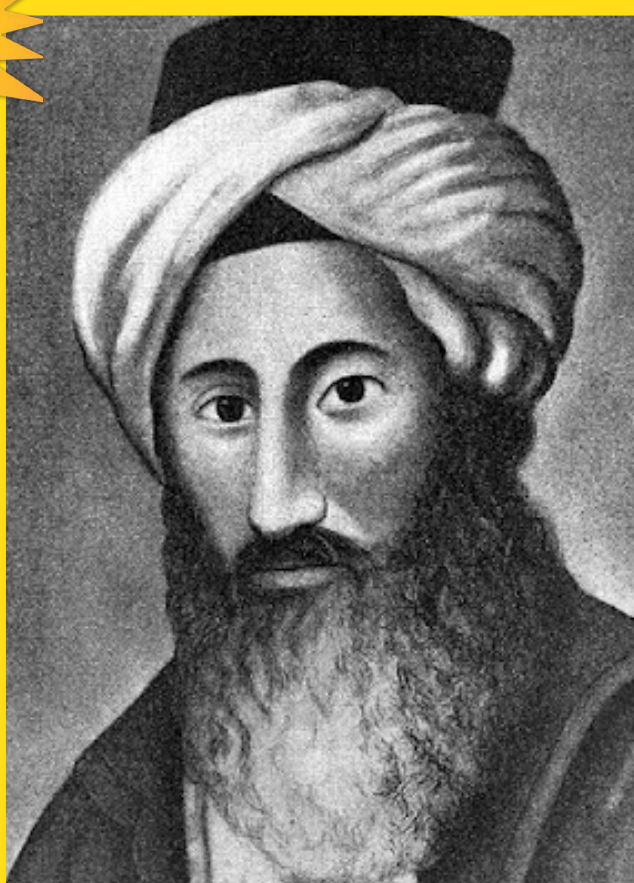
**בית מדרש אור חיים**  
BAIS MEDRASH OHR CHAIM

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TUESDAY  
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**יום הילולת רבנו מרן  
החיד"א זצ"ל  
ר' חיים יוסף דוד אזולאי זצוק"ל  
י"א אדר**

**SHABBOS KODESH  
FEBRUARY 12**



**RABBI YY JACOBSON**

**WILL BE IN  
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SHABBOS**



**KOL HANEORIM THIS  
MOTZAEI SHABBOS  
STARTS AT 7:15**

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# THE WEEK IN PICTURES



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בס"ד

## בית מדרש אור חיים

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

### Late Maariv Motzai Shabbos

Half hour, One hour, One and Half hours, Two hours &  
Two and Half hours after  
Rabeinu Taam

### 18 Main Bais Medrash

תרומה	7:00	7:30	8:00	8:30	9:00
תצוה	7:10	7:40	8:10	8:40	9:10
כי תשא	7:15	7:45	8:15	8:45	9:15
ויקהל	7:30	8:00	8:30	9:00	9:30
פקודי	7:35	8:05	8:35	9:05	9:35
ויקרא	7:40	8:10	8:40	9:10	9:40



# The Exiled Around the World Chida

pray and the rains subsided; the people were saved.

The Chida had many more travels full of obstacles and hardship but he stayed true to his mission of helping his brothers and continued traveling around all the Jewish communities in the diaspora. Even with all his traveling, the Chida continued his Torah learning. He wrote many Torah books and answered questions in Jewish law for many communities around the world.

Three days of fasting finished with this sundown and three great sages

of Jerusalem climbed the stone steps to the second floor of the synagogue. The first was Rabbi Shalom Sharabi the Rosh Yeshiva the head of the school. Following him were his students, Rabbi Yosef Chaim David Azoulay called the "Chida" and Rabbi Chaim DeLaRosa.

The past few weeks they added many more fast days and totally left worldly pursuits adding more holiness to their holiness. That was after they understood that it was an auspicious (good fortune) time for Israel. Rabbi Shalom Sharabi the head of the school of Kabbalah decided that they would purify themselves and perhaps bring the final redemption closer in this fortunate time through the special prayers that only great people like them can pray.

They prepared for weeks and were now even more pure and holy and wanted to proceed to their holy prayers when they were struck with great fear. A voice from the heavens came to their ears! "My children", the voice called to them, "you have no permission to bring the redemption closer before it's time. To prevent this one of you needs to go into exile in order to break up this group."

They accepted the heavenly decree and wanted to know who should go. They wrote their names on three small pieces of paper and drew a lottery. The Chida's paper came out and he would go into exile. The Chida accepted the decree with love and prepared to go into exile amongst the Jewish communities in the Diaspora.

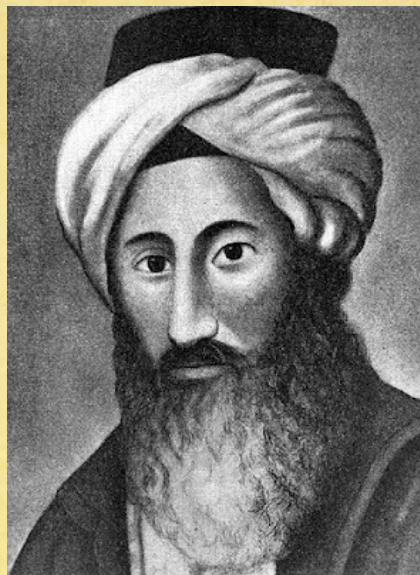
In those days the community in Hebron was in dire straits. They were bone poor and they heard that the Chida was traveling to the diaspora to visit Jewish communities. They asked him to help them by seeking funds for them. In those times the custom was that Jewish communities in trouble would send rabbis as emissaries (messengers) to help raise money to send to the community. It wasn't always easy to find the right emissary. The roads were full of dangers, robbers and murderers ambushed people on the roads. Stormy seas took the lives of many travelers. People would not undertake such a task. And even if they agreed to go, not every person was trustworthy. So when they heard that the Chida is traveling, the Hebron community was very happy that he agreed to go as their emissary.

The Chida agreed to their request and left to exile with prayers and blessings from the community. This was the Chida's first journey. Afterwards he had many more journeys in his lifetime on behalf of his brothers, different Jewish communities. Many dangerous things happened to the Chida in his travels. Once he was in a storm at sea that he almost didn't survive.

When coming to Italy he found out that the local authorities were afraid foreigners would bring disease with them to Italy so they quarantined them (held them separately from other people) for 40 days. Only after that would the Italians let them in.

When coming to communities in Germany the Jews there were afraid to give him money. "How do we know that you're really the Chida?" they asked. Only the recommendation of the Pnei Yehoshua, a great sage in Germany helped, and then they gave money.

When in France he was in a town that was threatened with torrential rains flooding it. The people's lives were in danger. The Chida started to



The Chida sorely missed Israel his entire life in exile. He planned to return a few times but each time the plans were thwarted (stopped) at the last minute. In 1806 the Chida passed away in Livorno, Italy where he was rabbi of the community. He wrote over 100 books that joined our Jewish Torah literature. In 1960 he was reburied in Israel in Har Menuchot in Jerusalem.

## The Chida and the Cheese Merchant

The Chida, Rebbe Chaim David Azulai, zt"l, once made an ocean voyage on a trip to Italy. On the ship, there was also a Jewish merchant who was carrying a large shipment of non-Kosher cheese. During the voyage, the merchant tried to persuade the Chida to give him a Hechsher, a Kashrus certificate for his non-Kosher cheese, so that he could sell it to the Jewish communities as well as the non-Jewish communities. However, the Chida knew that the cheese

was not Kosher, so he firmly refused the proposals of the merchant. Seeing that persuasion wasn't working, he decided to coerce the Chida into giving the Hechsher by force. He hired a few of the ship's sailors, and they attacked the Chida in the middle of the night, & threatened to throw him into the sea if he didn't meet the merchant's request.

With no other choice, he was forced to write a certificate for the evil merchant. He signed the letter and dated it with a pasuk from Parshah Bo: "This is how you must eat it, with your belt tied to your waist" from the book of Shemos, of the year 5513.

When the merchant arrived in Italy, he announced that he had cheese from Israel that was Kosher L'Mehadrin, with the Hashgacha of the famous Gaon, the Chida. As was customary amongst the Jews, the merchant was asked to present his Hashgacha certificate to the local Rav. The Rav carefully read the wording of the letter, and when he reached the concluding sentence, he stopped, astonished at why the Chida would add the words "from the Book of Shemos" after writing the Pasuk. Wasn't it common knowledge that this Pasuk was found in Sefer Shemos (Parashas Bo 12:11)? There had to be some kind of deeper meaning.

The Rav thought about it for a while, until it suddenly became clear to him. The Chida's intention of the word Shemos was not to reference the name of the Parshah, but rather to the Rashei Taivos, Sh"nayim M"ikra V"Echod T"argum (שמונת), which is the Mitzvah to say the weekly Parshah twice & the translation of it into Aramaic by Onkelos one time, and it was a hint for him to look at the Targum on the Pasuk that was quoted. The Rav then looked at the Targum on this Pasuk and the words, 'your belt tied to your waist', in Aramaic is, 'Chartzeichon Yehon Asirin', which means 'your waist tied with a belt'. However, Chartzeichon, in Hebrew, can also refer to cheese, & Asirin sounds like the word 'Asur', which means forbidden. The Rav understood the message. The Chida was hinting that the cheese was Asur, & it was forbidden.

The Rav immediately ordered the merchant to be imprisoned in the community jail, and during the investigation, the merchant admitted that he obtained the Hechsher from the Chida with force & violence. The Rav subsequently said, "Baruch Hashem, for He gave wisdom to those who fear Him!" Torah U'Tefilah.





## THE KAPARA ON LASHON HARA

"You shall make the Robe of the Ephod entirely of turquoise wool.... You shall make on its hem pomegranates of turquoise, purple, and scarlet wool, on its hem all around; and gold bells between them, all around; a gold bell and a pomegranate, a gold bell and a pomegranate on the hem of the robe, all around."

One of the Vestments of the Kohen Gadol was the Meil, a robe that was adorned with bells and rang whenever the Kohen Gadol walked. The Gemara in Arachin discusses how all of the Kohen Gadol's Vestments atoned for a particular aveiro; the meil atoned for the sin of lashon hara. The Gemara explains that the meil, which made a loud kol (sound) should atone for lashon hara which makes a loud kol. However, the Gemara brings a seemingly contradictory braissa[2] that says that the ketores (incense) that was used in the Mishkan atones for lashon hara. It answers that there are two different types of lashon hara; the ketores atones for a more

'quiet' form lashon hara, when the speaker hides his true feelings from the subject of his criticism and therefore the 'victim' of the lashon hara has no awareness that someone is criticizing him. In contrast, the lashon hara that is atoned for by the meil is characterized by the speaker making no secret of his true feelings about the victim to the extent that the victim is very likely to be aware of what is being said about him.

The need for two separate ways of atonement for the two separate types of Lashon Hara can be understood as follows. Each form of lashon hara is more detrimental in some way than the other. Consequently, whilst the meil has the capacity to atone for the damaging aspect of 'loud' lashon hara it cannot atone for the harm caused by quiet lashon hara. Similarly, the ketores can atone for the malignant features of 'quiet' lashon hara but it cannot do so for the areas in which 'loud' lashon hara is more damaging.

The Chofetz Chaim zt"l discusses how speaking lashon hara of the 'quiet' kind can also involve a transgression of the Mitzvo, "do not hate your brother in your heart (loh

sisna es achicha bilvavecha)." The simple understanding of this Mitzvo is that one only transgresses it when he keeps his hatred in his heart and does not reveal it to anyone, including the subject of his hatred. However, if he expresses his hatred even in a negative way, he does not transgress 'loh sisna' because he did not keep the hatred in his heart].

The Chofetz Chaim argues that this is not necessarily the case; a person may hate his fellow and tells others of his hatred, but act towards him in a friendly manner. This, the Chofetz Chaim writes, is also a transgression of keeping hatred in one's heart. He explains that the root of the sin of keeping hatred in one's heart is that the subject of the hatred is unable to protect himself from the person who despises him. Consequently, if the 'hater' hides his true feelings to his fellow he is guilty of loh sisna even if he tells others about his hatred. We see from the Chofetz Chaim the above concept that 'quiet' lashon hara has a particularly devious aspect to it, in that its victim is totally unable to protect himself from the silent bombardments that he is subjected to.

NEW MINYANIM ADDED:

**EARLY MINYAN MINCHA FRIDAY**  
12:41, 1:00, 1:30 ,2:00 2:30

Zmanim by our incredible Gabbi  
**EPHRAIM YUROWITZ**  
Tzvi Blech : Gabbai Sheini



## SHABBOS ZMANIM

CANDLE LIGHTING	5:07 <sup>PM</sup>
MINCHA <sup>18 TENT</sup>	5:17 <sup>PM</sup>
MINCHA <sup>BAIS CHABAD</sup>	5:17 <sup>PM</sup>
SHKIYA	5:25 <sup>PM</sup>
SHACHRIS <sup>VASIKIN- DAF YOMI SHIUR</sup>	6:15 <sup>AM</sup>
SHACHRIS <sup>ASHKENAZ 18 MAIN</sup>	8:00 <sup>AM</sup>
SHACHRIS - YOUTH <sup>18 UPSTAIRS</sup>	9:30 <sup>AM</sup>
SHACHRIS MAIN MINYAN <sup>18 TENT</sup>	9:15 <sup>AM</sup>
SHACHRIS <sup>20 FORSHAY BAIS CHABAD</sup>	10:00 <sup>AM</sup>
<b>NEW SHACHRIS <sup>18 MAIN</sup></b>	<b>NEW 10:15<sup>AM</sup></b>
MINCHA	1:45 <sup>PM</sup>
PIRCHEI	2:00 <sup>PM</sup>
MINCHA <sup>SHALOSH SEUDOS</sup>	5:05 <sup>PM</sup>
SHKIYA	5:26 <sup>PM</sup>
MARRIV	6:06 <sup>PM</sup> <sup>18 TENT</sup> , 6:11 <sup>PM</sup>

## WEEKDAY ZMANIM

**SHACHRIS**  
20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:33 M 6:31 T 6:30 W 6:29 T 6:27 F 6:25

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**MINCHA & MARIV**  
12 MINUTES BEFORE PLAG

S 4:10 M 4:11 T 4:12 W 4:13 T 4:14

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**MINCHA & MARIV**  
12 MINUTES BEFORE SHKIA

S 5:16 M 5:17 T 5:18 W 5:20 T 5:21

**FEB.13 - FEBRUARY 18**  
NEITZ IS 6:53- 6:46  
PELAG IS 4:22 - 4:26  
SHKIA IS- 5:28 - 5:33  
MAGEN AVRAHAM  
8:56 AM -8:52  
GRA- BAAL HATANYA  
9:32 AM = 9:28

Winter  
2021/22



## WEEKDAY MINYANIM

### 18 מנחה ↓

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

↑ Upstairs  
↓ Main Floor

### מעריב

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

### מנחה ומעריב

12 MIN. אחר הצהריים *	Tent א
12 MIN. אחר הצהריים *	Tent ב
12 MIN. אחר הצהריים *	Tent א
AT שקיעה **	Tent ב
10 MIN. אחר הצהריים *	20 ↑
20 MIN. אחר הצהריים *	Tent א
30 MIN. אחר הצהריים *	Tent ב
40 MIN. אחר הצהריים *	20 ↑
50 MIN. אחר הצהריים *	Tent א
60 MIN. אחר הצהריים *	Tent ב

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

## BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert  
MINCHA 4:00 PLAG 4:21



## MEGLIAS ESTHER AND PARSHAS TETZAVEH

This week we began to speak about Megilas Esther using the fascinating commentary of the Malbim. It's interesting that this is the first Malbim commentary where he connects the written Torah with the oral Torah and links them both to the historical reality of his time and the centuries before.

Why did the Malbim choose this Megillah as his first commentary? I don't know for sure but perhaps his personal life of continuous battles against the enlightenment and reform movement inspired him to unravel the hidden secrets of the Megillah which, in a way, represents both individual and collective histories of Jewish life from the time of the giving of the Torah until the present exile. These accounts are filled with many ups and downs, doubts and persecutions; they embrace the recognition of the loving, though mostly hidden, hand of Hashem which only years later, in retrospect, come together to tell a story of Hashgacha Pratis that the Jewish people are privileged to experience.

I think it was the מגילה עמוקות who commented that מגילת אסתר means revealing the hidden - which actually fits well with the name מגילה עמוקות which translates as exposing the depth. There are incredible lessons and secrets that are revealed in the Megillah and we hope to learn some of its eternal lessons. One lesson is actually a homiletical explanation of what the Gemara teaches in Maseches Megillah which informs us that הקורא למפרע לא יצא --someone who reads the Megillah out of order doesn't fulfill his obligation. The simple meaning of this is that if you came late to shul you are not permitted to just follow along with the reader wherever he finds himself and then at the end make up the beginning. However there is a deeper explanation and a great message: when we try to read life events, personal or public, we need to know that there is an order here that Hashem had decreed at the time of creation (see Chovos Helavavos in The Gate of Trust who develops this principal). The point is that part of trusting Hashem and learning his ways is to realize that everything has its time and place and every cause and effect has been ordained by Hashem at the time of creation. It is then up to us to choose to do the right thing based on our understating of Hashem's will as expressed in the Torah. We are not in charge but we can use the personal spiritual growth we were given to reach higher and higher on the spiritual ladder.

A powerful example of the above can be found in the fourth chapter of Megilas Esther where following the King's devastating decree on the Jews, Mordechai sends a message

כי אם החרש תחרישי בעת הזאת רוח והצלה יעמוד לך וכן וכו' - 'if you will be silent at this time, salvation will come from another place and you and your father's house will perish.' The Malbim explains that Mordechai was telling Esther that the salvation was already in place even before the decree. However she was given the choice to choose if she was going to be part of the salvation or leave it to someone else. Esther stood up to the challenge and taught the Jewish people what it means to put yourself out for Am Israel and revealed the influence of even one Jew, especially that of a woman.

In fact, the Mishna Berura, when explaining the Fast of Esther which is commemorated on the Eve of Purim, discusses the potential of women's power and the Tefila of even one person for saving humanity.

Moreover, Chazal teach us that בזכות נשים צדקניות נגאלו ממצרים. It was in the merit of the ladies that we left Egypt and it will be their merit that we will be led out of the last galus.

This week's Parsha begins with the words אתה תצוה. Moshe is commanded about the use of the oil of the Menorah which has many important symbolic meanings. However, the word תצוה is strange; it should have said צוה - to command. The Baal Haturim gives us a hint as to the answer. He said the extra letter ת equals the word נשים --women. As we know, when it comes to bringing in Shabbas it's the women who light the candles (see Rav AKiva Eiger on the second Perek of Mishnayos Shabbas in the name of the Zohar for an explanation as to why it is up to the women to light.) The Mishna Berura explains that it was a woman who caused Adam to stumble with the eating of the tree of knowledge and as a result she extinguished the light of the world. Therefore it is her responsibility to light up the world. On the one hand the words of Chazal sound quite strong, placing the blame on the ladies but in truth it's the opposite. It means that the source of light-- especially the ultimate light, the new light that we pray for each day - is very much dependent on the ladies. Before a woman lights Friday night, she should realize that the light that she kindles represents the universal collective light of the world that was given to the ladies to ignite and bring to reality.

May we be zoche to see the light both figuratively, physically and spiritually.  
Good Shabbas

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Uri Follman  
Manager

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## A TALE OF TWO POTS

### DEALING WITH THE TENSION OF THE HUMAN PERSONALITY

#### Linking the apron and the breastplate

There is an intriguing mitzvah (commandment) recorded in this week's Torah portion: "And they shall bind the choshen (breastplate) by its rings to the rings of the ephod (apron) ... so that the choshen shall not budge from the ephod."

The meaning of these words is this: The choshen (breastplate) and the ephod (apron) were two of the eight special garments worn by the High Priest (Kohen Gadol) while performing the services in the Tabernacle. The choshen was a breastplate set with twelve precious stones, each inscribed with the name of one of the twelve tribes of Israel. It was worn on the breast, over the heart. The ephod was an apron-like garment, covering the lower back of the body, from the waist to the ankles, with a belt that tied in the front.

Two gold rings sewn on the ephod's belt lined up with two gold rings sewn to the bottom corners of the choshen; these were bound together with ribbons of blue wool. It is of vital importance, the Torah stresses, that the two should remain securely fastened at all times that the priestly garments are worn. "The choshen shall not budge from the ephod."

But why? Why the insistence that the breastplate and apron must be tightly linked at all times? Why bother if they are disconnected or only loosely connected?

#### A tale of two garments

One answer, presented in the mystical tradition, is deeply moving.

The two garments - the breastplate seated atop the heart and the apron hanging on the lower back - represent the "upper" and "lower" dimensions of life, or the "forward" and "backward" aspects of human existence. The breast-plate represented those individuals whose hearts were aflame with spiritual passion and ecstasy, while the apron symbolized the people who struggled with backward temptations, the crass and lowly impulses and dispositions.

This is not merely a distinction between two types of people; it is rather a distinction between two aspects existing in each of our lives.

Few are the people who can be defined as "breastplates" or "aprons" exclusively. Most of us vacillate between backward and forward tendencies, between lower and higher aspirations. We celebrate moments of light but we must also quarrel with darkness, trauma, addiction, and emotional prisons. At times life is a cruise through a tranquil seabed, yet at other times it consists of navigation through turbulent waves, battle fields and war zones. There are moments we sense our calling, yet at other times we yearn to discover our true selves, we struggle to find our place in the world. Crudeness, superficiality and lowliness may at any moment consume our multi-dimensional personalities.

Hence, the Torah instructs us to tightly link the breastplate to the

apron, "so that the choshen shall not budge from the ephod." We must somehow learn to integrate the two parts of the self, without escaping into either element. Do not retreat, the Torah is saying, into your "higher" self and forget about your "lower" self, for when the lower self re-surfaces you might fall hard. On the other hand, do not allow yourself to be swept away by your lower self and ignore your transcendental aspirations, for such a life is likely to leave you deeply thirsty and anxious.

You must learn the art of integration. You must come to terms with the truth that the "breastplate" and the "apron" together constitute the very objective of existence, to confront darkness and transform it into light, to create harmony out of the building blocks of diversity.

#### Do you have holes in your life?

A story is told about an elderly Chinese woman who owned two large pots. Each hung on the ends of a pole, which she carried every day on her shoulders to fill with water from the stream located at the end of the village. One of the pots was complete and always delivered a full portion of water; the other pot was cracked and arrived home each day only half full.

Of course, the complete pot was proud of its accomplishments. It felt really good about itself. The poor cracked pot, on the other hand, was ashamed of its own imperfections; it was miserable that it could only do half of what it had been made to do.

After six years of what it perceived to be bitter failure, the humbled broken pot finally opened its heart to the woman at the stream. "I hate myself," the cracked pot cried, "I am so useless and valueless. What purpose does my existence have when each day I leak out half of my water? I am such a loser!"

The old woman smiled and said, "Did you notice that there are flowers on your side of the path, but not on the other pot's side? I have always known about your flaw, so I planted flower seeds on your side of the path. Every day while we walk back from the stream, you have the opportunity to water them.

"For six years I have been able to pick these beautiful flowers to decorate our home. Without you being just the way you are, we would have never created this beauty together.").



# GAN HATORAH

Rabbi Yakov Yosef Schechter

RABBI  
BENTZION SNEH



ADAPTED FOR ENGLISH FROM  
THE WRITING OF RABBI SNEH

## THE MITZVAH D'ORAISA OF PURIM KOTON

This coming week is Purim Koton. Being that we celebrate Purim during the second Adar, why is there Purim Koton, a day that the Shulchan Aruch Paskens that we do not say Tachanun, and some say that it is proper to increase one's Seudah in honor of the day?

The Yomim Tovim of Chanukah and Purim have an obligation which is a דאורייתא, for as per the Gemara in Megilah 14a, we learn it out from a Kal V'chomer. When Klal Yisroel went from Shibud to Geulah, from being enslaved to being freed, for that we sing Shira on Pesach, then certainly when Klal Yisroel went from Misa to Chaim, from death to life, they should certainly have a Yom Tov. The Ramban at the end of Shoresch Bais elaborates on this and tells us that there is an actual Mitzvah D'oraisa of commemorating the miracles of Chanukah and Purim, days in which Klal Yisroel were saved. However, the D'oraisa is only to make some sort of Zecher, remembrance, of the miracle. The quality and quantity of what that remembrance should be is to be decided by the Rabbonon and are Mitzvos D'rabonon. Laining Megilah, Mishloach Manos on Purim, and Hadlokas Neiros on Chanukah are all Mitzvos D'rabonon. However, a basic form of remembrance, that on those days it is prohibited to fast and to give Hespedit is learned from a Kal V'chomer, and is a Mitzvah D'oraisa. The question is regarding Purim Koton, why is it prohibited to fast or say a Hespedit? If Chachomim were Mesaken that Purim is in the second Adar, that means that the 14th of Adar Rishon is not Purim – and thus, why is it prohibited? With the understanding above, we can explain a reason of why on the 14th and 15th of Adar Rishon, Purim Koton, it is prohibited to fast and to say a Hespedit. Why in fact were Chazal Mesaken to make Purim on the second Adar?

The Gemara in Megilah tells us that they did so to be מסמך גאולה לגאולה – to have the Geulah close to the Geulah – the Geulah of Purim should be close to the Geulah of Pesach, which is in the month of Nisan. Why is this a good reason to make it in the second Adar, when we know that there is a rule of ואין מקדימין למצות, ואין מעבירין על המצות עדיף מעשות מצוה מן המובחר – that we rush to do Mitzvos – we do them as soon as possible, and we don't pass over Mitzvos – meaning if we have a chance to do a Mitzvah, we don't push it off. Hence, the first Adar comes first, so we

should make Purim in the first Adar. The Teshuvos Haradvaz 13 says that the rule of מקדימין supersedes the most optimal form of a Mitzvah – and therefore, although having Geulah close to Geulah may be optimal, it should still not be done and rather Purim should be in the first Adar so one is Mekayeim Zrizin Makdimin. To this we can answer that it is specifically Mitzvos which were already placed upon a person that he must do Zrizin Makdimin and not pass over them. However, a Mitzvah which was not yet accepted, and Klal Yisroel are accepting it upon themselves at that time, then the rule of Zrizin Makdimin is not stronger than doing what is optimal, and Chazal can establish the day on which they believe it is optimal.

Being that the Sevarah of having Geulah close to Geulah is a very strong one, Chazal felt that the second Adar was the optimal time, and they were therefore Mesaken it on the second Adar, despite the Zrizin Makdimin. This that we are saying that Chazal were Mesaken the Mitzvos of the day of Purim to be in the second Adar, that is for the D'rabonon. However, the obligation to have some sort of remembrance for the great miracle that Hakodosh Boruch Hu performed to save Klal Yisroel still goes by the rules of Zrizin Makdimin. Thus, on the 14th or 15th of the first Adar it is a D'oraisa not to fast and not to say a Hespedit, for one is not to pass over Mitzvos, and one has the opportunity to do something in the first Adar as a remembrance of the miracle. The Mitzvos which Chazal were Mesaken, such as Megilah, Mishloach Manos, etc.... that Chazal were Mesaken it at the optimal time, during the second Adar.

In the year of the miracle of Purim, according to the calculation of the calendar, that year should have been a leap year. Haman knew that calculation and planned to wipe out Klal Yisroel in the first Adar of that year, as the Posuk explicitly says, "בחדש שנים עשר" – it was in Adar, which was in the twelfth month – and not the second Adar, which would have been the thirteenth month. Haman specifically chose the first Adar, for he knew that the Mazal of Adar was bad for Klal Yisroel, and they would not have the Zechus of Moshe Rabbeinu whose Yahrzeit is in the second Adar, as it says in the Siddur Yavetz. Mordechai knew this plan of Haman, and although it should have been a leap year, he made it that it was not a leap year, and thus foiled Haman's plans. (שו"ת חתם סופר)

By stating the word, "ואתה" here, the Torah is telling us of the greatness of

## TWO PATHS TO THE LIGHT

"ואתה תצוה...ויקחו אליך שמן זית זך כתיב למאור להעלות נר תמיד". המגיד הירושלמי רבי שלום שבדרון זצ"ל הסביר על הגמרא במסכת ברכות סג: אומרת: "הסכת ושמע ישראל" - כתתו עצמכם על דברי תורה

In a flowingly symbolic statement, Hashem commands Moshe Rabbeinu to take well beaten olive oil (first press) for the menorah in the Beis Hamikdash, because it shines the brightest. Rav Shalom Schwadron explains- the olives represent our Torah study. We are commanded to learn Torah with such passion that the light we generate shines brightly- bright enough to influence others.

Many Chassidic Rebbes reached out to try and influence their less observant brethren. While others concentrated on their personal avodah- but aimed for the same target, to help others come closer to Hashem.

The Kotzker Rebbe was one Rebbe who rarely ventured out of his Bais Medrash to mekarev others. If someone came to him, of course he would try to bring them close, but he never engaged in outreach.

When asked why he followed this path he replied with a parable. Three men were condemned to serve out a term of imprisonment in a small dark pit. Two of the men were educated inspectors. The third was uneducated and unsophisticated.

Each day food was lowered to

the men. But it was so dark that it was nearly impossible to see the food. The smarter men had figured out how to locate the meals and eat them, while the simple man could not manage. One of the inspectors had pity on the man and helped him each day to feed himself. It was a long and arduous process. After a week or two of helping the man eat, he turned to his fellow inspector who remained silent each day as he struggled to feed their mutual roommate.

"You see how hard I work, day in and day out-helping this man to eat, but still you have not helped me out at all."

The inspector replied- "This simple man has not yet learned to feed himself and I doubt he ever will. You struggle, he struggles.. But everyday it's the same tortuous job for the both of you.

The darkness is overwhelming.. I cannot bear to follow that path. I have a better idea. While you have been struggling, I have been trying to bore a hole in the wall of this pit. Every day I get deeper and deeper into the ground. Soon I will reach the light.. and all of us will benefit.

When the light breaks through the wall we will all be able to feed ourselves.

The light represents our Torah learning, the Kotzker continued. This light will bring every Jew closer to our Father in Heaven. And there you have it- two paths to the light.

Two different heartfelt approaches.

Good Shabbos!

Moshe Rabbeinu, and that when he was giving over the Torah to Klal Yisroel, it was done as he himself, the greatest of all Nevi'im, in addition to him being part and parcel of four other great individuals. This lesson is taught specifically in this Parshah, for this is the Parshah of the oil of the Menorah, which represents the Torah Hakdosha – thus representing the entire Torah. Haman sought to destroy Klal Yisroel. What he didn't know, was that through the maneuvering of Mordechai, there would only be one Adar that year, thus an auspicious month for Klal Yisroel. While the Chachomim felt it important to have Geulah close to Geulah, have Purim close to Pesach, and thus the main Mitzvos Hayom of Purim are during the second Adar, M'doraisa we have an obligation to have a remembrance of that day – that day that Hakodosh Boruch Hu performed a great miracle for Klal Yisroel, and saved us. There are Rishonim who say that one should have a special Seudah in honor of Purim Koton, and the Rama and the Mishna Berurah seem to say that it has merit to do so. Whether or not we have a Seudah, at the very least when we do not say Tachanun; (we also do not fast nor say Hespedit as a remembrance), we must have in mind that it is a remembrance of the great miracle Hakodosh Boruch Hu performed for us, and we must be thankful and grateful to Him. By doing this, we are Mekayeim a Mitzvah D'oraisa. May we be Zoche to see the ultimate and final Geulah, אמן במהרה בימינו אמן!



# Parshas Tetzaveh

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



Rabbi Dani Staum

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## KEY to Parshas Tetzaveh Pix

Thumbs up – Part of the consecration/initiation process of the kohanim was placing some of the blood of one of the rams brought as a korban upon the thumbs of the kohanim's right hands – 29:20 (Much of the second half of parshas Tetzaveh describes that process).

Headband with words *Kodesh laHashem* – The golden *Tzitzit* - headband worn by the Kohain Gadol had the words *Kodesh laHashem* – Holy to G-d engraved into it - 28:36

Error of Judgement – The *Choshen* – chest-plate of the Kohain Gadol was called “the chest-plate of judgement” because it served as an atonement for when judges ruled incorrectly – 28:15 Rashi

Please knock before entering – The bottom of the *Meil* – robe of the Kohain Gadol had affixed to it golden bells and pomegranates. The bells would ring when the Kohain Gadol walked signaling that he was approaching - 28:34-35

Golden bell & Golden Pomegranate – see previous note  
Bull & Two rams – On the day of the inauguration of the Kohanim three offerings were brought – two rams and one bull – 29:1

Olive oil – The parsha opens with the mitzvah of lighting the menorah with olive oil – 27:20

Honor and Pride –The special clothing of the Kohanim and the Kohain Gadol were to be worn to bring honor and pride to the Kohanim – 28:2

Heart-wise – Those who made the clothing had to be wise of heart – 28:2

No Mention – From Parshas Shemos until the end of the Torah, there is no parsha that lacks numerous mentions of Moshe Rabbeinu, with the glaring exception of parshas Tetzaveh. Moshe's name does not appear once throughout the parsha's 101 pesukim. It is no coincidence that 7 Adar, the yahrtzeit of Moshe Rabbeinu falls out during the week when this parsha is read.

## A Giant in Torah

By Rabbi Uri Lati

Rav Shlomo Zalman Auerbach was once on a bus when an Israeli female soldier boarded, and looking for a seat, found her place right next to him. Faced with this, Rav Shlomo Zalman was in a quandary. If he would get up and move seats, it would be an insult to her. And yet, on the other hand, to remain there posed certain hashkafik considerations. What should he do?

He pressed the signal to indicate to the bus driver that he wanted to get off the bus. As the bus slowed down, Rav Shlomo Zalman got off and waited for the next one, which came fifty minutes later. Why did he do all of this? So as not to embarrass another person.

While taking into account the sensitive viewpoints of remaining seated next to her, one might say that it's also not respectful to the rabbi to inconvenience himself and get off the bus for this. But, once this was a value and principle, Rav Shlomo Zalman held firm too, it made no difference. He needed to do something. But what to do? Nothing at the expense of embarrassing someone else. And if it meant getting off and waiting close to an hour for another bus to take him to the very same destination the first bus was taking him to, so be it.

That is what a man with Torah care and character does. That is how a Jew remains firm in his convictions and principles and yet doesn't in any which way show disregard for the respect and dignity another deserves. That was Rav Shlomo Zalman Auerbach zt"l. His life and legacy are a guidepost for us all.







## A REASON FOR PROPER DIN

We find in the Parsha a commandment as it says in 28:28 (ולא יזח החשן, מעל האפוד) that the Choshen may not move from upon the Eiphod. They are two separate Bigdei Kehuna one is on top of the other. The Gemara in Maseches Yoma 72a (12 lines from the bottom) says (ואמר ר' אלעזר המזרחי) חושן מעל האפוד והמסיר (בדי ארון לוקה) someone who moves the Choshen from the Eiphod gets Malkus. What is the idea, the purpose behind it?



Rav Yaakov writes in the Emes L'Yaakov (page # 332) that the idea is actually the following. Every Begeid of Kehuna represented a Kappara for something. A Kappara for one

Aveira or another Aveira. As the Gemara explains in Maseches Zevachim 88b (אפוד מכפר על עבודת כוכבים) the Eiphod for Avoda Zorah. (חושן מכפר על) The Choshen for judgments should be done honestly and truthfully. Rav Yaakov says (ולא יזח החשן, מעל האפוד) is a command that the Choshen and the Eiphod are related. When there is no proper Din then there is a Yeitzer Hora for Avoda Zorah. Avoda Zorah is what pulls a person away from Din.

Reading this it reminds me of what we learned in Navi. Yoshiyahu Hamelech becomes king at a time of terrible Avoda Zorah in Klal Yisrael. What does he do for the first ten years? The first ten years of his kingdom he sets up Batei Dinim. Yoshiyahu Hamelech is still a Koton and he sat in judgment. In the Shulchan Aruch Choshen Mishpat when it brings that a Koton is allowed to be a judge (if both sides agree), it says K'mo Yoshiyahu Hamelech. One minute! People are being Oved Avoda Zorah, what is going on with you. You are worried about the Batei Dinim? No. If there is no Din in Klal Yisrael there is no judgment in Klal Yisrael, people are free to do whatever they want when it comes to Mamanus then there will be Avoda Zorah. (ולא יזח החשן, מעל האפוד). There has to be honesty and integrity when it comes to financial dealings.

Rav Pam used to say that Chazal teach that Aimas Hadin is a threat to Maaseh Beraishis. He says a Dayan who judges properly is a Shutuf with HKB"H to Maaseh Beraishis. Rav Pam asked a question. What does honest judgment have to do with Maaseh Beraishis any more than any other Mitzvah in the Torah? He answered as follows. The Ramchal writes in Derech Hashem that Hashem created the world for the purpose of L'haitiv L'briyosov (kindness to his creatures - the human beings). When a human being is a recipient of G-d's kindness and he has some assets, money, something which gives him comfort, that is part of the Tachlis of Maaseh Beraishis. When a person steals it from him he is threatening that Tachlis of Maaseh Beraishis. He is starting up with the purpose of creation. That is why when a Dayan sets up a restraint is Naaseh Shutuf with HKB"H in Maaseh Beraishis. If so, (ולא יזח החשן, מעל האפוד).

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



## URIM VETUMIM

In Shmos 28:30 the Torah tells us that the Urim VeTumim were placed in the Choshen. The Targum Yonasan ben Uziel says that the Urim VeTumim served as a vehicle to ask anything in learning from Hashem. It would seem from the Targum that they would ask dinim in the Torah. We see the same concept brought in Bamidbar 27:21 that they would ask from Elazar the Kohen while wearing the Urim. The Targum uses the language "Lemeidan dina" to pasken Shailos.

The question arises based on Gemara Temurah 17a that says that Klal Yisroel forgot three thousand halachos during the mourning period for Moshe Rabbeinu. Klal Yisroel asked Yehoshua to ask the Urim VeTumim and he said, "No," because torah is not in Shomayim and one can't rely on psak based on heaven. This would seem to contradict the Targum who said that they would ask dinim from the Urim VeTumim.

We find a similar concept in Eiruvin 45a when Dovid asked Hashem if he should fight the Plishtim Hashem responded, "Go and you will be successful." The Gemara explains that we need to understand what was Dovid's question? If it was whether it is permitted or prohibited? That could not be the case because Shmuel and his Bais Din were still around, therefore they could not ask the Urim VeTumim. So, we see that a shailah whether something is muttar or assur we don't ask from the Urim VeTumim.

We could say that asking the Urim VeTumim does not constitute Torah min Hashomayim since the Torah tells us to ask the Urim VeTumim that means that it is Torah being answered on this world. This is only in a case where the halacha was forgotten and there is no other way to get an answer but from the Urim VeTumim. But in a case where there is another way of figuring out the halacha then the Urim VeTumim was not a vehicle to ask the Shailoh in halacha. Even if one would ask the Urim VeTumim the Targum Yonasan would agree that we can't pasken based on the Urim VeTumim.

This can be further explained based on Tosfos in Gittin 68a s.v. Zil. The Gemara discusses the search for the worm "Shamir" which was used to cut stones. They searched for it and Tosfos says they did not ask the Urim VeTumim because there was another way of finding it out, so they were not allowed to ask the Urim VeTumim.

This would explain the Gemara in Eiruvin that since Shmuel and his Beis Din were around, they could not ask the Urim VeTumim as they had another source to find the answer. So too we can explain the Gemara in Temura that they did not ask the three thousand halachos that were forgotten during the days of mourning for Moshe. Since the Gemara tells us that Asniel ben Knaz reminded everyone the halachos via his pilpul. Since there was another option of finding out they were not allowed to question the Urim VeTumim. We finally can explain why Elazar the Kohen Gadol was asked dinim from the Urim VeTumim because that was in a case where there was no other way of finding out the answer in that case one must ask the Urim VeTumim and listen to it and can't claim that Torah is not baShomayim.

May we all be zocheh to learn all Halachos!



# PURIM KATAN HALACHA

1. In a leap year, the 14th and 15th of Adar II is celebrated as Purim[1], while the 14th and 15th of Adar I are Purim Katan. One can't say Tachanun, fast, or eulogize on PurimKatan. Maharil (Beginning of Hilchos Purim) writes that minhag **Magensa was to say Tachanun on Purim Katan. However, Sh"t Tashbetz 2:2248 writes that we don't say Tachanun on Purim Katan. This is also the opinion of S"A 697:1.**
2. All agree one may eulogize a Talmud Chacham at the Levaya on Purim Katan
3. There is no Tachanun on the Mincha the day before Purim Katan. (Mishna Brurah 131:33)
4. One doesn't say Al HaNissim on Purim Katan but if one did say it, one doesn't have to repeat.
5. Some say to increase festivity and to increase in a meal on Purim Katan.  
**Tosfot Megilah 6b s.v. VeRabbi Eliezer says that the Minhag was to increase festivity and to have a meal on Purim Katan but disagrees with it based on the Gemara. Ran 6b, Smak 148:2, Hagahot Maimon (Megilah 2:Shin), Rabbenu Peretz (Hagahot Tashbetz 178) bring the Minhag only on the 14th of the first Adar. Bet Yosef 679 writes that nowadays the minhag isn't to have a meal on Purim Katan, while, Rama concludes it's preferable to have an increase a little in a meal to satisfy all opinions. Mishna Brurah 697:5 writes that one should preferably have a small feast which should be in order to give respect to the miracle of purim.**
6. It's permitted to work on Purim Katan.

# No One Runs for the Office of Gadol HaDor

Rabbi Y. Frand



In speaking of the service to inaugurate the Mishkan, its vessels, and the bigdei kehunah (the priestly garments), the Torah says that Hashem commands Moshe, "You shall dress Aharon, your brother, and his sons with him..." [Shemos 28:41]

This means that although as a matter of routine in carrying out their priestly duties, the Kohanim dressed themselves, the first time they put on the newly created bigdei kehunah, Hashem commanded Moshe Rabbeinu to personally put these garments upon them.

The truth of the matter is that we find this same type of practice in the end of Sefer Bamidbar. When (in Parshas Chukas) Aharon HaKohen dies, and Elazar, his son, takes over in the role of Kohen Gadol (High Priest), the Torah says the same thing: "And Moshe removed from Aharon his clothes and he put them upon Elazar, his son..." [Bamidbar 20:28] Thus, we see that when Aharon and his sons became Kohanim for the first time, Moshe had to put the bigdei kehunah upon them, and when Aharon died and Elazar became the Kohen Gadol for the first time, Moshe had to put Aharon's bigdei kehunah upon Elazar.

I saw in the sefer Milchamos Yehudah that this teaches us a lesson about Jewish leadership which differs from the way the nations of the world do things. When anybody runs for elected office, he calls a press conference or he stands in front of his old high school building and proclaims for everyone to hear, "I am the best and most qualified person in the country to become let's say mayor, governor, or president." This is the way it always works.

Has anyone ever run for the position of "Gadol haDor" (the greatest sage of the generation)? Did Rav Moshe Feinstein go to FDR drive and stand in front of his little apartment and say, "I am the Gadol haDor" or "Please, elect me for Gadol haDor because I am the biggest talmid chochom in the country"? It just does not happen like that. Who elects the "Gadol haDor? Nobody! The people coalesce around the person by acclamation. People see him fit to be the Gadol haDor.

This process started over here, in this week's parsha—Parshas Tezaveh. The fact that Moshe Rabbeinu dressed Aharon with these garments and made him the Kohen Gadol is setting the stage and setting the tone that this is how we inaugurate our leaders. Somebody else must appoint you.

Before his passing, Rav Elazar Schach let it be known that Rav Aharon Leib Shteinman should be the posek for the Yeshivos after he passed on. Rav Aharon Leib Shteinman did not get up and run for the office. He was appointed. Who appointed him? Someone bigger than him—Rav Schach. That is the way it has always been. Do you know where that started? It started over here in Parshas Tezaveh, and continued in Parshas Chukas (when Moshe dressed Elazar in the bigdei kehunah). Moshe Rabbeinu had to put the garments on them. Taking the mantle of leadership for oneself is not the Jewish way.

## ADAR CHOOSE SIMCHA Continued

UFARATZTA



Hashem asks of us to be joyful in the month of Adar, so he gives us reasons and the strength to be joyful.

... It is up to your willingness to see it and make yourself happy, as free choice is given to every single person to receive all good things through their own work and actions. As our Rabbis say [B" M D38,1] "a person wants one Kav\* of his own, rather than 9 Kabim\* from his friend." Even more so that you have many Kabim\* of your own...

==== Igros Kodesh V30 Letter 11,426.

\* 1 kav. 2 Kabim is a measurement in the Talmud.

The Rebbe is telling this person that even if Hashem gives you many reasons to be happy, he leaves it up to you as in free choice to observe and appreciate the good. If you look and find it yourself, you own it, and it is more precious.





# OVERSHARING

Despite what you may have been told as a child, sharing is not always caring.

We are living in a transparent generation where the trend is towards sharing in the extreme. Over coffee with friends, at the water cooler with co-workers, and increasingly on social media, people are revealing more and more about their personal lives, their innermost thoughts and feelings, and their most private experiences.

In theory, the movement towards greater sharing should yield better relationships, closer connections, and improved capacity for emotional intimacy. After all, being open with a person is a fundamental part of connecting with that person. And yet, more and more research confirms that in fact it is doing the opposite. An obsession with sharing and a proclivity for being revealing actually damages relationships, hurts self-esteem, increases anxiety, lowers self-control, and breeds narcissism.

In Judaism, the more valuable and treasured something is, the more private and protected we keep it. The more it is accessible, revealed, and exposed, the cheaper it becomes. Indeed, the Torah's perspective is that genuine intimacy is achieved when something is private, exclusive, and inaccessible to others. This is true physically, emotionally, and spiritually. The less we practice privacy and modesty in each of these arenas, the greater the challenge we have achieving authentic intimacy in them.

A New York Times article on privacy and sharing on the Internet began, "Imagine a world suddenly devoid of doors. None in your home, on dressing rooms, on the entrance to the local pub or even on restroom stalls at concert halls. The controlling authorities say if you aren't doing anything wrong, then you shouldn't mind. Well, that's essentially the state of affairs on the

Internet. There is no privacy."

The article continues by quoting research that confirms what the Torah has known all along: "The problem is that if you reveal everything about yourself or it's discoverable with a Google search, you may be diminished in your capacity for intimacy. This goes back to social penetration theory, one of the most cited and experimentally validated explanations of human connection. Developed by Irwin Altman and Dalmas A. Taylor in the 1970s, the theory holds that relationships develop through gradual and mutual self-disclosure of increasingly private and sensitive personal information.

'Building and maintaining an enduring, intimate relationship is a process of privacy regulation,' said Dr. Altman, now an emeritus professor of psychology at the University of Utah. 'It's about opening and closing boundaries to maintain individual identity but also demonstrate unity with another, and if there are violations then the relationship is threatened.'

Our parsha, Terumah, introduces us to the layout and floor plan of the Mishkan, the holy Tabernacle. The outer courtyard hosted the altar where sacrifices were offered. The Kodesh, or the holy section, housed the menorah and the shulchan. The last section was the Kodesh Ha'Kadashim, the Holy of Holies that housed the Aron and was only entered by the Kohen Gadol on Yom Kippur. Our sacred ark which held our sacred luchos and the original Torah scroll was in the most private and inaccessible part of the Mishkan.

Rabbi Soloveitchik suggested that we model our personal lives after the structure and layout of the Mishkan:

From the time I was young, I learned to restrain my feelings and not to demonstrate what was happening in my emotional world. My father would say that the holier and more intimate the feeling, the more it should be concealed. There is a hidden curtain that separates between one's interior and the exterior: "and the dividing curtain shall separate for you between

the Holy and the Holy of Holies." What location is more sanctified than the inner sanctum of one's emotional life?

In this world "devoid of doors" we need to be all the more mindful to keep our paroches, our curtain up, and protect the Holy of Holies of our lives. This is not to suggest that one should not share his or her emotions and feelings at all and keep them bottled up; obviously that is unhealthy and potentially dangerous. But the Holy of Holies was seen by a selective audience, only the Kohen Gadol.

Share your strong feelings, innermost thoughts and personal emotions with your spouse, or a family member you trust, or a close friend or confidant. But, not every thought or feeling needs to be made public. Not every personal experience or event merits sharing. Not every moment of frustration or point of pride with your job, with your children, or with your experience at a restaurant needs to be fodder for Facebook or with friends.

Failing to be judicious and thoughtful in what and how we share profanes our lives and makes achieving intimate relationships difficult. Preserving our paroches, maintaining the capacity for privacy and mystery, ultimately protects our Holy of Holies and elevates all the relationships in our lives.

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Allet Sabon • Chofetz Chaim • Night Kollal • Yarchei Kallah • Ben Halzmann • סוכני"ם



## WE THOUGHT YOU WERE A GHOST!

Two men were walking home after a party and decided to take a shortcut through the cemetery just for laughs. Right in the middle of the cemetery they were startled by a tap-tap-tapping noise coming from the misty shadows. Trembling with fear, they found an old man with a hammer and chisel, chipping away at one of the headstones. "Holy cow, Mister," one of them said after catching his breath, "You scared us half to death -- we thought you were a ghost! What are you doing working here so late at night?" "Those fools!" the old man grumbled. "They misspelled my name!"

## YELLING "WHAT"

Do you enjoy yelling "What?" from the other room? Then marriage might be for you.

## THE ADOPTION PROCESS

Deep within a forest a little turtle began to climb a tree. After hours of effort he reached the top, jumped

into the air waving his front legs and crashed to the ground. After recovering, he slowly climbed the tree again, jumped, and fell to the ground.

The turtle tried again and again while a couple of birds sitting on a branch watched his sad efforts. Finally, the female bird turned to her mate.

"Dear," she chirped, "I think it's time to tell him he's adopted."

## CHILDREN ARE QUICK

TEACHER: Why are you late?

STUDENT: Class started before I got here.

TEACHER: Glenn, how do you spell 'crocodile?' GLENN: K-R-O-K-O-D-I-A-L'

TEACHER: No, that's wrong

GLENN: Maybe it is wrong, but you asked me how I spell it.

TEACHER: Donald, what is the chemical formula for water?

DONALD: H I J K L M N O.

TEACHER: What are you talking about?

DONALD: Yesterday you said it's H to O.

TEACHER: Winnie, name one

important thing we have today that we didn't have ten years ago.

WINNIE: Me!

TEACHER: Millie, give me a sentence starting with ' I. '

MILLIE: I is..

TEACHER: No, Millie..... Always say, 'I am.'

MILLIE: All right... 'I am the ninth letter of the alphabet.'

TEACHER: George Washington not only chopped down his father's cherry tree, but also admitted it. Now, Louie, do you know why his father didn't punish him?

LOUIS: Because George still had the axe in his hand.....

TEACHER: Clyde , your composition on 'My Dog' is exactly the same as your brother's.. Did you copy his?

CLYDE : No, sir. It's the same dog.

TEACHER: Harold, what do you call a person who keeps on talking when people are no longer interested?

HAROLD: A teacher

## MAKE YOURSELF AT HOME

I visited my new friend in his apartment.

He told me to make myself at home. So I threw him out, I hate visitors.

## COURT CASE

A lawyer defending a man accused of burglary tried this creative defense:

"My client merely inserted his arm into the window and removed a few trifling articles. His arm is not himself, and I fail to see how you can punish the whole individual for an offense committed by his limb."

"Well put," the judge replied.

"Using your logic, I sentence the defendant's arm to one year's imprisonment. He can accompany it or not, as he chooses."

The defendant smiled.

With his lawyer's assistance, he detached his artificial limb, laid it on the bench, and walked out.

## IRANIANS IN CALIFORNIA

Two Iranians met in California. One started to greet the other in the language of their mother country.

The other Iranian motioned for him to stop and said, "We're in America now. Speak Spanish!"



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## RABBI NACHUM SCHEINER

ROSH KOLLEL

### DIFFERENCE BETWEEN BAR MITZVAH AND YARTZEIT

When it comes to keeping the yartzeit, we have seen a number of opinions:

1. According to the Mechaber, the yartzeit is in the 1st Adar.
2. According to the Rama, the yartzeit is in the 2nd Adar
3. But one should preferably fast in the 1st Adar also.
4. According to the Magen Avraham and the Gra, the yartzeit is observed in both.

The question still remains as to why is this different than a bar mitzvah, which we showed is in the 2nd Adar? According to the Mechaber, there is no question, since they are both in the 2nd Adar. But, according to the Rama, a bar mitzvah is in the 2nd Adar, and yartzeit is either in the 1st or both. Similarly, according to the Magen Avraham and the Gra, the yartzeit is observed in both. How do we understand the difference between them?

The Chasam Sofer, in fact, rules that the yartzeit is observed in the 2nd Adar. According to his opinion everything is in the 2nd Adar, and there is no contradiction.

The Levush addresses this question and writes that a yartzeit is kept earlier than later, because if the 1st yartzeit is in a leap year, it should definitely be kept in the 1st Adar, since the 12 month of Gehinom is over. In subsequent years we will then also keep the 1st Adar. Furthermore, even if the 1st year

was not a leap year, it should be kept in the 1st Adar, because we try to do mitzvos earlier than later. In addition, both the fasting and the kaddish are meant as a kaparah, atonement for the deceased parent, and should not be pushed off.

A bar mitzvah, on the other hand, is the time when one is held accountable for his actions, and we should hold off for as long as possible. Thus, even though we try to hasten the performance of mitzvos, it is still more important to push off punishment, and the bar mitzvah should be later.

A similar question is when to “celebrate” a birthday. From a halachic standpoint, this can be a question for someone who made a neder to fast on his birthday: which Adar should the fast be observed? The Har Tzvi rules that it should be similar to bar mitzvah, which is observed in the 2nd Adar.

### 7 ADAR

The 7th of Adar is the day that Moshe Rabeinu passed away and is kept by many as a fast day. In which Adar should it be observed? At first glance, it should be the same as the rules of a yartzeit. Indeed, the Magen Avraham rules that it should be observed in the first.

Rav Yaakov Emdin quotes his illustrious father, the Chacham Tzvi, who ruled that it should be observed in the second. His reasoning is based on the Gemara that tells us that Moshe Rabeinu’s passing is interconnected to the Purim story; Haman cast the lots and was excited to kill the Jews in the month of Adar, which is

when Moshe Rabeinu passed away. But he didn’t realize that this was also the month that Moshe Rabeinu was born. Since Purim is celebrated in the 2nd Adar, it would be suitable for Moshe Rabeinu’s yartzeit to be observed then as well. The Yaavetz adds that the Gemara tells us that Moshe Rabeinu was born three months before the day that the Torah was given, on the 7th of Sivan, which only works if we count from the second Adar. It is therefore appropriate that the day of his yartzeit should be set for the 2nd Adar.

He adds that there are proofs for doing it in the 1st Adar, as well. In his siddur, he rules that it should be kept in the 2nd Adar. The Chasam Sofer also rules that it should be kept in the 2nd Adar.

#### Summary

- A day of a miracle – machlokes if it is celebrated in the first Adar or the second.
- Yartzeit – machlokes if it is observed in the first Adar, the second, or both.
- Bar Mitzvah – is kept in the second Adar.
- 7 Adar – machlokes if it should be 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!*

### Rabbi Scheiner

**KOLLEL BOKER**  
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Chavrusa learning Gemara  
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Friday - *Shuirim*  
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**NIGHT KOLLEL**  
8:15-9:45pm

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

**ADDITIONAL LEARNING PROGRAMS:**

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

# ~Night Kolloel~

## COMMUNITY KOLLEL NEWS WEEK OF TETZAVEH

### Night Kolloel

The Night Kolloel, currently learning hilchos yom tov is pleased to present a shiur by the Rabbi Yerachmiel Fried, Rosh Kolloel in Dallas, confidant of Rav Shlomo Zalman Auerbach, and acclaimed author of the sefer Yom Tov Sheini K'hilchaso. Details to follow.

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.

Rabbi Simcha Bunim Berger gives a number of weekly shiurim. On Thursday night, from 9:45-10:15, he gives a shiur on the parsha, with insights of the Maharal. The shiur takes place in 20 Upstairs.

### Kolloel Boker

In connection to the learning of Meseches Megillah I gave a shiur at the kolloel, on the topic: "Why Buy a Shtender? Just Use a Sefer!"

### 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 chaverim, with kugel and cholent. This past week the guest speaker was Rabbi Shamai Blobstein, Rosh Yeshiva Tiferes Bochorim.

### SHOVAVIM INITIATIVE:

This is the last week of our highly acclaimed Shovavim-Tat Program, wrapping up this week, 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.

Someone came by, having never been here before, and commented how this is such a sweet and beautiful sight to see. He was blown away by so many people – and specifically young boys – learning with such steam so early in the morning,

Once again someone commented how this fills him with motivation and inspiration, and he wishes this initiative, a vehicle for so many people learning, would continue throughout the year.

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.

### SEMICHAS CHAVER PROGRAM

Rabbi Coren's SCP shiur is a new and innovative halachic program carefully crafted for the needs of the 21st century, with a specialized focus on the ethical meaning of the Halacha. The program is rich with content that can easily be imparted to your family. Upon completion of each topic and successfully passing a written exam, every member will receive Baal-Habatim Semicha (Certificate of Accomplishment) from Chief Rabbi Amar, HaRav Neventzal and HaRav Hershel Schachter. The shiur takes place every Monday night at 8:00pm. For more information or to register: Rabbidac@gmail.com.

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

Wishing you a Wonderful Shabbos,

**RABBI NACHUM SCHEINER**

**Rabbi Nachum Scheiner**

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