

APR 24 - APR 30 2019

שביעי ואחרון של פסח

בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER

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



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REI

BRINGING EVERYONE TOGETHER

EARLY MINYAN THURSDAY
EREV YOM TOV

1:30

NEITZ & PELAG ZMANIM
FOR 4/28 - 5/3 ON

Page 4

תזכרת
ערב שביעי של פסח
ערוב תבשילון

והמים להם
חמה מימנם
ומשאלם:



RABBI YY JACOBSON

SHABBOS
& YOM TOV

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CLASSES



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Shabbos Morning MINYAN STARTING AT 8:00^{AM} 18 FORSHAY RD. MAIN SHUL ASHKNAZ

Reminder:
 ערב תבשלין

Thursday April 25, ערב יום טוב

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

Friday April 26, שביעי של פסח

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

Shabbos April 27th אחרון של פסח

Shachris Vasikin (20 upstairs)	5:20AM (Netz 6:16) Followed by Daf Yomi
Early Shachris	8:00AM
Sof Zman Kriyas Shema	8:51 & 9:27
Shachris	9:15 (Hodu 9:30am)
Bais Chabad Not before	10:00AM
Early Mincha	1:45PM
Mincha followed by Daf Yomi Shiur	6:00PM
Mincha	7:15PM
Shkiya	7:49PM
Maariv	8:29 & 8:34PM

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



Yeshivas
BEIN HAZMANIM
 ישיבת בין הזמנים

פסח תשע"ט

UNDER THE DIRECTION OF
 שליט"א רבי נחום שיינר RABBI NACHUM SCHEINER

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

ט' ניסן – כ"ה ניסן
 פרשת אחרי מות

Sunday April 14 - Tuesday April 30

18 FORSHAY UPSTAIRS

For more information
 Please contact 263- 7462
 Kollleladministrator@gmail.com



The Power of the Unlocked Door



One of the popular kevarim in Poland is the kever of the Bnei Yissaschar zt'l. (There is a hachnasas orchim there, so people can have a good meal and a place to rest before they continue on their travels.) A yungerman told me that he was at the kever of the Bnei Yissaschar & saw a bachur praying there with immense kavanah. He knew that bachur. It was his neighbors' child. He also knew that this bachur had fallen off the derech 10 years before. What turned the bachur around? How was he saying Tehillim with so

much sweetness?

When the bachur finished his Tehillim, the yungerman greeted him, & asked him how he did teshuvah. The bachur replied, "Someone told me something that totally turned me around. The person who told it to me didn't realize the imprint he was having on my life. "He told me that my parents keep their front door open every night, as they hope that I will return. They don't want me to come to the door, find it locked, & turn away. That's when I returned home & also to Yiddishkeit, after ten years of wandering.



Yeshivas BEIN HAZMANIM

ישיבת בין הזמנים פסח תשע"ט

Under the Direction of Rabbi Nachum Scheiner שליט"א

SHIUR

Monday April 29

יום ב' פרשת אחרי מות

12:00pm

Rabbi Yosef Viener

Rav, Kehillas Shaar Hashamayim of Wesley Hills

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Yeshivas BEIN HAZMANIM

ישיבת בין הזמנים פסח תשע"ט

Under the Direction of Rabbi Nachum Scheiner שליט"א



SHIUR

כ"ג ניסן

א' פרשת אחרי מות

Sunday April 28th

12:15pm – 1:00pm

Rabbi Aaron Lankry

מרא דאתרא

18 Forshay Rd – Upstairs Bais Medrash

Ohr Chaim's learning programs include:





BET 7TH DAY OF PESACH

Mottie Green once shared with me a chidush about the sea splitting. It seems that the sea was split not once but twice; once for the nation and once for Dasan and Avirom. I never knew this and he showed it to me in the Targum Yonatan. After Am Yisrael left Egypt and was resting along the sea, the pasuk states that Pharaoh spoke to Bnei Yisrael. Who was this that he spoke to if they all left Egypt? It was Dasan and Avirom who have stayed behind. They thought that Bnei Yisrael were only going on a three day road trip so they did not bother going. Later when they discovered that they were leaving indefinitely, they realized they missed the boat. They followed in the chase and watched as Pharaoh and his army drowned and then the sea split again just for them.

Dasan and Avirom were the two individuals that were fighting and Moshe called them a Rasha. They then snatched on Moshe and he had to run for his life. During the 40 years in the desert they always caused trouble so why were they needed? Why weren't they left to die like the other 80% in the Makah of darkness? Why did these individual merit such a great miracle for themselves?

The Gra in his sefer Kol Eliyahu asked a question; in one place the Torah said the Bnei Yisrael went into "the sea on dry land

and the water was a wall on both sides". In another place, verse 29, it states Bnei Yisrael went "on the dry land in the sea and the water was a wall on both sides". There are two discrepancies in these pasukim. #1 did they go into the sea or dry land? #2 the word wall "choma" has two spellings; in the first verse it's with a Vav and in the second verse it is written without a Vav. The Gra asked, why is the pasuk written in two different ways? The Gra explains that the people that had faith in Hashem jumped in when the sea was in place. The people that were lacking in Emuna only went in once the sea had turned to dry land. The wall was spelled without a Vav and can also be read chama-anger. The sea was angry at those who waited and did not display emunah in Hashem.

This deepens our question. If the sea was upset at those who waited to jump in, how much more it should have resisted splitting for Dasan and Aveiram who waited until after the Egyptians drowned. Why would it split again for them?

Maharil Diskin explains that Dasan and Avirom were Jewish police men during the enslavement in Egypt. When the work quota was not filled they were held responsible and received many beatings in the place of other Jews. They hated Moshe and Aaron because when they came into the picture things only got more difficult for Bnei Yisrael. As the work quotas

increased and supplies diminished Dasan and Aveiram received even more beatings. It seems somewhat justified for them to dislike Moshe and Aaron although they stuck their neck out for the rest of the Jewish people. They stayed behind in case Moshe's plan would fail and the nation would need to return to Egypt.

This was why they merited the sea to split a second time just for them. When a person is willing to take a hit for someone else to save their life they gain tremendous merit. A person can change the course of nature due to his selfless actions.

BLUEBERRY HILL ZMANIM

Thursday & Friday 30 Dr. Frank Rd. Entrance on Humbert
MINCHA 5:50 PLAG 6:10

WEEKDAY ZMANIM

EARLY MINYAN Thursday 1:30

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:38 M 5:37 T 5:35 W 5:34 T 5:33 F 5:31

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:11 M 6:12 T 6:12 W 6:13 T 6:14

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 7:37 M 7:39 T 7:40 W 7:41 T 7:42

APRIL 28 – MAY 03

NEITZ IS 5:58 – 5:51
PELAG IS 6:23PM – 6:26 PM
SHKIA IS 7:49 PM – 7:54 PM
MAGEN AVRAHAM
8:50 AM – 8:47 AM
GRA- BAAL HATANYA
9:26 AM – 9:23 AM



RABBI COREN

Be A Mentch: R Noach Weinberg's 48 ways

This is an article for Shviei Shel Pesach, a holiday that needs clarification as most people do not even realize it is a chag. After the amazing experience of leaving Mitzrayim and all the miracles that led up to the Jews' departure, Bnai Yisrael must have reached an incredible level of Emunah. It didn't seem like the Jews were missing anything. So what else did Hashem want the Jews to experience at Yam Suf that was required for the creation of a Yom Tov and the climactic end to Pesach?

Another question:

Mixed in the wonderful celebration of Pesach is the mitzvah of counting the omer. This is very strange as counting the omer is really like saying that it's not Yom Tov anymore. This is especially true outside of Israel where we keep an additional seder night and at the same time are required to count the omer.

The answer is really expressed in the Torah תעבדון את האלוקים על ההר הזה you will serve Hashem on the mountain. Focusing our celebration of Pesach only on the departure from slavery is the wrong way to view the reason for Pesach. While it is true that we say in the Haggadah that if Hashem just took us out-Dayenu, the Malbim explains that Dayenu doesn't mean it's sufficient, rather it's enough to require us to say thank you to Hashem. Indeed, for every little thing we must thank Hashem because our lives cannot be fulfilled without Hakaras Hatov which is one of our essential principles. Leaving Mitzrayim is totally connected to our purpose of serving Hashem and being connected to Him.

So how then does krias Yam Suf and omer tie in?

R Chaim Vital tells us that the weeks between Pesach and Shavuot correspond to Derech Eretz that precedes the Torah. If we want to receive the Torah we need to prepare our Midos and perfect ourselves. This idea resonates with the concept of the omer as we say in the Ribono Shel Olam after counting the Omer that we will work on purifying ourselves each and every day of the omer.

The idea here is about changing ourselves and this requires much thought and more importantly- action. This is what the Jews needed after leaving Egypt and basically watching miracles occur in front of their eyes. They needed to express a real trust in Hashem by doing a physical act and walking into the path of the water was performing that action.

R Noach Z"L taught how the 48 ways of wisdom mentioned in Pirkai Avos and are known to correspond to the 48 days of Sefira can be an amazing tool to prepare ourselves for receiving the Torah Chayim. You can find it on Aish.com and it is now in the sefer, Loshon Hakodesh.

אין כל חדש תחת השמש
Hatzlacha

MY CUP HAS RUN OVER

I've never made a fortune
and it's probably too late now.
But I don't worry about that much,
I'm happy anyhow.

And as I go along life's way,
I'm reaping better than I sowed.
I'm drinking from my saucer,
'Cause my cup has overflowed.

Haven't got a lot of opulence,
and sometimes the goings tough.
But I've loved ones around me,
and that makes me rich enough
I thank Hashem for his blessings,
and the mercies He bestows.

I'm drinking from my saucer,
'cause my cup has overflowed.

O, Remember times when things went wrong,
My faith wore somewhat thin.

But all at once the dark clouds broke;
the sun peeped through and grinned.

So Hashem, please help me not to gripe

How I've such a heavy load

I'm drinking from my saucer,

"Cause my cup has overflowed.

If Hashem gives me strength and courage,

When the way grows steep and rough.

I'll not ask for other blessings,

I'm already blessed enough.

And may I never be too busy,

to help others bear their
loads.

Then I'll keep drinking from
my saucer,

"Cause my cup has overflowed.



וְקִבְצֵנוּ יַחַד מֵהָרָה מֵאֶרֶבַע כְּנִפּוֹת הָאָרֶץ לְאֶרְצֵנוּ.

We know Moshiach is waiting just around the corner as the tefila we recite three times a day becomes an amazing reality

With the help of Shavei Yisrael, an organization founded to help lost Jews return to their people and faith, numerous descendants of forcibly converted Jews are returning to their faith in Portugal, Brazil and other parts of South America.

In the early Middle Ages, Spanish Jewry was one of the oldest and most successful Diaspora Jewish communities. But from 1391 onwards, a series of terrible disturbances and great tribulations befell the Jews of Iberia, resulting in unprecedented waves of expulsion, persecution and forced conversions. These tragic events culminated in 1492, when the remaining Jews were formally expelled by Spanish monarchs. Many of those who had been compelled to convert to Catholicism – known by the Hebrew term Bnei Anousim, "children of the forcibly converted" – remained behind, where they continued to preserve their Jewish identity and to practice Jewish tradition covertly, away from the prying eyes of the Inquisition and its enforcers. One of the most famous examples was the converted Jews from Palma de Mallorca who are known to this day by the name “chuetas”(pig).

BNEI ANOUSIM IN PORTUGAL

In 1497, the Portuguese king presented the Jews living in his realm with a dastardly choice: convert or die. Some chose death, but most of Portuguese Jewry were dragged to the baptismal font and compelled to accept Catholicism against their will. However, many of these “New Christians” did their utmost to remain loyal to their Jewish roots, passing down the faith and practices of their ancestors across the generations. While many died heroically at the hands of the Inquisition for their continued fidelity to Judaism, others somehow succeeded in preserving their Jewish identity. Perhaps the most famous example was the community of Belmonte, in northern Portugal, where some 150 Bnai Anousim were formally restored to the Jewish people two decades ago by a rabbinical court sent from Israel.

BNEI ANOUSIM IN BRAZIL

When the doors of the New World swung open in the 16th and 17th centuries, Brazil played an important role for the Bnei Anousim. Seeking to distance themselves from Spain and Portugal, where the hand of the Inquisition was heaviest, the Bnei Anousim actively participated in the colonization and development of the new continent. Brazil offered the possibility of a new life, and the hope of one day returning to the faith of their ancestors. But the long arm of the Inquisition reached across the Atlantic, and continued to pursue the Bnei Anousim, hunting down those accused of secretly practicing Judaism and remaining faithful to the Torah. But even the heartless cruelty and ruthless efficiency of the Inquisitors could not extinguish the flame of Judaism, and countless thousands of families, especially in the interior of northern Brazil, continued to preserve Jewish rituals and traditions. This flame is still very much alive today, and in cities such as Recife, Fortaleza and Natal, the descendants of Brazil's Bnei Anousim are once again clamoring to rejoin their people, the nation of Israel.

BENEI ANUSIM IN CHILE

In the capital city of Chile, Santiago, a tiny group of Benei Anusim

have formed themselves a community, Kehilat Yosef Chaim. They set up their own synagogue, started practicing openly their Jewish traditions over the last decade and made contact with the local spiritual leader Rabbi Moshe Nachimovsky, who in turn contacted Shavei Israel asking for their assistance. That assistance came in the unusual form of a rocket scientist and Rabbi, Rabbi Avraham Israel Latapiat.

Originally from Chile himself, Rabbi Latapiat obtained his Ph.D. in mathematics from the University of Pennsylvania and subsequently served as a professor in the Central University of Venezuela where he co-founded the “Knowing in Freedom” program, which is attached to the faculties of medicine, economics and social sciences. He is a member of the American Mathematical Society and has published widely on astrophysics, including via the Astrophysics Center of NASA and the Harvard-Smithsonian Center for Astrophysics.

Rabbi Latapiat received his rabbinic ordination from Israel's Pirchei Shoshanim Yeshiva. He established a kollel (a yeshiva for married men) called HaOr HaKadosh in Caracas, Venezuela, before moving back to Chile. When he moved he expressed an interest in working with the Benei Anusim and now he and his wife teach classes there on a regular basis.

The persecution of Jews in Chile via the Inquisition only ended when the country gained independence from Spain in 1818. The Benei Anusim continued to keep their traditions secretly as they had over the past hundreds of years and it is only recently that some have openly returned to Jewish traditions. It is not known exactly how many Benei Anusim still reside in Chile.

BENEI ANUSIM IN COLOMBIA

One of the most recent and fascinating developments among the Benei Anusim is the establishment of communities in Colombia. One such community has sprung up in the city of Bello, Colombia under the tutelage of Rabbi Eldad Villegas. Villegas grew up in the city of Bello, Colombia believing he was Christian. By 19 years of age, he was the pastor of a church with 3,000 members. But something didn't feel right. Were there Jewish roots in his past? After a trip to Israel, Villegas began exploring his identity as part of the Bnei Anousim, Jews who were compelled to convert to Catholicism 500 years ago by the Inquisition. He ultimately converted to Judaism... and was ordained as a rabbi. Today he serves as the spiritual leader of the Benei Anusim community in his area who as recently as five years ago saw themselves as Christians. According to Bogota Chief Rabbi Goldschmidt, there are seven such communities around Colombia with as many as 300 members in one of them.





Rabbi Nochum Scheiner & Rabbi Lopian Speaking at Yeshivas Bein Hazmanim





ASK THE RABBI

Q. Question:

I make my own Havdalah As a woman, is it forbidden for me to drink the wine? If so, what is the reason?

A. Answer:

It is customary that women do not drink from the wine of Havdalah but fulfill their obligation of Havdalah through a man's Havdalah. Nevertheless if women make their own Havdalah they must drink the wine.

The great Mekubal Rabbi Meir ibn Gabbai Z"l writes in his book Tolaat Yaakov, in the section regarding the secret of Motzaei Shabbat, "and you already know what our sages said regarding the secret of the tree of which Adam had sinned with, that it was a grapevine. And they said it teaches us that she (Chava) squeezed grapes and gave him. These are the degenerate wild vine... As a consequence of this the woman received her monthly cycle... Because she intended to separate from Adam through wine, women do not taste the wine of Havdalah".

The Shlah quotes the Tolaat Yaakov, the Tosefet Shabbat quotes the Shlah in short and the Magen Avraham notes to see the reason in the Shlah.

Rabbi Tzvi Pesach Frank ZT"l quotes in his Teshuvos sefer "Har Tzvi" that his relative Rabbi Isser Zalman Meltzer ZT"l who gives a reason from the aspect of Halacha for the custom of women not drinking from the wine of Havdalah. We are concerned that perhaps the Halacha is like the opinion that women are exempt from Havdalah. And according to this opinion the Amen she says after the blessings of the fire and of the Havdalah are an interruption between the Bore Pri Hagafen that came out of the husband's mouth to the drinking. Rabbi Frank comments on this that she is still obligated to make Havdalah because of the doubt and an obligation out of doubt is also an obligation, so there is no interruption.

It is however important to note that the Aruch Hashulchan says that it is not a law but a general custom which was not accepted by all. Similarly, the Shevet Halevi writes that it is a general stringency that does not overpower something that is from the letter of the law.

SOME IMPORTANT RULES OF KADDISH (For anyone who davens for the Amud)

Rabbi Yisroel Reisman

This shiur was given by Rabbi Reisman the week of parshas Shimini when he completed Shloshim for his mother.

I would like to share with you a thought or two regarding Davening for the Amud and saying Kaddish. Just very brief Halachic things. The connection to the Parsha has to do with the fact that Nadav and Avihu passed away and without a doubt Aharon said Kaddish for them. So let me share with you just a few insights into Kaddish.

First of all, in the expression that we use, we call Chatzi Kaddish. The Kaddish that goes until the Amen after (אהא; שמה רבא). Kaddish Shaleim is the one that has the added requests. It should be known that Kaddish is really, the entire Kaddish is called Chatzi Kaddish. That is Kaddish. That is the elevated Tefillah. The requests that we add of (אהא; שמה רבא) and (אהא; שמה רבא) are requests. They are very important but the Chashivus of Kaddish is in what we call Chatzi Kaddish.

Kaddish begins with Yisgadeil V'yiskadeish or Yisgadal V'yiskadash, two customs. Somehow those who print Siddurim have turned this into a Nussach Sefard Nussach Ashkenaz divide. I don't know the source for that. When I grew up there were Sefard Siddurim that had it both ways and Ashkenaz Siddurim that had it both ways. As a matter of fact, the Mishna Berura Paskens to say Yisgadeil V'yiskadeish at the beginning of Kaddish. On what does this Machlokes depend? It depends if these two words are in Aramaic or in Hebrew. In Lashon Kodesh it would be Yisgadeil V'yiskadeish and in Aramish it would be Yisgadal V'yiskadash. Well, all of Kaddish is in Aramaic so Yisgadal V'yiskadash would seem to make sense. Those who say Yisgadeil V'yiskadeish base it on a fact that these two words come from a Posuk in Yechezkel (38:23) and since the style of Davening is to mirror expressions of Pesukim, therefore, the Yisgadal is turned into Yisgadeil. Whichever Minhag you have is fine.

When you get to (אהא; שמה רבא מברך) there are also two customs. Those people who are Sefardim have a custom that the one saying the Kaddish doesn't say (אהא; שמה רבא) with the Olam. He waits and when it quiets down then he says (אהא; שמה רבא מברך לעולם ולעלמי עלמאי). Our custom, the Bnei Ashkenaz, is Dafka say (אהא; שמה רבא) along with the people so you too are part of the Minyan calling out (אהא; שמה רבא מברך). However, as the Mishnah Berura says, when you get to (אהא; שמה רבא מברך) and then comes (אהא; שמה רבא), everyone agrees that you have to wait for the Olam to quiet down. There are many people who Daven for the Amud especially in a Shul that has a bigger Olam, and after (אהא; שמה רבא) they are up to (אהא; שמה רבא) already. That is not Kaddish. Kaddish has to be said so that a Minyan can hear. Therefore, the Mishnah Berura says that you have to wait for Rov Olam. He doesn't say that you have to wait for every last (אהא; שמה רבא) to end, but most of the Olam have to be completed saying (אהא; שמה רבא) and then you say (אהא; שמה רבא)...the rest of what we say in the Kaddish.

At the end of the Kaddish Shaleim you take three steps back. Is there any purpose of taking three steps forward after you take three steps back? It would seem to make no sense. The three steps back you are stepping out from the Ribbono Shel Olam. Why step forward again? It would seem to make no sense at all.

The reason that we do it is because the Mishnah Berura brings a Hiddur. He says that since the Magid Mishnah says to take six steps back after Kaddish K'neged the six wings of the Malachim, although we don't do that we take three steps back as it is in Shulchan Aruch. But in honor of the Magid Mishnah that says take six steps, we take three steps back we take three forward as well. It is not sort of Ikra D'dina but it is something that we do that is very appropriate as this is the way the Mishnah Berura Paskens and therefore, we do it that way.

The (אהא; שמה רבא מברך) says Rav Yaakov in his Emes L'yaakov based on a Tosafos in Berachos 3a Dibbur Hamaschil (אהא; שמה רבא) is an Aramaic translation of (אהא; שמה רבא) (אהא; שמה רבא) very low. We say it low because there is an idea that it is the Malachim's

Tefillah and we should not be usurping the Malachim's Tefillah and therefore, we say it in a low way as if we are ashamed to take their Tefillah away from them.

On Yom Kippur when we are Dome L'malachim we say (אהא; שמה רבא מברך לעולם ועד) out loud. The Gemara indicates that Malachim don't understand Aramaic and therefore, the translation to (אהא; שמה רבא מברך לעולם ועד) translated and therefore, it has that Chashivos of that extraordinary Tefillah of the Malachim and it is the Ikkur that a Yasom says in Kaddish. It is to be Mekadeish Sheim Hashem B'rabim and to publicly not only state but lead the Tzibbur in stating the (אהא; שמה רבא מברך לעולם ולעלמי עלמאי).

There is an important Nekuda that I would like to share with you and it comes from Rav Schwab in the Rav Schwab on Yeshaya. There is a Pirush of Rav Schwab on Yeshaya and there on the Posuk of (אהא; שמה רבא מברך לעולם ועד) Rav Schwab brings the following insight. Rav Schwab says that there is a custom in many Shuls for a Yasom to go over to the Amud by Shacharis for Ashrei Uva L'tzion. Very often there are two Aveilim and one says until that point and then an Aveil goes up for Ashrei Uva L'tzion. What exactly is the purpose of going up at that point?

I always thought because he gets an extra Kaddish. He gets to say the Kaddish with Tiskabeil. Although that is a Chiddush because Kaddish with Tiskabeil really belongs to the Shemoneh Esrei. (אהא; שמה רבא מברך לעולם ועד) refers to the Shemoneh Esrei but ok let it be a Chiddush, but that is a custom.

Rav Schwab says no, that is not the main reason. The main reason that a Yasom goes up to Daven for the Amud by Ashrei Uva L'tzion is to lead the Olam in Kedu-sha. In the (אהא; שמה רבא מברך לעולם ועד) of Uva L'tzion. In other words, the job of the person Davening for the Amud is not only to say the ending to Ashrei and Lamenatzeach, but also in saying Uva L'tzion Goel to lead the Olam in saying (אהא; שמה רבא מברך לעולם ועד) together and Baruch Hashem Mim'komo together. Many people are Mezalzeil in this. Especially since many Shuls tend to be in a rush on a weekday. Don't rush the (אהא; שמה רבא מברך לעולם ועד) as that is an important part of the Davening and as Rav Schwab says really the reason you go over to the Amud in the first place.



RABBI NACHUM SCHEINER

ROSH KOLLEL

CAN A PERSON DO BITUL ON THE CHOMETZ THAT WAS SOLD?

There is a big question in the achronim whether a person can do bitul on chometz that he included in the sale.

The Chasam Sofer was of the opinion that one can do bitul on chometz that he tried to sell. In fact, he adds that, because a person is also doing bitul, there is room to be more lenient on the manner which is used for selling the chometz. This is because even if the sale is invalid, there is a backup plan in place and the bitul can kick in.

However, the Shulchan Aruch Harav (Seder Mechiras Chometz 2) maintains that the chometz being sold cannot be included in the bitul. He writes emphatically that whatever is being sold is not included in the bitul, since the person is planning on buying it back after Pesach. He, therefore, adds that it is of upmost importance that one does a halchically valid sale, because if the sale is invalid, he will have chometz in his possession. Although he may have done a bedika and bitul, since he did not get rid of the chometz, the bedika and bitul that he did is worthless, and since the mechira was invalidated he is in trouble.

Thus, we have a difference of opinions whether one can do bitul on the chometz that he is selling and planning to buy back after Pesach.

DOES THE MECHIRA NEED A

KINYAN THAT WORKS MIN HATORAH?

Based on this machlokes, there will be a fundamental difference in regards to what level sale is required.

According to the Chasam Sofer, that the bitul is also working, then the person has fulfilled the Scriptural requirement not to own any chometz. The mechira will only be necessary to fulfill the rabbinical requirement to get rid of the chometz. If it is only a rabbinical requirement, then a kinyan dirabanan would suffice. On the other hand, according to the Shulchan Aruch Harav, that the bitul is not working, one has not yet fulfilled the Scriptural requirement not to own any chometz. That being the case, one would be required to sell the chometz with a kinyan that works Min Hatorah.

The Gra was in fact wary of using the "loophole" of mechira. The Machtzis Hashekel also has reservations with the methods that are used for selling the chometz. It would seem that they are assuming that the mechira is needed min hatorah, and there is much more reason for concern with the mechira. According to this perspective, we can understand why some avoid selling the chometz, especially chometz gamur.

However, the Bechor Shor and the Ketzos (194:4) write that the sale is only to fulfill the dirabanan and we can therefore be more lenient with the method used for the sale. Since min hatorah the bitul is enough and it is only a rabbinical requirement to do both bitul and get rid of the chometz, even a kinyan midrabanan will be enough.

The Chasam Sofer writes emphatically that selling the chometz to a non-Jew has become a universally accepted method of taking care of one's chometz. He adds that one should be screamed at if he expresses his concern over the legitimacy of the sale.

Interestingly this point was echoed in recent times by Rav Shlomo Zalman Auerbach zt"l. In Eretz Yisroel, there are many who follow the aforementioned opinion of the Gra, who did not allow relying on the sale of the chometz to a non-Jew. In fact, he did not even allow others to benefit from the chometz that was sold to a non-Jew, just as the halacha dictates for any chometz that was in a Jew's possession on Pesach. Hence, many will only make use of chometz items that were created after Pesach.

Rav Shlomo Zalman was asked about publicizing the pertinent information, in order for people to know which items were baked after Pesach. Rav Shlomo Zalman replied that, in fact, they should not. Publicizing the information would be showing that we are not giving much credence to the sale, thereby speaking against a method that was used in Klal Yisroel for centuries. He added that one who wishes to be more stringent can do so privately.

In conclusion, the mechiras chometz, according to most poskim is considered a halachically valid method of getting rid of one's chometz. Others prefer not to rely on the mechira, at least for full-fledged chometz.


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RABBI YY JACOBSON

THE CONSCIOUSNESS OF FREEDOM

Why Do Children Rebel?

After a series of plagues that crush the country and subdue its king, Pharaoh finally surrenders. After mercilessly torturing, abusing and murdering the Hebrews for decades, they are set free. On the fifteenth day of the Hebrew month of Nissan, the Jewish people, at last, experience a mass exodus from a genocidal regime and a tyrannical monarchy. They have embarked on the path to freedom.

More than three millennia have passed since that day. That is quite a long time. Yet the children and grandchildren of the slaves who departed Egypt still commemorate this event annually. To this day, Passover remains the most widely observed and celebrated Jewish holiday. Many Jews who deem themselves as remote as can be from tradition and religion are still compelled to participate in some variation of a Passover Seder.

The significance of this cannot be overstated. It is easy to celebrate the miracle of freedom when you are free. Yet for most of their history the Jewish nation found itself exiled, oppressed, dominated—physically, emotionally and religiously—by tyrants and dictators of all stripes. If Passover represents the journey from slavery to freedom, what became of it after the Babylonian destruction of the First Temple and Israel's subsequent exile? What became of it after the Greek and then the Roman conquest of the Jewish land and the exile of its inhabitants? What happened to the celebration of liberty following the destruction of the Second Temple, the failure of the Bar Kochba rebellion, the horrific Hadrianic persecutions and the long, tragic series of events that led to the greatest exile in Jewish history? Could Jews celebrate

emancipation under oppressive circumstances? Could Jews still sit down annually and sincerely declare, "We were slaves to Pharaoh in Egypt and G-d has liberated us?"

LIBERTY UNDER OPPRESSION?

This question was raised by one of the great Jewish thinkers of the 16th century, who was himself subjected to horrible persecutions from Christian authorities. Rabbi Yehuda Loew (1512-1607), known as the Maharal of Prague, was chief Rabbi of Prague, and one of the most influential Jewish personalities of his time and author of many major works on Jewish thought. During his day, Jews suffered terribly from the infamous blood-libels, being accused of slaughtering Christian children prior to Passover in order to use their blood for the Passover Matzah, and legend has it that Rabbi Loew created a Golem, a man created through Kabbalistic powers to combat the blood-libels afflicting the Jewish community of Prague.

The Maharal of Prague wondered aloud how the Jewish people could have celebrated their freedom from Egypt during times when they were plunged back into the darkness of exile and persecution? Could a 2nd century Palestine Jew truly celebrate Passover? How about an 8th century Yemenite Jew? A 14th century Spanish Jew? A 17th century Polish Jew? A German Jew in 1938? Or a Russian Jew in the 1960's?

Yet celebrate they did. For 3,300 years, as Passover came around each year, a stubborn nation was determined to re-experience freedom. Under the watchful eye of the Inquisition, in Stalin's Gulag Archipelago, even in the Warsaw Ghetto, you could hear the same question being asked each year: "Why is this night different than all other nights?" And the answer given: Because tonight we were set free!

How did they manage to do this?

THE NEW MAN

The answer presented by the Maharal of Prague is profound and moving.

The Exodus of Egypt, he suggests, was not merely a political and geographical event, in which slave laborers were allowed to leave a country and forge their own destiny. It was also an existential mutation, in which the gift of freedom was "wired" into the very psyche of a people. With the

Divine liberation from Egyptian bondage, a new type of person was created—the Free Man: The individual who will never make peace with oppression and who will forever yearn for liberty. The Exodus implanted within the soul of the Jew an innate repulsion toward subjugation and an inherent quest for liberty.

Hence, the entire drama that led up to the Exodus from Egypt: the dialogue with Pharaoh, the miracles performed by Moses and Aaron, the king becoming more obstinate, the ten unparalleled plagues that subdued Egypt, and finally the lavish Seder ceremony performed while the Jews were still in Egypt. In an era when oppression was the norm, when kings were believed to have divine and endless power, and the ordinary human being was at the mercy of whimsical leaders, the Egyptian Exodus was intended to revolutionize the landscape of the human imagination for all of eternity. The Jews would discover—and would be responsible to impart this discovery to all of humanity—that the primary responsibility of every society is to preserve the freedom and dignity of every individual human being under the sovereignty of a free G-d who desired free human beings.

Thus, even if subsequently conquered and oppressed, targeted for abuse, hunted down like animals, the Jew would never cease to see himself inherently as a free man. He would never acquiesce emotionally to persecution, and would never come to terms with the reality of suppression. He would never stop seeing slavery and exile as the ultimate aberration of reality and the greatest distortion of the human enterprise. His very being would cry out in protest against tyranny and cruelty, and he will incessantly remain obsessed with the belief that the future must be different, that redemption is yet to come and that a society in which evil and corruption rules cannot ever endure.

This, the Maharal posits, is what Jews celebrated each year at their Passover Seders, notwithstanding their deprived circumstances. They were not living in la-la land. They knew very well they were exiled, yet they thanked G-d for the Exodus of old, because it implanted in them for eternity the aware-

ness of freedom, the yearning for freedom, and the conviction that freedom is the innate right of each and every one of them. If – as the Baal Shem Tov brilliantly put it – "You are where your will is"; this means you are essentially free. If you crave freedom, you are indeed free.

A DIVINE GIFT

The Chassidic masters develop this idea one step further. For some religious thinkers man's quest for freedom is symptomatic of his craving for frivolous self-indulgence and emancipation from the yoke of responsibility. Yet in Chassidism, our yen for freedom is one of our most divine qualities, ingrained within us because of the divine consciousness embedded in the human spirit. Man yearns to reflect G-d. Just as G-d is utterly free, man created in G-d's image yearns to be utterly divine, hence utterly free. It is this G-dliness inherent in a human being that drives us to constantly challenge and transcend the limits imposed on us, including even the limits of our own nature..

How interesting—and tragic—to compare this inspiring observation of the Maharal with the hateful observations made by one of the philosophical leaders of modern Islamic fundamentalism, Sayyid Qutb. In his book "Milestones," Qutb argues that during their Egyptian captivity the Jews acquired a 'slavish character.' As a result they became craven and unprincipled when powerless, and vicious and arrogant when powerful. These traits, he continues, became eternal Jewish qualities and it accounts for their timeless perfidy, greed, hatefulness, diabolical impulses, and never-ending conspiracies and plots against Muhammad and Islam.

WHY DO THEY REBEL?

This idea of the Maharal that the Egyptian Exodus caused liberty to become "wired" into the Jewish psyche contains profound ramifications in the field of contemporary education.

Being that freedom is an intrinsic property of the human soul, a manifestation of its G-dly nature, we must be extremely cautious to encourage, rather than be threatened, by its full and intense expression.

If this is true of every person, how much more so with children and teenagers, who have a partic-



PESACH

LIVING WITH EMUNAH

ויאמינו בד' ובמשה עבדו (יד-לא)

We utter these famous words as a prelude to "Az Yashir" conveying our faith in a most tangible way. When we crossed the Yam Suf we had no fear. We had complete faith in our Creator. But there is emunah and there is emunah.

Not every instance of faith is equal. When Moshe and Aaron asked the Elders to accompany them to Pharaoh's palace when Moshe first came back to Egypt..before the Makkos, on their first trip to the palace to meet Pharaoh, the torah tells us that the nation had emunah! ("Vaya'amein Haam"). The elders had plenty of faith... but when they reached the gates of the palace, they panicked and backed out rather than accompany Moshe and his brother to meet Pharaoh!

What type of emunah was this? Fast forward to the Yam Suf, a year later. After seeing the Makkos and all the miracles, the Jewish people had developed a deeper faith. But yet on that very first trip to Pharaoh when the elders had backed out, the Torah still tells us that they had emunah... Emunah? - what type of slippery faith was this?

The Alter of Novardok explains by way

of a parable.

A gang of thieves in prewar Warsaw had devised a clever way of making money.

They were offering a "financial opportunity" to potential "clients".

They would provide \$100,000 of expertly forged bank notes (guaranteed to be undetectable as counterfeit), if the client would give them \$30,000 in real money.

To prove the excellence of the forgery their victim was told to pick any three notes and bring them to the head branch of the bank ("someone just paid me with these..can I check their authenticity?") to see if they could be detected.. The potential "investor" did as he was told. Everything passed through flawlessly. The man was so excited he could almost taste the \$70,000 profit.

The man traded; his 30,000 real, their 100,000 fake.. Walking down the street with the fake notes in tow, he met 2 policeman who ordered him to open his suitcase.

"These notes- are all forgeries, you are under arrest for counterfeiting, at this level it's life in prison for you!"

The man handed over the suitcase, but when the policemen looked away he ran down an alleyway eluding their chase.

The man was happy to escape with his life .. even though he lost \$30,000.

What happened? The notes were an undetectable forgery, If the main branch of the bank and their testing couldn't prove the forgery why did the man run away?

Let's fill in the gaps. The "policemen" were not real. They were gang members in costume.

The Alter explains.. The reason the victim did not stand his ground was because deep down inside he knew the notes were fake.

Real emunah runs deep. You can take it to the bank- so to speak.

When the Elders reached the gates of Pharaohs palace they fled because their emunah was undeveloped.

But after a year full of events proving the existence of Hashem, they were ready to believe.

Each year when we read the story of the splitting of the sea on the seventh day of Pesach, we are reminded that we once had a deep and undying faith.

Life is an illusion. Our ego works hard to convince us that success comes because we are smart or talented. There is no doubt in our minds that we control our destiny.

This is simply not true. Let's take a cue from our ancestors who modeled emunah for us. We must believe with all our hearts that our Creator has never left our side.

All we own is a direct gift from Hashem.

If we believe this with every fiber of our being, we will see miracles even greater than those we saw when leaving Egypt!

Good Shabbos and Good Yom Tov!

להיות דבקים בדרכיו, ובכך להיות דבקים בו, וזהו כל מצוות התורה, להעשות ולהפוך כל רצוננו לרצונו, וזהו יסוד החג דפסח.

וחז"ל דרשו "ישמרתם את המצות" אל תיקרי את המצות אלא את המצוות מכאן שמצוה הבא לדרך אל תחמיצו, והיינו הפשט שמעיקר הדין זהו לימוד בשמירת המצות אלא חז"ל ראו כאן מקום להדגיש יסוד לכל התורה כולה שיש לזרו ולא להחמיץ שום מצוה ולקיימה בשיא הזריזות שלא יתחמץ.

והביאור של יתחמץ זהו הפשט שזהו בבחינת כאילו ודמיון ומנופח ולא הדבר בעצמו, עצם תהליך יצירת הלחם שימורים ושאר דברים ולתת זמן לעיסה להתנפח, זהו לנפח את העיסה, מצה זהו דבר בעצם לחם ומים דק, וזהו הלחם שהתייצר מחמת זה שיצאו בחיפזון במהירות ולא היה זמן ללחם להחמיץ, שהחמצה תלויה בלע"ז כשעושים "צ'לינג" ואלא כשמזרו עצמו או אין זמן ליצר ליכנס כלל וכלל.

החפץ חיים זיע"א מובא שלא אמר בעת הוצאת הספר תורה בברך שמה "אנא עבדא דקודשא בריך הוא" שאחזו שאין עבודתו עבודת אמיתית להיקרא עבד ה', זהו מה שמסבירים שהוא החביא את תורתו אבל החלק של העבודה חשש שזה המינימום שהוא יכול לעשות, המושג עבודת זהו דרגה גבוה ביותר, והיא אך ורק שהאדם תחת העול של ה' יתברך כל כולו.

בהיכנס העת הגדול ליל הקדוש שידוע מהחתם סופר בדרשות שהמהר"ל היה משתמש אפילו במשכונות של עכו"ם אף ללא טבילה וטעמו שמרוב קדושת הלילה היה עולה הכלי מטומאה לקדושה עייש, והנה זהו הכל נובע מהקדושה והעבודת שיש לנו בעבודתו, וזהו העובד השלם, כשמיטיב את ההכרה בגדלות הבורא ועבודתו.

וזהו הביאור ברבינו נחמן שעבד לא שואל קושיות שעצם החפצא של העבודת זהו ההכרה שהיא הבורא והמנהיג כנ"ל וא"ש ודו"ק.

דוד יהודה פ"ר סטון

פסח כמאן חירותינו

מצוות הלילה מדאור' זהו סיפור ההגדה ואכילת מצה, והם באין כאחת שלחם עוני היינו לחם שעונים עליו דברים הרבה, עד כדי שמבואר בספרים שהריבוי בשבחים זהו מעלה בעצם המצוה, וח"ש "וכל המרבה לספר הרי זה משובח" הוא' לא קתני אלא 'זה' קתני, והיינו שהריבוי דברים היינו בעצם המצוה גופא, והנה חלק מדיני מצוות הסיפור למדנו הגר"ח זיע"א סטנסיל סי' מ' שזהו דרך שאלה ותשובה על אף שאין למי לשאול עדיין צריך לשאול את השאלות של מה נשתנה, ומיד אומרים עבדים היינו לפרעה במצרים.

וכאן באמת הבן שואל מה התשובה לשאלות, והאמת שיש בראשונים אופנים לבאר שזה תשובה אבל עדיין תמוה למתבונן, וראיתי להגאון האדיר הגר' שלמה פישר שליט"א בספרו בית ישי מאמר א' שמביא בא"ד משמיה דרבינו נחמן זיע"א שהתשובה היא שאנחנו עבדים לה' יתברך ועבד לא שואל קושיות... והדבר לכאורה פלא שהחינוך לכאן הפוך שצריך לשאול ומהו כוונת רבינו נחמן בתשובת האב לכן שעבדים היינו ועבד לא שואל.

ומה שפשוט ומפורסם וידוע בפי כל מהיסודות של קיומינו בהיותנו העם הנבחר שיצא ממצרים גוי מקרב גוי שהיה זה לידה חדשה כמו שמרחיב המהר"ל וקיבלנו התורה ונהינו העם סגולה מכל העמים, והנה פרעה וכן זהו דרכו של היצר הרע הוא לאבד את הידיעת האמת, והיינו התכלית של אדם בעולמו, לכן האדם האחראי, מלא תירוצים ועיכובים ואיחורים לקיים תכליתו, שהוא אבד ידיעת האמת וזהו הפקעת המלכות והאדנות שמחייבת כל עת ורגע. וזהו המלחמה התמידית להיות תחת עול ה' יתברך או לפרוץ עול וללכת בדרך כובד ודעות כחזות וכביכול בראש פתוח ח"ו.

אלא הקב"ה הוציאנו ממצרים ונתן לנו את המצוות ואת התורה כדי שיורה לנו הדרך, וכדי



The Importance of Helping

By Robin Keller

A young Rabbi from the East Coast decided that he wanted to go to an area in the United States that did not have a Jewish community. He wanted to open up a Jewish community center and synagogue. He traveled to the Southwest and began having services in his home.

After several months of having services in his home he realized that he must



build a synagogue to house the various services needed for prayer, instruction and social events. He tried raising money by having many parlor meetings, having his friends and acquaintances bring their friends, but the vast amount that was required was not forthcoming.

One day, a man knocked at the rabbi's door and asked if he could come in. The rabbi let him in and the man began talking about the rabbi's plan to build a synagogue. The strange man asked the rabbi if he could contribute to the building plan. The rabbi said that of course he would be happy to accept a donation from him.

He said that he wanted to donate \$2000 to the building fund, but when he looked for his checkbook he realized that he did not have it with him. He begged the rabbi's forgiveness and promised to return the next day.

On the morrow, the man returned and apologized again. He sat down and wrote a check for \$2500, saying that he decided to give more. The rabbi thanked the man, but the man went on to say that he would send him a check each month. Needless to say, with a supporter like this the rabbi was able to build a fine synagogue and open a school for children, and give adult education classes at night.

This relationship continued for several years until the man, a bachelor, suddenly took ill and died. His mother took over his very successful business and noting that her son had directed his accounting department to send a check to the rabbi

each month, she decided that if this meant so much to her son, she would continue supporting the rabbi's synagogue. She even added to the large sum as a remembrance of her son.

A year after the son's death, the rabbi spoke about this man. How did it come about that a man, who with seemingly no connection to Judaism came out of the background and helped create such a successful institution as the synagogue was today?

The rabbi explained that he asked the man this question and that the man explained to him thusly:

"Like every other Jew, I took a trip to Israel. My tour arrived at the famed Western Wall, the wall that is the last remaining part of the holy Temple in Jerusalem. Like every other Jew that arrives there, I took a piece of paper and wrote my name on it and rolled it up and put it in a crevice between the stones. I didn't know what else to do there, so I decided to ask the fellow standing next to me, a religious looking fellow, with long side locks. He was reciting Psalms from an old weathered book. I watched this fellow, waiting for him to pause so that I may approach him, but he just continued reciting his psalms with such simple beauty and devotion. I stood there taken back at this young man, swaying with tears streaming down his cheeks.

"The tour guide called us and we had to leave. I never got a chance to speak with that young fellow. The rest of the tour, I was haunted by the image of that young man, who said his psalms with such piety and purity. I said to myself that the Jews need more people like him.

"When I returned home I decided that I wanted to insure that more people like that fellow at the Western Wall would be amongst us in the Jewish people. So when I heard about the rabbi and his project I decided to support it."

The rabbi now continued speaking. Some day that young Jewish man who said his psalms with such devotion will go up to heaven. There the angels will take out a book in which all the good deeds that this

young man did is recorded and they will read it to him. They will get to a part where they will say that he helped build a synagogue, and a Jewish school for children, and an adult education institute, and a Jewish social hall in the South West of America. The young man will interrupt the angels and disagree and state that he can not accept responsibility for this. He never left Israel.

The angels will tell him, true, you never left Israel, but one day when you were saying your psalms, you said them with such devotion that you influenced another Jew to donate money to build a institution, that without this donation, it would never had been built. Therefore, the angels will tell him, you are responsible for this institution being built. Therefore you are to receive a reward for this in heaven.

We do not always know what influence our action has on others in this world. Just being an honest G-d fearing Jew is all that is necessary to influence another Jew to do a good deed.



ularly profound yearning for freedom, for individual self expression, for the liberty to make their own choices and to author their own existence. This is not sinful; it is a noble quality that can be actualized to produce the greatest blessings. If we suppress their liberty, or their will for liberty, it may compel them to express it in undesirable ways.

So for example, when parents and educators impose upon their children and students values and traditions by means of authority and coercion alone, many of these kids upon adulthood might reject these values. This is not out of disdain for the values per se as much as it is their way to prove to themselves and their environment that they are indeed free.

Education, of course, requires authority and discipline. Children who are granted the license to do whatever they want, often end up having unhappy lives, lacking stability, direction, and security. In the long run, children are unhappy when they are given too much power. On the other hand, when moral and religious values are communicated to youngsters in the name of authority alone, rather than with a voice of compassion, when faith is about dogma rather than depth, when passion is completely replaced by obligation, love by habit, the voice of the soul supplanted by the burden of tradition, the values we hold so dear can be perceived as instruments of oppression in the eyes of our children. In their desperate need for freedom, we sometimes give them no choice but to say goodbye and farewell to all we attempted to teach them.

A delicate balance between anarchy and suppression must be maintained. Youngsters must be shown why the traditional, moral and religious values of their parents and grandparents are means for self-actualization, self-discovery – and the ultimate freedom. And they must be given wise opportunities to experience the glee of having the freedom to choose that which constitutes the path to a dignified and deep life; the freedom to choose freedom.



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 Sun, April 7 thru Wed, April 17
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PEST?

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 יואל בראך



SIATA DISHMAYA

Reb Pinchas Koritzer had a chossid who was extremely scrupulous in keeping out all chometz. During Pesach, he only ate at home, not even attending his Rebbe's Yom Tov meal.

Once, during the se'uda of Shvi'i shel Pesach, Reb Pinchas inquired about this chossid's whereabouts and was told that he was absent due to his meticulousness regarding chometz. "In the

barrel of water he had prepared for Pesach, lays some chometz," the Rebbe told his students.

When the chossid was alerted, he rushed to his Rebbe asking how such a calamity had befallen him, especially with all his intense supervision. The Rebbe explained, "Although we are careful with chometz, we require assistance from above (Siata Dishmaya). You, however, relied on your own efforts, not depending enough on Hashem; hence, you were shown from above that such cannot bear proper results."

THE DENTIST WILL SEE YOU NOW.

"NERVOUS PATIENT

"I came in to make an appointment with the dentist," said the man to the receptionist. "I'm sorry sir," she replied. "He's out right now, but..." "Thank you," interrupted the obviously nervous prospective patient. "When will he be out again?"

DENTAL TREATMENT HITS THE RIGHT NOTE

A patient sits in the dental chair with severely fractured front teeth. After discussing with the orthodontist how they will be restored and what the fee would be the patient says, 'Before you start, I gotta know: Will I be able to play the clarinet when you are finished?'

The dentist replies 'Sure you will!'

The patient replies 'Great, I couldn't play a note before!'

THE BUDDHIST

Did you hear about the Buddhist who refused a Novocain injection during root canal treatment? He wanted to transcend dental medication.

MARTIN GOES TO THE DENTIST

Martin and his wife Debbie walk into a dentist's office. Martin says to the dentist, "Doc, I'm in one heck of a hurry I have three buddies sitting out in my car waiting for us to play golf, so forget about the anesthetic, I don't have time for the gums to get numb. I just want you to pull the tooth, and be done with it! Today is Friday and we have a 10:00 AM tee time at the best golf course in town and it's 9:15 already...".

The dentist thought to himself, "My goodness, this is surely a very brave man asking to have a tooth pulled without using anything to kill the pain." So the dentist asks Martin, "Which tooth is it sir?"

Martin turned to his wife and said, "Open your mouth and show him dear....."

DENTIST'S APPOINTMENTS:

Dentists can be frustrating. You wait a month-and-a-half for an appointment, and when he examines you he says, 'I wish you'd come to me sooner.'

Dentists are incapable of asking questions that require a simple

yes or no answer.

What does the dentist of the year get?...A little plaque

What did the tooth say to the departing dentist?...Fill me in when you get back

Anyone know the six most frightening words in the world ???
"The Dentist will see you now."

"Open wider." requested the dentist, as he began his examination of the patient. "Goodness!" he said startled. "You've got the biggest cavity I've ever seen - the biggest cavity I've ever seen." "OK Doc!" replied the patient. "I'm scared enough without you saying something like that twice." "I didn't!" said the dentist. "That was the echo."

While I was waiting to see the dentist, a woman came out of his inner office smiling. Nodding to me, she said, "Thank goodness my work is completed. I'm so glad to have found a painless dentist and one who's so gentle and understanding too." When seated in the dentist chair, I related the incident to the doctor. He laughed and explained, "Oh, that was just my Mother."

Dentist to parsimonious patient "No, we give no discount for empty spaces when cleaning and polishing teeth Mrs. Borde!"

A patient asked the dentist, if it wasn't nasty to be all the day with the hands in someone's mouth.

The dentist answered "I just think of it as my hands in their wallet".

I didn't realize my uncle had a false tooth until it came out in conversation.

Friend of mine is always at the dentist, he knows the drill.

I got kicked out of the dentist's for using all the nitrous oxide.

I had the last laugh though.





~Night Kolloel~

RABBI NACHUM SCHEINER

DAVAR CHARIF - A CHOMETZ POT FROM LAST YEAR

Although we discussed that sharp foods have many chumros, there are a number of leniencies - some specifically in regards to chometz - that should also be mentioned.

As discussed previously, if a sharp food was cooked in a fleishiga pot, even if the pot was not used in the last 24 hours, the food now attains a fleishiga status. This is due to the special strength that lies in a sharp food, that enables it to pull out the meaty taste from the walls of the pot, and the food becomes fleishigs. This same concept will apply to a pot that was used during the year for chometz. If one cooks a sharp food in that pot the taste of the chometz can come out rendering the food chometz.

However, once a period of 12 months has passed, that may no longer be true. The Chacham Tzvi writes - at least in regards to chometz - that once the pot was not used in 12 months, the rules and regulations of davar charif do not apply. Although when it comes to chometz, the pot cannot be used even after 24 hours, once a full 12 months have passed, it is assumed that the taste has totally dissipated and will not be refreshed, even when cooking a sharp food. Thus, if a full year has passed since a chometz utensil was used, even if a sharp food was cooked in the pot, it will not become chometzdik. This can especially come up in a year like this, when last year Pesach was more than 12 months ago.

Another point is that if a sharp food was cooked in a fleishiga pot, although one cannot eat the food with milk, one does not need to wait the customary six hours after eating such a food. This is clear from the Rama, who writes that after eating a food that was cooked in a fleishiga pot, one can immediately eat dairy and there is no need to wait. The Shach wonders what the point of the Rama is, since the food does not really get a status of being fleishigs. In fact, the Rama rules that if it was

mixed with dairy the food can be eaten. So, of course it is not necessary to wait.

Rav Akiva Eiger answers that the Rama may be referring to our case of when it was cooked with a davar charif. Even though it does have a fleishiga status, one does not need to wait afterwards, since there are no actual meat ingredients inside. The same would seemingly apply, even if the sharp item was cold, but was cut with a knife, one can still eat milk afterwards, since there are no actual meat ingredients inside.

COMMUNITY KOLLEL NEWS:

- The Night Kolloel is getting ready to start the new topic for this coming zman. We will be covering another portion of Yoreh De'ah, which will include the intriguing topics of:
- Shaving and peyos
- Following the non-Jewish practices
- Witchcraft and other superstitions in halacha
- Wearing clothing of the opposite gender
- Tattoos and permanent make up

YESHIVAS BEIN HAZMANIM

Ohr Chaim's YESHIVAS BEIN HAZMANIM started on Sunday, April 14/9 Nisan and has been a full house. 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.

Business is already booming at the Yeshivas Bein Hazmanim. 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. There are exciting Shiurim given by various Rabbanim & Roshei Yeshiva. Please see the flyers for more details.

Just a quick recap of some of the shiurim: Sunday, April 14 - Rav Yaakov Kapelner, Maggid Shuir Igra DePirka Monsey: "Chumros on Pesach in General, and gebros on 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: "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."

At the YBH, after yom tov, we will be privileged to hear from our esteemed Rabbi Lankrey, who will be speaking on Isru Chag, Sunday, April 28. And of course, we will once again have the privilege to host the acclaimed Rabbi Yosef Viener, Rav of Kehillas Shaar Hashamayim of Wesley Hills, who has been a highlight of the YBH for many years, sharing from his vast treasure trove of knowledge on a variety of topics." His shiur will take place on Monday, April 29.

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

RABBI NACHUM SCHEINER

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
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18 FORSHAY ROAD, MONSEY, NEW YORK 10952
UNDER THE LEADERSHIP OF RABBI AARON LANKRY



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to join

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by The Rebbe

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