

Bo | Shevat Rosh Chodesh - 7 | January 30 - February 5



18FORSHAY.COM



**RABBI YY JACOBSON**  
will NOT be in town for Shabbos



Kol Hanearim with  
*Rabbi Fried*  
starts at 7:00pm

Zmanim by our incredible Gabbaim

**Ephrayim Yurowitz**  
**Tzvi Blech**



**Rabbi Aaron Lankry**

*Marah D'asra*

305-332-3311

alankry@yahoo.com

**Rabbi Daniel Coren**

*דומ"צ - מגיד שיעור*

914-645-4199

rabbidac@gmail.com

**Rabbi Nachum Scheiner**

*Executive Director*

*Rosh Kollel, Kollel Boker & Night Kollel*

845-587-3462

rabbischeiner@18forshay.com

**Sholom Ber Sternberg**

*Director of Operations*

office@18forshay.com

**Shmulie Fruchter**

*Facilities Manager*

manager@18forshay.com

**Bais Medrash Ohr Chaim**

18 Forshay Rd. Monsey NY 10952

info@18forshay.com | 845 587-3462

Shul Website: www.18forshay.com

BET Editor:

[bet@18forshay.com](mailto:bet@18forshay.com)

For all advertisement inquiries  
please email

[betads@18forshay.com](mailto:betads@18forshay.com)



Experienced editor Lots of satisfied clients  
Shalom Mashbaum  
[saul.mashbaum@gmail.com](mailto:saul.mashbaum@gmail.com)

Aliza Estrin | Graphic Designer  
[alizaestrin@gmail.com](mailto:alizaestrin@gmail.com)  
+972 527693588

**Shabbos Zmanim**

2025 Early Friday Mincha, 18 Main  
12:45pm and every 15 minutes until 3:00pm

<b>4:54pm</b> Candle lighting	<b>5:04pm</b> Mincha in tent נ	<b>5:04pm</b> Chabad Mincha	<b>5:12pm</b> Shkiya
----------------------------------	-----------------------------------	--------------------------------	-------------------------

**SHABBOS SHACHRIS MINYANIM:**

<b>6:27am</b> Vasikin, followed by a Daf Yomi Shiur 20 ↑	<b>8:00am</b> Shachris 2 18 main	<b>9:15am</b> Shachris 3 Tent נ	<b>10:00am</b> Shachris 4 Bais Chabad 20 ↑	<b>10:30am</b> Shachris 5 18 main
---	-------------------------------------	------------------------------------	---	--------------------------------------

<b>2:00pm</b> Pirchei	<b>4:55pm</b> Mincha followed by Shalosh Seudos	<b>5:13pm</b> Shkiya	<b>5:53pm</b> Maariv 1	<b>5:58pm</b> Maariv 2
--------------------------	--	-------------------------	---------------------------	---------------------------

Late Maariv Motzei Shabbos Every 15 Minutes!  
6:30 pm and every 15 minutes until 9:00pm | 18 Main

**Weekday Zmanim**  
Zmanim for the week of February 2-8

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	7:06am	8:55am	9:37am	10:28am	12:10pm	4:11pm	5:14pm
Monday	7:05am	8:55am	9:37am	10:28am	12:10pm	4:12pm	5:15pm
Tuesday	7:04am	8:55am	9:36am	10:28am	12:10pm	4:13pm	5:17pm
Wednesday	7:03am	8:54am	9:36am	10:27am	12:10pm	4:14pm	5:18pm
Thursday	7:02am	8:54am	9:35am	10:27am	12:10pm	4:15pm	5:19pm
Friday	7:01am	8:53am	9:35am	10:27am	12:10pm	4:16pm	5:20pm
Shabbos	7:00am	8:53am	9:34am	10:26am	12:10pm	4:17pm	5:22pm

Join the Ohr Chaim  
WhatsApp  
Community!



**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

**Deadlines**

**Reservation:**

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

Contact us  
**TODAY**  
to reserve a spot!  
[BEtads@18forshay.com](mailto:BEtads@18forshay.com)

- Join 1700 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....



**Donate! Support Torah U'tefillah at Ohr Chaim!**



## Fighting Depression with Kindness

The Plague of Darkness (*choshech*) is difficult to comprehend. After the first three days, the darkness was so thick that the Egyptians could not move and were locked into whatever physical position they were in. The Torah teaches us that they were able to touch the darkness. This is all hard to comprehend because, in our experience of darkness, we can always move a little and slowly feel our way from one room to another. Of course, this was a miracle, yet how can we better understand a blackness so deep?

Hashem created a special light prior to the sun's creation. It is called the *Ohr Haganuz*, and with it, it is possible to see from one end of the world to the other as well as all the hidden secrets of the world. It gives a person a crystal clarity that will bring them to levels of bliss and utmost joy. Hashem hid this light for the righteous people in later generations. Conversely, darkness brings one to confusion and lack of understanding. This brings intense sadness and debilitating hopelessness.

The Egyptians saw their world turning upside down with no light at the end. They understood that they were spiraling towards total destruction and had no way to stop it. Their anxiety and despair were so overwhelming that they simply could not move in their gripping darkness.

The Torah provides the solution. Immediately following the Plague of Darkness, Hashem instructs Moshe to "let each man request of his fellow ...silver and gold vessels." *Rashi* explains that the Jews were instructed to ask the Egyptians for silver and gold that was due to them. The Torah continues and says that although the Egyptians gave up their silver and gold, they viewed the Jews favorably! The act of giving fortifies a person with self-worth and, therefore, will take a person out of a depression.

The Egyptians found favor in us because we helped them out of their despair. We were the answer to their great depression. The *Malbim* states that this message was actually for the Jewish people to borrow vessels from each other, as the word "*rei'ai'hu*" refers to a fellow Jew, not an Egyptian. Hashem wanted the Jewish people to lend and share with one another, and this is what the Egyptians saw and "found favor in their eyes." They were strengthened to learn of the quality of giving and began to comprehend its lifesaving ability to pull one out of depression.

Dear friends, this is the amazing cure we have to pull one out from any plague of darkness they may be experiencing. When our communities become stations of kindness and giving, when we reach out to others, no matter how low we may feel, when we offer various applications of *chesed*, it will fortify us with self-worth that will vanquish the darkness. It is part of the master plan of "*olam chesed yi'ba'neh*." Acting with *chesed* will continuously build our lives and our world. Additionally, it will give us, *Am Yisroel*, tremendous *chein* (charm) in the eyes of the other nations.



## Remembering the Exodus

by Rabbi Daniel Coren

We have numerous *mitzvos* that are connected to *yetziyas Mitzrayim*. The theme of *yetziyas Mitzrayim* is repeated many times throughout the Torah. We have an obligation to remember *yetziyas Mitzrayim* every day למען תזכור את יום צאתך מארץ מצרים כל ימי חיך. The famous *Mishna* that we read Pesach night quotes a dispute between Ben Zoma and the Chachamim if we will still have the obligation when *Mashiach* comes. Why is it so important to remember *yetziyas Mitzrayim*, and moreover, why is there such a stress on the *yetzia* from *Mitzrayim*, meaning we could have called it based on the destination of receiving the Torah or the final destination of the land of Israel? There seems to be an integral link between *Mitzrayim* and the actual final redemption that is eternal.

The *Nesivos Shalom* relates a powerful explanation. The word *Mitzrayim* represents the ultimate place of constrictions, a place of ultimate darkness, or, as the *Zohar* says, a place of 400 worlds of *kisufin* of *klipa*, which corresponds to the 400 positive worlds of *kisufin* of *kedusha* (this is based on the word *keseif* that appears in the Torah's description of Avraham Avinu's acquisition of *Maraas Hamachpela* for 400 silver coins; the word *keseif* also means yearning). When we remember *yetziyas Mitzrayim*, we are reminding ourselves, both as a nation and as individuals, that to become part of the Jewish people meant we had to go through the darkness of *Mitzrayim*, the furnace of *Mitzrayim*, and become purged and purified so we could merit to become the great Jewish nation.

This idea echoes the words that Hashem said to Avraham Avinu when He made a covenant with him and made the following promise: ידוע תדע כי גר יהיה ידוע ועבודום ועינו אותם ארבע מאות שנה ואחרי כן יצאו זרעך... meaning: Part and parcel of becoming the Jewish people was undergoing the challenge of *Mitzrayim*, but that challenge is part of the process for greatness. This message is an obligation for us, as a *klal* and as individuals, to remember *yetziyas Mitzrayim* each day, until *Mashiach* arrives, *bimhera b'yamineu*.



# How to Criticize Your Loved One



Rabbi YY Jacobson

## Conduits of Blessing

More than three millennia ago, the kohanim were charged with the mission of blessing the Jewish people.

The Kabbalah seforim explain that the reason the kohanim were designated to be the conduits for Divine blessings is that their souls evolve from the celestial chamber of love, granting them a unique ability to cultivate compassion and kindness toward others and, hence, making them uniquely suitable conduits for G-d's love and grace.

This is the reason for the Jewish law that states that a kohain who is disliked by the congregation or dislikes the congregation is forbidden to bless the people because the negative energy that surrounds him may severely obstruct the flow of the blessings. Indeed, the blessing recited by the kohanim prior to the priestly blessings states: "He (G-d) commanded us to bless His people Israel with love." The Zohar explains that this is also the reason for the tradition that an unmarried kohain could not perform the services in the Holy Temple (Bais Hamikdash) as an agent of the Jewish people.

In order for a kohain to be worthy of this extraordinary position, he needed to fully develop his innate capacity for love and selflessness, and it is only through marriage, in which one learns to share one's life with another human being, that a person is challenged to bring out their full potential for caring and affection. When one is unmarried, they may be extremely kind and sensitive, but at the end of the day, they have the luxury of retreating to their own hub and doing things their own way.

Ultimately, they only need to answer to themselves, which is why so many people today opt for a single life. It is only in the institution of marriage that one is consistently called upon to take another person and their needs and feelings into consideration. For a marriage to work and blossom, one can't be selfish. That is why it was only married kohanim who were charged with the responsibility of serving G-d in the Holy Temple.

## Prerequisite for Criticism

As parents, educators, spouses, employers, and colleagues, we often need to rebuke, denounce, criticize, and sometimes penalize others. Yet, all too often, these actions are taken more as an outlet for our own anger and frustration than as a tool to help these people become the best they can be. We may call it discipline and justice, but if it is not rooted in kindness and the desire to help the other person, it might end up being more destructive than constructive.

Principals and teachers sometimes feel the need to expel a student, just as during Biblical times, the leper was dismissed from the community. But the Torah declares: If you are not a kohain, you are forbidden from issuing such a verdict! If you do not genuinely care for this youngster, you have no right to expel them!"

Before you diagnose another person as being spiritually ill and deserving temporary isolation, you must make sure

your heart is filled with love toward that person. It is only then that it is certain that your diagnosis is not coming from your own bias or lack of refinement but is objectively true and thus productive and beneficial. It is only then that you will no doubt search for every possible way to heal this wounded soul.

It is easy to define somebody as "impure" if you do not understand their pain, but it is unethical. Before you punish, you must first emulate a kohain and really care about others. When criticism, punishment, and even dismissal are motivated by concern for the person rather than your own rage or incompetence, it will have a totally different effect on the person you are disciplining. Your criticism will build, rather than destroy, this person's character. Equally important, you will not cease in your efforts to reverse the situation so the individual may achieve their potential.

So next time, before you criticize someone, stop and ask yourself if you are doing it as a "kohain," out of concern and care for them, or because of your stress or anger. If it is the latter, remain silent until you can rise above your emotions and enter into their world.

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

## UFARATZTA



### Attitude to the Workplace

.... Generally, a person with a family to feed does not leave a livelihood to try out new and different *parnassos*, especially after working in the same line for a while. Although you write that the *seviva* is not a good fit [the people at your workplace do not add in *yiras Shamayim*, etc.], yet, where you live now, you are surrounded by *yirei Shamayim*. As a result, your workplace will not have such great influence on you if you decide to live your life in accordance with the teachings of the Torah and to fulfill its *mitzvos*, of which the *passuk* says, "V'chai b'hem."

It's understood that for many reasons, it is not worth debating with these people at your work. Instead, be a *dugma chaya* [living example] of how a *Ben Yisroel* conducts and carries himself, as every single *Yid* is called a *ben Avrohom*, *Yitzchok*, and *Yaakov*.

We see that the attitude about many matters and environments depends on how you approach them. What I mean to say is that if you look at your present job with discontent or, even worse, as an unfavorable environment, this can have a negative impact on your attitude. But if you look at your place of work as a source of *parnassah* to use for Torah and *mitzvos*, giving a *chinuch* of Torah and *mitzvos* to your children, the hardships that exist in any type and place of work will not bother you as much and will not affect you at all.

# THE DIFFERENCE BETWEEN THE MITZVAH AT THE SEDER AND THE MITZVAH EVERY DAY

~Night Kollel~ ~Kollel Boker~



by Rabbi Nachum Scheiner, *Night Kollel & Morning Kollel*

We have seen that besides the *mitzvah* to mention the Exodus at the Pesach seder, there is a *mitzvah* to mention it every day. What exactly is the difference between these two *mitzvos*?

## Chasam Sofer

The Chasam Sofer explains that it is possible to fulfill the *mitzvah* of mentioning *Yetzias Mitzrayim* every day by listening to someone else talk about it, even a child, who is not *halachically* required to fulfill the *mitzvah*. Although we cannot apply the rule of *shomeia k'oneh*, listening is equivalent to reciting, it is still sufficient. However, on the night of the *seder*, one must either say it himself or listen to someone who is *halachically* required to fulfill the *mitzvah*. Since we apply the *halachic* principle of *shomeia k'oneh*, listening is like saying, it will be considered as if he said it himself.

## Minchas Chinuch

The Minchas Chinuch suggests that one can fulfill the *mitzvah* on his own every day just by saying it to himself. However, on the night of the seder, one must tell the story to others. If one is alone, he can only fulfill the everyday *mitzvah* but not the unique *mitzvah* that should be done on the *seder* night.

He also brings up the possibility of another difference. He suggests that on a regular night, it will suffice just to mention the actual exodus, whereas, on the leil haseder, one must give more details of the miracles that transpired. However, he rejects this explanation based on the words of the Pri Chodosh, who writes that the *mitzvah* of *sipur Yetzias Mitzrayim* can be fulfilled with the words of *Kiddush*, where we merely mention *Yetzias Mitzrayim* without any details of the miracles that transpired.

## Rav Chaim Brisker

Rav Chaim Brisker states that there are three fundamental ideas that must be expressed on the seder night that we don't have in the everyday *mitzvah*:

1. At the seder, we must have questions and answers, such as *Ma Nishtana*. This is something that must be done even if one is alone, and one must ask himself the questions.
2. At the *seder*, we must give more details of what transpired, including how we were slaves and taken out of bondage.
3. At the *seder*, we must explain *Pesach*, *Matzah*, and *Maror*, as we say in the *Haggadah*: "Whoever does not recite these three things has not fulfilled his obligation."

## SUMMARY

There are a number of ways to explain the difference between the everyday *mitzvah* and the *mitzvah* on the *seder* night:

- The Chasam Sofer says that all year, you can listen to someone talk about it. On the *seder* night, you have to say it yourself or be *yotzei* with *shomeia k'oneh*.

- The Minchas Chinuch says that all year, you can say it to yourself. On the *seder* night, you have to say it to others.
- Rav Chaim Brisker says that on the *seder* night, you have to have questions and answers, give more details from the beginning of the chain of events, and explain *Pesach*, *Matza*, and *Maror*.

<p><b>Rabbi Scheiner</b></p> <p><b>KOLLEL BOKER   7:00-8:00am</b></p> <ul style="list-style-type: none"> <li>• Chavrusa learning - Gemara</li> <li>Currently: מסכת מועד קטן</li> <li>• Friday - Shuirim Beinyonei Dyoma and relevant topics</li> </ul> <p><b>NIGHT KOLLEL   8:15-9:45pm</b></p> <ul style="list-style-type: none"> <li>• Chavrusa learning - Halacha</li> <li>Currently: הלכות קריאת התורה</li> </ul> <p><b>SHIURIM BY ROSH KOLLEL &amp; FEATURED GUEST SPEAKERS</b></p> <ul style="list-style-type: none"> <li>• Daf Yomi   8:45-9:45pm</li> <li>• Mishna Yomis   8:45-9:00pm</li> <li>• ZERA SHIMSHON SHIUR   8:15-9:00pm</li> <li>Thursday Nights</li> </ul>	<p><b>ADDITIONAL LEARNING PROGRAMS:</b></p> <ul style="list-style-type: none"> <li>• Yarchei Kallah / Shuirim on Legal Holidays - by acclaimed Guest Speakers</li> <li>• Yeshivas Bein Hazmanim</li> <li>• Yeshivas Kiyumu v'Kiblu / Purim Shushan Purim</li> <li>• Shovevim Program / Early Friday morning learning b'retzifus.</li> <li>• Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah</li> </ul>	<p>Scan to join Rabbi Scheiner's Weekly Halacha Whatsapp Group</p>
---	---	--

# Let's Rise

MONSEY CHALLAH BAKE

Come Join

40 WOMEN IN

HAFRASHAS CHALLAH

Thursday, January 30<sup>th</sup>

167 HORTON DRIVE, MONSEY, NY 10952

8:00 PM

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

---

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

HOSTED BY:  
FRAIDY KAUFMAN, HENNY KLIPPER & GITTEL FOLLMAN

Rabbi Nachum Scheiner

מוהל מומחה

CELL: 845-499-6354

Advertisements should not be read on Shabbos

A healthier way of life

LEAH SCHEINER

nutritionist

- ☎ 845 499 7768
- ✉ leah.scheiner@gmail.com
- 📍 6 Rose Garden Way  
Monsey Ny, 10952

## Tefillin – Reminder to Toil in Torah

והיה לך לאות על ירך ולזכרון ביו עיניך למען תהיה תורת ד' בפיך, כי ביד חזקה הוציאת ד' ממצרים

It says in the *Yalkut Shimoni* 222 – *Klal Yisroel* says, “We want to toil in Torah day and night, but what should we do? We don’t have the time to do so.” Hashem answers, “Don *tefillin*, and it will be as if you are toiling in Torah constantly.” The *Gemara* in *Brachos* 35b says that many tried to do like Rebbe Shimon Bar Yochai but were unsuccessful, meaning that many have tried to learn Torah full time, but they were unable to survive. They needed to work in order to earn a living.

The *Gemara* in *Brachos* 6a tells us, “רחמנא לבא בעי”, Hashem wants our hearts. If one has a true desire to perform a *mitzvah*, and due to circumstances beyond his control, he is unable to perform it, it is considered as if he did it. Hashem knows what is truly in a person’s heart, and if the person really wanted to perform that *mitzvah* and is pained that he was unable to, Hashem considers it as if he performed the *mitzvah*.

The same is true with learning and toiling in the Torah *Hakdosha*. One is obligated to toil in the Torah of Hashem all the time; however, many are not *zoche* to this. One who recognizes that this is what he really should be doing but is unable to and is pained over it, it is considered as if he is toiling in Torah all the time. The Ramban says in a few places regarding the first of the *Aseres Hadibros* that Hashem said,

“I am Hashem Who took you out of *Mitzrayim*.” Because Hashem took us out of the servitude of *Mitzrayim*, we must be subservient to Him and accept the yoke of Torah upon ourselves in place of the yoke of *Mitzrayim*. For had Hashem not taken us out, we would still be subjugated to *Mitzrayim*. (כתב סופר)

In truth, each and every one of us should be serving Hashem and learning the Torah *Hakdosha* day and night. However, for most of us, it is impossible to do so. The *parshah* of *Yetzias Mitzrayim* is written in the *tefillin* to rejuvenate within us the knowledge of the obligation that we have of “למען תהיה תורת ד' בפיך,” so that Torah Hashem should be constantly in our mouths. This is what the *Midrash* is speaking about when it says that *Klal Yisroel* says to Hashem that they do not have time to toil in the Torah *Hakdosha*, and to that, Hashem responds that they should put on *tefillin*. By putting on *tefillin*, we are showing that we are subjugated to Hashem, as it is written in the *tefillin*, that Hashem took us out of the servitude of *Mitzrayim* for us to serve Him. We are to be *mityached* with the *mitzvah* of *tefillin* both through our actions, *tefillin shel yad*, and our thoughts, *tefillin shel rosh*, together, to serve Hashem, as a servant serves his master, knowing that everything is the master’s. Since we put on *tefillin* and recognize that we really should be learning and toiling in the Torah all day, Hashem considers it as if we actually do so.

### The Reward for a Mitzvah

Let’s take a quick look at the reverberations of the unique *mitzvah* to eat *matzah* at the *Seder* in the heavenly spheres. This true story was told by Harav Yitzchok Unger *zt”l*, an important Rosh Yeshiva in Bnei Brak. Two Jews suffered through the Holocaust together. In the horror that was Auschwitz, they schemed to bake *matzah*. One of them, R’ Shmuel, risked his life to bake two small *matzos*, each one barely the required size - a *kezayis*.

He hid the grain, ground it in secret, almost beaten to death by a guard after he was discovered, but he managed to save one of the tiny *matzos*. The *seider* night arrived, and there was only enough *matzah* for one of the two to eat and fulfill the obligation. What should they do? R’ Shmuel’s friend, R’ Zechariah, pleaded, “Let me eat the *matzah* – in turn, I will say the *Haggadah* by heart for you, and we will have a *Seder* tonight.” R’ Shmuel countered, “I risked my life for this *mitzvah*. I will not give it up!” In the end, it was agreed – R’ Zechariah would eat the *matzah* and say the *Haggadah*, but R’ Shmuel would get the reward for eating the *matzah*.

Immediately after this *seider* in Auschwitz, the guards discovered their hiding place, and R’ Zechariah was tragically murdered. Many years later in Bnei Brak, R’ Unger was approached by the surviving friend, R’ Shmuel. “My friend R’ Zechariah has been coming to me every night in a dream. He is relentless, asking me for the reward for this *mitzvah*, something that I do not wish to relinquish. I risked my life, and we made a deal. He ate

RABBI BEN ZION SNEH



the *matzah*, and I got the reward for doing so.”

Shaken to his core, Rabbi Unger told him it was a question for a rebbe. R’ Shmuel went to a *chassidische* rebbe and asked what he should do – still standing firm in his refusal to give the reward back to his friend. The rebbe told him the right thing to do. “Give your friend back the reward. He cannot do any more *mitzvos*, but you still can.”

After many days, R’ Shmuel made peace with what the rebbe had told him and returned with his decision. The rebbe told him that such a decision must be made with a full heart and handed him the keys to the *aron kodesh*. “Pour out your heart in front of the open doors of my *aron kodesh*, and say that you wish to give back the reward for this *mitzvah*.”

R’ Shmuel did as he was told. As he gazed upon the Torah scrolls, he cried, “I want to give you back the reward, R’ Zechariah.” That night, R’ Zechariah came to him again in a dream – all glowing, thanking him deeply for what he did. R’ Unger felt that this *maaseh* with R’ Zechariah was speaking to us all! Imagine the reward of a *mitzvah* being so great that someone would come back from Gan Eden to get the reward for doing it. Look at us; we spend our days with so many opportunities to do so many *mitzvos*. Let us grab them. For me, a *mitzvah* will never be the same after hearing this story.

Written by R’ Avrohom Hillel Reich based on a lesson and story by Harav Ben Tziyon Sneh Shlita

# Zera Shimshon

לזכר נשמת רבינו שמשון חיים בן רב נחמן מיכאל זצ"ל בעל הדורע שמשון זיע"א

## Brothers and Friends

וישאלו איש מאת רעהו (יא,ב)

*Each man shall request of his fellow (11:2)*

The *Mishna* (Avos 6:5) enumerates 48 requirements necessary to learn Torah properly. One of the conditions is בדבוק חברים. Literally, this translates as "studying with friends." The Zera Shimshon explains this prerequisite differently.

There are numerous times in the Torah that commandments are worded using the words "your brother." For example, when commanding not to lend with interest, the *passuk* says (*Devarim* 23:20), לא תשיך לאחיך, "Do not lend with interest to your brother." Another example is the commandment to return a lost object. The *passuk* says (*Devarim* 22:3), לכל אבידת אחיך, which teaches that one must return "his brother's" lost object. There are many more such examples. The *Gemara* (*Baba Kama* 113b) learns that these laws only apply to Jewish people since the Torah uses the term "your brother."

In other instances, the Torah uses the word "friend." For example, when the Torah commands us not to testify falsely, the *passuk* says (*Devarim* 5:17) ולא תענה ברעך. The Torah words the commandment that one should not testify falsely against one's "friend." The Torah does not use the word "brother."

Rabbeinu Bachya points this out and says that this commandment includes non-Jews. He learns from the fact that the Torah referred to the Egyptians as רעהו, friends, as seen from the wording Hashem used when He commanded the Jewish people to request items from their Egyptian neighbors. From this, Rabbeinu Bachya learns that the commandment about testifying falsely includes testifying falsely against non-Jews.

Thus, understanding the Torah's different terminologies and who they refer to, either including or excluding certain people, makes many differences in properly understanding the *halachos* one learns. With this, the Zera Shimshon offers an original explanation for the requirement of בדבוק חברים.

He explains that the *Mishna* is saying that in order to learn Torah correctly, among the many other requirements, one must know how to analyze it with others. This means that one must know that the Torah has numerous ways of referring to people (brother, friend, etc.), and these terminologies create differences in *halacha*. Without being aware of this, one can learn Torah but still transgress *halacha*. This is why it is necessary to understand how the Torah refers to people and to whom each terminology refers.

The Zera Shimshon, Rav Shimshon Chaim ben Rav Nachmon Michael Nachmani, was born in 5467 (1706/1707) into an illustrious family with great Rabbinical lineage. He served as Rav of Modena, Pisa, Soyna and Reggio, Italy. His Seforim were named, Zera Shimshon (al HaTorah) and Toldos Shimshon (Pirkei Avos). He passed away on the 6th of Elul 5539 (1779). His passionate plea and promise regarding learning his Chiddushim:

*I implore of you with ten terms of supplication to choose from my Chiddushim (novella) the piece*

*that finds favor in your eyes, for your learning will sooth my soul etc...*

*This righteousness will stand by you forever - to eat in this world, and be satiated in the next. In this merit, Hashem will repay you with children, health and sustenance.*

*...and now my brothers and friends etc. do a true kindness, and with your eyes you will see children and grandchildren surrounding your table, houses filled with all that is good, wealth and honor will not cease from your children...*

## Weekly Zera Shimshon Shiur by Rabbi Simcha Bunim Berger

WhatsApp Group

20 Forshay Road (upstairs),  
Thursdays  
8:15pm - 9pm  
(followed by Maariv)

Come enjoy an amazing shiur with Chulent and Kugel



Advertisements should not be read on Shabbos

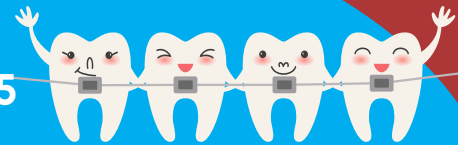
## MARTIN THALER, DMD, MSD. MONSEY ORTHODONTICS

BRACES & INVISALIGN

Member  
American Association of  
Orthodontists

14 BARTLETT ROAD  
(OFF CONCORD DR.)  
MONSEY, NY 10952

845-425-7655

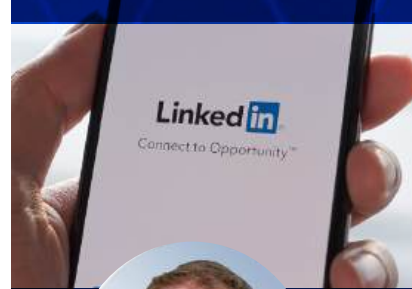


ALL INSURANCE ACCEPTED,  
INCLUDING FIDELIS/MEDICAID,  
UNITED HEALTHCARE

Serving the community  
for over 30 years

## LinkedIn Training

One on One Personal Sessions



Utilize LinkedIn  
like a Pro!

Build your network and  
grow your business with  
LinkedIn Strategy



Presented by

**Heshy Friedman**

Founder of Azurite Marketing Group

Offered in personal hourly  
classes in our Pomona office,  
at your location, or virtually

- Professionally Optimize your Profile
- Content Strategy & Posting
- Grow your Network
- Post Commenting & Feed Review

1 class: \$225  
2 classes: \$395  
3 classes: \$530

For more information, visit  
[www.azuritemg.com/linkedin](http://www.azuritemg.com/linkedin)



(845) 637-3523  
✉ [heshy@azuritemg.com](mailto:heshy@azuritemg.com)

## SHOVAVIM LECTURE SERIES

RABBI DOVID BARTFELD

Rav of Khal Mevakshei Hashem Haverstraw  
Director of Tahareinu Hotline

### FERTILITY IN HALACHA

יום ב' פרשת בשלח  
MONDAY, FEB 3

8:30-9:15 PM  
20 UPSTAIRS BAIS MEDRASH

REFRESHMENTS WILL BE SERVED



## מנחה וענינו הגדול לרבינו הרש"ש

יתקיים ביום ו' פרשת בא

FRIDAY, JANUARY 31

12:30 PM

20 UPSTAIRS BAIS MEDRASH

יש לקבל התענית ביום חמישי במנחה

## מנחה עם קריאת ויחל

Monday, February 3rd  
Thursday, February 6th  
Monday, February 10th  
Monday, February 17th  
Thursday, February 20th

Tent 6 | 4:15pm

סדר לימוד שעות רצופות בערבי שבתות

## שובבי"ם

שמות - וארא - בא - בשלח - יתרו - משפטים

לפנות בוקר  
משעה 4:00 עד 7:00

בבית מדרש אור חיים  
18 Forshay Road - Tent 6

### מתן שכרה בצדה

יחלק בכל שבוע

ליתר פרטים נא להתקשר  
(845) 200-3720 \*2

TRANSPORTATION  
AVAILABLE

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





*Rabbi Nachum Cohen speaking at Night Kollel*



תיקון הרשי"ש

*Rabbi Heshy Kahan Shovavim shiur Monday night*



*Shovavim Friday morning learning*

*Rabbi Odze giving the Mesila presentation*



*Siyum seder moed*

*Rav Eliyahu Winchelberg's Thursday Night Mishmar shiur*



SHARE YOUR PIX  
WITH BET!



<https://bit.ly/betpictures>  
or [pictures@18forshay.com](mailto:pictures@18forshay.com)

# Don't Miss the Opportunity

Rabbi Elimelech Biderman



Have you ever seen hand *matzos* being prepared? There is an atmosphere of *zerizus* in the bakery. Everyone is rushing because they must be made quickly.

This is appropriate because we eat *matzah* on *Pesach* to remember that Hashem took us out of *Mitzrayim* quickly; we didn't even have time to let the dough rise. As it states (12:1) ושמרתם את המצות, "guard the *matzos*" to make them quickly so they don't become *chametz*.

Rashi finds another meaning in the *passuk*. He writes, "Don't read it מצות, *matzos*, read it מצוות, *mitzvos*. Because just as we don't allow the *matzos* to become *chametz*, we shouldn't let the *mitzvos* become *chametz*. When a *mitzvah* comes your way, perform it right away." So, the *passuk* is telling us to guard the *matzos* so that they don't become *chametz*, and it is also telling us to perform the *mitzvos* with alacrity and *zerizus*.

Now, let us read the entire *passuk*. It states (12:17), "And you shall watch over the *matzos*, for on this very day I have taken your legions out of the land of Egypt, and you shall observe this day throughout your generations, [as] an everlasting statute."

The Torah connects our obligation to guard the *matzos* to *yetzias Mitzrayim*. Now, if we read the word מצות as *matzos*, like Rashi's first explanation, the *passuk* is understood. It is saying, "Make certain that the *matzos* don't become *chametz* to remember that Hashem took us out of *Mitzrayim* quickly." But, according to Rashi's second interpretation, that *passuk* is discussing being cautious in performing the *mitzvos* immediately. How is this associated with Hashem taking us out of *Mitzrayim*?

The Ksav Sofer *zt"l* explains:

Chazal tell us that if the Yidden were in *Mitzrayim* another moment, they would fall into the 50th gate of *tumah*, from which there is no return. The *passuk* says that when an opportunity comes your way, grab it immediately. Remember what happened at *yetzias Mitzrayim*. Hashem had to take the Yidden out of *Mitzrayim* swiftly because if they waited another moment, they would fall into the 50th gate of *tumah*, and then they would never be redeemed. The opportunity would have been lost. Therefore, we should be cautious with the *mitzvos* to perform them as quickly as possible because if we push them off for later, we might lose the opportunity.

# The March of Folly



By Rabbi Jonathan Sacks

There is a fascinating moment in the unfolding story of the plagues that should make us stop and take notice. Seven plagues have now struck *Mitzrayim*. The people are suffering. Several times, Pharaoh seems to soften, only to harden his heart again. And now, Moshe and Aharon have warned him of another plague, a plague of locusts that will devour all the grain left after the hail as well as the fruit of the trees. And for the first time, we hear something we have not heard before. Pharaoh's own advisors tell him he is making a mistake! But will he listen?

Back in 1984, historian Barbara Tuchman published a famous book called *The March of Folly*. In it, she asks the great question: How is it that throughout history, intelligent people have made foolish decisions that, even at the time, they could see were damaging both to their own position and that of the people they led? **In other words, decisions where there were clear red flags, but they were ignored.**

One example Tuchman offers is the famous story of the wooden horse of Troy, where the Trojans were fooled into accepting a giant wooden horse into their city, but a team of Greek soldiers was hiding inside it. That night, the Greek soldiers burst out of hiding and were able to capture the city of Troy. It was a brilliant ploy, but Laocoön, the Trojan priest, had guessed that it was a trick and warned the people. His warning was ignored, and Troy fell.

That is the context in which we should read the story of Pharaoh and his advisers. This is one of the first recorded instances of "the march of folly," where clear warnings are bafflingly disregarded.

Rabbi Sacks was brought in as an advisor when the animated movie, *The Prince of Egypt*, was in production. He noted that Pharaoh was portrayed in a fascinating way in that film - not as a sinisterly evil man but as a leader focused on maintaining the success of the longest-lived empire of the ancient world and not allowing it, as it were, to be undermined by change. Let slaves go free, he might have thought, and who knows what will happen next? Royal authority will seem to have been undermined. **He did not wish to show weakness or to change. That is what led to his downfall.**

We tend to see Pharaoh as both wicked and foolish because we know the story all the way to the end. But at the time, he may well have felt that he was being strong while his advisers were merely fearful. Decisions are only easy, and errors are only clearly visible, in retrospect.

Yet, Pharaoh remains an enduring symbol of failure. He could not see that the world had changed, that he was facing something new, that his enslavement of a people was no longer tolerable. He failed to understand that the old magic no longer worked, that the empire over which he was presiding was growing older, and that the more obstinate he became, the closer he was bringing his people to tragedy.

Knowing how to listen to advice, how to respond to change, and when to admit you've got it wrong remain three of the most difficult tasks of leadership. Rejecting advice, refusing to change, and refusing to admit you're wrong may look like strength to some. But usually, they are the beginning of yet another march of folly.

Just so you should know...

**WE LOVE CHASSIDIM!**

# Safeguarding the Matzos

By Rabbi Yochanan Zweig



*“And you shall safeguard the matzos.”*  
(12:17)

The literal interpretation of the verse is that one should approach the preparation of the matzos with extreme caution, for the slightest

delay could cause the dough to become chametz, leavened, thereby invalidating the matzos for use on Pesach. Rashi cites a Midrashic interpretation which states that by changing the vowels, the word “matzos” can be read as “mitzvos,” making the verse an injunction requiring us to perform all mitzvos with zrizus, alacrity. When a person has the opportunity to perform a mitzva, he should not allow it to become “leavened;” rather, he should perform it immediately.

The comparison that the Midrash draws between the preparation of matzos and the performance of mitzvos raises the following difficulty: If a person prepares the matzos without the necessary alacrity, he invalidates them. However, while not the preferred manner, procrastination in the performance of mitzvos does not invalidate them.

Additionally, the following Talmudic dictum requires explanation: “A person should always involve himself in Torah and mitzvos, even with improper motivation, for through their performance, he will come to do them with the proper motivation.” Why does the performance of a mitzva with improper motivations have merit, while the performance of mitzvos with proper motivations but without alacrity is compared to valueless chametz?

If a woman sends her child to buy some groceries, he goes out of a sense of obligation to his mother. If, when he returns, his mother informs him that she forgot a certain item, the child will make another trip to the store, albeit reluctantly. If this scenario persists, each time the mother asks him to make another trip, the child’s reluctance will build until he gets to the point where he resents his mother having asked him to go in the first place. He may, in fact, even voice his resentment by speaking disrespectfully to his mother.

It would have been preferable for his mother not to have asked him to go altogether, for what began as an act of respect spiraled into a flagrant display of disrespect. However, if the mother offered her child a monetary incentive, the child would perform the task happily. The explanation for this is as follows: The longer a person performs a task with resistance, the greater his reluctance will be. He will reach a point of such great resentment that he will loathe performing this task. However, incentives would alleviate his reluctance, and he may even come to enjoy performing the task.

A person may have the correct intentions in the performance of a mitzva, but if he performs it in a lax manner, he indicates that he is doing it with resistance. This resistance can grow to the point where he loathes the performance of the mitzva. Therefore, Chazal refer to a mitzva performed without alacrity as chametz. On the other hand, if a person performs a mitzva enthusiastically, he may come to love the performance of that mitzva even if that enthusiasm is generated by rewards or incentives. Therefore, Chazal encourage such behavior.

Advertisements should not be read on Shabbos

# WE TAKE THE TIME TO UNDERSTAND YOUR BUSINESS.

Lument. More than a loan.



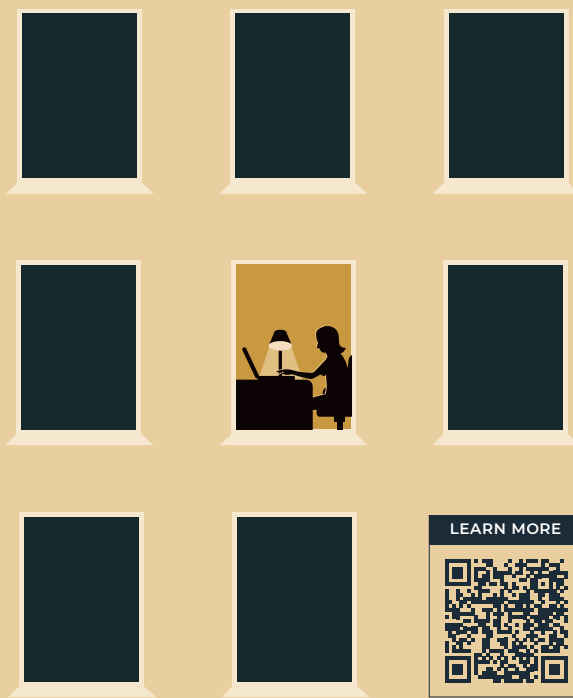
JEFFREY BERGER  
DIRECTOR  
jeffrey.berger@lument.com  
216.470.5533



DISCOVER ALL WE CAN OFFER AT [LUMENT.COM](http://LUMENT.COM)

FANNIE MAE | FREDDIE MAC | FHA | BRIDGE | MEZZANINE | PREFERRED EQUITY | M&A

Lument is a subsidiary of ORIX Corporation USA. \*Securities, Investment Banking and Advisory Services provided through Lument Securities, LLC, Member FINRA/SIPC. Investment advisory services are provided by Lument Investment Management, LLC, registered as an investment adviser with the U.S. Securities and Exchange Commission.



G-d said to Moses, "Come to Pharaoh . . ." (*Shemos* 10:1)  
A lot of bizarre things happen throughout the redemption story. However, that doesn't bother us because they only emphasize the Divine Providence in all that occurred, as Dovid HaMelech taught, "This is from G-d, that which is wondrous in our eyes." (*Tehillim* 118:23)

One of the things that stands out is the honor that Moshe and Aharon continued to show Pharaoh from the beginning until the very end:

Command the Children of Israel and Pharaoh, King of Egypt... (*Shemos* 6:13)

PHARAOH, KING OF EGYPT: He commanded them to speak to him with honor. (Rashi)

The question is why? It certainly wasn't because Moshe and Aharon were afraid to anger Pharaoh, since they were acting as the vehicles to systematically destroy Egypt. Do you also have to worry about being polite in front of evil people in order to sanctify the Name of G-d?

The following provides an insight into what was really going on: The Torah commands us to show honor and flatter the *Sitra Achra* (literally, "other side") for the sake of the holiness that was hidden within it from before G-d made creation, as The Holy One, Blessed is He, commanded Moshe and Aharon to speak to Pharaoh with honor (Rashi, *Shemos* 6:13). The *Sitra Achra*, knowing that the honor it receives is because of the holiness hidden within it, pursues after the *Sitra d'Taharah* (pure side) like a monkey after a man. (*Sefer Galia Raza*)

This is a phenomenal concept that is VERY difficult to appreciate but from which comes a VERY important lesson. Look at the sensitivity! How easy it is to forget that even an evil person could not live if it weren't for the holy spark within him, especially when he abuses it by using it to fulfill his evil goals. Even Moshe and Aharon had to be reminded to show Pharaoh respect, not because of Pharaoh himself, but because of the holy spark to which he played host.

If this is true of evil people, how much more so must it be true for people who try to be good, and even more so for people who are good. For, when it comes to human beings, what you see is not what you get, since all we can see is the body and not the many holy sparks clothed within. This helps explain why G-d stopped the angels from singing praise upon the drowning of the Egyptians at the Red Sea (*Megillah* 10b). They thought that the elimination of evil people from the world was a completely good thing and cause for Heavenly celebration.

However, G-d informed them otherwise and told them to cease singing immediately. Those weren't just Egyptians being tossed around in the sea below; they were bodies that contained holy sparks, though far fewer than holy people might contain. This is why G-d would rather see the evil person repent than destroy him, for the sake of the holy sparks within him.

We may have difficulty honoring some people in this world, but we have to remember that whatever it is we see on the outside, there are holy, heavenly sparks on the inside worthy of our respect.

## The New Opportunities Given Every Moment

By Rabbi Efreim Goldberg

When Hashem presented Moshe with the instructions for the night of *Yetzias Mitzrayim*, He introduced them with the command *ראש חדשים* הזה לכם ראש חדשים – the *mitzva* of *קידוש החודש*, the system of declaring the new months based on the sighting of the new moon. (Nowadays, we use a fixed lunar calendar, but in ancient times, witnesses who saw the new moon would testify before the Sanhedrin, who would then declare the new month based on their testimony.) Rashi, in his famous opening comments to his Torah commentary, observes that this is *מצוה ראשונה שנצטוו בה ישראל*, the first *mitzva* given to *Am Yisrael* as a nation.

What is the particular significance of this *mitzva* on account of which it was chosen to be the first *mitzva* given to *Am Yisrael*?

One answer relates to the theme of *חידוש*, renewal. The month is called *חודש* precisely because it begins when the moon starts to renew itself, when it has reached its smallest point and now starts growing larger. The very first *mitzva* given to *Am Yisrael* is the one that expresses the idea of renewal, that we are always capable of renewing ourselves, just as the moon is renewed each month.

Each morning, we say about Hashem, "Who renews each day, in His goodness, the act of creation." Rav Chaim of Volozhin, in *Nefesh Ha'chaim* (1:2), explains this to mean that the world exists only because God renews the act of creation at every moment. The world was not just created and then put into motion; all of creation constantly comes into existence anew.

This perspective on the world is especially empowering. It means that at every moment, we can recreate ourselves. If all of existence is constantly being created anew, by the same token, we, too, are constantly being created anew. Therefore, we are never "stuck" in the same place. The way we were last year, last month, yesterday, or even the last moment does not dictate who we are right now. At every moment, we have the capacity to change. Our past selves do not define who we are now and who we can be going forward. This is why *החודש הזה* *ראש חדשים* is such a crucial *mitzva*. It tells us that we are endowed with the power of *חידוש*, of renewal, given the ability to recreate ourselves at any time.

Tu B'Shvat is observed in the dead of winter, when the trees are bare, when nature seems lifeless. But even then, beneath the surface, in the soil, processes are taking place, preparing for the beautiful spring blossoms. This shows us that even when we seem spiritually "lifeless," nevertheless, deep within our souls, we have the capabilities that we need to blossom and shine brightly. It is never too late to change and improve, regardless of our current condition.

*החודש הזה*. At every moment, we have new opportunities, a chance to rewrite our story and recreate ourselves.



# 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

RAMAPOST.COM



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



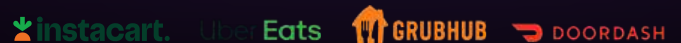
# CURB YOUR Fleishigs GRAVE

ORDER ONLINE!



SUN-THURS 5 PM- UNTIL CLOSING

368 ROUTE 306 MONSEY, NY 10952



# JOKES

## Funny But True

1. The nicest thing about the future is that it always starts tomorrow.
2. A good time to keep your mouth shut is when you're in deep water.
3. How come it takes so little time for a child who is afraid of the dark to become a teenager who wants to stay out all night?
4. Business conventions are important because they demonstrate how many people a company can operate without.
5. There are no new sins; the old ones just get more publicity.
6. No one ever says "It's only a game" when their team is winning.
7. I've reached the age where 'happy hour' is a nap.
8. Money can't buy happiness, but somehow, it's more comfortable to cry in a new Lexus than in an old Ford.

The second man, in a pitiful voice, then said, "But sir, I also have a wife and SIX children with me!"

"Bring them all, as well," the lawyer answered.

They all entered the car, which was no easy task, even for a car as large as the limousine. Once underway, one of the poor fellows turned to the lawyer and said, "Sir, you are too kind. Thank you for taking all of us with you."

The lawyer replied, "Glad to do it. You'll really love my place... the grass is almost a foot high!"



## Dad Jokes

Do you know why you never see elephants hiding in trees? It's because they're so good at it.

Which days are the strongest? Saturday and Sunday. The rest are weekdays.

I'm reading a horror story in Braille. Something bad is going to happen, I can just feel it.

What has five toes and isn't your foot? My foot.

What's blue and not very heavy? Light blue.

Nature is so resourceful. It can make dew with just water.

Time flies like an arrow. Fruit flies like a banana.

Why was the whale sad? It lost its porpoise.

Why do crabs never give to charity? Because they're shellfish.

For a fungi to grow, you must give it as mushroom as possible.

I was going to grow some herbs, but I couldn't find the thyme.

## Landscaping

A wealthy lawyer was riding in his limousine when he saw two men along the roadside eating grass. Disturbed, he ordered his driver to stop, and he got out to investigate.

He asked one man, "Why are you eating grass?"

"We don't have any money for food," the poor man replied. "We have to eat grass."

"Well then, you can come with me to my house, and I'll feed you," the lawyer said.

"But sir, I have a wife and two children with me. They are over there, under that tree."

"Bring them along," the lawyer replied. Turning to the other poor man, he stated, "You come with us, too."



Advertisements should not be read on Shabbos

## First floor Apt for Rent 11 Jay Ct. — up the block from Scheiners:

- On the dead-end circle
- 2 bedroom apt.
- Pvt entrance with parking
- Kitchen, full bathroom
- Huge rooms finished with upholstery
- 2100 month includes all utilities and WiFi and use of laundry (washer / dryer)

Pls call 917-783-8567 for questions

Advertisements should not be read on Shabbos

ESTD 2019

MEATWORKS  
EAT ART

## Meatboards



Taster  
8 3/4" x 12"



Sharing  
9 1/2" x 13 1/4"



Family Board  
9" x 15"



The Host  
12" x 16"



Let's Party  
15" x 15"



Simcha Board  
15" x 15"

347.661.9989 | moe@meatworksus.com | @meatworksus

347.661.9989 | moe@meatworksus.com | @meatworksus





WELCOME OUT MAKE YOUR BACKYARD KINGDOM BACKYARD HAPPIER WELCOME OUT



**BACKYARD KINGDOM**

*customize yours today!*

**888.950.0033**  
info@backyardkingdom.com  
backyardkingdom.com

- Amish-made
- 20 year warranty



**FREE ESTIMATES**



# TOMCHE SHABBOS OF ROCKLAND COUNTY

תומכי שבת ד'ראקלנד קאונטי

לז"נ ר' חיים בן שמואל צבי • ז"ל • IN MEMORY OF CHAIM MUNZER Z"l



This  
Shabbos is  
sponsored in  
memory of

Mayer Offman

מאיר בן בצלאל יוסף

*A baal chessed, baal tzedaka,  
tomeich Torah, and ohev Yisroel*

May his Neshama have an aliya

To sponsor a Shabbos for any occasion,  
please call, **845.356.0202 x201**  
or email [ads@tomcheshabbos.org](mailto:ads@tomcheshabbos.org)