

# בית מדרש אור חיים

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CLASSES

# Pesach Z'manim

## Friday April 19, Erev Pesach

Sof Zman Achila	10:17
Sof Zman Beir	11:36
Siyum Bechorim (see separate flyer)	
Early Mincha	1:30PM
<b>Candle Lighting</b>	<b>7:22</b>
<b>Mincha</b>	<b>7:32PM</b>
Shkiya	7:40PM
Bais Chabad	7:25PM
<b>Chatzos</b>	<b>12:56AM</b>

## Shabbos April 20 *First day of Pesach*

Shachris (neitz)	5:30AM
Early Shachris	8:00AM
<b>Shachris</b> Tefillas Tal (Tent)	9:45AM (Hodu 9:55AM)
Bais Chabad Not before	10:00AM
Sof Zman Kriyas Shema	8:57 9:31
Early Mincha	1:45PM
Mincha followed by Daf Yomi Shiur	6:00PM
<b>Mincha</b>	<b>7:25PM</b>
Shkiya	7:41PM
Bais Chabad	7:10PM
<b>Maariv</b> Not before	<b>8:00PM</b>
<b>Candle Lighting</b> Not before	<b>8:30PM</b>
<b>Chatzos</b>	<b>12:56AM</b>

## Sunday April 21 *Day 2 of Pesach*

<b>Shachris</b> (Neitz)	5:30AM
Early Shachris	8:00am
Shachris (Tent)	9:45AM (Hodu 9:55am)
Bais Chabad Not before	10:00AM
Sof Zman Kriyas Shema	8:56AM, 9:39AM
Early Mincha	1:45PM,
Mincha followed by Daf Yomi Shiur	6:00PM
<b>Mincha</b>	<b>7:30PM</b>
Shkiya	7:42PM
Bais Chabad	7:10PM
<b>Maariv</b>	<b>8:22PM</b> ותן ברכה

**Reminder:**  
ערב תבשלין

## Thursday April 25, ערב יום טוב

Early Mincha	1:30PM
<b>Candle Lighting</b>	<b>7:29PM</b>
Shkiya	7:47PM
<b>Mincha</b>	<b>7:35PM</b>
Bais Chabad	7:30PM Followed by Kabalas Shabbos & Maariv

## Friday April 26, *שביעי של פסח*

Shachris (neitz)	5:21AM
Early Shachris	8:00AM
<b>Shachris</b> Tefillas Tal (Tent)	9:15AM
Bais Chabad Not before	10:00AM
Sof Zman Kriyas Shema	8:52 & 9:27
Early Mincha	1:30PM
<b>Candle Lighting</b>	<b>7:30PM</b>
<b>Mincha</b>	<b>7:35PM</b>
Shkiya	7:48PM
Bais Chabad	7:30PM

## Shabbos April 7<sup>th</sup> 8<sup>th</sup> day of Pesach

<b>Shachris</b> Vasikin (20 upstairs)	5:20AM (Netz 6:16) Followed by Daf Yomi
Sof Zman Kriyas Shema	8:51 & 9:27
Shachris	9:15 (Hodu 9:30am)
Early Mincha	1:45PM
Mincha followed by Daf Yomi Shiur	6:00PM
<b>Mincha</b>	<b>7:15PM</b>
Shkiya	7:49PM
<b>Maariv</b>	<b>8:29 &amp; 8:34PM</b>

For 7:00 קריאת התורה with מנחה there will be בני ארץ ישראל  
(אחרי מות)



**Learning program taking place at Ohr Chaim Shul - 18 Forshay**

חול המועד פסח תשע"ט

Monday, Tuesday, Wednesday Thursday

Shacharis

**Minyanim Schedule**

- 5:45 visikin 20 ↑
- 6:15 18 Main
- 7:00 20 Tent
- 7:15 18 Main
- 7:30 18 Tent
- 7:45 20 ↑
- 8:00 20 Tent
- 8:15 18 Main
- 8:30 18 Tent
- 8:45 20 ↑
- 9:00 20 Tent
- 9:15 18 Main
- 9:30 18 Tent
- 9:45 20 ↑
- 10:00 20 Tent
- 10:15 18 Main
- 10:30 18 Tent
- 10:45 20 ↑
- 11:00 20 Tent
- 11:15 18 Main
- 11:30 18 Tent
- 11:45 20 ↑
- 12:00 20 Tent

Mincha 18↓

1:30pm	3:30	5:15	6:06 Tent	7:00
2:00	4:00	5:30	6:15	7:15
2:30	4:30	5:45	6:30	
3:00	5:00	6:00	6:45	

**Please Note:**  
 ↑ Upstairs  
 ↓ Downstairs

Mincha followed by

Maariv

\*Repeat קריאת שמע

6:06 12 min before פלג	-----	6:18 at פלג *	18 Tent
7:30 12 min before שקיעה	-----	7:45 at שקיעה *	18 Tent
7:45 at שקיעה	-----	7:55 10 min after שקיעה	18 Main
7:55 10 min after שקיעה	-----	8:05 20 min after שקיעה	20 Tent
8:05 20 min after שקיעה	-----	8:15 30 min after שקיעה	18 Tent
8:15 30 min after שקיעה	-----	8:25 40 min after שקיעה	18 Main
8:25 40 min after שקיעה	-----	8:35 50 min after שקיעה	20 Tent
8:35 50 min after שקיעה	-----	8:45 60 min after שקיעה	18 Main

**8:45-12am Maariv**  
**Every 15 minutes - 18 Main**

  
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 UNDER THE DIRECTION OF  
 RABBI NACHUM SCHEINER שליט"א

**SCHEDULE**  
 Seder 10:00am-1:00pm  
*There will be Matan Schara B'tzida.*  
 .....  
 Breakfast 9:15-10am  
 Lunch 1:00pm  
 .....  
**Shiurim B'inyanei D'Yoma**  
 • 30 min daily Chabura (optional)  
 • Featured Rabbanim & Roshei Yeshiva Shlita

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**We are pleased to inform the community that there will be**

**SEREIFAS CHOMETZ**  
 Fire for burning Chometz

**Erev Pesach - Friday April 19**  
**7:00-11:30am**

In the parking lot opposite the shul

For me information please contact shul manager  
 Manager@18forshay.com



### BET PESACH

It seems barbaric the way we were saved from Makot Bechorot. In order to be saved from the plague we had to take the blood from the Korban Pesach and smear it on the top and sides of our door posts. Imagine, your wife just finished cleaning for Pesach and you come home with a lamb. She asks you, "What is the lamb for?" You respond, "We are just going to have a korban barbecue." She says "cool, as long as you clean up afterwards, no problem." You tell her "sure I am going to clean up as soon as I finish smearing all the blood on the doorpost." "What!?! Are you nuts? I just cleaned up?" "Don't worry everyone is doing it..."

Why was it not necessary to do anything in order to be protected from the other Makot but for Makat Bechorot we had to smear the blood of the korban

pesach? Would the Malach Hamavet otherwise be unaware to pass over that home? The wild animals knew not to invade a Jewish home as did the frogs and lice etc. What was the significance of the smeared blood?

When Hashem created the world he wanted to have a dwelling place on earth. The location where the Divine presence was to rest was meant to be on each and every person in mankind. However, Adam and Chava sinned with the tree of knowledge and so that plan was no longer viable. Plan "B" was that all of the Jewish people would be a nation of priests. In order for the Jewish people to receive that privilege we needed to do something special. The mitzvah done was korban pesach and by placing the blood on the doorway we made each home into a Bais Hamikdash. Just like on the Mizbeach there was the sprinkling of blood so

too our homes became the epicenter of the Divine presence. This was an enormous opportunity to have our own homes be the Bais Hamikdash where the Shechina comes and dwells.

When we did the terrible sin of the golden calf we lost that privilege too and we went on to plan "C". That is to build a central Bais Hamikdash where everyone goes to bring korbonos and the management privilege was given only to the small sector of Kohanim.

Because of our sins we lost the Bais Hamikdash but one day it will be rebuilt and Hashem will dwell among us again. Once we rectify these sins it will be a different world and it will revert back to plan "A". Each and every one of us will be a chariot upon which Hashem's Shechina will rest. We will not need to go anywhere as the Divine presence will encompass our personal being. That leaves us with a re-

maining trillion dollar question; why will we need a Bais Hamikdash?

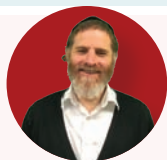
"והיה באחרית הימים נכון יהיה הר בית ה' בראש ההרים ונשא מגבעות ונהרו אליו כל הגוים - ישעיה ב-ב"

"It will happen in the end of days: The mountain of the Temple of Hashem will be firmly established as the head of the mountains, and it will be exalted above the hills, and all the nations will stream to it" Yeshayah Hanavi is telling us that the purpose of the Bais Hamikdash is not for us, but for the nations of the world. We will all be a walking Bais Hamikdash like Adam before the sin. You can only imagine how the nations will flock to be a part of us and to serve us as they recognize our state of purity and holiness.

May we all be Zocha.

Chag Shameah

Aaron Lankry



RABBI COREN

## Pesach Night: What's Available for Download

The holy books tell us that on Yom Kippur night the amount of yirat Hashem (awe of Hashem) we need for the whole year can be acquired and on Pesach all the ahava (love) we need can be attained. It's interesting that the word Pesach has two meanings: either it refers to skipping over something or it means to have pity and compassion. But we don't see where the love of Hashem is expressed.

In a previous article we noted that the seven steps of bitachon can be found throughout the seder night. The first step towards attaining bitachon is knowing that Hashem loves us. And so we begin with the recitation of the kiddush where we mention the crucial fact that Hashem loves us-- "Asher Bachar... Vatiten Hashem Eilokienu Beahava."

There are several other verses in Tanach that express this love as well. One of the most powerful pesukim is in Dvarim where Hash-

em says "lo merubchem chashak.... ki atem hameat." Hashem is saying, that he desired us not because of our numbers but because he loves us.

Yet it doesn't explain why. Perhaps there are two answers to this quandary. For the first explanation we can point to the pasuk which refers to Avraham as Avraham ohavi. That means that it was with Avraham that this love relationship began. The second answer is found in the midrash in the words "Ki atem hameat"-- because you are small. Because we humble ourselves Hashem chose us and loves us.

If we think about it, Avraham's love and humility go hand in hand and connect beautifully to matzos. Chazal in brachos 17a explain that the problem with yeast is that it represents the yetzer hara as many explain the yetzer hara is likened to the yeast swelling experience and represents our false egos. Matza represents our pure soul, the person we really are and want to be without the self-involved. Allowing Hashem into our lives at all times is what humility is all about and it's what we are striving to reach on Pesach night. The more we allow Him in our lives, the more genuine we are with ourselves and the more we are able to break free of the boundaries and false impediments that we have inflicted upon ourselves ultimately limiting us from being what we can be.

It hit me when I was teaching this concept that this is why timing is so crucial in the mitzva of matza both in the eating and the baking. When we were in Egypt, we had reached a

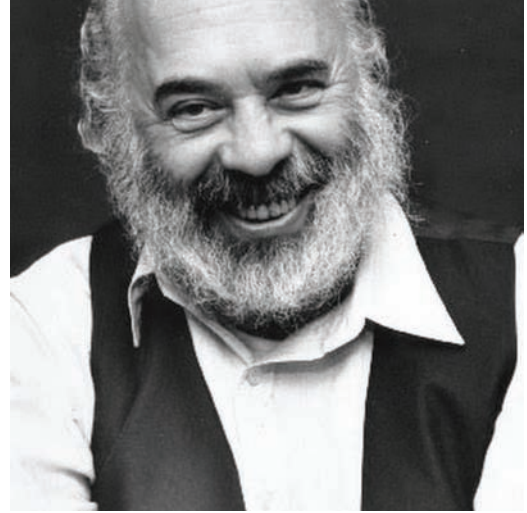
low of the 49th step. If we didn't rush out when we did it would have been too late. We would have sunk into a place that we would not have been able to remove ourselves and go on to become the special nation of Israel that we were destined to become. There are times in life where we need to act quickly and step out of our boundaries into a new world filled with new tests and trials and this is how we become great.

It's interesting that the matza has to be made in a certain manner where if too much time passes, it is disqualified. That is how one becomes great. When the challenge presents itself, you need to step up to the plate.

Also interesting is the fact that the custom the baking of the matza limits the time from kneading the dough to baking it to 18 minutes. As we know, 18 is chai which means life. Yes, Pesach is when we eat matza and think about being alive. Being really alive means removing the false ego that knocks down the barriers and prevents us from being the people Hashem really wants us to be. So while we eat the matza at the Seder and throughout the holiday we should think not only that we are following a commandment but that we will be making a deeper transformation beginning tonight and throughout the entire seven days of Pesach.

## Chag kasher Vesameach

# A STORY FROM REB SHLOMO CARLEBACH



Rabbi Shlomo Carlebach tells a powerful personal story how as the child of a town rabbi, during the 1930s, clandestine prayer services were held with the curtains kept tightly drawn in his home 25 miles south of Austria.

Shabbat services were held first thing in the morning before the town fully woke up so Jews would avoid beatings for being seen walking to synagogue to pray.

On one Shabbat there was a knock at the door, and the young Shlomo and his brother saw a very holy looking man who stood and smiled at them and sang, "Good Shabbos, good Shabbos, good Shabbos" over and over again.

The man whose name was Moishle led the prayer services that day, singing everything in the same beautiful melody praying slowly and attentively even if it meant finishing late into the morning which might catch unwanted attention from the local anti-Semites.

After the prayers were finished, when the young Shlomo's mother brought out some cake and wine for the Kiddush, Moishle insisted on opening the curtains. "Are you mad?" someone asked him. "If the non-Jews see us celebrating Shabbat they'll come for us we'll be in danger!"

Moishle looked back sighed and insisted "All those people are descendants of Uncle Esav, the brother of Yaakov Avinu. If only uncle Esav remembered it was Shabbos," he pleaded, "they wouldn't behave this way." He continued: "If only we could remind him it was Shabbos - everything would be so different."

## REPORT THIS AD

The man was hence nicknamed Moishelle Good-Shabbos because he would recall it was Shabbos not only on Shabbos itself, but all week long whenever he greeted anyone, always singing his greeting with a beautiful slow melody.

So, we should ask, what is Shabbos, that it has the apparent ability to transform the world?

Perhaps we provide an answer during our Kiddush every Friday night.

With the table set, the family present, and a spirit of peace permeating the home, we stand with a glass of wine to recall the creation of the world and firstly remember that the world was made by God. Following this, we continue in our kiddush to recall the Exodus from Egypt and remind ourselves that G-d didn't just walk away after creating the world - he remains actively involved. Our obsession about recalling our miraculous wonderful redemption from Egypt in all of our prayers not only reminds us of a key message that G-d acts in the world, but crucially, that he does so with love.

As Moishle 'Good Shabbos' taught, if only the world would know about Shabbos, everything would be different. He meant, if only people could see G-d's presence and the love he showed through saving us, perhaps they would be drawn

to emulate his ways as well and we would learn to love and to save rather than hate and destroy.

The first Shabbat Hagadol in Egypt signifies the day we were commanded to tie a sheep to our homes in preparation for the night we would leave Egypt. It is the day we showed great faith in G-d, taking the Egyptian god, tying it to our beds and ready to offer it as a sacrifice in a few days' time. It is a Shabbat of tremendous 'emunah' - 'faith.'

In a few days' time on the festival of Pesach we will actually relive G-d's kindness through the seder night, as we say: "It is a mitzvah for all Jews to see themselves as if they had actually come out of Egypt." This close reflection on the story of Pesach and G-d's kindness to us, has the potential to be life-changing and even world-changing as we aspire to walk in his ways....and it all starts this Shabbat - Shabbat Hagadol.

## EARLY MINYAN FRIDAY 1:30

### SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

M 5:46 T 5:45 W 5:43 T 5:42

### MINCHA & MARIV

12 MINUTES BEFORE PLAG

M 6:06 T 6:07 W 6:08

### MINCHA & MARIV

12 MINUTES BEFORE SHKIA

M 7:31 T 7:32 W 7:33

## APRIL 21 - APRIL 25

NEITZ IS 6:06 - 6:02

PELAG IS 6:18 PM - 6:20 PM

SHKIA IS 7:43 PM - 7:45 PM

MAGEN AVRAHAM

8:56 AM - 8:53 AM

GRA- BAAL HATANYA

9:32 AM - 9:29 AM

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## Pesach At Ohr Chaim - 18 Forshay



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**Keilim  
Mikvah**



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**Selling Matoz**



בס"ד



*Yeshivas*  
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**CHOL HAMOED**  
**תשע"ט**

**Thursday April 25<sup>th</sup>**

**Rabbi Coren**

Maggid Shiur Bais Medrash Ohr Chaim

**בענין שביעי של פסח בהלכה ובהגדה**

**12:15pm – 1:00pm**

**20 Upstairs Bais Medrash**

*Kellel Boker*

*Halacha Chabura*  
SHABAT MITSVAH

*Night Kellel*

ירחי  
KALLAH כלה

*Yeshivas*  
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**שובי"ם**  
PROJECT



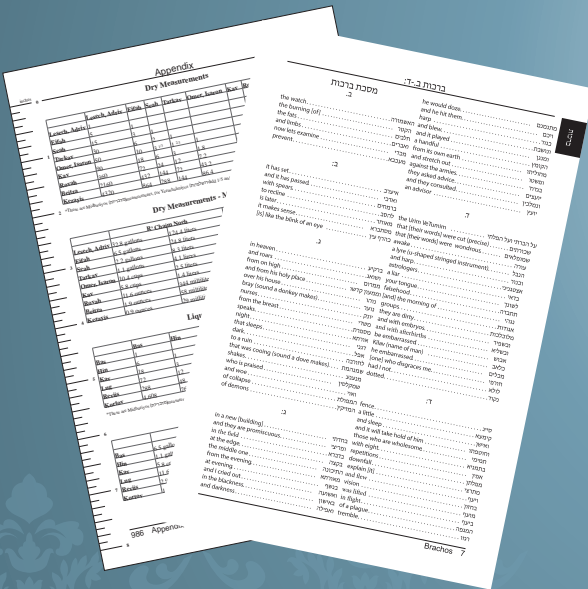
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# ASK THE RABBI



**Q. Question:**

Is it permissible for a teacher or parent to become angry at unruly and rebellious students and children

**A. Answer:**

Anger, whether at work or at home is to be avoided.

The Rambam teaches: "Anger is an extremely evil trait which an individual should avoid at all costs to the furthest extreme. He should teach himself not to get angry, even over things that provoke anger." Our Sages teach that a person who gets angry is like someone who worships idols, because at the moment of his anger he forgets G-d.

Rabbi Chaim Vital calls anger one of the most serious transgressions. He explains that when a person is angry, his soul leaves him and an external impure psyche is implanted in him. For this reason, when a person gets angry, his wisdom departs from him, even if he be a great rabbi. Even if he has many good deeds to his credit, they are all lost when he gets angry.

The Shulchan Aruch says that even if a student does not understand the lesson, the teacher should teach it over and over without getting angry. However, if the student is simply lazy in his study and indifferent, then it is appropriate for the

teacher to rebuke them angrily for not respecting their learning. ( Shulchan Aruch, Laws of Teaching Torah, 246:10)

The Rambam clarifies that anger can be used as a tool of education and discipline, however a person should only express a display of anger and not feel true anger inside. Thus when a teacher or parent disciplines a child, he should merely pretend to be angry. Within his heart, he should be at ease with himself like an actor in a drama.

The Rambam summarizes, "The desired path is the middle of the road in every character trait. It is the middle path of both extremes...For instance, a person should not be prone to extreme anger, nor should he be like a cadaver who feels nothing. Rather his anger should be in the middle, getting angry only over great matters, so that the misdeed should not be done again."

As for tips on how not to get angry, a person needs to delve into the root of his anger and the lack of faith that causes it. At the moment of his anger, a person forgets that G-d brings about everything that happens – including the behavior of rebellious students and children.

## Vehigadita Levincha



The most important part of the Seder is the mitzvah of Vehigadita Levincha. What would be in a case where the father has the mitzvah of sippur Yetzias Mitzrayim and the son does not? In order to answer the question, let's first elaborate upon the scenario where such a question can actually occur. The

first possibility would be if the father lives in Chutz L'aretz and the son lives in Eretz Yisroel and either the father is visiting Eretz Yisroel or the son is visiting Chutz L'aretz. The above question would come into play on the second day of Yom Tov.

Another case could be if the father is in a place where it is after nightfall and the son is in a place where it is before nightfall and the father says it loud enough for the son to hear him. An additional case would be where the father and son live on two sides of the dateline.

Now we can try to explain the two sides of the above question. One way to look at it is that the father has the chiyuv to tell the story to his son in addition to the mitzvah of telling the story of Yetzias Mitzrayim. The son is not part of the mitzvah, he is just the hechi timtza to whom the father tells the story. We can say that the son has a mitzvah to learn of Yetzias Mitzrayim and know the story and the hechi timtza is for the son to hear it from his father. According to the first side of the question the father

would be yotzei by saying it to the son even if the son has no chiyuv of saying and hearing the story of Yetzias Mitzrayim, whereas in the second side of the question the son who has no chiyuv of sippur Yetzias Mitzraim would cause the father not to be yotzei the mitzvah of Vehigadita Levincha.

It would stand to reason that the mitzvah of Vehigadita Levincha is for both the father and son, so in a case where the son is not mechuyav because he is an Israeli, the father would not be yotzei the mitzvah of Vehigadita Levincha.

What would happen if the father asked one posek and the posek told him to keep two days and the son asked another posek and the posek told the son to keep one day, would the father be yotzei the mitzvah of Vehigadita Levincha or not?

It would stand to reason that the father is yotzei because according to the father they are both mechuyav in two days of Yom Tov, so the fact that the son asked someone else and he does not keep the second day of Yom Tov does not take away from the father's mitzvah of Vehigadita Levincha.

A proof can be found in the Sefer Shaar Hamelech, hilchos Lulav, perek zayin, halacha chof heh that says that according to those that forbid one to smoke on Yom Tov, it would result in the cigarettes being muktza, despite the fact that there are people who hold that one is allowed to smoke on Yom Tov. Nevertheless, for those that hold it is forbidden, the cigarettes would be considered muktza for them.

One could ask a question involving terumah. We find that terumah is not muktza for a Yisroel despite the fact that he can't eat the teruma. The reason is that since it is muttar for the kohen according to all posikim, it therefore would not be considered muktza.

Back in our case where the father is following the poskim that say he is a ben Chutz L'aretz and that would apply to both him and his son, then he would properly be yotzei the mitzvah of Vehigadita Levincha despite the fact that the son is actually not even celebrating the second day of Yom Tov.

The same reasoning would apply regarding mishloach manos. If a Yerushalmi who keeps Shushan Purim gives mishloach manos on Tes Vov Adar to someone in Tel Aviv who keeps Yud Daled Adar, he would not beyotzei the mitzvah of mishloach manos.

In contrast, if one lives in the areas of Yerushalayim where there is a machlokes whether one keeps Yud Daled or Tes Vov and if one's rov told him to keep Tes Vov and he gives mishloach manos to one whose Rov told him to keep Yud Daled, he would be yotzei because according to his Rov they both should keep Tes Vov.

Let us hope that we get clarity this year when Eliyahu Hanavi will come and be poshet all our questions.



## RABBI NACHUM SCHEINER

ROSH KOLLEL

# BIUR CHOMETZ

## GETTING RID OF CHOMETZ

On Erev Pesach, we all go to the fire and burn some chometz. What is this all about? Does it really make a difference how I get rid of the chometz?

The Mishna quotes a machlokes between Rabbi Yehuda and the Chachamim as to what method should be employed for the fulfillment of tashbisu. Rabbi Yehuda asserts that it must be done with burning the chometz in a fire and the others opine that any method – such as throwing into the river – is also fine.

Halachically speaking, we follow the Chachamim that allow any method. But, at the same time, we try to carry out biur according to the other opinion, as well, and we burn at least some chometz in the fire.

## IS MITZVAS TASHBISU EVERY SECOND?

There is a discussion in regards to the issur of having chometz on Pesach: If someone has chometz in his possession the entire yom tov, is it considered one big aveira, or is every second that one has chometz considered another aveira? This can be both in regards to the negative command, the issur of baal yeira'eh and in regards to the positive command, the mitzvah of tashbisu. Another ques-

tion: if a person does eventually burn the chometz, will that be considered that he has rectified the problem and retroactively take off the issur?

We can learn the answers to these questions from the following halachah: The Shulchan Aruch (O”C 444:7) discusses a scenario of one who is going on Erev Pesach to perform a bris milah and, suddenly, remembers that he had left chometz in his house. The Shulchan Aruch rules that the correct procedure is as follows: If he can go back and will still have enough time to perform the bris, he must do so. Otherwise, he should rely on bitul, nullifying the chometz. Since Min Hatorah bitul is sufficient, we allow him to rely on that and go perform the bris.

The Mishna Berura quotes the Magen Avraham, who maintains that this is only applicable if it is before the sixth hour. Once the sixth hour has arrived, one can no longer perform bitul and there is no other choice but to return and destroy the chometz, even if that will cause the bris to be postponed. He explains that although milah is a very important mitzvah, destroying the chometz takes precedence because every second that one has chometz is in his jurisdiction is a transgression. We see from the words of the Mishana Berura, that the mitzvah of tashbisu is indeed transgressed every second that one delays.

The Mishna Berura takes this a step further and explains that not only is one required to postpone the milah on the eighth day, when one has the whole day

to perform the milah. It is even true in regards to a bris that is being done after the eighth day. Although after the eighth day, every second that one delays the bris is a transgression, and one would think that it must be done immediately – just like the mitzvah of tashbisu – and there should be no reason to tell him to go back. However, the Mishna Berura explains that there is a big difference. In the case of milah, once the milah is eventually performed, it will be fixed retroactively. However, in regards to the delay of destroying the chometz, every moment of delay is irreversible. From these words of the Mishana Berura, we see that the mitzvah of tashbisu is not fixed retroactively, even if the chometz is eventually destroyed.

## IN CONCLUSION

The mitzvah of tashbisu and the issur of baal yeira'eh are indeed transgressed every second and are not fixed retroactively, even if the chometz is destroyed.

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RABBI YY JACOBSON

## THE SEDER OF THE RECOVERING ALCOHOLIC

### A Tale of Two Cities: Kobe and Barditchov

The Synagogue in Kobe, Japan  
Quite a few years ago, I observed a Passover in Japan.

It was a few weeks before Passover 1997. Rabbi Moshe Kotlarsky of Chabad World Headquarters in Brooklyn requested of a colleague and me to travel to the Far East and conduct public Passover Seders for the Jewish community living in the remote city of Kobe. Our journey to Japan and the numerous encounters with hundreds of Jews residing in that part of the world remains etched in my heart.

My friend, Moshe Leiberman (today a Rabbi in Boston), supervised the meticulous procedures of koshering the Synagogue kitchen for Passover and preparing the food for the Seder. We did not know how many people to expect; there are wandering Jews to be found in every corner of Japan. To our astonishment, our first public Seder attracted close to two hundred Jews, most of them from very secular backgrounds, some have not attended a Passover Seder in decades.

The energy was great. We sang, danced, ate the crunchy matzah and drank the tasty wine. The guests were into it, eating up the discussions as much as the delicious meal.

In the middle of the Seder I was searching for words to describe my sentiments. My memory brought forth a moving Chassidic tale -- one of my personal favorites -- about the holy Rebbe (spiritual master) of Barditchov.

Here goes.

### A DRUNKARD'S SEDER

Rabbi Levi Yitzchak of Barditchov (1740-1810) was one of the great spiritual masters of his generation. One Passover, following an emotionally charged Seder, the Rebbe was told from heaven, that Mosheleh the water carrier's Seder was superior to his. "This year," he was informed from above, "G-d's most lovable Seder was that of the water-carrier of Barditchov."

The next day after services, the Rebbe's disciples went up to Mosheleh the water carrier and asked him to come see the Rebbe. Mosheleh came before the Rebbe, and he began to cry bitterly. He said, "Reb-be, I'll never do it again. I'm so sorry; I don't know what came over me." The poor man was devastated. The Rebbe said, "Listen, my dear Jew, don't worry so much; just tell us what you did last night."

Here we must interrupt the story for a moment. It is well known that generally, intoxication and alcoholism are viewed in Judaism as repulsive and destructive.

Yet our dear Mosheleh was orphaned at a young age and was miserably poor. He sadly succumbed to the temptation of alcohol as a way to deal with his agony and stress. Essentially, Mosheleh was a good and innocent man, a G-d fearing individual and a pure heart, but this temptation, unfortunately, got the better of him, and he drank often.

The "problem" is that on Passover you can't drink whiskey. So Mosheleh had a tremendous idea: He'll stay up the whole night before Passover and drink an amount of whisky that would keep him "high" for eight days straight, throughout the entire Passover holiday.

This Moshe did: When the night before Passover arrived he drank and drank, until the minute when you must stop eating Chamatz (leaven) on the morning before Passover. When the clock struck twenty minutes after nine, he took his last "L'chayim" and he was out cold.

Seder night arrived. His wife came to wake him and said, "Mosheleh, it's really not fair. Every Jewish home has a Seder. We have little children, and we are the only ones who don't have a Seder." Mosheleh gazed at the Rebbe of Barditchov and continued relating his tale: "By then, did I regret that I drank so much the night before! Did I regret it! I would have done anything not to be drunk. But I couldn't help it. So I said to my wife: 'Please wake me up in an hour. I just can't get it together yet.'

My wife kept waking me every hour, and then every half-hour. Then, suddenly, she came to me and said, 'Moshe, in twenty minutes the Seder night is gone and the children are all sleeping. Shame on you. You are a disgraceful father and husband!'

"Gevald! I was so devastated," Mosheleh told the Rebbe. "Here, my children are precious beyond words and I am a lousy alcoholic father, I didn't even give them a Seder. I realized how low I have fallen, how my addiction destroyed my life and my relationships, how I sold my soul to the devil of alcohol. So, with my last strength I got out of bed and sat down at the Seder table. I said to my wife, 'Please, call our holy children.'

"She called the children and I said to them, 'Please sit down very close to me, I have to talk to you.'

"I want you to know, children that I am so sorry that I drank. I am so sorry that I am a drunkard. If my drinking can make me not have a Seder with you, then it's not worth

it." I said to my children, 'I swear to you, that I'll never drink again in my life. But, right now, it's Seder night, so let me just tell you the Passover story in a nutshell.'"

Mosheleh said to the Rebbe, "You know, I was still drunk, and I barely know how to read Hebrew. But, I tried my best. I said, 'Children, I want you to know that G-d created heaven and earth in seven days. Then Adam and Eve ate from the Tree and were thrown out of Paradise. Since then everything went downhill: There was a flood, there was a tower of Babel—that was as much as I knew. Then came Abraham and Sarah. They began fixing the world again. Abraham and Sarah, Isaac and Rebecca, Jacob and Rachel and Leah and their twelve holy sons. Then Pharaoh made slaves out of us, and tonight, G-d took us out from Egypt.

"My Sweet children, now we are also in exile. And I want you to know, that the same G-d who took us out from Egypt is still alive and present and very soon He will liberate us from this exile too."

"I turned to G-d, and said: 'Father in heaven, thank you so much for taking us out of Egypt. And I beg you, sweetest father, please take us out of our present exile very soon!' Rebbe, I'm so sorry. I couldn't say anything more because I was still drunk.

"I Took the Matzah, Maror and Charoses situated on the table and ate them. I filled four cups and drank them one after another, I turned over and I fell asleep again."

The holy master Rabbi Levi Yitzchok of Barditchov was crying bitter tears. He said to his disciples, "Did you hear that? Did you hear that? I wish that one time in my life I should communicate Yiddishkeit to my children, the way Mosheleh the water carrier gave it over to his children Seder night. I wish that once in my life I should converse with G-d like Mosheleh did during his Seder."

### A WOMEN'S TALE

I concluded the story and then I said:

"I want you to know that I celebrated many a Seder-night in a very observant Jewish community in New York. Yet I get the feeling, that G-d's most lovable Seder was the one done right here, in Kobe, Japan! Many of us here this evening may be unaware of the detailed Seder rituals and customs, and so many of us may not even know how to



PESACH

## *The Seder Night* A NIGHT OF FAITH AND INNOCENCE

Let's take a look at the underpinnings of this world. What goes on behind the scenes.

The Chida told this story every year at his seder. It occurred during the time of the Arizal.

A widow was not herself..to say the least. She was speaking loudly and saying strange things. Her body was jerking and moving back and forth uncontrollably.

Clearly suffering from an ethereal sickness, they brought her to the Arizal who pronounced her the victim of a dybbuk.

R Chaim Vital, the Arizal's leading student was tasked with freeing her from this prison of the mind and body.

After receiving careful instruction from his master, R Chaim Vital headed straight for the woman's house. Upon entering her room, the woman started screaming, go away, go away. Turning her face to the wall she refused to gaze at the Tzaddik's countenance.

Speaking directly to the dybbuk, R Chaim asked him why this was so, he answered- a terrible sinner such as myself cannot look straight at the holy face of a Tzaddik.

R Chaim Vital continued questioning. "Why are you condemned to wander through time, entering the souls of un-

assuming people? What terrible things have you done?"

Slowly and specifically the dybbuk confessed to his sins and their related repercussions. He had done the unspeakable, truly horrific. Everyone present was astonished and amazed.

This world was not hefker. Hashem is watching us all.

"But what ultimately gave you permission to enter the body of this poor woman?"

One day the woman was frustrated over something she was doing that was not working out well. She threw down an object in anger and uttered a phrase.. "go to the ruach".. (an ancient way of cursing).

Once she said those words, I was given permission to enter.

"But why were you allowed to torture her constantly?"

Each year at the seder when her family gathered to celebrate Yetzias Mitzrayim, the exodus from Egypt, in her heart of hearts, this woman remained unconvinced of the veracity of the story. She felt that it was simply not true.

In such a person I am allowed to do as I please.

In light of what was taking place, R Chaim asked the lady directly...do you now believe with every fiber of your being that Hashem took us out of Egypt with great miracles and continues to guide and protect us? That He is omnipotent and transcends time and space? And that He alone causes this world to exist pumping life and energy into everything and everyone?

The women answered slowly, with much trembling and fear. A new light of innocence and faith literally changed

the physiological makeup of her face. "I do."

Upon hearing those words R Chaim Vital uttered the formula given to him by his master and the dybbuk left the woman's body, never to return.

The Chida felt that moving the curtain enough for us to glance at the vast spiritual cosmos would strengthen our emunah on the night of the holy seder.

The Kabbalists point out that ordinarily the Torah is expounded with Pardes. P-shat, R-emez, D-rush and S-od.

Both the hidden and the revealed are incorporated in our daily study of Torah. (Pshat- is the simple meaning, Remez, Drush and Sod- are the secret meanings)

But on the Seder night we open the door into an entirely different world.. we enter the domain of the mystical. All of this is hinted to us in the word "seder." The word Seder stands for S-od D-rush and R-emez. (Secrets, allegory and hints.... The prominence of Pshat- the simple meaning is temporarily suspended)

There is a new reality and it will last for tonight only, but its light will shine on our lives forever.

We will always remember the seder- the gifts of the evening will last our whole life through. But only if we treasure them.

May the Seder this year bring us to new heights in Emunah and may our yearnings to come close to Hashem be fulfilled at the seder.

*Good Shabbos and  
Good Yom Tov!*

read the Haggadah in Hebrew. But, my dearest brothers and sisters, the sincerity and the passion of so many Jews thirsty to reconnect with their inner soul -- this I've never seen before during a Passover Seder and I thank you for allowing me this special opportunity."

I felt that the story has stirred up deep emotion in the audience. I could see tears streaming from some people's eyes. But one woman was sitting at the other end of the room and was weeping profusely. She later approached me and related her personal tale:

"I grew up in a very assimilated home," the woman said. "I know almost nothing about Judaism. I'm living here in Japan for more than twenty years, working as a school teacher and involved in the mystical disciplines of the Far-East."

She related to me that she was uninterested in attending the Seder, as she felt completely alienated from Judaism, yet a friend persuaded her to come.

"The only thing I remember about Judaism," she continued, "was that my grandmother would always tell me, that I have a special spiritual connection. Why? "Because you are the tenth generation of Rabbi Levi Yitzchak of Barditchov."

"Who is Rabbi Levi Yitzchak of Barditchov? That my grandmother never knew. She just knew that he was some great man who lived in Eastern Europe. And she insisted that I always retain this piece of history in my memory.

"So thank you Rabbi for serving as the messenger of my holy grandfather to bring me to come back home this Passover night," the woman said to me.

I wiped a tear from my eye and thanked the Almighty for sending me to Japan for Passover.

# Moshiach can (and will) Change the World

Submitted by Mr. M

About fifteen years ago a young rabbi was invited to a town in the former Soviet Union to arrange and conduct a Passover Seder for the area residents.

The recently ordained Rabbi arrived several weeks before the holiday to prepare. Trying to make the event as big as possible, he went to the town's mayor to find a suitable place to hold the festive ceremony. After exploring several options, the Mayor decided that the best place in town to serve their purpose was the Communist meeting hall.



When the Communists were in power, their party hall was usually the biggest building. The Rabbi and the Mayor went to look at the place, and sure enough, it was perfect. Publicity and posters went up, people were invited, and food was brought and prepared. New vessels were bought, the Pesach cooking was supervised, and the whole building was cleaned and decorated with Pesach themes.

All the hard work paid off. Three hundred people arrived for the Seder! Young and old, men and women came, all dressed in their nicest clothes with shining faces. Some came from nostalgia, some out of curiosity, and some to enjoy a good meal. But everyone, whether they knew it or not, came because they were Jews and tonight was Pesach. It took a while to get everyone seated and settled.

The Rabbi made a short welcoming speech telling them what to expect. For some of them it was their first "Seder" in fifty years, and for many the first in their lives. Haggadahs translated into Russian were handed out, cups were filled with wine, Matzos were distributed, and the evening began. Everyone followed the

Rabbi's instructions, and listened to his explanations with great interest. They read aloud from their books how Hashem performed great miracles thousands of years ago, and how He

took the Jews out of Egypt. They ate the Matza, drank four cups of wine, finished their holiday meal, sang, and even danced at certain times. All went smoothly until the cup of Elijah. Rabbi explained that this fifth cup represents the future Redemption, when Moshiach will gather all Jews and make a beautiful new world with the revelation of Hashem everywhere.

Suddenly one of the older men stood up, banged on the table and said in a booming voice, "Young man! Excuse me please, young Rabbi!" The place fell silent. As they listened earlier to the Rabbi, they now turned to the impromptu speaker. "We are very grateful to you for this beautiful evening with the wonderful food and wine you brought us. Everything is very nice, very beautiful and very tasty." Everyone in the room shook their heads in agreement and wondered what he was getting at. "Everything you said is also very interesting and nice." The man continued. "Beautiful stories; about miracles... nice Bible stories. We all love stories. But what you said about Messiah coming and making a utopia, building a Holy Temple and all this. Please Rabbi, we are grown up people. We are not little children to believe such nonsense! You are a very nice man and we are very grateful, but please save such foolish superstitions for your children, not for intelligent grown-ups. Please understand, dear Rabbi, this is nothing personal but you are naive. You are locked up in Yeshiva and we live out here in the real world."

Many of the assembled shook their heads in agreement. They looked pitifully at the Rabbi as though to say, "We are sorry, but he's right."

The young rabbi however did not lose his composure. He waited a minute and replied. "My friend," he said with a warm smile, "My friends!" he opened his arms and looked around the room. "Do you realize where we are? Do you realize what we are doing? Do you realize what you are saying!? If someone would have told you fifteen years ago that you would celebrate a PESACH SEDER in the COMMUNIST MEETING HALL, would you ever have believe him? Fifteen years ago there was nothing more powerful than Communism, and nothing weaker than Judaism! Communism was the chief antagonist and enemy of Hashem, everyone in Russia was sure that Communism was right, and would win in the end. Yet here we are! The impossible has happened! Communism has not only fallen, its hall now serves Judaism! Is it really so far-fetched that Moshiach can change the world?" The man looked at the crowd then back at the young rabbi, straightened up, smiled broadly and said..."BRAVO!!!" And the crowd broke into applause.



# Understanding Hashgacha

Once, when the Tzemach Tzedek was in Petersburg for some matter, a Jew, a stranger, did him a favor. Some time later this Jew came before the Rebbe, the Tzemach Tzedek, and explained that it was he who had done him the favor.

“And what favor can I do for you in return?” asked the Rebbe.

“Please explain hashgocha protis to me.”

And so the Tzemach Tzedek explained in detail the whole concept, yet the Jew still did not understand.

“Come, I will show you.” The Tzemach Tzedek took him and they approached the window together. “See that village and the wagon full of bales of hay in the distance, driven by a non-Jewish wagon driver? Now see behind them there is a Jew holding a small toothpick, using the fallen hay to pick his teeth? This Jew had something stuck in his teeth and he couldn’t daven.

en. He is one of the lamed-vov Tzaddikim. In shomayim they await his davening but he couldn’t daven because of his teeth. Now that village, the wagon driver, his wagon and the hay were all created so this Tzaddik can pick his teeth and daven. That is hashgocha protis.

“Now I understand,” concluded the Jew. (Shemuos Vesippurim Vol. 1 p.54-55)

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# PESACH-IN AUSCHWITZ,

## A FATHER'S STORY

*By Aviva Woznica*

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Perhaps because my father was born on the second night of Pesach, soon after the last of the seder's four cups of wine had been consumed, was the holiday forever so close to his heart....Or perhaps because he was, accordingly, called Pesach, did this festival day become his favorite.

When I replay those precious Pesach nights of the past in my mind, forever a part of my consciousness and soul, I find I cannot help but wonder what had encompassed my parents' thoughts at the time. Just as I reflect during our contemporary seders on the seders of my childhood, I surmise my parents must have reflected on theirs. Surely they would have seen in their own recollections their parents, brothers, and sisters, old and young converged together around the glittering festival-laden tables of their past. But alas, they would have undoubtedly been confronted with the stark torment of their loss.

For in Auschwitz it was inconceivable to have a seder or, at least, so it would seem.

It was the most envied of jobs among Auschwitz inmates: to work in the kitchen. A few crumbs, a surreptitiously stolen bite of vegetable or bread would go a long way toward curbing the incessant hunger pangs that most were forced to endure. And if the work detail got a position in the part of the kitchen that served and supplied meals for the Nazi elite, it was if they had won a lottery!

Here there was always a taste of hearty left-over soup, a rejected turnip, even a piece of meat that could be salvaged. It could be eaten right then and there so no evidence of 'stealing' would remain. But the knowledge of having more than the others was, for some, too heavy a burden. It was often then that an extra half-loaf of bread or a piece of vegetable would find its way into the camp's barracks at night, carefully smuggled out through trusted volunteer couriers. Risks were commonly taken and the meager Auschwitz diet was thus supplemented...at least for some. As daring as some of the ventures were that the kitchen staff undertook in compassion for others and in stark defiance of their Nazi masters, none were as bold as the chance they took before Pesach of 1943.

The revered rabbis and Torah scholars of Auschwitz had painstakingly calculated and etched a somewhat cryptic and veiled Jewish calendar on the barrack's walls. To the inmates, the etched numbers and symbols represented the passage of time, otherwise difficult to assess in the maddening monotony of Auschwitz life. Of even greater consequence was its communication of the times and dates of the sacred holidays.

They had secretly scratched off the days of the last month and knew that it was already Nissan, the month of Pesach, when the Biblical account of G-d's miraculous deliverance of the Jewish people from the Egyptian bondage would normally be retold and celebrated, as it had been for thousands of years. Freedom from slavery, freedom to celebrate and fulfill G-d's commandments, had always been the very essence of the holiday.

But in Auschwitz, it also constituted a dream, the daring hope and aspiration of every Jew that Pesach. How perfect a time for Moshiah to come! As children, the inmates of Auschwitz had carefully filled their cups with wine and stood at the doors of their beloved parents' homes on Pesach night. There they had welcomed the Prophet Elijah to taste the wine of redemption, and within the same breath, they had solicited G-d's revenge against their enemies: "Pour Your wrath upon the nations . . . For they have devoured Jacob and destroyed His Habitation. Pour Your anger upon them and let Your fiery wrath overtake them. Pursue them with wrath

and annihilate them from beneath the Heavens of G-d."

How fitting it would be to ask the Prophet Elijah to step into Auschwitz right then and there to herald the long awaited redemption.

Pesach was approaching. It was time for a miracle! Let it happen now!

A little sprinkling of flour was charily brushed away and put aside each day after baking. At least from a distance, such action would be made to appear as part of the routine clean up at the end of the day. Meticulous care was taken so no chometz would come near this flour, that it would remain clean and pure. It did not take too long before enough of this flour was set aside for the making of five matzos.

At great risk one of the camp's bakers snuck into the kitchen in the dark of night and administered the finishing touches and checks to render the oven kosher for Pesach baking. The preliminary steps of kashering had already been carefully made in the final hours before the kitchen had been locked up for the day. The oven had been scrubbed, cleaned, and torched under camouflage and watchful eyes.

With practiced dexterity and timed precision, five round matzos were rapidly shaped and baked in the midst of the wretchedness and depravity of Auschwitz. A minyan, including the baker and several men of pious distinction, had already been formed; each candidate was carefully screened in advance for his worthiness and commit-





ment before he was invited to partake of the matzo.

But that was not enough. It was decided that only those who vowed to refrain from eating any chometz throughout the entire week of Pesach would be allowed to participate in fulfilling the G-d-given commandment of eating matzo this Pesach.

The day Pesach Hochmitz had first entered Auschwitz's gates he had learned of his young family's catastrophic fate. He knew he walked but several yards from the macabre site of their untimely demise. He was now alone; there would be no one waiting for him. He was free to risk his life, if he so chose.

As the holiday had always been close to his heart, Pesach did not hesitate to step forward, and he was honored to receive the cherished half-matzo that was to sustain him through the week.

But ten men in Auschwitz walked a little taller, their stance slightly prouder.

The size of his portion seemed to have somewhat diminished from what he had first imagined. He swallowed hard as his share of the sacred bread of affliction was handed over to him. He turned to the Heavens to offer a prayer of thanks for the special privilege of having matzo for Pesach and then cried out a desperate plea to the Almighty to help him get through the week. The ten of the minyan had resolved together that it would be best to give away any chometz they received in their rations to others who may want it. It was not hard to find customers for extra portions of bread and porridge.

That year, Pesach and nine other men each survived on a half matzo and water for the entire week of Pesach, working, standing in endless lines of appels and retreating at night to sleep on crowded planks in the stinking holes of Auschwitz's barracks. There were those who ate their share within the first two days of the week. Others, like Pesach, let it last until the end of the seventh day, when the man they considered

their Rav entreated them to stop their fast. As the eighth day of Pesach was only added to the holiday for those outside the Land of Israel and not commanded directly by the Torah, in light of the serious risk of starvation, they were told that they should commence eating the camp's food immediately.

Years later, at the seder table he shared with his growing family in Canada, Pesach would outline with his thumb the size of the half-matzo he had survived on that week in the camps. The minyan had counted on augmenting their diet with vegetables but at the time "there wasn't a vegetable in sight". The possibility of death by starvation had constantly been on his mind.

The minyan had made it through the week. Moshiach did not come. There was no illustrious redemption. But ten men in Auschwitz walked a little taller, their stance slightly prouder. They had defied the heinous enemy and had stood steadfast in their faith. Those close by who had watched the ten sacrifice were emboldened by their actions, uplifted by their contagious spirits. They whispered of the noble feat until a great number in the camp were quickly privy to the knowledge of an entire minyan fulfilling the commandment of eating matzo on the holy day and keeping Pesach in their midst.

Not every member of the minyan survived to conspire to bake matzo the next year, but those that did paved the way for others, and, once again, in 1944, ten men in Auschwitz had matzo for Pesach. By this time, many inmates were aware of what was happening and silently cheered the minyan on. In the end, word of the deed got out, and when the week of Pesach came to a close, merciless reprisal was exacted in the grueling appels of Auschwitz's fields.

"But a whole Pesach had passed before they knew. I didn't care what they would do to me! It was worth it . . . to have matzo on Pesach in spite of them! It was all worth it!" Pesach would say, remembering with satisfaction, a broad grin stretching across his face.



## MATZAH FOOD OF FAITH FOOD OF HEALING

*The Alter Rebbe declared: The matza of the first evening of Pesach is called the Food of Faith; the matza of the second evening is called the Food of Healing. When healing brings faith ("Thank you, G-d, for healing me") then clearly there has been illness. When faith brings healing, there is no illness to start with.*

Two psychotherapists pass each other in the hallway. The first says to the second, "Hello!"

The second smiles back nervously and half nods his head. When he is comfortably out of earshot, he mumbles, "I wonder what \*that\* was all about?"

How many psychotherapists does it take to change a lightbulb?

Just one, so long as the light bulb \*wants\* to change.

Just one, but it'll need nine more sessions.

Well, how many do you think it takes?

"Doctor, I feel as though nobody understands me."

"What do you mean by that?"

A Freudian slip is when you say one thing and mean your mother.

What's the difference between a loan and a psychologist?

The loan eventually matures and earns money.

What's the difference between a psychiatrist and a psychologist?

If you say, 'I dislike my mother', a psychiatrist will ask, 'Why do you say that?', whereas a psychologist will say, 'Thank you for sharing that with us.'

Johnny paid his way through college as a waiter in a restaurant.

"What's the usual tip?" asked a customer.

"Well," said Johnny, "this is my first day, but the other guys said that, if I got five dollars out of you, I'd be doing great."

"Is that so?" growled the customer. "In that case, here's twenty dollars."

"Thanks. I'll put it in my college fund," Johnny said.

"By the way, what are you studying?" asked the

customer.

"Applied psychology."

A man was walking in the street one day when he was brutally beaten and robbed.

As he lay unconscious and bleeding, a psychologist, who happened to be passing by, rushed up to him and exclaimed,

"My Goodness! Whoever did this really needs help!"

At a job interview for a new receptionist:

"I see you used to be employed by a psychologist. Why did you leave?"

"Well, I just couldn't win. If I was late to work, I was hostile; if I was early, I was anxious; and if I was on time, I was obsessional."

"After 15 years and thousands of dollars of therapy, my psychotherapist said something that brought tears to my eyes."

"What did he say?"

"No habla inglés."

Psychiatrist to his nurse:

"Just say we're very busy. Don't keep saying 'It's a madhouse.'"

Neurotics build castles in the sky. Psychotics live in them. Psychiatrists collect the rent.

I told my psychiatrist that everyone hates me. He said I was being ridiculous – everyone hasn't met me yet.

What do Psychiatrists say to each other when they meet?"

"You're fine, how am I?"



JOKE



# ~Night Kolloel~

## RABBI NACHUM SCHEINER

### DAVAR CHARIF KOSHERING A BLENDER FOR PESACH

Generally speaking, bliyos are only transferred through heat. Therefore, if one used a fleishiga pot for cold, the food retains its parve status, since the meaty flavor remains in the walls of the pot. And if one used a blender for meat, the blender can retain its parve status - assuming that the blender did not become hot.

However, there is one exception, in the case of cutting with a knife. The Shulchan Aruch (Y"D 96:1) tells us that even when using cold, if one cuts a sharp food with a fleishiga knife, the sharpness of the food, together with the force of the knife, will also be able to pull out the fleishiga taste from the knife, rendering the food fleishigs.

The Rama (Y"D 92:5) adds that the same would apply to a fleishiga grinder, blender, or the like. Once again, the sharpness of the food, together with the force of the mixing, will also be able to pull out the fleishiga taste from the blender, rendering the food fleishigs. Therefore, if one uses a blender for onions, with some meat together, since it is mostly onions, the sharpness of the onions will pull out the taste of the meat and go into the blender making the blender fleishigs. Not only do the onions have the ability to take in the fleishiga taste absorbed in a pot, when cooked with other foods, they can also pull the fleishiga taste from the meat and deposit it into the blender, rendering the blender fleishigs.

This same principle will apply to chometz, as the Mishna Berura (451:16) spells out. The Shulchan Aruch discusses a grinder which needs to be koshered for Pesach. The Mishna Berura (451:86) explains that the grinder became chometz-dik because it was used for garlic, together with bread. Since the bread was grinded together with the sharp garlic, the taste of the chometz will go into the walls of the grinder, making it chometz-dik.

In honor of the upcoming yom tov of Pesach, there are two booklets available - one in English and one in Hebrew - one on the topic of baking matzos, and one on the topic of mechiras chometz. This is a compilation of the shiurim that were given on these topics, which were studied in the last two years in the Kolloel of Ohr Chaim.

In conjunction with the weekly Thursday night Zera Shimshon Shiur, the Night Kolloel ran a special Three-Part Series on the Haggada. The shiur was given by Rav Simcha Bunim Berger from 8:15-9:00, on April 4th, 11th, & 16th. This holy Sefer, which was written by Rav Shimshon Chaim Nachmeni of Modena zy" a, is famously mesugal for yeshuos and brachos.

I gave a shiur this past week on the topic: "Chiyuv of ladies in Mitzvos Leil Haseder."

As always, these shiurim are available on the shul's website, 18Forshay.com, on MP3 in the shul, and on Torahanytime.com. To receive updates of upcoming shiurim, or to access any of Ohr Chaim's previous shiurim, please send a request to Secretary@18forshay.com, or follow the prompts on the website to get a link to the shiurim, or to enroll in our WhatsApp group for shiurim.

### SERVICES

18 Forshay is literally buzzing with activity, during these hectic days before Pesach. Besides the minyanim around the clock, as well as the many hours of learning, in YBH, there are many different services being offered for the public.

These are all detailed in the various flyers, but just to mention here a few of the services we are providing:

- Mechiras Chometz, by our rabbis
- Car cleaning while you daven
- Keilim kashering - free of charge
- Shaatnez testing - on the spot
- Sreifas Chometz - fire for burning the chometz
- Sheimos Legniza - drop off

Business is already booming at the YESHIVAS BEIN HAZMANIM. Ohr Chaim's Yeshivas Bein Hazmanim started on Sunday, April 14/9 Nisan and is in full swing. As usual, there is Matan Schara B'tzida, Breakfast and Lunch for all participants - as well as a full schedule of shiurim on inyana d'yoma.

Although the Yeshiva Bein Hazmanim officially only started this past Sunday, many came already the week before to enjoy the learning in the Ohr Chaim atmosphere, even without the Matan Schara B'Tzidah.

The YBH is running both before Pesach, Chol Hamoed, as well as after Yom Tov. The learning takes place from 10:00am-1:00pm. As usual, there are exciting Shiurim given by various Rabbanim & Roshei Yeshiva. Please see the flyers for more details.

### THIS WEEK'S SHIURIM FROM FEATURED RABBANIM INCLUDE:

- Sunday, April 14 - Rav Yaakov Kapelner, Maggid Shuir Igra DePirka Monsey: "Chumros on Pesach in General, and gebroks in particular."
- Monday April 15 - Rav Tzvi Elimelech Weinberg, R"m Yeshivas Shaarei Torah: "Eating less than the shiur of chometz."
- Tuesday April 16 - Rav Yitzchok Lopian, Rosh Yeshivas Mikdash Melech, "Sefiras Ha'omer."
- Wednesday April 17 - Rav Nachum Scheiner, Rosh Kolloel Bais Medrash Ohr Chaim: "Halachos for the first and last days of Pesach that fall on Shabbos."
- Thursday April 18 - Rabbi Elchonon Jacobovitz, Maggid Shuir: "Chometz in dog food."
- CHOL HAMOED, Thursday April 25th - Rabbi Daniel Coren, Maggid Shiur Bais Medrash Ohr Chaim: "Shvi'i Shel Pesach B'halachah Uv'agadah."

Wishing you a Wonderful Shabbos and a Chag Kosher V'Sameiach,

**RABBI NACHUM SCHEINER**

# בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM  
COMMUNITY LEARNING CENTER

18 FORSHAY ROAD, MONSEY, NEW YORK 10952  
UNDER THE LEADERSHIP OF RABBI AARON LANKRY



Rabbi  
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Lankry**  
מרא דאתרא



Rabbi  
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Scheiner**  
Rabbinic  
Coordinator  
ראש הכולל  
Kollel Boker  
& Night Kollel



Rabbi  
**Doniel A.  
Coren**  
Maggid Shiur

Wishing the Kehilla a  
**חג שמחה!**

Just so you should know...



**163 DAYS UNTIL UMAN**

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