

Bo | 8-14 Shevat | January 18 - 24

החודש הזה לכם
ראש חדשים ראשון הוא לכם
לחדשי השנה



18FORSHAY.COM



קול הנערים
Rabbi Fried

-Starts at 7:00-

Inside:

Pharaoh's Stubbornness

by Rabbi Berel Wein

The Chashivus of a Jewish Home

by Rabbi Efrem Goldberg

Constant Growth

by Rabbi Eli Mansour

and more...



RABBI YY JACOBSON
will be in town for Shabbos



MONSEY
URGENT CARE

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



Advertise in BET

**Readers LOVE the BET
and look for it
every week!**

- High quality paper -- your ad looks great!
- Popular content -- not a cluttered throwaway
- More than 3,000 readers!
- Helps the shul spread more Torah
- 80% cheaper than other Monsey publications

Deadlines

Reservation:

**Friday 12:00 the week before
Ad:
Mon 10:00 week of print**

**Contact us
TODAY
to reserve a spot!
BETads@18forshay.com**

Rabbi Aaron Lankry

Marah D'asra

305-332-3311

alankry@gmail.com

Rabbi Daniel Coren

דומ"צ - מגיד שיעור

914-645-4199

rabbidac@gmail.com

Rabbi Nachum Scheiner

Executive Director

Rosh Kollel, Kollel Boker & Night Kollel

845-587-3462

rabbisheiner@18forshay.com

Sholom Ber Sternberg

Director of Operations

office@18forshay.com

Shmulie Fruchter

Facilities Manager

manager@18forshay.com

Bais Medrash Ohr Chaim

18 Forshay Rd. Monsey NY 10952

info@18forshay.com | 845 587-3462

Shul Website: www.18forshay.com

Shabbos Zmanim

2023 Early Friday Mincha, 18 Main
at מנחה גדולה and every 15 minutes from 12:30pm-3:00pm

4:38pm Candle lighting	4:48pm Mincha in tent א	4:48pm Chabad Mincha	4:56pm Shkiya
---------------------------	----------------------------	-------------------------	------------------

SHABBOS SHACHRIS MINYANIM:

6:37am <small>Vasikin, followed by a Daf Yomi Shiur 20↑</small>	8:00am Shachris 2 18 main	9:15am Shachris 3 Tent א	10:00am Shachris 4 Bais Chabad 20↑	10:00am Shachris 5 18 main
--	------------------------------	-----------------------------	---------------------------------------	-------------------------------

2:00pm Pirchei	4:35pm Mincha followed by Shalosh Seudos	4:57pm Shkiya	5:37pm Maariv 1	5:42pm Maariv 2
-------------------	---	------------------	--------------------	--------------------

Late Maariv Motzei Shabbos Every 15 Minutes!
6:15 pm – 8:45 pm | 18 Main

Weekday Zmanim

Zmanim for the week of Jan 21 - Jan 27

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

	Neitz	Shma Magen Avraham	Shma Gra	Tefila Gra	Chatzos	Plag	Shkiya
Sunday	7:17am	8:59am	9:42am	10:30am	12:07am	3:58pm	4:59pm
Monday	7:16am	8:58am	9:41am	10:30am	12:07am	3:59pm	5:00pm
Tuesday	7:16am	8:58am	9:41am	10:30am	12:08pm	4:00pm	5:01pm
Wednesday	7:15am	8:58am	9:41am	10:30am	12:08pm	4:01pm	5:02pm
Thursday	7:14am	8:58am	9:41am	10:30am	12:08pm	4:02pm	5:03pm
Friday	7:13am	8:58am	9:40am	10:30am	12:08pm	4:03pm	5:05pm
Shabbos	7:13am	8:58am	9:40am	10:30am	12:09pm	4:04pm	5:06pm

BET Editor:
bet@18forshay.com

For all advertisement inquiries
please email
betads@18forshay.com



Experienced editor Lots of satisfied clients
Shalom Mashbaum saul.mashbaum@gmail.com

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

Join the Ohr Chaim
WhatsApp
Community!



- Join 1200 of your friends and neighbors
- Get the scoop on special events, popular shiurim and more
- Zmanim announcements keep you in the know
- Plus special shiurim, the BET and more....

Fire and Water



Rabbi YY Jacobson

"G-d said to Moses and Aaron... They shall eat the flesh on that night, roasted on the fire, with matzos and bitter herbs. Do not eat of it roasted in a pot, or cooked, or boiled in water; only roasted on the fire."

The difference between cooking and roasting is that while in cooking (or boiling or sautéing) the food is prepared via a combination of both fire (or heat) and water (or other liquids), roasting only employs fire as the means to prepare the food.

Fire shatters and decomposes every item it comes in contact with. Water possesses the quality of connecting items.

In the works of Jewish mysticism, *Kabbalah* and *Chassidus*, where every physical phenomenon mirrors spiritual energy, fire represents upward striving, yearning, thirst, passion, tension, and restlessness. Water, on the other hand, symbolizes satiation, containment, tranquility, fulfillment, calmness, and resolution. Fire decomposes, breaks, and divides; you place an object in fire and it's challenged to its core, literally. Water connects and unites, and helps the nutrients you eat to be absorbed and integrated by your body, representing integration.

Fire represents the part in us that challenges the status quo, seeking to shatter convention; water embodies our ability to make peace with life, to come to terms with reality; to embrace what is.

On the Essence of Freedom

Human life must synthesize "fire" and "water." If we only develop our fire dimension, the resulting tension can be harmful. People who are never satisfied, tend to make themselves and the people around them miserable. On the other hand, if we are only water-like creatures, we can become paralyzed and immobile, smug and narrow. A healthy and productive life is one in which one learns how to balance and even integrate the "fire" and "water" elements within the human personality.

But how? How can we operate on both levels of consciousness? Either we yearn for a journey of ceaseless ambition and fervor, or for an existence of tranquility and gratification? Either we are ambitious to no end, or we just surrender to the status quo?

Which quality within us is more liberating, is it the water or the fire? One would imagine that freedom means achieving that state in which the psyche is cleansed from the tension and longing that only serves to turn life into a battlefield of ideas and emotions. "Show me the heart unfettered by foolish dreams and I will show you a happy man."

The Torah tells us that on the very night when the Jews embraced the miracle of liberty, they simultaneously learned that the Passover freedom offering could not be prepared with even one drop of water, only through direct contact with fire. Why?

Freedom is the ability to be truly and fully human. And to be human is to be moved by the call of the infinite, by endless mystery, by boundless vision. Created in the image of the Divine, the infinite essence of reality, a person's horizons are forever extending. The infamous lack of human satiation is not reflective of man's lowly nature; on the contrary, it is reflective of human greatness. A human being always senses that there is much more to life, to reality, to truth, and he/she yearns for it.

To live a free life, free to express your full humaneness and Godliness, means never to dull your fire or stifle your horizons; not to allow even a drop of water to slake your thirst and silence your quest; not even to allow a "pot" to contain and limit your inner fervor and passion to touch truth.

UFARATZTA



DISTRACT YOUR MIND FROM WORRY

[Previous: We have a *mitzvah* not to fear in war which means it can be done. The *mitzva* is not to welcome any negative thoughts that scare you – ignore them. This method can be used in everyday life worries, not to welcome and linger on negative thoughts that worry you. You have control about what you think, speak and do. Letter continued:]

The best way to distract your mind from worry and sad thoughts is to steer your thoughts towards other things. In worldly matters: like things that need to be done, or towards things that make you happy. [In the spiritual realm:] keep your mind busy with learning Torah daily, which lifts up a person [Tehillim 19,9], *kevios itim laTorah*, especially with a *chavrusa* (learning *nigla d'Torah* – *halochos* etc. and *penimious haTorah* – *maamarim* etc.)

Another important thing is not to speak about sad things – *mara shchora*, *chas veshalom*. Instead, do the opposite: show yourself as if you are in a good mood, joyful, although inside, you do not feel that way at all. The end result will be you will become a more positive and happier person, because the actions of a person take root in his heart, as the Rambam says (*Hilchos De'os*, end of Perek 1). By doing this once, twice, three times, [enough times] until the actions become internalized permanently in the soul. ... [To be continued.]

==== Igras Kodesh Tzemach Tzedek P21.

Yud Shvat, 5,710 - 1950: Yom Hilula of the Rebbe RaYYats, the 6th Chabad Rebbe. The following year on Yud Shvat, the Rebbe took over the leadership in his saintly father-in-law's place.

Womens Shiur **Tuesday** 9:30am (18 Main)
Chassidus Shiur **Monday & Thursday** 7:45am (18 Main)
Shabbos: Friday Night – before Barchu (20 Upstairs)
Morning 9:00 (20 Upstairs) | After Davening 12:00pm (20 Upstairs)

just so you should know...





What Is a Shira?

As we learn about the *parshios* of *yetzias mitzrayim* and *krias yam suf*, I would like to share with you a shiur I gave at the *Kollel Boker*, on this topic.

As an introduction to the topic of the *shira* of *Az Yashir*, it is worthwhile to quote the words of the Ramban in *Haazinu*, where he explains why *Shiras Haazinu* is considered a song. He writes that the qualification of being a *shira*, “a song,” is the fact that it is recited in a special tune, and is also written in a special way, with breaks and spaces which are to show the places where song was added.

In the *sefer Tolodos Yitzchak*, Rav Yitzchok Karo (uncle of the Beis Yosef) elaborates on this concept and explains that when we wish to sing Hashem’s praises we are in a quandary. If we say too little it looks like we don’t want to thank Hashem. But, if we say too much it is also no good, because we can never really finish praising Hashem, as the Gemara in *Megillah* tells us. So, we leave a space to show that we cannot ever fathom Hashem’s greatness and we leave it to Him to fill in the blanks.

This brings us to a basic question. How could the Ramban say that they would sing in the middle of the *shira*? Why is the singing not a *hefsek*, an unwarranted interruption in the middle of a *mitzvah*? One could suggest that since this was the method of singing the *shira*, it is part and parcel of the *mitzvah* and will not constitute a *hefsek*. We can also answer with the idea that singing is always considered part of the *mitzvah* and is not a *hefsek*. This notion is discussed by the Chofetz Chaim, who uses this to explain the reason for the *kohanim* singing during *duchening*. He writes that this is done to ensure that the break for the recital of the *yehi ratzon* will not be a *hefsek*.

Where Does the Shira Start?

At first glance we would say that the first *pasuk* – *Az Yashir* – is not part of the actual *shira*. It seems to be just an introduction, just stating the historical background of when they sang. Furthermore, we see that the first *pasuk* is written as one long line, not in the style of the *shira*, which has breaks in the middle.

However, the Brisker Rav brings a proof from the words of the Rambam – based on the *Meseches Sofrim* – who writes that there are 30 lines in the *shira*, the first line being *Az Yashir*. He adds that the first *pasuk* of the *shira* – *Az Yashir* – is written in the regular format. So we see clearly that it is a part of the *shira*.

He adds another proof from the words of the *Midrash Raba*. Moshe started the *shira* with the word “az,” because he had sinned, complaining to Hashem, using the word “az,” at the end of *parshas Shmos*. He, therefore, wished to fix it by singing Hashem’s praises, also using the word “az.” Once again, we see clearly that this *pasuk* is also part of the *shira*.

IN SUMMARY

The *shira* begins with the *pasuk* “*Az Yashir*.” The *shira* is recited in a special tune, and also written in a special way. We leave a space to show that we cannot ever fathom Hashem’s greatness and we leave it to Him to fill in the blanks. Since singing the *shira* is part of the *mitzvah*, it is not a *hefsek*.

Rabbi Scheiner

KOLLEL BOKER | 7:00-8:00am

- Chavrusa learning - Gemara
- Currently: מסכת חגיגה
- Friday - Shuirim Beinyonei Dyoma and relevant topics

NIGHT KOLLEL | 8:15-9:45pm

- Chavrusa learning - Halacha
- Currently: הלכות שבת

SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

- Daf Yomi | 8:45-9:45pm
- Mishna Yomis | 8:45-9:00pm

• ZERA SHIMSHON SHIUR | 8:15-9:00pm Thursday Nights

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.
- Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah

BS'D

Let's Rise

MONSEY CHALLAH BAKE

Come Join
40 WOMEN IN
HAFRASHAS CHALLAH

Thursday, February 8

40 PARKER BLVD
MONSEY, NY 10952
8:00 PM

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

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

HOSTED BY:
ETTI HIRSCH, HENNY KLIPPER & GITTEL FOLLMAN

Rabbi Nachum Scheiner

מוהל מומחה

CELL: 845-499-6354





מנחה עם קריאת ויחל
4:15 pm | Tent 'ד'

- Thursday Jan 18
- Monday Jan 22
- Thursday Feb 1
- Thursday Feb 8
- Thursday Feb 15
- Thursday Feb 22

Weekly
THURSDAY NIGHT CHABURA

Enjoy an Inspirational Chabura in an informal atmosphere

Hot food and beverages will be served

ליל שישי | פרשת בא

This week's speaker:

שליט"א רבי אליהו וינצלברג
Rabbi Eliyahu Wincelberg
Rosh Chaburah Kollel Lehora'ah Yeshivas Ohr Reuven

20 Upstairs | 10:15pm

Looking forward to seeing you:

Yudi Steinmetz, Shlomo Becker

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

שובבי"ם
PROJECT

תיקון השובבים
ותיקון ערוכות הכללי

ע"י הרה"ג
המקובל ינון מלאכי שליט"א

ביום ה' פ' בא | ח' שבט | JAN 18
בבית מדרש אור חיים
20 Forshay Upstairs

1:30 | תיקון שובבים
3:15 | מנחה עם עניני הגדול
5:00 | מעריב

ליתר פרטים נא להתקשר
(845) 502 2620
יש לקבל התענית ביום רביעי במנחה

שובבים
PROJECT

Transportation available

סדר לימוד שעות רצופות בערבי שבתות

שובבי"ם ת"ת

פ' שמות, וארא, בא, בשלח, יתרו, משפטים, תרומה, תצוה

לפנות בוקר משעה 4:00 עד 7:00
בבית מדרש אור חיים
18 Forshay Rd, Tent ב

-מתן שכרה בצדה יחלק בכל שבוע-

ליתר פרטים נא להתקשר
845 587 3462 *7

לע"נ ר' אפרים בן ר' יהושע שאהנפעלד ע"ה

Sunday breakfast and
Daf Yomi Shiur

Sunday Morning
Shiur room 18 Forshay
9:00

לע"נ

ר' אריה ליב בן ישראל מינזר ז"ל
נפטר כ"ב טבת תשפ"ד

Sponsored by Shmuel Spitz
Join the shiur daily Live in or on Zoom
<https://us02web.zoom.us/j/4878317633>
To sponsor a shiur לע"נ be in touch with
Rabbi Stern 845-290-4162

IN HONOR OF

YUD SHVAT



SHABBOS MEAL

AND

FARBRENGEN

MEN, WOMEN & CHILDREN

Shabbos, Jan. 20th

LED BY

RABBI YOSEF YITZCHAK JACOBSON

SHIUR - 9:00AM Sharp

DAVENING - 10:00AM Sharp

KIDDUSH, MEAL, FARBRENGEN

12:15PM Sharp

20 OHR CHAIM UPSTAIRS



B'H

Mockery of the Mitzriyim

“ולמען תספר באזני בנך ובן בנך את אשר התעללתי ומצרים ואת אתי”
 אשר שמתי בם, וידעתם כי אני ד’” 10:2

“So that you may relate in the ears of your son and your son’s son that I performed in Mitzrayim, and My signs that I placed among them – so that you may know that I am Hashem.” Rashi explains that the word “התעללתי” does not mean, “doing” or “action”, for the Torah would have written it differently, “עוֹלֵלָתִי.” Rather the word here means, “amused” – mocked – Hashem amused Himself with the Mitzriyim. Targum Onkelos translates the word, “התעללתי” as “נסִים” – miracles. The *posuk* could have just said - “And My signs that I placed among them” – referring to the *makkos* that Hakodosh Boruch Hu afflicted the Mitzriyim with. What is the Torah telling us with the word, “התעללתי?”

“ועצם לא תשברו בו” – “And you shall not break a bone in it.” There was great degradation and embarrassment to the *avodah zarah* in Mitzrayim. The bones of the *avodah zarah* in Mitzrayim were strewn in the streets and in the marketplace. The dogs came along and kicked the bones from place to place. This was more difficult for the Mitzriyim than all of the *makkos* – to see their *avodah zarah* being treated with such disgrace. It was apparent to all that the bones were from their *avodah zarah*, and the Mitzriyim were mortified. Klal Yisroel threw the bones around without care, but they did not break the

bones, rather it was the dogs that broke them. This in their eyes was even more disrespectful to their *avodah zarah*. When the Mitzriyim saw the dogs pushing, and breaking the bones of their *avodah zarah*, they hid the bones in the dirt so that they dogs should not find them, and continue to disrespect their *avodah zara*. By the Mitzriyim themselves burying the *avodah zarah*, they nullified the *avodah zarah*, so that it was not called *avodah zarah* anymore, and this brought more *kovod shomayim* into the world. This helps reign in the *Koach* of the *Sitra Achara*. Klal Yisroel were not able to be nullify their *avodah zara*, and that is why the dogs needed to be involved, so that the Mitzriyim themselves would end up nullifying their *avodah zarah*. (זוהר)

Based upon the *Zohar Hakodosh*, we can explain the words, “אשר” – “התעללתי” – the mockery that Hakodosh Boruch Hu performed in Mitzrayim. Hakodosh Boruch Hu made it that the dogs dragged and broke the bones of their *avodah zarah*, and this caused the Mitzriyim more anguish than all of the other *Makkos*. The mockery was that this caused the Mitzriyim, “בם” in themselves, to nullify their own *avodah zarah* by burying it so that the dogs would stop degrading it. (בן יהוידע)

Klal Yisroel were to see the *makkos* that occurred in Mitzrayim, and more importantly, to see, “אשר התעללתי” – that Hakodosh Boruch Hu mocked the Mitzriyim. It was not just so Klal Yisroel should be freed from Mitzrayim, but so that, “וידעתם את ד’” – Klal Yisroel should know Hashem. May we be *zoche* to follow in the ways of Hakodosh Boruch Hu, and - what is to be passed on from generation to generation – to know Hashem.

Don't Miss the Moment

Hashem commands us to watch the *matzos* very closely during the baking process and keep them from harm.

We should not *chas veshalom* tarry in our work and let *chometz* develop. In a play on words, Chazal make one of their most well-known *drashos* - be careful when you do a *mitzva*, do it with alacrity. Don't let it wait! Don't let the *mitzva* turn into *chometz* from acting too slowly! *Mitzvah haba-ah leyadcha al tachmitzenah*.

In this age of technological wonders, helping us transact everything we do at warp speed, we still tend to take it a little too easy when it comes to doing *mitzvos*. A sense of urgency, of complete dedication, may sometimes be lacking. This is what we are being warned about. Once a thought of spiritual action comes into our mind, we must quickly carry it out, before the opposing forces in this world convince us to wait further and maybe even delay it indefinitely.

Rav Yitzchok Zilberstein tells the story of a well-known *mara d'asra* who was talking with an *askan*, when they got the message that a large Jewish business had, it seems, complications of *chillul Shabbos*, week after week.

When the *askan* told the Rav that he personally knew this businessman, the Rav wanted to go visit the CEO immediately. The *askan* protested “I have to change my clothing – it’s just not appropriate to visit this international businessman with what I have on. On top of that, it was raining this morning and I have mud all over my shoes and pants. It will only take a few minutes to change, I live right around here!”

RABBI BEN ZION SNEH



But the Rav objected – we must leave right now!

A short time later, they found themselves downtown, taking the elevator up to the top floor of a building. Much to their surprise they were able to knock on a half-open door, and the executive welcomed them into his office.

After informing him of the *chillul Shabbos* taking place, the CEO, who was *frum*, immediately agreed to remedy the situation.

“I just have two questions for you gentlemen. How did you know that in a few short minutes I would be leaving for an extended overseas trip and virtually unreachable for a long stretch of time? And secondly, my secretary never gives anyone free access to my office – where is she?”

The *askan* smiled – he and the Rav both noticed the secretary coming back to her desk right at that moment.

They had come at exactly the right time, because had they come even just a few minutes later, nothing would have worked out as it did for them that day.

Deep down inside, we all know that there is a right time for everything. If we follow what our Sages have said and not push off our actions, we will always be synchronized with the heavenly clock and success will be well within our reach.

The Stubbornness of Pharaoh

Rabbi Berel Wein



As the drama of the Exodus from Egypt draws nearer its climax in this week's Torah reading, one cannot help but be struck by the stubbornness of Pharaoh in the face of all of the plagues visited upon him and his nation. His advisers had long before told him that all was lost and that he should cut his losses quickly by freeing the Jewish people from Egyptian slavery. This seemingly wise and rational counsel was rejected by Pharaoh out of hand.

Pharaoh sees himself as a godlike figure, omniscient, supremely brilliant and all knowing. He is trapped in a propaganda web of his own making – he can never admit to being wrong or to having made an error of judgment or policy. In the course of human history this has often been the fatal error made by dictators who were always supremely confident in their arrogance and who never acknowledged their mistakes.

Just recall the mass murderers and dictators of our past century – Hitler, Stalin, Mao, Pol Pot, Arafat, etc. None of them ever admitted to error and all of them led their people to disaster and untold suffering. This was the arrogance of power overwhelming rational thought and nullifying good strategic planning. There is also an arrogance of intellect. The intellectuals amongst us, who always know what is best for everyone else, are never reticent about rendering opinions on all issues and policies. Again, the fact that they have been wrong – dead wrong – so many times in the past causes them no inhibition in advancing their current viewpoints.

The Torah seems to attribute Pharaoh's continuing folly of unreasonable stubbornness, to God, so to speak, 'hardening his heart.' This implies that somehow Pharaoh's freedom of choice was diminished and he could not have capitulated to the demands of Moshe even if he had wished to do so. This philosophic and theological difficulty has been dealt with by the great commentators of Israel over the ages, with varying theories offered and advanced.

It seems from many of their opinions that at a certain point in human decision-making, a tipping point is achieved when the leader can no longer admit to error and remain the leader. 'Hardening' the leader's heart means there is an unwillingness to give up one's position of power. Very few leaders in the history of humanity have willingly surrendered power.

Simply rising to a position of leadership, let alone absolute and dictatorial power, almost automatically 'hardens one's heart' and limits one's choices and policy options. The Torah blesses a generation that is privileged to have a leader that is capable of admitting sin and error and can offer a public sacrifice in the Temple in atonement.

The greatness of King David lies not only in his heroic spiritual and physical accomplishments as king of Israel but in his ability to admit to personal failings and errors of judgment. Pharaoh is incapable of such self-scrutiny and realistic humility. His lust for power has 'hardened his heart' beyond the power of recall. He has doomed himself as have so many of his ilk over the centuries.

הנהגות הרב חיים קנייבסקי זצ"ל במצוות ציצית

...זכור אזכרנו שהיה כסדר בודק ציציותי אם הקשר מהודק היטב והגדילים ארוכים כראוי, ואילו ראה גדילים שהיו קצרים הרבה הורה לי להחליף אותם, וכששאלתי לפניו הלוא יש בהם כדי עניבה שמבואר בשו"ע (סי"ב ס"א) שכשר, אמר לי שבאמת מדינא אם נותר בהם כדי עניבה א"צ להחליף הציצית, ואף אין בזה בהחלפתן משום זה קלי ואנווהו אחר שבש"ס (מנחות ל"ח ב') איתא הלכה למשה מסיני שגרדומי תכלת כשרים, ושם (מ"ב א') שרבינא אמר שרק בשעת עשייה צריך שיהיו שלמים ומבואר להדיא שא"צ להחליפם, אבל מרן החזו"א זצ"ל הי' מחליף אף בנותר יותר מכדי עניבה, ואמר הטעם מפני עמי הארץ שאין מכירין כמה נפסק, והוסיף רבינו זללה"ה ואמר שמה שרבינא הלך בגרדומין ולא חשש לזה, יש לומר שהלך כן כדי לפרסם הלכה שבכדי עניבה כשר.

ופעם אחרת אמר לי שמש"כ בכתר ראש (סי' ז') בנפסקה טליתו שלא יחליפה אא"כ נפסלה לגמרי, מרנן החזו"א והקה"י זצ"ל לא נהגו בזה והיו מחליפין אפי' בנפסק א' פחות מכ"ע, והטעם משום חילול ה' שאין מכירין כמה נפסק. [וכ"כ בדעת נוטה ציצית סי' תק"ל], וכן הוא ברשימות רבינו ממרן החזו"א: פעם נקרע לו בציציותיו חוט א' בלבד ואפ"ה תקנו (רמ"ג, וכן שמעתי ועי' מ"ב סי' ט"ו סק"ג ועי' בס' יוסף אומץ סי' רמ"ז). ובס' אשל אברהם להג' מבוטשאטש (סי' י"ב) ז"ל: שמעתי בשם גדולי הדור שיש לדקדק במדת חסידות שגם אם נחסר רק חוט אחד מהח' חוטין שבכל אחד ואחד מד' הציציות, כיון שנשאר רק ל"א חוטין בכל הד' ציציות נכון לעשות אחרים, כן שמעתי בשם הרב החסיד המפורסם בשם טוב מ' מנחם מענדיל נ"י מק"ק רומינוב יצ"ו וכו', והסרתי הציצית מעל גבי הטלית את שחסר בהן חוט אחד, גם שהיה פשוט אצלי מסברא דלא שייך מדת חסידות, כיון שיש גם כן צד קפידא מלהוריד ציצית שבבגד ממה שהם תשמישי מצוה, כי אין ליטלם בחנם מעל גבי הבגד, ולזה אין ראוי להתמיר במדת חסידות במה שלא נתפרש להדיא בפוסקים ז"ל, ועד כה לא ראיתי כן בשום ספר ק' שיהיה שייך בזה מדת חסידות נגד ההלכה למשה מסיני גרדומי ציצית, כי הוא חומר אחרת בחנם וגורמת קולא נגד המשמעות שבציצית פלוגתא של מתירין ציצית מבגד לבגד, שמשמע שלא להוריד בחנם ציצית ממצותן, אך כיון ששמעתי כן עשיתי כן מצד מצוה לשמוע דברי חכמים, גם נראה שעל כל פנים לכולי עלמא שייך בזה הידור מצוה וכו' ע"ש שהאר"י בזה, אמנם לדברי החזו"א שיש לחוש מפני עמי הארץ א"כ אין קפידא במה שעושה נגד ההלכה למשה מסיני כיון שיש טעם לזה.

ושבו מצאתי בכה"ח (סי' י"ב סק"ב) בשם החדד לאלפים שיש בזה טעם ע"פ קבלה, דהטוב יותר לחוש ולהחליף הציצית היכא דאפשר אפילו לא נפסק אלא ראש אחד מהשמונה, דודאי דמנין הל"ב חוטין אית בהו רזין עילאין וראשן מגיע השמימה, עכ"ל. ובשו"ת באר משה (ח"ח סי' מ"ו) הביא ששמע מאביו שרבינו החת"ס אמר פעם בדרך מליצה לפני תלמידים שמעולם לא הלך בציצית כשרין וכשהתלמידים עמדו משתוממים הסביר להם כי מפורש בשו"ע שכשחוט אחד חסר מהציצית הן כשרין, והוא מעולם לא הלך בט"ק או ט"ג שהי' חוט א' חסר, שיהי' צריך לומר שכשרין הם עדיין, וכתב שם הטעם משום שאז חסר אחד מהל"ב נתיבות החכמה.



THE FINAL REDEMPTION



Rabbi Pinchas Winston

Many probably believe that the Final Redemption is a long way off. As bad as the world may be today, they think, there is still plenty of time to get it back on track. All those people running around warning about the sky falling probably seem to them like a bunch of Chicken Littles. It is hard, though, to refer to Rabbi Eliyahu Lopian in this manner, who said:

I heard in London from the holy Rabbi Elchanan Wasserman, quoting the Chofetz Chaim, that our Rabbis say that the War of Gog and Magog will be threefold. After the First World War, the Chofetz Chaim said that it was the first battle of Gog and Magog, and that in about 25 years time, a second world war would occur that would make the first one seem insignificant. And then, there will be a third battle...

Rav Elchanan concluded that one must suffer the pangs of Moshiach. However, the wise man will quietly prepare himself during that time, and perhaps he will merit to see the comforting of Tzion and Yerushalyim. (*Leiv Eliyahu, Shemos, p.172*)

Prepare? How? By using up as many gevuros as possible in one's own sphere of influence. This means spiritual self-discipline. It means taking mitzvot seriously, our own and those of others. It means caring about the world enough to pay attention to it, and to at least pray for it.

It also means taking redemption seriously, and seriously anticipating it. As the Talmud states, one of the six questions we will be asked on our final day of judgment is, "Did you anticipate the redemption?" This means more than just believing in it. It means acting in the here-and-now as if it is imminent, as if you know that it is just a short matter of time before history crosses the threshold into the Messianic Era. More than likely this is the case.

As the Ramchal and the Vilna Gaon both pointed out, Moshiach Ben Yosef does not have to die in battle, as foretold by the Talmud. Negative prophecies do not have to come true. He'll only have to die in battle part of the way, to sweeten the remaining gevuros, if we leave over too many in need of rectification. We have the power to use up the gevuros in a positive manner, to use them to our advantage, and soften the transition to the Messianic Era.

Constant Growth

Rabbi Eli Mansour



Parashat Bo tells us of G-d's commands to Bnei Yisrael regarding the *Korban Pesach* – the paschal sacrifice which they offered on the night of the Exodus, before they left Egypt. G-d commanded Moshe to instruct the people to place the blood of the sacrifice on the two sides of the doorposts ("mezuzot") and on the top of the doorframe ("mashkof" – 12:7). Interestingly, however, when Moshe relayed these commands to the people, he reversed the sequence, instructing them to place blood on the top of the doorframe and then on the posts. Why did Moshe deviate from G-d's instructions, and reverse the sequence?

King Shlomo teaches us in *Mishleh* (3:16), "*Orech yamim bi'yminah bi'smolah osher ve'chavod*" – "Longevity is to the right [of Torah], and to the left is wealth and honor." It has been suggested that the doorposts, which stand to the right and to the left of a person as he walks through, symbolize these blessings of longevity, wealth and honor. Sometimes a person involves himself in Torah for ulterior motives, hoping to earn reward. He commits himself not out of a genuine devotion to the Almighty, but rather to receive the rewards promised for involvement in Torah. The Gemara in *Masechet Pesachim* (50b) famously teaches that although learning "*she'lo li'shmah*" – for insincere motives – is less than ideal, it is nevertheless acceptable. The reason is that once a person begins getting involved in Torah out of self-serving motives, he will, with time, reach the level of "*li'shmah*" – learning Torah for sincere, altruistic reasons. Accordingly, G-d instructed Bnei Yisrael to begin with the "doorposts" – the rewards for Torah. Before we can rise to the level of "*li'shmah*," where we learn and practice out of a deep-seated and genuine love of G-d, we should first begin with the more modest level of "*she'lo li'shmah*," involving ourselves in Torah in order to reap the practical benefits that it offers us.

The question then becomes, why did Moshe reverse the order? Why did he tell the people to start with the "top," with the ideal level of "*li'shmah*," and only then to descend to the "doorposts," to the ulterior motives for learning Torah?

The answer is that growth is an ongoing, lifelong process. Every time we rise to a new level of spiritual achievement, we must look further to the next level. The new level we have achieved should, with time, seem to us unsatisfactory, such that we then set our sights upon a more ambitious level. This is indicated by the Gemara's formulation in *Pesachim*: "A person should always engage in Torah and *mitzvot* even not for their sake..." The Gemara teaches us that one should always study and practice "*she'lo li'shmah*." Once a person reaches a level of "*li'shmah*," that level should then seem like "*she'lo li'shmah*." The level of sincerity we achieve now should seem to us later as insincere. We must constantly be striving to raise our standards, to grow in our level of sincerity and purity of motives. And thus Moshe told the people that after they reach the "*mashkof*," the exalted level of "*li'shmah*," they must then descend, so-to-speak, and see themselves back on the level of the "*mezuzot*," the level of "*she'lo li'shmah*." What seems to us as an admirable spiritual achievement now must seem insufficient as we continue to grow and develop in our religious commitment.

This is one of the vital messages that Bnei Yisrael were taught at this moment, as they were about to leave Egypt and become G-d's sacred nation. They were told that they need to

constantly grow and advance, that no achievement is ever sufficient.

Every new level we reach should be celebrated, but we mustn't stop there. We must continue working to progress and reach ever greater heights, each day of our lives, one modest achievement at a time.





A large section of *Parshas Bo* is dedicated to the *korban pesach*, the sacrifice which *Benei Yisrael* offered on the night of *Yetzias Mitzrayim*, and which is to be brought each year in commemoration of this miracle, on the 14th of Nissan. Significantly, the word “home” – appears fourteen times throughout this section. Indeed, the home and the family play a crucial role in this *korban*. *Bnei Yisrael* were commanded to take a sheep for each household (12:3). Moreover, they were commanded to remain home throughout the night (12:22).

When we consider the way the *korban pesach* was performed on the night of *Yetzias Mitzrayim*, we will discover that the home was treated like the *Beis Ha'mikdash*. The blood was placed on the doorposts (12:22), paralleling the sprinkling of the blood of the *korban* on the altar. And, whereas normally *korbanos* must be eaten in the *Beis Ha'mikdash*, or within the walls of *Yerushalayim*, the meat of the *korban pesach* was to be eaten at home. The home became the *Beis Ha'mikdash*, the place where the blood was sprinkled and where the meat was consumed. Significantly, this *mitzva* – to turn the home into a *Beis Ha'mikdash* – was given to *Benei Yisrael* right at the beginning, as they were about to become a free nation, teaching us that from the Torah's perspective, the center of religious life is the home. The heart of Jewish practice is found not in the shul, not in the yeshiva, not even in the *Beis Ha'mikdash* – but the Jewish home.

In other faiths, the center of religious life is the house of worship. But for us, it is the home. The most important place

where we put our values and ideals into practice is within the family unit. For good reason, then, the *korban pesach*, the *mitzva* given to our ancestors as they prepared to become a free, independent nation, revolved around the home and the family, because the home marks the focal point of religious life.

A similar notion is expressed earlier in the *parsha*, where we read that before the plague of locusts, Pharaoh was prepared to allow *Bnei Yisrael* to go and serve Hashem, and he asked “Who are the ones who are going?” (10:8). Pharaoh had assumed that since Moshe demanded that the people be allowed to leave to serve God, only members of the clergy needed to go. For a religious service, he figured, only the religious figures were included. Moshe replied, “and with our elderly, with our sons and with our daughters...for we have a festival to God.” *Avodas Hashem* is a joyous experience, and so it includes everybody.

If serving Hashem were only a burden of responsibility, an arduous task, then indeed, it would be reserved for the spiritual elite. But *avodas Hashem* is about living with joy, with meaning and purpose, and so it is something in which everybody, not just the clergy, is included. Torah life is for everybody, and thus the primary setting in which the Torah is to be practiced is the home, where we live and interact with one another. We are bidden to transform our homes into a *Beis Ha'mikdash*, and to live our lives as joyous servants of the Almighty, together with our sons and our daughters, as a strong family unit devoted to *avodas Hashem*.

The Baba Sali Blesses a Soldier

A young soldier was injured during the Yom Kippur War, and after a number of operations was still unable to move one of his legs. The condition of that leg so deteriorated, that he feared it would have to be amputated. In the meantime, he was in a wheelchair, and was very depressed over his situation.

His friends suggested that he go to Netivot for a blessing from Harav Yisrael Abuchatzira, the Baba Sali. The soldier, who was far from Torah observance, was reluctant to go, but his friends encouraged him and told him many stories about miracles which had occurred on the merit of that tzaddik.

Convinced, the soldier went to the *tzaddik's* home and told him about his injury and the problem with his leg. The *tzaddik* listened to his story and asked him if he laid tefillin every day.

“No,” the soldier replied.

“Do you keep Shabbos?” the *tzaddik* continued.

“No,” the soldier said.

“If that is so”, the Rav said in surprise, “you must thank Hashem that one foot is healthy! We derive our strength from Hashem, and if we don't do His will, He can take away what he gave us, and totally paralyze us. Since you don't observe Torah and mitzvot, your healthy leg is a free gift.”

Hearing this, the soldier burst into bitter tears, stirring all those in the room. Looking the soldier in his eyes, the Rav asked him: “If I bless you with a complete recovery, and you are able to stand on your feet, will you be prepared to accept Torah's

yoke?”

“Yes,” the soldier replied.

“If so, give me your hand,” Harav Abuchatzira then said, “and I will bless you with a complete recovery so that you will be able to serve Him.”

After the soldier kissed the Rav's hand, those in the room told him to stand up. To his surprise, he managed to stand, and even to take a few steps without any help. Still stunned by the huge change in his situation, the soldier tried to walk faster, and soon found himself beside the Rav's door. Then he jumped outside and looked for a public telephone. “The nearest one,” passersby told him “is in Yeshivat Ha'Negev.”

The soldier ran to the yeshiva, and excitedly told his family what had happened in the Rav's home. Those of the yeshiva students, who stood near the phone listened to his story in amazement. Joining hands, they broke into dance along with the soldier, who thanked Hashem for the great miracle.

The overjoyed soldier kept his promise and changed his lifestyle from top to bottom. He, though, wasn't the only one who did *teshuva* at that time. Many who heard the story or had been present when the miracle had occurred did not forget it, and grew stronger in their faith and *yir'at Shamayim*.



Thoughts that Count

The Valuable Advice Of the Stretner Rebbe

A man once approached the Stretner Rebbe and asked him for advice on how he can come to love Hashem. He said, "How can someone love Hashem when He can't be seen?"

The Rebbe answered, "The best way to love Hashem is to first love other people. By loving other Jews it expands his heart, and it teaches him to be less self-centered. This will ultimately lead one to love Hashem as well.

"We learn this from the Gemara (Shabbos 30a) where Hillel taught that one should not do to others what they themselves would not like to be done to them. He said, 'This is the entire Torah, everything else is commentary.'

"How can we understand this statement? What does concern for others have to do with all the Mitzvos that are between man and Hashem, like Shabbos, Kashrus, and so many others?"

"The answer is that if one shows concern for others, he learns to become less focused on himself. This change makes him sensitive to the needs of other people, which leads him to do the will of Hashem and learn more Torah, and he will then come to love Hashem more and more!"

Requesting a Note To Give to Hashem

In 1945 when the Holocaust finally ended, a thirteen-year-old boy who managed to survive the war alone, landed safely on the shores of America. Because of the war, this boy missed out on his early schooling years as a child. This boy had a very strong desire to go to yeshiva and study Torah but he didn't even have an aleph bet education.

He was fortunate to befriend a family that took him in. He tried to enroll in one Yeshivah after another but none of them would allow a thirteen-year-old boy to sit in the first grade class to learn the basics.

After many attempts, he decided that he would try one last school and again the principal turned him down. After that final rejection, he turned to the principal and made this somber request...He asked the Principal with tears in his eyes..."Can you please write me a note stating that I came to you and asked to be accepted in your Yeshivah, so that I could learn Torah and you told me that you couldn't accommodate a thirteen-year-old boy to sit in a first grade class. Please see to it that when I die, the Chevrah Kadisha buries me with that note in my hand, so that I can come before Hashem and tell Him that at least I tried to the best of my ability to learn Torah but wasn't able to because of my dilemma".

When the principal heard this heartbreaking plea from the boy, he jumped from his chair, embraced the boy and together they both cried. The very next day, this boy was learning Torah with boys who were nine years younger than him. He was finally doing what he has been striving to do...to Learn Torah!

Today this boy is a Talmid Chacham, who for almost 50 years has been teaching Torah to eager young men in Yerushalayim, who like himself, have a strong desire to achieve Torah knowledge!



BE DIFFERENT

REVEAL YOUR VISION WITH MOTEK JEWELRY



IN-HOUSE REPAIRS * JEWELRY REFINISHING * LARGE STOCK SELECTION

845.213.6087

BEN@MYMOTEK.COM

Sunday - Thurs. 11am-8pm By Exclusive Appointment
Airmont

One must be very careful before acting in a way of Ka'na'us. Unless one is 100% Lshem Shamayim, one's Ka'na'us can cause him to lose the entire Middah of Shalom.

The Steipler Gaon

Three is a crowd,
**We make
 sure they
 eat well.**

We have a full **catering menu** from meat to Sushi to sides to kugel and chulent, The food your guests will be looking forward to!

Order by phone or online

FAMILIES | PARTIES | YESHIVOS

481 RT 306, MONSEY
 845.354.7600



WWW.KCWESLEY.COM
 WE DELIVER

Planning an event, leave the catering to us

BRISSIM
 PIDYON HABEN
 REUNION
 OFFICE PARTY
 CORPORATE EVENTS



Satisfying customers since 2008



Bagel Dlox
 CAFÉ & CATERING



Download
 curbngo

421 RT 59 MONSEY - BAGELDLOX.COM - 845.356.4700

35+ Years

OF SERVING THE COMMUNITY

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



Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

Haas & Zaltz, LLP

845.425.3900

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



TOMCHE SHABBOS OF ROCKLAND COUNTY

תומכי שבת ד'ראקלנד קאנטי

In memory of Chaim Munzer z"l . לז"נ ר' חיים בן ר' שמואל צבי .



This
week
has been
sponsored

In honor of
Motti Cherns' Aufruf
and the wedding of
Motti Cherns
& **Shira Futersak!**

Mazel Tov

Yisroel & Ahuva Cherns

To sponsor a Shabbos for any occasion,
please call, **845.356.0202 x201**
or email ads@tomcheshabbos.org

JOKES

Getting Gas

The rabbi of a shul waited in line to have his car filled with gas just before a long holiday weekend. The attendant worked quickly, but there were many cars ahead of him in front of the service station.

Finally, the attendant motioned him toward a vacant pump.

"Rabbi," said the young man, "sorry about the delay. It seems as if everyone waits until the last minute to get ready for a long trip."

The rabbi chuckled, "I know what you mean. It's the same in my business."

K9 Partner

It was the end of the day when I parked my police van in front of the station. As I gathered my equipment, my K9 partner, Jake, was barking, and I saw a little boy staring in at me. "Is that a dog you got back there?" he asked.

"It sure is," I replied. Puzzled, the boy looked at me and then towards the back of the van. Finally he said, "What'd he do?"

Hand Mixer

Upon going away to yeshiva, where he would be able to cook a bit in his dorm room, Chaim received a hand mixer from his mother because of his fondness for mashed potatoes. Later that zman, she asked him how the mixer was working for him.

"Not very good," Chaim said, "the potatoes keep flying all over the dorm room."

After a perplexed pause, his mother asked, "Chaim, did you cook the potatoes first?"

To which a surprised Chaim responded, "You have to cook the potatoes first?"

Not-so-smart thieves in court

A witness is testifying before the court, and the prosecuting attorney is asking him questions.

"You witnessed the robbery, sir?"

"Yes"

"What was stolen?"

"Two televisions"

"Did you see the thieves?"

"Yes"

"Could you identify them?"

"Yes"

HA HA

"Are the two men who stole the televisions in this courtroom?" At this point, the two defendants raised their hands.

One-liners

What's the best thing about Switzerland?

I don't know, but the flag is a big plus.

I invented a new word! Plagiarism!

Did you hear about the mathematician who's afraid of negative numbers?

He'll stop at nothing to avoid them.

Why do we tell actors to "break a leg?"

Because every play has a cast.

No drinks

Arial, Calibri, and Times New Roman walk into a bar.

"Get out of here!" shouts the bartender. "We don't serve your type."

New Office Passwords

A minor e-mail virus infestation hits the group that this network technician is responsible for, and after cleaning up the mess, he decides it's time for new passwords all around, just to be safe.

Most of the group works in the same location, so he just takes a walk around the office, whispering the new password to each user.

But one woman is at a remote site. The tech can't reach her by phone, and he's leery of sending her new password in unencrypted e-mail.

Finally, he hits on an idea. He begins the e-mail message by explaining the password change.

Then he writes: "And your new password is: (the last name of our intern from that hot country) followed by the digits of (the number of points our basketball team scored in our last game)."

Very clever, he figures — it's information only someone in the group would know.

Until he gets a reply message from the user: "I tried the password, but it didn't work. Could you set it to something not so long and hard to type? And are those parentheses important?"



Procrastination
is the art of
keeping up with
yesterday.

347.661.9989 | MOE@MEATWORKS.US | @MEATWORKS

ESTO 2019
MEATWORKS
EAT ART



THE GREAT OUTDOORS

with all the benefits of the indoors!



We create custom, weatherproof sheds that are Amish built with the same construction-grade materials used in building a house. Whether you are looking to remove clutter from your home, or bringing your office outdoors, we'll craft a solution tailored to your budget and needs.

BACKYARD KINGDOM

customize yours today!

888.950.0033

info@backyardkingdom.com
backyardkingdom.com

swingsets · pergolas · sheds · gazebos

skymedia.co

*Pictures of Ohr Chaim
during the storm*



From RocklandDaily.com

Rabbi YY Jacobson's morning class



Rabbi Coren's Monday night Shovavim shiur



**SHARE YOUR PIX
WITH BET!**



<https://bit.ly/betpictures>
or pictures@18forshay.com