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**RABBI YY JACOBSON**

**SHABBOS**

8:30 AM - CHASSIDUS  
AND SERMON BEFORE MUSAF  
OPEN FOR MEN AND FOR WOMEN

**TUESDAY**

9:30 - 10:30 AM SHARP  
20 FORSHAY RD  
FOR WOMEN ONLY

Shabbos Morning MINYAN STARTING AT 8:00<sup>AM</sup> 18 FORSHAY RD. MAIN SHUL ASHKNAZ



# RABBI LANKRY DEAR KEHILLA,

## PARASHAT TAZRIA

The world that we live in is quite different from the rest of the nations of the world. The Jewish world follows an order that night comes before the day, while other nation's day precedes night. Metaphorically speaking the darkness or difficult times comes before the good times. People that live a life that day comes before the night might have a good time but as time passes and they don't accomplish or accumulate, their world only gets darker.

When living night preceding day, the reality is that before day break it's the darkest moment in time. When we experience painful times it's important to know in the darkest hour to hang in there as this is the sign that it's almost over, dawn will break soon. Anything of

great worth is earned through toil and challenges. Imagine a world where you can buy children in Walmart for \$19.99 (at least there is a good return policy-save the receipt!), would children have a value? The more the pain the more the appreciation and pleasure for what was obtained. The Chasam Sofer explains that Hagger had Yismael with Avraham immediately, while Sara had to wait 70 years. This was because in order to have a Yismael, you don't need preparation but to have a Yitzchak you need 70 years of Tefilla.

The Parasha speaks of two subjects that seem to have nothing in common; having children and the laws of Tzarat. Children are a good thing and Tzarat, not so much fun. The lesson is to depict the contrast of the two ways of life. A long term investment,

which has tremendous gains over time versus short term pleasure of gossip that eventually leaves one alone and friendless. When one receives tzarat, he is sent out of the camps to live alone. You may enjoy the moment of knocking someone or feel elevated when speaking down about a person but it's only temporary. Ultimately this pleasure will cause much sorrow and loneliness because what goes around comes around. Long term pleasure comes with having children, that although difficult at times, (ok, lots of times!) the satisfaction and joy of building a better world and an extension of one's self, is enormous.

The word for pleasure in the torah is Oneg, spelled Ayin, Nun, Gimel. The word for extreme pain is nega; nun, gimel, ayin. The gossip is an individual

that chooses nega over oneg, one that puts his ayin tov last and not first.

We live at a time where there is a silent cry radiating from the hearts and souls of our fellow Jews. These people live in shadows and shade and do not see a future of light. How can we transform someone's darkness and help them hang on until dawn breaks? Sometimes a validating and listening ear can help lighten a heavy burden. Let's all resolve to be sensitive and aware of others who may need our attention and care. Let's make sure no one ever feels alone like a person with Tzarat, removed from the camp or the community. May we all be spared of any nega and only be blessed with an abundance of oneg.



Zmanim by our incredible Gabbi  
**EPHRAIM YUROWITZ**

## SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:35 & 2:30

CANDLE LIGHTING	7:07PM
MINCHA TENT	7:17PM
SHKIYA	7:25PM
MINCHA 20 FORSHAY	7:10PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	5:52AM
SHACHRIS	8:00AM
SHACHRIS YOUTH MINYAN 18	9:15AM
SHACHRIS	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	9:45AM
MINCHA	1:45PM
PIRCHEI	2:00PM
BNOS	2:30PM
MINCHA DAF YOMI	6:00PM
MINCHA SHALOSH SEUDOS	7:05PM
SHKIYA	7:26PM
MARRIV	8:06PM, 8:11PM & 9:26PM

## WEEKDAY ZMANIM

### SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:10 M 6:08 T 6:06 W 6:05 T 6:03 F 6:02

### MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 5:54 M 5:55 T 5:56 W 5:56 T 5:57

### MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 7:15 M 7:16 T 7:17 W 7:18 T 7:19

### APRIL 7 – APRIL 12

NEITZ IS 6:30 – 6:22  
PELAG IS 6:06 PM – 6:09 PM  
SHKIA IS 7:27 PM – 7:31 PM  
MAGEN AVRAHAM  
9:08 AM – 9:04 AM  
GRA- BAAL HATANYA  
9:44 AM – 9:40 AM



March / April 2019

**WEEKDAY MINYANIM**

שחרית	מנחה ומערב	מערב
20 Forshay ↑	12 MIN. 18 ↓	18 ↓
18 Forshay ↓	12 MIN. 18 ↓	18 ↓
6:30 Coming soon	AT שוקעת 18 Tent	18 Tent
6:45 Coming soon	10 MIN. 20 Tent	20 Tent
7:00 20 Tent	20 MIN. 18 ↓	18 Tent
7:15 18 ↓	30 MIN. 18 Tent	18 Tent
7:30 18 Tent	50 MIN. 18 ↓	18 ↓
7:45 20 ↓		
8:00 20 Tent		
8:15 18 ↓		
8:30 18 Tent		
8:45 20 ↓		
9:00 20 Tent		
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10:30 18 Tent		
10:45 20 ↓		
11:00 20 Tent		
11:15 18 ↓		
11:30 18 Tent		
11:45 20 ↓		
12:00 20 Tent		

**מנחה** 18 ↓

30 min after chatzos

1:30 3:30 5:00 6:00

2:00 4:00 5:15 6:15

2:30 4:30 5:30 6:30

3:00 4:45 5:45 6:45

↑ Upstairs  
↓ Main Floor

FOR MORE INFO: [www.18forshay.com](http://www.18forshay.com) // [ohrachaim18@gmail.com](mailto:ohrachaim18@gmail.com)

## BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert

MINCHA 5:45 PLAG 6:05



RABBI COREN

## TAZRIA: PARSHAS HACHODESH

In the beginning of the parshah we're introduced to the concept of Tzaraas. As the mefarshim explain, we're not talking about external skin problems. Rather, as the pasuk itself indicates, when it uses the term 'amok'—a deep meaning-- there are levels of depth in each nega and we are being called upon to examine what message Hashem is sending us. Sometimes the mistake we've made is very deeply rooted in a negative trait and it requires serious change in our lives and sometimes the necessary change is less drastic. But one thing seems clear: Hashem wants us to think, to analyze our ways like the pasuk says, "Nachpesa deracheinu venashuva elecha"-- we will search through our ways and return to you Hashem. This is the idea of checking for chametz with a candle since our neshama is symbolized by the candle light.

Last Shabbas a new idea came to me regarding Parshas Para which I think ties in with the above and very much with Parshas Hachodesh.

We begin our discussion with the mystery of Parshas Parah. The Shulchan quotes an opinion that says that there is an obligation to read and to remember that the Parah Aduma Parsha is deoraysa. This requirement seems very difficult to understand; after all we don't find anywhere that obliges us to read or remember the red cow (see Magen Avraham and the Meshech Chochma with a unique response to the Magen Avraham). The Malbim solves the mystery. He says that in fact the intention here is to read and recall the chet ha'eigel, the sin of the golden calf and for this there is a clear commandment to remember the mistake Klal Yisrael made. However in order not to embarrass the Jewish nation by calling the Shabbas before the month of Nissan 'Shabbas Eigel' they used a code word 'para' since Rashi says that para is the mother cow that cleans up

the mess of her offspring.

I thought of a new approach that builds on the idea of the Malbim. Perhaps the command isn't just to remember the mistake we made but even more importantly to remember that we made a mistake as a nation but were able to repent and return to Hashem. In fact, this exactly what Chazal say in Maseches Avodah Zarah. We the Jewish people should not have fallen into the mistake of the eigel. Just that Hashem wanted it to be known that even a tzibur, an entire nation, can commit one of the three worst sins and still return to Hashem. This is an amazing and inspiring message that the parsha offers us and it explains why it's part of the four parshiyos right before Parshas Hachodesh which, as the Nesivos Shalom and others explain was the first mitzva we got—i.e. Kiddush Hachodesh--and the message is that just like the moon wanes and waxes so too the Jewish people oftentimes appear to have fallen into almost total darkness and despair and seem on the verge of disappearing, yet somehow we jump back and refresh ourselves and return to Hashem.

I was thinking that maybe this is the significance of the month of Nissan. It's a month of miracles and the biggest is the miracle of Hashem pulling us out of Egypt before we fell into the nun--the 50th lowest gate. This might also be the extra nun we find in the word korban where the root of the word is 'karev' to come close and the nun is informing us that even if we think we have fallen into the fiftieth gate we can still pull ourselves back to Hashem. And the message is even stronger: it's not just that we are able to return, it's the fact that Hashem our Father in Heaven wants us to do so.

Now with this mind set we can truly enter the month of Nissim and come to the highest level of closeness on the special night of Pesach when, as the Nesivos Shalom relates from the Arizal is the level of Yemos Ha Mashich.

Good Shabbas, Good Chodesh

# WOMEN AND ROSH CHODESH



Although Rosh Chodesh is referred to throughout Chazal as a "festival" similar to Chol Hamoed and Shabbas, there is no requirement to abstain from work on Rosh Chodesh. Nevertheless, there exists an ancient custom for women to take advantage of Rosh Chodesh and refrain from certain forms of work on that day. In the event that Rosh Chodesh is two days long, some women refrain from work on both days, while others only refrain from work on the second day of Rosh Chodesh. Some authorities only require women to abstain from work during the daytime hours of Rosh Chodesh and permit work at night. Other authorities rule that women following this custom may not work during the day or the night of Rosh Chodesh.

It is explained that the women's attachment to Rosh Chodesh is meant to recollect their unwillingness to contribute their jewelry for use in the construction of the Golden Calf. As a reward for this conduct, God assigned Rosh Chodesh to women as His personal gift to them.

Correspondingly, the Torah indicates that the women outdid the men in their eagerness to donate their most treasured possessions to help in the construction of the Mishkan. Originally, the twelve months were intended to correspond to each of the twelve tribes, however, due to the sin of the Golden Calf this association was taken away from them and given to all the women of Israel instead. It is also noted that women are like the moon which renews itself each month.

In Europe, it was common for women gather and recite prayers on Rosh Chodesh, and some women collected charity for the poor on Rosh Chodesh of each month. It was also designated as a day when women would send gifts to their married daughters, gather in the synagogue to pray for their children. Those who were engaged to be married would receive gifts from their grooms on Rosh Chodesh.

Rosh Chodesh Nissan is naturally more connected to women, as it is the Yartzeit of Miriam the prophetess.] Some women also designated Rosh Chodesh Nissan as the day they would begin Pesach preparations.

Women should be careful to offer Rosh Chodesh at least some form of added sanctity or distinction such as by preparing a special meal or wearing special clothing.



# ASK THE RABBI

**Q.** Why do we wait (this year) until Aug 3rd (2 AV Mattos – Massei)) to catch up to Eretz Yisroel in the reading of the weekly Parsha.

The end of Pesach is on Shabbos which is yom tov in Chutz La'aretz and a regular Shabbos in Eretz Yisroel. We in Chutz L'aretz, read the yom tov portion, while in Israel they read Parshas Acharei Mos.

This causes all sorts of halachic issues for travelers to and from Israel during this time period – which parshah should they be reading? If and how can they catch up? Although strictly speaking since Krias HaTorah is a Chovas Hatzibbur, a communal obligation, one is not actually mandated to 'catch-up', but is rather yotzai with whichever Kriah is publicly correctly being read (Halichos Shlomo (Moadim vol. 2, Pesach Ch. 10: 22) and Yom Tov Sheini Kehilchaso (Ch. 9: 13 - 17) nevertheless, special minyanim are usually set up expressly for this purpose featuring the Torah reading of each previous week's Israeli

parshah, which is the ChutzL'aretz current one, until the calendars re-merge.

The accepted division of the 54 parshos hashavua, where we finish the Torah annually, is according to the custom of the Baveli (as opposed to the original custom of Eretz Yisrael where the division was to finish the Torah every third year, Megilla 29b), it would be inconsistent to "force" the communities outside of Israel to combine 2 parshos just to "catch up" to Israel, when the Chutz L'aretz division is the one which happens to be the more original! Only when we reach Matos-Masei, where the custom abroad is to combine them to enable the reading of parshas Dvarim on Shabbat Chazon, right before Tisha B'Av, that's when the "catching up" is necessary, so that's when it's done (thus exactly keeping the original Babylonian division and pairing).

There are a plethora of opinions as to the reason why we read specific parshas and when to double them up which are beyond the scope of this column

## SELLING ASSUR BE'HANAAH



In Vayikra, Perek Yud gimmel, posuk nun bais the Torah tells us that one needs to burn clothing that was afflicted with tzoraas.

The Tosefta in Perek Heh, halacha yud gimmel says that if a Jew dyes the clothing afflicted with tzoraas or sells it to a non-Jew, the clothing becomes tahor. The reason

for this is that if a non-Jew has an article of clothing with tzoraas on it, it would not be tamei; so too, if a Jew sells an article of clothing with tzoraas on it to a non-Jew, it automatically becomes tahor. The Rambam in Perek Yud Gimmel, halacha yud heh of HilchosTzoraas brings the above opinion down le'halacha.

The Ohr Sameach and the Chazon Ish ask how can one sell something that is assur be'hanaah? We find that an ox that was sentenced to be stoned for goring a human may not be sold since it is assur be'hanaah. We also find the same concept that chametz after the time that it becomes assur may no longer be sold to a non-Jew. Why is it permissible for the article of clothing with tzoraas to be sold?

The Ohr Sameach and the Chazon Ish explain that one may not sell an item that is assur be'hanaah in a case where it will remain assur be'hanaah in the hand of the buyer as well. Since the tzoraas clothing in the hand of the non-Jew would be muttar be'hanaah since clothing of a non-Jew is never tamei tzoraas, the sale would therefore be valid. In a case of an ox that was sentenced to be stoned, it would be assur even in the hands of the non-Jew; therefore, the sale is invalid.

What about selling chametz to a non-Jew? The Ramabm in Perek Alef, Chametz and Matza, halacha gimmel says that one does not get malkus (39 lashes) if he transgresses the lav of Bal Yeiroeh (chametz may not be seen nor found in a Jewish home.) The reason why one does not get malkus is because having chametz in one's domain is not an action, but rather an act of passivity that he did not get rid of his chametz. The Rambam concludes that in a case where a Yid obtains chametz by buying it from a non-Jew, this will cause him to get malkus.

The Noda Biyhuda in Vol One, Orach Chaim, siman yud tes asks, how is it possible to buy chametz if it is assur be'hanaah? The Ran in Avoda Zora, daf yud ches, amud bais in the dafim of the Rif differentiates between chametz of a Jew which is assur Be'hanaah and chametz of a non-Jew. Since the Yid has a mitzvah to destroy his chametz, it is therefore assur be'hanaah and the chametz has no monetary value; however, by a non-Jew who has no mitzvah of destroying his chametz, his chametz will have monetary value.

There may be no issur be'hanaah for the goy, but a Jew has an issur as soon as he gets the chametz and therefore the chametz would have no monetary value so how is he transgressing when it has no monetary value? The Ran explains that since chametz is a temporary issur - it is limited in time only during the Yom Tov of Pesach – it therefore has monetary value to buy and sell because it will become muttar right after Pesach. We see from the Ran that something that will become muttar after a period of time still has monetary value and can be bought or sold. In the case of an article of clothing; since it will be muttar as soon as it reaches the non-Jew's hands, it therefore is considered as having monetary value despite the fact that it is assur be'hanaah.



## RABBI NACHUM SCHEINER

ROSH KOLLEL

### WHY SHOULD I SELL MY CHOMETZ?

As one of the rabbanim of the shul who sell the chometz, I would like to focus on a basic question that people ask when they come to sell their chometz. What is the purpose of selling the chometz? Why can't I just get rid of all my chometz?

The answer is that it is not a requirement, but a way of bypassing the problem. If one is certain that he has no chometz in his possession, there would be no reason to make a mechira to a non-Jew. However, if someone has a lot of chometz that he does not wish to get rid of, he can sell it to a non-Jew, thus ensuring that he does not have any chometz in his possession on Pesach.

#### *Bedika and biur on chometz that was sold*

What is the halacha in regards to the chometz that was sold: is there a requirement to do bedika and biur? This is clear that if someone does an "early mechira," which takes place on the day before Erev Pesach, since when the night of Erev Pesach comes, the chometz is no longer in the Jew's possession, there is no requirement of bedika and biur, since it is not your chometz.

However, if one wrote that he is doing a regular sale, that should take place on Erev Pesach in the morning, there is a machlokes if there is still a requirement to perform bedika.

The Mishna Berura (436:32) quotes 2 opinions:

The Chayei Adam and the Mikor Chaim rule that one must still make a bedika. However, the Chasam Sofer (Shu"t 131) and the Binyan Olam (Siman 20) maintain that there is no chiyuv bedika. They compare it to all of the chometz that is put away to be burned. There is no requirement to look for it since you know where it is and are

already have the plan to get rid of it. The same should be true for the chometz that is being sold. Bedika is to find the unknown chometz and since this chometz is known and will be gotten rid of appropriately, there should be no reason to perform a bedika.

The Chasam Sofer suggests that if one plans to sell the whole house, he should leave over one room that he does not sell, in order to fulfill the mitzvah of bedika on that room.

#### *Chometz in the utensils*

The Shulchan Aruch (451:1) rules that a utensil that has bliyos of chometz – chometz absorbed within the walls of a utensil – even if the utensil was used for chometz, it can be kept in one's possession over Pesach. The Mishna Berura (451:5) explains that although they cannot be used on Pesach, there is no problem with keeping them over Pesach. He adds that although one may not have any benefit from chometz owned by a Jew on Pesach, that is only true for actual chometz, not for absorbed chometz. Thus, it is clear that the utensils itself and the bliyos do not need to be sold.

The Rama (450:7) writes even further, that certain chometz utensils can actually be used on Pesach for cooking up water and used for non-food activities, such as washing one's body. (This does not apply, however, to cooking utensils, because one may come to use them for cooking food on Pesach.) So we see clearly that there is no requirement to sell the chometz that is absorbed in the utensils and possibly even to use them for certain things.

However, if there are actual pieces of chometz on the utensil, like on a mixer, that is bona fide chometz and would need to be sold.

Furthermore, some poskim assert that not only is it unnecessary to sell the absorbed chometz, since it is not something of substance, it is also impossible to sell. This is quoted in the name of Rav Elyashiv, who ruled that one does not need to sell absorbed chometz. On the other hand, the

Steipler is quoted as having added the absorbed chometz to the sale. However, his son, Rav Chaim shlit"א explained that this was not done as a requirement, just as an extra.

However, although one must sell the pieces of chometz affixed to the utensils – and according to some the beliyos in the utensil – one should only sell the chometz, not the utensil itself, because if a utensil was owned by a non-Jew, there may be a requirement to tovel the utensil after buying it back.

#### *In conclusion*

If one plans to sell the whole house, he should leave over one room that he does not sell, in order to fulfill the mitzvah of bedika on that room.

We don't sell the utensils with chometz absorbed in them, just the chometz that is attached to it (and according to some, also the chometz absorbed inside of the utensil).

**RABBI NACHUM SCHEINER**  
MONSEY, NY

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RABBI YY JACOBSON

## HOW TO CRITICIZE YOUR HUSBAND

*IF YOU DON'T LOVE ME, DON'T EXPEL ME*

### WHERE IS G-D?

A couple had two little mischievous boys, ages 8 and 10. They were always getting into trouble, and their parents knew that if any mischief occurred in their town, their sons would get the blame.

The boys' mother heard that a rabbi in town had been successful in disciplining children, so she asked if he would speak with her boys. The rabbi agreed and asked to see them individually.

So, the mother sent her 8-year-old first, in the morning, with the older boy to see the rabbi in the afternoon.

The rabbi, a huge man with a booming voice, sat the younger boy down and asked him sternly, "Where is G-d?"

They boy's mouth dropped open, but he made no response, sitting there with his mouth hanging open.

The rabbi repeated the question. "Where is G-d?"

Again, the boy made no attempt to answer.

So, the rabbi raised his voice some more and shook his finger in the boy's face and bellowed, "Where is G-d!?"

The boy screamed and bolted from the room. He ran directly home and dove into his closet, slamming the door behind him.

When his older brother found him in the closet, he asked, "What happened?"

The younger brother, gasping for breath, replied: "We are in real big trouble this time! G-d is missing, and they think we did it!"

### THE IGNORANT KOHEN

The Torah portion of Tazria, in the book of Leviticus, discusses the laws of tzaraat, an unusual illness, identified by a white patch appearing on the skin of a person that was symptomatic of a profound emotional and spiritual blemish within this individual. This, plus several secondary symptoms, determined the person as being temporarily "impure," and required him or her to separate from the community and undergo an intense program of introspection and healing [1].

The Torah states that only a Kohen (a priest), a descendent of Aaron, the High Priest of the tribe of Levi, was authorized to diagnose a tzaraat-leprosy and pronounce the malady as such. Even in a case where all the symptoms of the illness are clearly present and a multitude of scholars recognize it as tzaraat, the person cannot be diagnosed as possessing this malady unless a Kohen states so explicitly.

The ramifications of this biblical law are far-reaching. For example, even if the only Kohen present is a child so that he is unable to examine the person in question, a trustworthy scholar needs to report his findings to the Kohen, and it is only the Kohen who may pronounce the white-patched person as impure. Even if the only Kohen around is an imbecile ("shoteh"), lacking the knowledge and understanding required to give a diagnosis, it is only he who is entitled to make the verbal pronouncement under the instruction and guidance of an adult-scholar.

Why was the Kohen so indispensable to this process? Shouldn't the scholar, who is intricately familiar with the

symptoms of this malady, be trusted more than a child-Kohen who can do nothing more than utter a diagnosis determined by someone else? What is needed here is an expert in these illnesses and symptoms, not a priest!

### CONDUITS OF BLESSING

More than three millennia ago the Kohanim were charged with the mission of blessing the Jewish people. To this day in the Holy Land, there is an interval during every morning service, at which the Kohanim spread out their hands and extend Divine blessings on their Jewish brethren. Among Diaspora Jewry, this tradition is practiced only on holidays.

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

This is reason for the Jewish law which states that a Kohen who is disliked by the congregation or dislikes the congregation is forbidden to bless the people, because the negative energy that surround this man may severely obstruct the flow of the blessings. Indeed, the blessing recited by the Kohen prior to the priestly blessings states: "He (G-d) commanded us to bless his people Israel with love." The Zohar, the basic text of the Kabbalah, explains[7] that this is also the reason for the tradition that an unmarried Kohen could not serve as an agent of the Jewish people performing the services in the Holy Temple (Beit Hamikdash) in Jerusalem.

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

Ultimately, you need not answer but to yourself, which is why so many people today opt for the single life. It is only in the institution of marriage that you are consistently called upon to take another person and their needs and feelings seriously. For a marriage to work and blossom, you can't be selfish. That is why it was only the Married Kohen who was charged with the responsibility of serving G-d in the Jerusalem Holy Temple.

### PREREQUISITE FOR CRITICISM

Now we will understand why the

Torah allows no one but the Kohen to diagnose another human being as suffering from an illness that renders him or her severely impure and requires them to separate from the community. The Torah is imparting to us a critical lesson: Before you diagnose another person as being spiritually ill and deserving temporary isolation, you must make sure that your heart is filled with love toward this person. For it is only then that we are certain that your diagnosis is not coming from your own bias or lack of refinement, but it is objectively true and thus productive and beneficial; and it is only then that you will no doubt search for every possible way to rehabilitate this wounded soul.

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

Principals and teachers at times feel the need to expel a student from the institution, just as—during biblical times—the leper was dismissed from the community. Comes the Torah and declares: If you are not a Kohen, you are forbidden from issuing forth such a verdict! If you do not genuinely care for this youngster, you have no right to expel them! If you will not lose sleep over the fact that you had no choice but to dismiss a student, then it might be you who should be dismissed from your position.

It is easy to define somebody as "impure" if you do not understand their pain, but it is unethical. Before you punish, you must first learn how to be a Kohen, how to really care about others. When criticism, punishment and even dismissal are motivated by concern for the person rather than your own rage or incompetence, it will have a totally different effect on the person you are punishing. Your criticism will build, rather than destroy, this person's character. What is equally important, you will not cease to labor that the situation be reversed and the individual returns to his or her potential glory.

So next time before you criticize your spouse, stop and ask yourself if you are doing it as a "Kohen," out of concern and care for them, or as a result of your stress or anger. If that is the case, you ought to remain silent until you can transcend your self-absorption and enter into the world of another human being.



# RABBI BENTZION SNEH

מעובד ע"י הר"ר אברהם הלל ריין שליט"א  
ADAPTED FOR ENGLISH BY AVROHOM HILLEL REICH

Parshas Tazria

## COLOR MY WORLD

מי האיש החפץ חיים  
אוהב ימים לראות טוב

King David wonders..who wants to live the good life?

We know what he's getting at. There's a certain satisfaction that comes, by not being petty, not making snide remarks about others. There's a world of goodness out there. But jealousy is it's mortal enemy.

Not to worry- there is an antidote that is available to us all, Vitamin E; Emunah.

If we would only believe that Hashem pro-

vides us with that which is truly ours. What greater proof do we need than the fact that our neighbor has what we think we need, but we really don't.

Hashem is the great provider- but He knows best. Let's not second guess our Creator.

At its most primal level, Lashon Harah, speaking ill of others..comes from a place of jealousy, of not being satisfied with what we have.

That is why King David paved a clear path for us.. If we want to truly refrain from speaking bad (netzor leshoncha meirah), we must look at life with a double dose of goodness. We must be an ohev yomim, liros tov, seeing the good in everything, every step of the way. And most importantly, we must exude thankfulness and gratefulness from every fiber of our soul. These are the hallmarks of a life lived well.

In ancient times speaking lashon horah would bring a blemish on our lives- affecting our possessions, our houses and finally infecting our physical bodies if we failed to heed the call.

Today, we do not have Tzaraas but nevertheless the ramifications are great- the poison of lashon horah...can destroy the life of the speaker as well as the object of his scorn. It can bring us to despair and depression infecting our mind and physical body, crawling into our souls like the worms of Tzaraas. It hurts our minds and hearts and stops us from feeling the joy and love in life.

We must be careful to be sensitive to each others feelings. Thinking well about everyone we know is a tall order but as Dovid Hamelech assures us- it is a tried and true way to welcome happiness into our lives.

Good Shabbos!

## בין הזמנים



מנחות (צ.ט.)  
אמר ריש לקיש פעמים שביטולה של תורה זהו יסודה דכתיב אשר שברת אמר לו הקב"ה למשה יישר כח ששברת, ופירש רש"י ז"ל

וז"ל: כגון שמבטל תורה להוצאת המת ולהכנסת כלה, זהו יסודה, כלומר מקבל שכר כאילו יושב ומייסדה ועוסק בה וכו' עכ"ל, הנה אף בעבודת ה' צריך זמן שקרי ליה זמן של הבחנה בין פרשה לפרשה, וזה הנקרא בלשונינו בין הזמנים, כמו שמבואר בתוס' ריש גיטין ד"ה המביא גט, לגבי גט שזה י"ג שורות שהיינו השורות בין כל ספר וספר בראשית לשמות ובין שמות לויקרא ובין ויקרא לבמדבר, והפסיק שבין במדבר לדברים לא חשיב שאינו אלא חוזר ושונה מה שלמעלה עייש ומבואר בספרים שאפילו משה רבינו בכחינה מסוימת היה צריך זמן של הבחנה בין חומש לחומש.

והנה אף שזהו זמן החליף כוחות, אסור לרדת ח"ו בשום דרגה שהושג מהעליה של הזמן שעלה שייבה או מסגרת תורנית שיחה בו, מותר ללמוד לימודים אחרים שאינם נלמדים בלימוד בישיבות, אפשר לקחת זמן לפוש ולנוח שכמו שאמר ריש לקיש שפעמים ביטולה זהו יסודה, והיינו שעצם יסוד ובסיס של עליה היא בעצם קיימת במה שפעמים הוא מתבטל, טבל החילוק בין מתבטל לבטלן הוא בכונת התכלית, ואבאר.

בכל הכח ביום ובלילה עיין ר"ן נדרים (ח.) מצד שני מובא בספרים (עיין אור ישראל סי' כז') שכתוב בד"ר "ושננתם" שחייב אדם לעשות צרכיו במה שצריך כמו שמרחיב בזה הרמב"ם בהלכות דעות בזמן אכילה וזמן שינה, וזהו כלול בחיוב לימוד תורה, וכן כתב האבן האזל פ"ג מהל' מלכים שאיסור ביטול תורה היא כשהיא ללא צורך כלל, וידוע מבעל הקהילות יעקב בקרינא דאיגרתא מש"כ מכתבים בזמן חלוקת היום ושיוצא יב' שעות של לימוד בפועל, והשאר גם בעצם שאר הדברים זהו תורה בעצמה, והרמב"ם מרחיב שזהו כלול בכל דרכיך דעהו, וידוע מפיו של החפץ חיים בהגדרת מציאות של מה שנקרא מתמיד זהו לומד כשצריך ויושן כשצריך ואוכל כשצריך.

והנה יש זמן של בין הזמנים, בפרט ניסן שזהו חודש שכולו התחדשות ולכן יום טוב של פסח דווקא בזמן הזה ובו מקריבים קרבן פסח משום שהמזל שפרעה סמך עליו זה של טלה ובה סמך להשתמש במזלו, ובכך משתמשים בקרבן פסח להראות גבורותו של ה' יתברך שהוא הבורא והמנהיג, ומשל שכר לטובים ומעניש הרעים, וזה אחד מהדברים שהתרחשו כשלקחו את הקרבן פסח אז המעיים של המצרים נטחן בתוכם עד שמתו, וזהו הגילוי הגדול של הזמן של ניסן ופרסומי ניסא הענק שהיה שם, וממילא אין בן חורין אלא מי שעוסק בתורה וזהו הגאולה הגדולה ביותר והשיחורור הדעת שפרעה רצה לעקור מאיתנו, ועל ידי ריבוי לימוד ועסק התורה ועבודת ה' ניזכה לגאולה האמיתית.

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# The Rabbi & the Doctor

By Rabbi Tuvia Bolton

Dr. Stein was an excellent Physician. He had a flourishing practice, a happy home, a good reputation and seemingly lacked nothing. Until he met Mr. Greenbaum (fictitious name) a religious Jew in his late seventies.

When Greenbaum came to visit Dr. Stein for consultation he was clearly heading to that great synagogue in the sky. His heart was in terrible condition, he almost couldn't breathe and he had other health problems as well that made it impossible for him to function normally. The Doctor gave him a thorough checkup, told him it didn't look good and

asked him to come in tomorrow to discuss it.

Later that day Dr. Stein consulted with some of his colleagues and they concluded that the only chance that the old fellow had to live more than a

month was to undergo a complicated operation which there was little chance he would survive, but there definitely was a chance. And it was his only chance. So, the next day when Mr. Greenbaum returned Dr. Stein dutifully reported the opinion of his colleagues but Greenbaum's reply surprised him; he smiled, calmly thought for a few seconds and said, "Listen doctor, I can't make a decision like that on my own. If it's okay with you, would you be willing to go with me to my Rabbi and talk to him?" He told the doctor that his Rabbi was the famous Rabbi Moshe Feinstein (ob'm) whose headquarters were not far away.

Dr. Stein was interested. First of all, he was curious to see how a Rabbi would answer; he always thought that Rabbis were only for running synagogues and no more. Second, he had seen this Rabbi Feinstein's name in the papers a few times and was interested in meeting him to see what made him famous. But there was something else. Dr. Stein was a Jew, but had virtually no idea what Judaism was all about. He was brought up in a very assimilated American family where religion was associated with something that old people more interested in the afterworld than this 'real' one used to do in Russia or Poland. But he had no part of it. He was pushed to be a doctor, a success in this world. And he had made it. But now, his curiosity was aroused; a chance to investigate something else.

So the next day he and his patient were seated in the office of Rabbi Feinstein and he was trying to explain the problem to the Rabbi as sim-

ply and with as few medical terms as possible. He figured he would be out of place as a non-religious Jew in this orthodox surrounding but he wasn't. In fact he was pleasantly surprised by the genuine warmth and affability that the Rabbi showed to him. He was also surprised that Rabbi Feinstein seemed to understand everything; even the most complicated ideas and asked exactly the right questions. But what really astounded him was that after he finished explaining he figured that the Rabbi would turn to Mr. Greenbaum, smile and say something like "Well Mr. Greenbaum, it doesn't make much difference whether you're in this world or the next does it so, why not take the chance!" But instead, the Rabbi put his hand over his eyes lowered his head and began weeping! In fact, Rabbi Feinstein wept so uncontrollably that although he tried, he couldn't speak for several minutes.

Here was a man that simply couldn't bear to see another person suffer. Never had the doctor seen such a thing in his life. But what really knocked him out, or rather 'in' was what happened next. Rabbi Feinstein apologized, dried his eyes and asked them to give him a day to think. Tomorrow he would give his reply. He said that the doctor didn't have to come but he was welcome.

The next day they both returned, the Rabbi thanked the doctor warmly for coming, invited them to be seated, turned to Mr. Greenbaum and said. "I have decided that you should go ahead with the operation. Presently, in your condition, you are not able to function. "If the operation succeeds it will improve your health and you will be able to do more commandments, say more blessings and answer 'amen' to other people's blessings. All these will create angels, even the saying of amen. And these angels will protect and shield you. Not only that, but in the merit of all these good deeds and words you will merit a long life."

A few days later Mr. Greenbaum underwent the operation, returned to good health and lived many more years. Just as Rabbi Feinstein said. But perhaps even more miraculous was the change that occurred in the Doctor. The atheist Dr. Stein began to become a 'religious' Jew! Never before had he linked Judaism with life. He had thought that religion, Judaism included, was a product of weak human minds and personalities that couldn't cope with reality. But suddenly he realized that here was a man that because of Judaism and because of the Torah, is interested only in life. He sensed that the Torah somehow is connected to the source of life. Not just because of how he saw it strengthened Mr. Greenbaum but even

more, because he saw with his own eyes that Rabbi Feinstein seemed to somehow be an embodiment of that source; to emanate the living reality of Judaism. Today Doctor Stein is a happy observant Jew alive with Jewish enthusiasm.





The opening section of Parashat Tazria deals with the topic of Tum'a Yoledes, the special status of Tum'a (impurity) that applies to a woman after childbirth. The Torah instructs that after delivering a baby boy, a woman has a status of Tum'a for seven days, whereas after the birth of a girl she is considered impure for fourteen days.

Why does childbirth result in Tum'a? it is the most joyous and wondrous of events. In fact, our Sages teach that Mashiah will come once all the souls in the heavens have been dispatched to the earth. Each birth thus brings us a bit closer to our final redemption. Why, then, should it cause impurity?

Another question that arises from this section is the inclusion of the Mitzvah of Bris Mila. After mentioning that a woman is impure for seven days after a boy's birth, the Torah immediately adds that the boy must be circumcised on the eighth day. Why must this be mentioned in this context, amidst the discussion of impurity?

The answer touches upon the fundamental nature of Tum'a generally. Tum'a surfaces when something that had been endowed with holiness loses that Kedusha. Thus, for example, a human corpse has the most intense level of Tum'a, because it had contained within it a soul, which is part of G-d Himself. When something possessed such a high level of Kedusha and was then emptied of that Kedusha, the forces of impurity attach themselves to it, resulting in the status of Tum'a.

Our Sages teach that during pregnancy, the infant studies Torah with an angel. The body of a pregnant woman is endowed with extreme sanctity, as it is occupied by an angel who sits and teaches Torah to the child. This Kedusha is lost at the time of childbirth, and this loss is what results in Tum'a. A place that had been filled with high levels of holiness for nine months now loses that special quality, and for this reason the woman becomes impure.

Why, then, is the Tum'a period briefer after the birth of a boy? Why is a woman considered impure for fourteen days after the birth of a girl, but only seven days after the birth of a boy?

The Torah itself answers this question by mentioning the Bris Mila in this context. A week after the birth of a boy, a Bris Mila is performed, and it is attended by Eliyahu at a Bris because he personally attends every Bris. Eliyahu's presence has a profound purifying effect. Just as Eliyahu will come before the arrival of Mashiah to purify the Jewish people and prepare them for redemption, similarly, whenever he comes he brings purity to those around him. This is why, for example, many people try to position themselves near Eliyahu's chair at a Bris, so they could be as close to him as possible and come under the influence of his purification. More generally, this is why attending a Bris Mila is such a valuable and significant Mitzvah, as it has a purifying effect by virtue of Eliyahu's presence.

This explains the distinction drawn by the Torah between the birth of a boy and the birth of a girl, and why the Mitzvah of Mila appears in this context. The Bris Mila held a week after a child's birth has a purifying effect, and the mother's period of Tum'a thus ends at that point. Whereas

the Tum'a following the birth of a girl lasts for two weeks, it lasts only one week after a boy's birth because of the Bris Mila Eliyahu Hanavi's attendance at the Bris brings purity to everybody in the room, and especially to the child's mother, enabling her to conclude her period of Tum'a. The great prophet comes to the Bris and purifies the mother who had lost the great levels of Kedusha she had possessed during pregnancy, and at that point her purity is restored through the powerful influence of Eliyahu.

ב"ה

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## THE RASHAB

*Beis Nissan (1920) is the yom hillula of the 5th Chabad Rebbe, the Rebbe RaSHaB, Admur Shalom Dov Ber, also referred to in Lubavitch as the Rebbe Nishmosoy Eiden. We are entering the hundred year mark since his Histalkus.*

*In 1915, as the fighting in World War I neared the city of Lubavitch, the Rashab moved to Rostov on the Don-River. As Bolshevik forces approached Rostov he considered moving to Eretz Yisroel which was under Turkish authority at the time and prepared all the necessary paperwork. But eventually he decided to stay in Rostov, where he was nistalek on beis Nissan (5,680 - 1920).*

*During the construction of the "Rostov Palace of Sport" on top of the Old Jewish Cemetery in 1940, he was secretly moved by a group of Chassidim to a different burial site in the "Rostov Jewish Cemetery." While relocating his grave, the Chassidim found his body full and not decomposed even though this was a full twenty years later. His grave is visited daily by people who come from all over the world.*

## DR. SIMCHA

Me'sheh'nich'nahs ADAR marbim be'SIMCHA !!  
Does this mean ONLY - ADAR ? Of course not !!  
Look carefully , it says "BE"SIMCHA, why not just say SIMCHA ?  
Aha !!! "BE" is 2 !!  
The ideal SIMCHA is when it is shared with another as well !! Nice !!  
Enjoy & all'ways share your SIMCHA.  
HAVE A GRT SHABBOS

## A JEW IN JAPAN

A Jewish American is in Tokyo, Japan on business. He is riding around the Ginza in a taxi when he suddenly realizes it's late Fridayafternoon.

He asks the cab driver if there's a Jewish synagogue in Tokyo and the driver takes him to an unmarked building. The American enters and is surprised to find a Japanese-Jewish congregation with a Japanese-Jewish rabbi.

They are all wearing yarmulkes.. He participates in the service which is in Hebrew -- the international Jewish language for prayer. At the end of the service, the rabbi walks up the aisle and spots the American. He approaches and says with his thick Japanese accent, "You ... Jewish?"

The American replies, "Why yes I am".

The rabbi looks at the American and says, "Funny... you no looka Jewish".

## DOCTOR'S BILLS

An old Jewish man goes to see one of New York's top medical specialists.

"How much do I owe you doctor?" he asks.

"My fee is \$5000."

"\$5000!" the man exclaims. "That's impossible."

"Fine, in your case," the doctor replies, "I suppose I could make it 3000."

"3000? Ridiculous."

"Well can you afford 1000?"

"A thousand dollars? Who has that kind of money?"

Frustrated, the doctor says, "Just give me \$800 and we'll be done with it."

"I can give you 200," says the man. "Take it or leave it."

"I don't understand you," says the doctor. "Why did you come to one of the most expensive doctors in New York City if you didn't have any money?"

"Listen doctor," says the patient. "When it comes to my health, nothing is too expensive."

## TOO MUCH MAZAL

Two women meet on the street.

"Molly, I understand you have a mazal tov coming to you."

"Oh yes -- my daughter is getting married."

"Isn't that wonderful! And who's the lucky man?"

"David is the chief surgical resident at Cedars-Sinai Hospital."

"That's wonderful. But wait -- I thought he was a professor."

"Oh no, that was her previous husband -- a law professor at Yale."

"My goodness, that's really something. Then why do I seem to remember a psychiatrist?"

"You must be thinking of Saul, her first husband."

"Oh Molly, you're a lucky woman. Imagine, having so much naches, from just one daughter!"

## THE ISRAELI AMBASSADOR'S SPEECH

The Israeli Ambassador at the U.N. began, "Ladies and gentlemen before I commence with my speech, I want to relay an old Passover story.

"When Moses was leading the Jews out of Egypt toward the Promised Land, he had to go through the nearly endless Sinai desert.

"When they reached the Promised Land, the people had become very thirsty and needed water. So Moses struck the side of a mountain with his staff and a pond appeared with crystal clean, cool water. The people rejoiced and drank to their hearts' content.

"Moses put down his staff and went to a solitary corner of the pond to drink, and meditate in prayer. But once Moses

returned, he found that his staff had been stolen.

"I have reason to believe ladies and gentlemen that the Palestinians stole the staff of our great Prophet Moses."

The Palestinian delegate to the UN, hearing this accusation, jumps from his seat and screams out, "This is a travesty. It is widely known that there were no such thing as 'Palestinians' at that time!"

"And with that in mind," said the Israeli Ambassador, "let me now begin my speech."

## THE ISRAELI TAILOR

Itzik works in Israel's high tech sector and before a business trip overseas, he takes his trousers to a tailor in Jerusalem named Epstein. But after he returns from him trip, Itzik forgets all about his pants. Years go by, until one day Itzik reaches into a jacket pocket and to his surprise finds the tailor's receipt. He goes straight to the tailor, hands him the receipt and asks, "Epstein, are my pants still here?"

"Yes of course," the tailor replies. "They'll be ready next Tuesday."

## CAB DRIVER

Aryeh and Devora, a young religious couple, were expecting their first baby. Devora went into labor on shabbos so they had no choice but to call for a taxi to take them to the hospital. Because Aryeh wanted to minimize the shabbos violation, he told the dispatcher that he cannot have a Jewish driver.

The taxi quickly arrived, but when Aryeh and Devora were getting in, they overheard the dispatcher on the two way radio ask the driver, "Have you picked up the anti-Semites yet?"



# ~Night Kollel~ RABBI NACHUM SCHEINER

## WHAT IS CONSIDERED A DAVAR CHARIF - A SHARP FOOD?

In hilchos basar b'cholov, there is a halachic concept called davar charif - a sharp food, which has certain stringencies. Before we discuss the details of davar charif, let us establish a few important points when something is considered a davar charif.

The Rama (Y"D 95:2) writes that a food only has the status of a davar charif if the entire food is sharp, or at least most of it. However, if the food just has a few onions or a sprinkling of spices, the food will not be considered a davar charif. The Taz (Y"D 95:2) also makes this clear that a sprinkling of spices will not suffice. It is only applicable when the entire food tastes spicy.

Another point worth mentioning is that even a sharp food is not always halachically considered sharp. Cooking or soaking the food can remove this status, since this process will weaken the sharpness. The Be'er Heitev (Y"D 96:4) quotes the Nachlas Shivah, who writes that an onion - known for its sharp status - will not be considered sharp once it was first cooked. On a similar note, the Mishna Berura (447:89) writes that although an olive is sharp, once it was soaked in water, it is not considered a davar charif.

## THE STRINGENCIES OF A DAVAR CHARIF

Before we explain the rules and regulations of davar charif, some basic background information is needed. There is a basic principle when it comes to understanding if a pot is fleishigs and milchigs, and there is a fundamental difference if it was used within the last 24 hours. When a pot was used to cook fleishigs, the pot now has bliyos - a taste of fleishigs, which is absorbed within the walls of the pot. If a food was subsequently cooked in this pot within 24 hours, it is assumed that the absorbed fleishiga taste will go into the food. If that food is dairy, it will be meat and milk mixed together - basar b'cholov - which is forbid-

den. However, once 24 hours have passed, the taste of the meat is no longer fresh, and will not render the food basar b'cholov.

In addition, there is another basic principle: this halacha only applies when cooking a dairy food in this pot. However, if one cooks a parve food in the pot, it is considered another step removed (nat bar nat), and will not become fleishigs. According to the Mechaber, one can even eat the food with dairy. The Rama, however, is more stringent and does not allow eating it with dairy, but he agrees that one does not become fleishigs, and as soon as one has finished eating this food, milchigs can be eaten.

Now we can approach the rules and regulations of davar charif. The Rama (Y"D 92:5) tells us that there are two fundamental stringencies that apply when a food is a davar charif:

1. It will acquire the taste of the meat from the pot, even if it is after 24 hours.
2. The food will be considered fleishigs, even though it is two steps away, and other foods cooked in a fleishiga pot are not considered fleishigs.

In other words, the two basic rules - einu ben yomo (a pot that was not used within 24 hours) and nat bar nat (a food cooked in a fleishiga pot) - which usually mean that the food is not considered fleishigs, do not apply to a davar charif. Therefore, 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.

The Shach (Y"D 95:7) explains that 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 includes two stringencies:

1. It is considered as if the meat taste itself is in the food, and it is not just a food cooked in a fleishiga pot.
2. The sharpness of the food cooked in the pot can refresh the meaty flavor in the walls of the pot, and it will be as if it was

used within 24 hours.

## IN SUMMARY

To be a davar charif the food must be mostly sharp. A sharp food that is cooked in a fleishiga pot is considered fleishigs, even if the pot was not used within 24 hours for fleishigs.

## COMMUNITY KOLLEL NEWS:

On Wednesday May 27, the Night Kollel had the honor to once again host Rabbi Yisroel Saperstein, Rav of Congregation Ohaiv Shalom, who shared with the kollel his broad knowledge of hilchos basar b'cholov. In his shiur, he discussed many insights in the intricate halachos of basar b'cholov.

I gave a shiur this past Friday morning on the topic: "Starting the Seder early, why not?"

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, or follow the prompts on the website to get a link to the shiurim, or to enroll in our WhatsApp group.

In honor of the upcoming yom tov of Pesach, there are two kuntreisim available - both in English and in Hebrew - one on the topic of baking matzos, and one on the topic of mechiras chometz. This is a compilation of articles that were written on this topic, which was studied in the last year two years in the Kollel of Ohr Chaim.

Wishing You a Wonderful Shabbos and a Guten Chodesh,

**RABBI NACHUM SCHEINER**



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(Some amenities have a service charge)

**MECHIRAS CHOMETZ WITH OUR RABBONIM**

**SHAMOS DROP OFF** (Service Charge)

**CAR CLEANING WHILE YOU DAVEN**  
(Service Charge)

**KASHERING KEILIM** (No Charge)

**SHATNES CHECKING** (Service Charge)

**SERIFAS CHOMETZ** (No Charge)

Additional Information will be posted in shul this week and will be printed in the BET next week



Just so you should know...

**WE LOVE CHASSIDIM!**  
by The Rebbe

**177 DAYS UNTIL UMAN**

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