

בית מדרש אור חיים  
BAIS MEDRASH OHR CHAIM



OUR BELOVED RABBI  
SOKAVA REBBE

BET

BRINGING EVERYONE TOGETHER



בית מדרש אור חיים

Shabbos  
Summer  
Schedule  
Begins  
6:00  
Mincha  
Followed  
by  
Daf Yomi

Minyan  
Ma'ariv  
Motzaei  
Shabbos  
2 Hours  
after  
Shkiah



**MONSEY**  
URGENT CARE  
77 ROUTE 59, MONSEY, NY 10952  
845-356-CARE



RABBI YY JACOBSON

**SHABBOS**  
8:30AM - 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

WELCOME TO THE NEW AND IMPROVED BET. WE ARE CONSTANTLY STRIVING TO ENHANCE YOUR EXPERIENCE. WE WELCOME YOUR SUGGESTIONS AND COMMENTS.



# RABBI LANKRY DEAR KEHILLA,

## ADAR- THERE IS STILL TIME TO TAKE ADVANTAGE OF THIS SPECIAL MONTH.

What a wonderful month! This is a time in which we need to turn up the volume of happiness! Who doesn't want to be happier? It is also a month in which we read Parshas Zachor (last week) and are commanded to remember and hate Amalek. This seems to be a conflicting emotion to evoke in a month reserved for joy. How do we connect these two inconsistent emotions and how do we accomplish this task?

We know that a person who is sad cannot have prophecy. This is because depression comes from a bad place. It is the workings of the yetzer hara and is his greatest strategy to cause a person to be estranged from Hashem. It is when we take Hashem out of our lives that we feel overwhelmed, anxious and depressed. For good reason. The world is a complicated place filled with challenges and difficulties. If we were left to our own devices it would be impossible to cope in this world and survive. It is only with the constant

protection of Hashem, and His continuous assistance that we can endure. Indeed, it is only because Hashem constantly sustains us and gives us life that we can remain alive at all. And so, if we don't keep His presence active in our hearts and minds we can feel as if we are going through life alone. No wonder we feel anxious and depressed. It is a frightening existence.

Our vision in this world is cloudy and unclear. Hashem is not visible unless we search for Him. In Egypt Hashem revealed Himself through the great miracles of the plagues. Then when the nation left Mitzrayim they found themselves in danger with the Egyptians pursuing them and the sea in front of them. They cried in terror because they couldn't see Hashem. Yet Hashem wanted them to find Him in hidden circumstances as well. This is what shows true devotion to Hashem. When Nachshon jumped into the sea, he expressed his belief that Hashem was there and would not forsake them. That is what brought forth the greatest miracle of the splitting sea and final demise of their enemies.

Adar stands for Alef-dar, Hashem (who is aloof shel olam- chief of the world) dar- lives with us. We must find Hashem in our lives each day despite the unclarity of our view. When we discover His existence and constant intervention in our lives, our tensions will subside and we will feel true happiness.

In the megillah we read of the threat of genocide the Jewish people faced and Hashem seemed hidden and distant. The Jewish people had removed Hashem from the equation when they mixed with the Persians thinking this would afford them better relations and security. Esther risked her life by appearing without summons before the king illustrating that she understood Hashem was running the show. The name of Hashem is not written in the megillah to signify His concealment during this time. It was in the merit of Mordechai and Esther, who brought Hashem's presence into focus that earned a salvation for the Jewish nation. Megillah, according to d'rush, comes from the word "megaleh"- to reveal and Esther is Alef "seiter"-the alef who is hidden;

the megillah reveals Hashem who is hidden.

Amalek personifies a totally physical world devoid of Hashem. Their ideologies cannot exist with ours. That is why, in the perfected world, they must be eradicated. We must remember what they stand for and hate it. When these philosophies begin to poison our view, happiness eludes us.

The month of Adar is a time to internalize that Hashem resides with us constantly. He is all-powerful and He has our backs. If we bring Hashem into our homes, we will create an oasis of tranquility and bliss. As women, we are skilled at relationships; let us form a trusting and loving relationship with Hashem. We can then experience increased joy and true enduring happiness. Let's take advantage of the time left in the month of Adar bring forth a transformation (v'nahapachu) in our world.



Zmanim by our incredible Gabbi  
**EPHRAYIM YUROWITZ**

## SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:35 & 3:30

CANDLE LIGHTING 6:52PM

MINCHA TENT 7:02PM

SHKIYA 7:10PM

MINCHA 20 FORSHAY 6:55PM

SHACHRIS VASIKIN- DAF YOMI SHIUR 6:15AM

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 6:50PM

SHKIYA 7:11PM

MARRIV 7:51PM, 7:56PM & 9:11PM

## WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:33 M 6:31 T 6:30 W 6:28 T 6:26 F 6:25

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 5:43 M 5:44 T 5:45 W 5:45 T 5:46

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 7:00 M 7:01 T 7:02 W 7:03 T 7:04

MARCH 23 - MARCH 29

NEITZ IS 6:53 - 6:45

PELAG IS 5:55 PM - 5:58 PM

SHKIA IS 7:12 PM - 7:16 PM

MAGEN AVRAHAM

9:22 AM - 9:17 AM

GRA- BAAL HATANYA

9:58 AM - 9:53 AM

March / April 2019

בית מדרש אור חיים  
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UNDER THE LEADERSHIP OF RABBI ARON LANKRY

### WEEKDAY MINYANIM

שחרית	מנחה ומערב	מערב
12:00 20 Forshay ↑	12 MIN. 18 ↓	18 ↓
6:15AM 18 Forshay ↓	12 MIN. 18 ↓	18 ↓
6:30 Coming soon	AT 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 ↓		
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12:00 20 Tent		

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 // ohrchaim18@gmail.com

## BLUEBERRY HILL ZMANIM

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

MINCHA 5:35 PLAG 5:54



RABBI COREN

## Parshas Tzav: Chidush from the Chovos Halevavos and Purim

This past week, beginning with Monday the 11th of Adar (see Davar Beiso citing different sources from the holy sefarim) introduced the Shloshes Yemai Hagbala, the three days before Kabalas Hatorah leading up to the incredibly powerful day of Purim. (See amazing ideas in Kav Hayashar especially the fact that this is the only time during the year that a special room in Shamayim opens up.) This is also the time that, based on the Yerushalmi, the holy books tell us kol haposhet yad nosnim lo-- anyone who puts out his/her hand is granted the wisdom to understand the true meaning of these days especially that of Taannis Esther and Purim and even the two days afterwards. The Gemara has a hava amina --a thought-- that one should be able to read the Megillah, and this thinking itself captured the day and hence the lights and kedusha of Purim pour into this coming Shabbos.

So what's the connection between Tzav and the story of Purim?

I would like to connect the two based on a novel thought of the Chovos Halevavos in Shaar Haknia.

The Chovos Halevavos explains the reason for the mitzvah mentioned in the beginning of the parsha referred to as 'Terumas Hadeshen' which essentially means taking off the ashes from the burnt offerings of the previous night and placing them on the side of the Mizbeach. Then, after changing clothing the Kohen would take the ashes outside of the Mikdash to a pure place. On a simple level, we can describe this as simply taking out the garbage and in fact in our home when the garbage needs to be taken out, I often make the announcement "Who would like to take out the Trumas Hadeshen." It has a better ring to it and sometimes works to attract potential kids to grab at the

mitzvah.

The Chovos Halevavos gives a wonderful and unique reason for the mitzvah. He says that the Torah is teaching us that even a great Kohen like Aron Hakohen needs to know that without humility one cannot be a true servant of Hashem. It's impossible to be a true Eved Hashem without a base of humbleness and therefore Hashem gave the Kohanim a simple and perhaps degrading mitzvah-- to take out the left over garbage from the Korbanos of the day before. This is a profound lesson and I encourage everyone to learn Shaar Haknia-- the Gate of Humility-- over and over again. It's life changing and I truly don't know how a person can survive even a day without it.

If you think about it, you would wonder what exactly was the downfall of Haman Harasha? He couldn't humble himself and because of one Jew that refused to bow down to him he lost everything. Rav Aron Kotler z"l explains that this is the pshat in the Gemara in Chulin that shows how Haman's name is derived and how it is connected to the Tree of Knowledge-- Hamin Haatz-- because Adam in a sense made the same mistake. He had everything; there was just one thing he was supposed to hold back from and just until Shabbos, but he didn't and with this he altered the destiny of all of mankind.

How many times do we forgo our fate because we refuse to humble ourselves to except critique from a friend or a spouse or a parent?

The above message is really the koah of Amalek. They didn't care about the consequences of their actions and this is the meaning of yira, fear. It means to acknowledge that the decisions we make in life have consequences. Haman lost everything.

A Kohen in the Bais Hamikdash must be totally aware that if he wants to bring down blessings to the world he needs to humble himself in front of Hashem.

This is the message of the Terumas Hadeshen and this is the message of Purim.

So the next time your spouse or your parent asks you to take out the garbage see it as a mitzvah, an opportunity to develop your humility and grow towards becoming a true holy Kohen.

### Good Shabbos



## TIME TO START THINKING ABOUT PESACH

Rabbi Yisroel Reisman



In the Arba'a Banim section of Maggid we say about the Rasha - (וְאַף אֶתְּהָ הַקֹּהֵל אֶת שִׁנּוּי). Most people understand (הַקֹּהֵל) as knock out his teeth. This is not what it means as it is written with a Kuf and not a Kaf. It means to blunt his teeth, blunt his sharpness, and blunt his anger. What is the idea of blunting his anger?

Rav Aharon Kotler used to say over the following incident. He often went with the Kapishnitzer Rebbe collecting for Chinuch Atzmai. Once the two of them came to a wealthy man's office and the secretary said that he was not in. They understood that the man was really there so they said that they would wait for him to arrive. It became a waiting game and the man tired and came out angrily. He derided Rav Kotler and the Kapishnitzer Rebbe. He said people always come to me for money without appointments and they come to me at home and in the office. He berated them very harshly. Rav Kotler winked to the Kapishnitzer Rebbe that he thinks it is time to leave. The Kapishnitzer Rebbe motioned that they should stay. The man carried on and eventually became quiet. The Kapishnitzer Rebbe turned to the wealthy man and said, you have given us what we deserve now please give Chunch Atzmai what it deserves. The man mellowed and made a donation.

The idea is by the Rasha - (וְאַף אֶתְּהָ הַקֹּהֵל אֶת שִׁנּוּי), blunt his teeth. Blunt his anger, let his anger wear out. You will find that underneath he is not such a big Rasha. Don't Pasul the whole person because there is a good person underneath.

This gives new meaning to the often mentioned Gematriya that the Gematriya of Rasha (200+300+70 = 570) less the Gematriya of Shinav (300+50+10+6 = 366) = the Gematriya of Tzaddik (90+4+10+100=204). It is more than just a trick. It is Pshat that if you take the Rasha and you blunt his anger you will end up with Tzaddik. (This is for my good friend Reb Dovid G)



# ASK THE RABBI

**Q.** If somebody is eating cereal & milk for breakfast, such as corn flakes, and is making the appropriate bracha for the cereal, is there a need to make a bracha of shehakol for the milk also?

After the cereal is finished in the bowl, would he then need to make a bracha of shehakol over the leftover milk? What if he drinks a separate glass of milk with the bowl of cereal?

**A.** The general rule is that one makes a bracha on the cereal and this includes, or, in Halachic lingo, "covers" the milk. (It is irrelevant whether the milk physically covers the cereal :- ) or vice versa). The reason for this is that the milk is there to enhance the taste of the cereal. Any milk left over in the bowl will not require a separate bracha since it was included in the bracha for the cereal. If one would add more than the normal amount of milk to the cereal, then two brachot are required -- first the bracha for the cereal, and then shehakol for the milk. If in doubt, one should make shehakol on something else (such as coffee).

Similarly, if one wants to drink a separate glass of milk, one would need to say a bracha of shehakol, since it is not "covered" by the bracha on the cereal.

The bracha that is appropriate for corn-flakes is dependent on how the cereal is made. The conventional method is to produce it from flattened corn kernels, and the cereal would therefore require the bracha of ha'adama, but if it is produced from corn flour, then the correct bracha would be shehakol.

**Q.** If the Bracha on Sushi is Borei Minei Mezonos...why is the Bracha Achrona we recite Borei Nefashos and not Ahl Hamichya?

**A.** Normally, foods with a first brocha first mezonos usually have an after blessing of al ha'michyah. However rice is the exception. Because rice satiates it was given the blessing of mezonos - from the word "zan" to feed or satiate. But as it is not one of the five grains (wheat, barley, rye, oats and spelt) the after blessing is the shorter "boray nefasho". This is true not only of the sushi t, but of all rice.



RABBI BERACH STEINFELD

## MEGILLAS MORDECHAI

Why is Megillas Esther named after Esther and not named after Mordechai? It would seem like it should have been called Megillas Mordechai since Mordechai Hatzaddik was involved in its writing

as the posuk in Esther, Perek Tes, posuk chof tes says that both Esther and Mordechai wrote the history of the Megillah. There are a couple of explanations for why it is actually called Megillas Esther. The Sefer Maharya in Parshas Vo'eschanan explains that since Esther was moser nefesh to save the Jews by approaching the king despite not being called she merited having the Megillah called after her. This is what we see in the Gemara in Megillah, daf zayin, amud alef when Esther sent a message to the Chachamim to establish her Megillah for the future. She requested that the Yidden should celebrate a Yom Tov and Rashi says that part of Esther's request was that the Megillah should be called by her name.

The Yaaros Dvash asks the following question. Mordechai was moser nefesh by not bowing down to the tzelem around Haman's neck so why isn't the Megillah called by his name also? The Yaaros Devash answers that there is a distinction between the mesiras nefesh of Esther and Mordechai. He compares it to the famous question the mefarshim ask concerning why the Torah does not mention the great miracle of Avraham being thrown in the oven of Nimrod after smashing all his father's idols? The Torah only mentions it b'derech remez. The Mefarshim explain that since this is not a story we need to learn from since there is no halacha that one must go and break idols. It is enough for a person not to serve avoda zara; however, one need not put himself

into danger by breaking the idols. The Torah therefore does not mention it explicitly. The same concept may be applied to Mordechai since there was no need for Mordechai to walk in front of Haman and look to start up with him. His mesiras nefesh was therefore not mandatory and so we don't call the Megillah by his name. On the other hand, Esther needed to do what she did and was moser nefesh, therefore the Megillah is called by her name.

Another explanation that is explained by the Sifsei Chachamim in his hakdama to Meseches Megillah is that Esther was an orphan having lost her father while her mother was pregnant and then her mother died during childbirth while giving birth to her. Despite her being such an underdog, the great salvation of the Yidden came because of her and by her actions. This is a nechama for all people who are downtrodden and feel like they are completely lost. They should strengthen themselves and know that they have the koach to do great things as Esther was able to do. The Gemara in Yuma, daf chof tes, amud alef says that Esther was the "sof -" end of all miracles. It teaches us that even when a person feels like he is at the end of the rope and feels like the end has come, he should be mechazek himself and learn from Megillas Esther that Yeshuas Hashem k'heref ayin.

May we all be zocheh to the geulah k'heref ayin.

May we strengthen our selves during this time of Purim when we are marbeh reyus and friendship so that we can be mekayem kol haTorah kulah.



## RABBI NACHUM SCHEINER

ROSH KOLLEL

### CAN A PERSON FULFILL THE MITZVAH OF HEARING PARSHAS ZACHOR WITH THE LEINING OF THE TORAH ON PURIM?

As we know, on the Shabbos before Purim we read Parshas Zachor, to fulfill the mitzvah of “remembering what Amaleik did to us on our way out of Mitzrayim.” The question is asked whether a person can fulfill this mitzvah with the Leining on Purim, which tells the narrative of how Amaleik started up with the Jews?

This question can come up for someone who lives far away from the shul and cannot come on Shabbos, or if he was out of town and did not hear the reading of Parsha Zachor. Can he fulfill the mitzvah by hearing the reading on Purim morning? This question is even more relevant to women who may have missed out on coming to shul for Parshas Zachor.

For women, there is actually an additional question: are they even required to fulfill this mitzvah? Maybe, it is only a mitzvah that the men need to do? Thus, for women there is a two-fold question: Are they required to fulfill the mitzvah of remembering what Amaleik did? And secondly, is it an option for them to fulfill the mitzvah by hearing the reading on Purim morning?

### ARE WOMEN REQUIRED TO FULFILL THE MITZVAH?

Let us start with the second question, which is more general. Are women required to fulfill the mitzvah of remembering what Amaleik did? At first glance, we would say that they are. The rule of thumb is that women are commanded to keep all mitzvos, and are only exempt from a mitzvas aseï she’hazman grama (a positive command that has a fixed time). Hence, this mitzvah – which can be performed at any time – should be a requirement on both men and women alike. Although Chazal instituted reading Parshas Zachor

on the Shabbos before Purim, that is only a rabbinical mandate – to connect the remembering to the yom tov of Purim. But, as far as the Torah requirement to remember what they did, that is something that can be performed at any time throughout the year, and we would assume that they are not exempted from the requirement.

The Sefer HaChinuch, however, writes a fascinating chidush. He rules that the mitzvah was not given to women. He explains that the two mitzvos – remembering what Amaleik did and destroying them – are interconnected. The mitzvah of remembering what Amaleik did was given in order to fight against them and destroy them. Since war is something that is for men, it is understood that both of these mitzvos were not given to the female population. This concept is also spelled out by the Ramban and Rabeinu Bechaya. Right after the Torah tells us about the mitzvah of remembering what Amaleik did, the Torah ends off with the mitzvah of erasing their name. They explain that this is to teach us that we must remember what they did in order to arouse our hatred towards them for their terrible misdeeds, and want to fight against them and destroy them.

The Minchas Chinuch takes issue with this chidush. He has two basic questions that he raises with this understanding of the Sefer Hachinuch. His first question is that even if we will assume that the two mitzvos are intertwined, maybe women are actually commanded to do both. We find that when it comes to a milchemes mitzvah – a war which is a mitzvah – the women were required to join. Since this war is to fulfill the mitzvah of eradicating Amaleik, women should be equally involved.

Then, he goes a step further and questions the very premise of the Sefer HaChinuch. He wonders how the Chinuch knew that the two mitzvos are connected. It is quite possible, he asserts, that they are two totally independent mitzvos, one is to destroy them, and one is to remember what they did. In fact, he adds, it is quite possible that even after the nation of Amaleik is annihilated, we will still have the mitzvah of remembering their terrible actions.

### HALACHICALLY SPEAKING

The Binyan Tzion quotes Rav Noson Adler, the illustrious rebbi of the Chasam Sofer, who also ruled that women must hear Parshas Zachor. On the other hand, the Toras Chesed writes emphatically that women are exempt, and he adds that in Poland it was unheard of for women to attend. The Arugas Habosem also rules that they are exempt. So we have different opinions if they are required to fulfill this mitzvah. However, since it is a machlokes if they are required in the mitzvah, the Minchas Yitzchok questions whether a sefer torah should be taken out specifically just for reading for the ladies, since we do not take out a sefer torah unnecessarily. Others do allow this, as well.

As far as the question of fulfilling the mitzvah with the reading of Beshalach, on Purim morning, the Magen Avraham allows it. The Mishna Berura, however, wonders about this ruling, since the conclusion of Parshas Zachor – to remember and therefore eradicate their name – is not mentioned in Parshas Beshalach.

In summary, since women may be commanded to hear Parshas Zachor, many women will go the extra mile and try to attend shul. However, one who missed the reading of Parshas Zachor, should hear the reading of Beshalach, on Purim morning.

**RABBI NACHUM SCHEINER**  
MONSEY, NY

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RABBI YY JACOBSON

- **GOOD MORNING SOUL**
- **THE ONLY JOB WHERE YOU START AT THE TOP IS DIGGING A HOLE**
- **AND THEN THE FIGHT STARTED**

...

"My wife sat down on the couch next to me as I was flipping channels. She asked, 'What's on TV?' I said, 'Dust.'

"And then the fight started..."

"When I got home last night, my wife demanded that I take her someplace expensive... so, I took her to a gas station.

"And then the fight started..."

"My wife and I were sitting at a table at my high school reunion, and I kept staring at a drunken lady swigging her drink as she sat alone at a nearby table.

"My wife asked, 'Do you know her?' 'Yes,' I sighed, 'She's an old friend. I understand she took to drinking right after we split up many years ago, and I hear she hasn't been sober since.'

"My God!" says my wife, 'who would think a person could go on celebrating that long?'

"And then the fight started..."

• **THE FIRE**

"The fire on the altar shall remain aflame on it, it shall not be extinguished; and the Priest shall kindle wood upon it morning after morning... A constant fire shall burn upon the Altar; it shall never go out." (Leviticus 6:5-6).

With these words the Bible describes, in this weeks Torah portion (Tzav), the instruction to continuously maintain a flame on the altar which stood in the Tabernacle (a mobile sanctuary the Jewish people built in the desert to house the divine presence), and then later in the Holy Temple in Jerusalem. For this purpose, the priest was required to place new firewood on the altar each morning, in order to feed a flame which must never go out.

As the biblical commentators and the Jewish mystics acutely grasped, each mitzvah (commandment) in the Hebrew Bible contained, in addition to its concrete and simple meaning, many symbolisms relating to the inner psyche of the human being. This mitzvah is no exception, and it captures a simple but profound truth about our daily patterns.

"A constant fire shall burn upon the altar" – the altar, in the writings of Jewish mysticism, is symbolic of the human heart, the space in each of us most capable of sacrifice. The heart however needs a continuous fire burning in it. For the human heart to live deeply, for it to feel empathy and experience the depth of love, it needs to be on fire, passionate, aflame.

But how? There are times when our hearts and souls are inspired and aflame; but often we feel numb and apathetic. Sometimes we get cynical and detached (as in the above anecdotes.) How do we maintain the flame and the inspiration in our own inner altar?

There is only one way: "The Priest shall kindle wood upon it morning after morning." Each and every morning we must place "wood" on our altar, in order to feed its potential flame. Fire cannot exist in a vacuum; the fire in our heart and soul, too, requires "wood" to sustain it.

What is the "wood" that is capable of feeding the soul's flames each morning? Study, prayer and charity. They are the morning encounters with the living G-d that allow the fire of the soul to hold on to something and take root into the human psyche.

A delicious piece of cheesecake, reading and answering your e-mails, listening to the news – they don't do the trick of turning on your soul, your inner depth. They lack the properties to bring out the flame of the soul. In the morning, before you do anything else, you need to engage in a labor that will let the flame of your soul emerge. Good Morning Soul must precede Good Morning America. Then you're set for the day, because as Goethe said, a man sees in the world what he carries in his heart. If your heart is aflame, your world that day will be on fire.

And you must place the wood on your altar each morning, no exceptions. Consistency is the key to a meaningful and inspiring day. There are no shortcuts to inspiration; everything comes with a price. The only job where you start at the top is digging a hole. Bur life is about climbing mountains, not digging holes. And in climbing mountains you must begin on the bottom.

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ב"ה



Parshas Tzav

## BUNDLES OF MIRACLES

In a week where we went all out celebrating a miracle, let's take a moment to become acquainted with the workings of the supernatural.

A miracle is a sign from Heaven, a divine smile. It could be masked in teva, in the world of perfectly normal occurrences- or it could be a direct act of the divinity that shakes our world with its significance.

But in every case we are required to give thanks and praise to our Creator for His intervention in our daily lives.

At the biblical level, a Korban Todah is the vehicle. Giving thanks is our credo (we are call Yehudim- because we give thanks). How much more so- when we survive a dangerous incident should it behoove us to show our appreciation.

The Chasam Sofer questions the context of where the Torah chooses to mention this expression of gratefulness. Why was the

mitzvah of Korban Todah taken from its rightful place in Parshas Vayikrah where all the other sacrifices are enumerated to be talked about in Parshas Tzav where the special sacrifices of the Kohanim are detailed?

Let's explain with a story..

The table was laden with all good things. It was after Shachris and Reuven was hosting a special meal in honor of a miracle which had occurred the day before. While crossing the street of a busy intersection, a wayward car traveling at top speed had gone out of control, setting off a series of consecutive collisions, each one narrowly avoiding him. Shaken up, but realizing that the hand of G-d had intervened, Reuven was overflowing with emotion..overcome with thankfulness.

The very next day, Reuven's friend, Shimon set forth an equally beautiful spread. The congregants looked on with wonder. Shimon explained.. "Yesterday I walked through that very same intersection, a road that I have traversed daily for the past 20 years. I crossed the same huge street safely and without any mishap. I now realize that Hashem has saved me from danger every single day.. every single minute."

The Chasam Sofer explains, the concept of thankfulness, of appreciation, of heavenly protection..Hashgocha Pratis- is a distinc-

tion which supersedes the mundane. One needs to interject thought, trust and faith into our daily life to realize Hashem does miracles for us every moment by keeping us alive and safe.. As we say in Modim (Shemotah Esrei) every day.. Al Nisecha SheBeChol Yom Eemonu.. We are thankful for the miracles you do for us everyday, Hashem!.

There are two types of thankfulness...two different levels.

Of course being thankful when you are openly saved from danger.. Is so very important. But higher than that is the realization that Hashem protects us each minute from harm, staying close by our side and watching over us with love.

The Torah is teaching us the importance of this higher level of appreciation by grouping its teachings together with that of the priestly duties.

May the lesson of Purim- an open miracle, yet clothed in seemingly plausible occurrences recharge our faith for another year of appreciating our close relationship with Hashem and all the daily miracles it entails!

## GOOD SHABBOS!

מדברי הגר"א יוצא שחוק ממצות שמחה שתיקנו בפורים, יש עוד דין של משתה, והיינו שיהיה הגוף נהנה ממנו, ולפי"ז יש טעם הגון לריבוי שתייה בפורים, יותר משאר ימים טובים, שאין בהם מצות שמחה לבד.

והנה בא היום הגדול והנורא כמו שכתב הגר"א שעצם האכילה בפורים זהו החצי לכם מיום כיפור שאסור באכילה וזהו החצי לה, והנה אמר לי ר' דניאל זוויקלר שליט"א דבר רמז שהחילוק שיש בין ישראל שיוצא 541 לעמלק שיוצא 240 זה אש שיוצא 301 ללמד שזהו גופא המלחמה שהם רצו לעקור את השלהבת היהודי והאש של אידשקיט ובוזה גופא יש לנצחם. ויש להוסיף אש נוטריקון אכילה שתייה, והיינו כנ"ל שעצם הסעודה שיש בו אכילה ושתייה זהו עוקר בעצם את זממת אחשוורוש, שהנה נתחייבו כליה משום שנהנהו מסעודת אותו רשע, והיינו שהיה בהם בלשון חסידי אש הפוכה והיינו גשמעק הפוך נגד רצון הבורא וזהו חיוב שכן נהנה, והיינו מי שמוכרח לעשות דבר נגד רצונו ניחא אבל שיתגשמעק מזה, זה דבר נורא, התיקון לזה בעצם כך וללך הפוך מזה ולהנות מסעודת משתה ושמחה והיינו "אש" אכילה שתייה הפיך הרע ובוזה נהפוכו אשר ישלטו היהודים.

## פורים שמח

דוד יהודה פיירסטון

מלשון שמחה כבר מבואר שיש דין לשתות, הרי מבואר להדיא שחוק מהדין שתייה לבא לשמחה, יש עוד דין של ריבוי שתייה שזהו חיוב מצד עצמו, לכן כתיב 'משתה ושמחה'.

ובטעם הדין, בגזירת המן כתיב אסתר ג' י"ג להשמיד להרוג ולאבד כו' ושללם לבוז" וביאר הגר"א שיש באדם ד' דברים נפש רוח נשמה וגוף, נפש וגוף הוא אחד כמו"ש הזוהר הקדמה לתיקוני זוהר שנפש שותפא דגוף, והרביעי זה הקנין, והנה הנשמה היא עיקרית למצוות, וזה שהמן רצה לעקור הכל, 'להשמיד' אלו המצוות כמו"ש מדרש תהילים דורו של שמד, וכן שלא ישאר שום מצוה ושורש מהתורה, וזהו נגד הנשמה, 'להרוג' הוא הרוח החיוני, 'לאבד' אפילו הגוף הגופני לאבדו שלא ישאר שם ישראל בעולם, 'ושללם לבוז' הוא הקנין, שיהיו לבז ולא יהיו במקום אחד, דלא ישאר שם בעולם אפילו ממונם.

וכנגדם ניתנו ביום הפורים ד' דברים, קריאת מגילה שנתוסף עוד מצוה יתירה, הוא נגד מה שרצה לאבד הנשמה, ונגד רוח שהוא בלב, כמו"ש ישמח ליבי, נתן לנו שמחה, והגד הגוף משתה שיהא הגוף נהנה ממנו, ונגד שללם לבוז מתנות לאביונים, שיהא עכשיו ממון אפילו לעניים ע"כ דברי חסיד האלוקי אדוננו הגר"א מווילנא זיע"א.

ויש להוסיף שזה הפשט במה שדרשו מגילה טז. ליהודי היתה אורה, זו תורה. שמחה, זה יום טוב. ששון, זו מילה. ויקר, אלו תפילין. והן ד' בחינות הנ"ל תורה-לנשמה שמחה-לרוח מילה-לגוף ותפילין, קנין חוש לגוף.

## פורים

מחייב איניש לבסומי בפוריא עד דלא ידע בין ארור המן לברוך מרדכי



הרמב"ם בפ"ב מהל' מגילה הט"ו כיצד חובת סעודה זו, שיאכל בשר ויתקן סעודה נאה כפי אשר תמצא ידו, ושותה יין עד שישתכר וירדם בשכרותו ע"כ.

ובגדר החיוב של עד שלא ידע, בפשטות זה שיעור לצאת חיובו שאזי פטור בהגיעו למצב של עד דלא ידע, אולם דייק בזה מרן הגרי"ז שאין זה שיעור בחיוב אלא שיעור בפטור והיינו שיש לו דין לשתות עד שהוא בגדר שוטה ואזי כבר פטור, בקיצור לשתות ולשתות עד שיהיה מופקע כבר מהחיוב לשתות, וזהו שכתב לשון 'שותה' היינו מלשון מפעיל שישתה וישתה עד שכבר ירדם מעצם שכרותו.

מקור הדין של הך שתייה יתר משאר ימים טובים, מפורסם בספרים מהגרי"ז זיע"א שהביא קרא אסתר ט' כב' "לעשות אותם ימי משתה ושמחה" הרי מאחר דכתיב שמחה, ודרשו פסחים קט. אין שמחה אלא בין, א"כ מהו שאמרו ימי משתה ושמחה, הרי

# Opening Our Eyes to Hashgacha

Purim is the ultimate Hashgacha Pratis story. It has many moving parts which seemingly are not connected and then at the end everything comes together.

Our lives are constantly being woven by Hashgacha. If we are very lucky we can look back and see how it all fits together. Typically, we chalk it up to circumstance and do not reflect on the minutiae. This is a story where Hashem allows us to see how every particular is critical to the end result.

## Two Real Estate Bargains

Rabbi Chaim Zaid, a head of the mesivta [yeshiva for the younger teenage boys] in Yeshivas Nachalat Shlomo, located in the Kiryat Herzog neighbourhood of Bnei Brak, is known to be a caring mentor. Nevertheless, his role ordinarily does not extend far beyond the yeshiva walls. But then, ten years ago, R' Chaim learned that one of his former students had been stricken with cancer. Now, beyond the spiritual support he was accustomed to extending to the boys, R Chaim offered his whole-hearted assistance in every aspect, assuming all responsibility for the necessary medical treatments and procedures, accompanying his student every step along the way.

## THE MISSING MONEY

In the winter of 2009, the student, whom we will call Uriel for the sake of his privacy, aged twenty-two, was discovered to have a cancerous brain tumor, and the disease had already spread to other parts of his body. He was sent to France for expert treatment, but the doctors there were unable to control the disease. Rabbi Zaid remembers clearly the last phone call he received from France, when Uriel wept in sheer despair. The doctors had told the family that there was nothing more they could do for him and that they could begin counting the days. But the group of dedicated askanim following Uriel's progress refused to despair. "We have doctors in order to heal, not to pronounce a death sentence" they declared. Accordingly, they set out determinedly to find help from another source. They consulted many experts in the medical profession, and other knowledgeable contacts as well. While they were still weighing all their options, one of the group suddenly recalled that his sister ran a Bikur Cholim [Visiting the Sick] society in a major city in the United States. He got in touch with her, and she immediately mentioned a name, one Professor Rich, unknown as yet in Israel but in the U.S. he was swiftly gaining acclaim for the unique method he had developed himself, one that offered the hope of a cure for cancer patients who had already received a 'death sentence' from others in the medical profession. His treatment involved operating on the patient, but obviously in return for a substantial fee. In fact, his going rate was a staggering \$130,000. With their hopes raised again, Uriel's family was caught in a dilemma. There was no doubt in their minds that they had to find a way to procure the services of the only person who held out some hope for Uriel - but the amount the doctor was asking was sim-

ply beyond their means. They saw absolutely no way forward. Further, the \$130,000 was not even a complete estimate for all the costs involved. Professor Rich would also have to be brought to Israel, housed in suitable accommodations, provided with a rented operating theatre in a private hospital - all this added on approximately \$30,000 to the bill. They did consider sending Uriel to the United States, but in the end, realized it would only cost more money, and in addition, it would have added to the strain on Uriel. And so, the various people involved began to look for ways to raise the sum. They turned to several charity funds, but none of them could commit to such a large expense.

They turned to several leading rabbinical figures, asking for advice, and they all told them that the public could not be expected to produce such a huge sum of money. At this point, they felt stymied; there was no sign of help from any angle. It was an agonizing situation, as they helplessly watched Uriel suffer, his condition gradually deteriorating, waiting for what now seemed the inevitable.

But after just one day passed in this way, R' Chaim Zaid received a surprising phone call. The lady on the other end introduced herself as Mrs. Abutbul, Uriel's sister. Then, to his complete shock, she informed him joyfully that they could proceed with all their plans and book Professor Rich. R' Chaim was overjoyed but confused; what had happened? Mrs. Abutbul didn't keep him in suspense. "I decided to sell my apartment," she told him simply. R' Chaim was taken aback. "I urged her to think it over carefully and to consult with knowledgeable rabbis, asking if she was permitted to do such a thing. After all, she had a husband and six children to consider. But she was adamant. She had already called Uriel to inform him of her decision, even before speaking to me. She also told him that she was certain the surgery would be successful and that he would recover in order to dedicate his life to Torah. For the sake of Torah, she was fully prepared to make this sacrifice. G-d would help. Afraid of what rabbis might answer, she did not even want to ask, so determined was she and so certain that the Al-mighty would not let them down."

## THE CAB DRIVER

After discussing her plan with R' Zaid, Uriel's sister immediately put her Ramat Beit Shemesh apartment up for sale, asking for \$130,000, with the full sum to be paid in cash. Her home was actually worth more, but since time was of the essence, her priority was to make a quick sale. A potential buyer quickly materialized, eager to snap up a



bargain, and the contract was signed. Meanwhile, R' Chaim had swung into action in order to raise the remaining sum, another \$30,000. He turned to his former students in the yeshiva, now adults, and begged them to help. "We asked each one to pledge to raise 1000 shekels," he recalled. The young men set out with great enthusiasm, hiring taxis with their own money to take them on their

collection rounds. "Professor Rich was scheduled to arrive on a Wednesday, but on that day, I had a prior commitment in the north of the country, to give a talk in a girls' school. I was on my way there when I received a call from one of my students, Yehuda, who was then out collecting. He had a question for me: The cab driver who was ferrying them from one place to the next had asked him and his friend to deliver a suitcase to a certain address. Should they do him the favor? "I told him in no uncertain terms to refuse. I would not let my students get involved in any shady business! A few minutes later, Yehuda called back. The driver was begging and pleading, he said. But I was adamant. Under no circumstances should he agree, I insisted, adding that if the driver wanted, he could speak with me directly, after I had given my talk. "By then we had arrived, and I delivered my address. As I walked out of the building to return home, there was Yehuda, together with the cab driver, waiting for me! I couldn't understand what could be so important, that the driver had made such a huge detour to find me. Why couldn't he deliver the case himself? Still, I was unmoved. I went over to him and told him again that there was no way I could let my students transfer suspicious packages; surely he could understand? "The driver didn't reply straight away, but instead took out the case in question and opened it in front of me.

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## CONTINUED

It was a small, expensive-looking valise - but most interesting was the contents - small instruments, knives, strange little flashlights. Then the driver tried to explain: "Today, before I picked up your students, I was at the airport, where I picked up a passenger who had just arrived from abroad. A very distinguished sort of man, wealthy-looking too. I drove him to where he told me to go, but after I had let him out, I realized that he'd left this suitcase behind." "Actually, by the time I noticed the case, a few hours had already passed, and I didn't know what to do. First I thought I'd open it, to see what was inside. I was kind of hoping it would be full of dollars - but instead, all I found were these strange instruments. Now what? So much time had passed that I was embarrassed to go back and look for the man, so I asked your students if they would do me the favor. The name of the person is inside, and I can tell you where he's staying." R' Chaim was intrigued. He took the valise and looked for the name tag - and his face turned white. The case belonged to none other than Professor Rich, who was supposed to be arriving that day to operate on Uriel.

"Straight away I asked the cab driver to give me the address of the hotel, and we got there as quickly as we could. From the reception desk we called his room, introducing ourselves and asking if he could come down to meet us, which he did. His mouth dropped when he saw the case - he must have despaired of ever seeing it again." "This case contains all my surgical equipment, for an operation I came here to perform," he told us emotionally. "The contents are worth maybe as much as \$40,000 - but it's not just the money--these items are irreplaceable! I designed many of the instruments myself, after months and months of research and effort." For a few moments, all were silent, digesting the incredible turn of events. Then R' Chaim pulled himself together -- for the benefit of his beloved student: "I wanted him to realize that something amazing had happened, and to fill him in on the whole picture. 'Just imagine,' I told him. 'You arrived here to operate on my dear student - and then, where did you forget your valise? In the very cab that was busy transporting people making the rounds to collect money for that student! Surely you can see the Hand of Divine Providence here? "And another thing - you probably don't know, but the operation was only made possible because of Uriel's sister - she sold her apartment to pay for it, and now she and her husband and six children have no roof over their heads!"

The professor was stunned. He'd clearly never come into contact with such *mesirut nefesh* [self-sacrifice] -- he wasn't a Jew -- and was very touched at Mrs. Abutbul's selfless action. He was also totally unaccustomed to viewing 'mundane' events through the prism of Divine intervention, and wasn't sure how to respond. After having sunk deep into thought for a while, the Professor suddenly announced that he was going to forego the entire payment of \$130,000! It was like a dream," R' Chaim said. That very week, Uriel's operation took place in a private medical centre in Herzliya, with dozens of his friends and family praying that the operation be successful. And, thank G-d, it was. Uriel began recuperating. Not so long after that he was able to host a public Thanksgiving Meal in gratitude.

## A FIVE ROOM APARTMENT IN JERUSALEM

Uriel's sister was immensely relieved and grateful, of course, but now she was faced with a dilemma. Although she had her money back, it was too late to re-claim her apartment; she had signed a contract, and soon she would have to move out. She and her husband sat down to figure things out. "If we're going to move, we might as well consider Jerusalem," she began hopefully. Her husband immediately pointed out how unrealistic such an idea was. "The money we have available is enough for a converted store-room in Jerusalem, not an apartment for a family!" he told her, trying to stop her from getting her hopes up. But Mrs. Abutbul wasn't to be put off so easily, and decided to visit a friend in Jerusalem to ask for her advice. Why not at least see what's available, now that you're here?" the friend suggested, and so they walked to a nearby real estate agent. When the agent heard the sum Mrs. Abutbul had at her disposal, he just laughed.

Disappointed, they left the office and started to wander around the nearby streets aimlessly, when all of a sudden, they noticed a For Sale sign on a building. The two friends exchanged glances. "Nu, why not?" the friend said, and so they knocked on the door. A woman opened for them and ushered them inside. It was a five-room apartment, in excellent condition. But the price? "I'll have to ask my husband," she told them. "I'll call him now, and he'll be here soon. Please sit down while you wait." Sure enough, within a few minutes the owner arrived, and immediately began to list the advantages of his apartment, the dimensions, the directions it faced. Mrs. Abutbul needed no convincing -- she already loved the apartment -- but the real question was, what was the asking price? "Three hundred and ten thousand dollars," was the reply. Mrs. Abutbul just sighed. Of course she had known that it was impossible - but even so... Regretfully she admitted that she had less than half the amount the apartment was worth. The owner was clearly displeased. Turning to his wife, he asked her in annoyance why she had bothered to call him home for a couple of jokers. Upset that the wife was now being blamed for her own actions, Mrs. Abutbul tried to explain, and in her doing so the whole story came out: how she had come to sell her home in Beit Shemesh for less than the market price, how she didn't need the money in the end...

The owner didn't let her finish, but interrupted in mid-stream: "You sold your apartment to pay for your brother's operation? Are you Mrs. Abutbul, by any chance?" he demanded to know. "Yes," she said quietly, amazed that he knew her name. "And do you know who I am? I am the cab driver who found Professor Rich's precious suitcase! I just can't believe this turn of events -- that you should have come to my house, wanting to buy it!" They all stood in shock, silent, staring at each other. The owner continued: "And why am I selling such a good apartment? My mother passed away recently, and she left me a private villa in a quiet settlement. So we are moving there. I just have to call Rabbi Chaim Zaid right now, to tell him all of this!" He dialed the number, and as soon as R Chaim answered, the words burst out of his mouth: "You won't believe this, Kavod Harav [honorable Rabbi]. Uriel's sister is right now in my apartment, wanting to buy it! Of course, she doesn't have the necessary amount, but maybe I should sell it to her for what she has anyway, for less than half of the market price? What does the Rav say?" "I told him not to be in such a rush to decide," R Chaim continued his narrative. "I suggested that we go together to a major rabbinical figure, to ask for advice and a blessing. I suggested the well-known rabbinical leader, Rabbi David Abuchatzaira, the grandson of Baba Sali and the chief Rabbi of Nahariya, as I often did.

The very next day we travelled together to Nahariya. We recounted the whole story, from beginning to end. The rabbi advised the driver to sell for the low price, promising that in reward he and his wife would live long, healthy lives. "And that is the end of the story, I guess," R Chaim concluded. "The Rav himself was very moved by it. He said that it was one of the most incredible examples of Divine Providence that he had encountered in years."

# Double Entendre In the Word "Hoda'ah"

Rabbi Yisocheer Frand



Among the sacrifices mentioned in this weeks parsha is the Thanksgiving Offering. The Me-drash tells us that in the future all the sacrifices will be nullified, except the Thanksgiving Offering — for there is always need to give thanks.

Rav Hutner z"tl, makes a very interesting point. "Todah" (thanks) comes from the word "Hoda'ah", meaning giving thanks. However, the word "Hoda'ah" also means to admit (as in the expression Hoda'as ba'al din k'meah edim dami).

Rav Hutner says that it is no coincidence that the word for thanking and the word for admitting are one and

the same. In order for a person to give thanks, he has to be able to admit that he needed help. The first step in being grateful to someone for doing something for you is the admission that you needed help and that you are not all powerful. Therefore the Hebrew word for thanks and for admission are the same.

How do we know whether the word "Hoda'ah" means admission or thanks? Rav Hutner says that we need to look at the preposition that comes after the word. The word "Hoda'ah" — meaning admission — is always followed by the Hebrew preposition "sheh..." (that). The word "Hoda'ah" — meaning thanks — is always followed by the Hebrew word "al ..." (for).

In davening [prayers] we have a Blessing of Modim, called the Blessing of "Hoda'ah". How does it read? "Modim anachnu lach sheh..." This indicates, that the first thing we have to do is not thank G-d, but admit to G-d that we are dependent on Him. Once we come to that understanding, then we can come

to the end of the blessing where we say "Nodeh lecha... ..al..." — We thank You for... Birkas HaHoda'ah is thus a two-stage blessing. It is a Hoda'ah of admission at the beginning which climaxes with a Hoda'ah of thanking at the end.

We Can't Appoint an Agent to Say 'Thank-You'

I recently saw a beautiful insight in the Avudraham. When the Chazan says Modim, the congregation recites a prayer known as "The Rabbis' Modim". Why is that? The Avudraham says that for all blessings in the Shmoneh Esrei we can have an agent. For 'Heal Us', for 'Bless Us with a Good Year', and so forth we can have a messenger — the Shliach Tzibbur can say the blessing for us. However, there is one thing that no else one can say for us. We must say it for ourselves. That one thing is "Thank You". Hoda'ah has to come from ourselves. No one can be our agent to say 'Thank You'.

## You Don't Look Jewish

A woman on a train walked up to a man across the table. "Excuse me," she said, "but are you Jewish?"

"No," replied the man.

A few minutes later the woman returned. "Excuse me," she said again, "are you sure you're not Jewish?"

"I'm sure," said the man.

But the woman was not convinced, and a few minutes later she approached him a third time. "Are you absolutely sure you're not Jewish?" she asked.

"All right, all right," the man said. "You win. I'm Jewish."

"That's funny," said the woman. "You don't look Jewish."

## The Erev

Yitzchak and Sam are sitting together studying Torah. Yitzchak turns to Sam and says, "Sam, you and I have been studying Torah together for seven years. You are both my dear friend and fellow student. My son is having his Bar Mitzvah soon and I would be honored if you would have an aliyah."

Sam looks Yitzchak and sighs, "I would love to Yitzchak, but I'm afraid that I cannot have an aliyah. You see, I'm not Jewish. Studying Torah has always just been an academic pursuit for me."

Yitzchak is flabbergasted. "But you always wear a kippah when studying."

"Out of respect for you, my good friend."

"But when we go out to eat, you always order Kosher," Yitzchak pointed out.

"I am a vegetarian," Sam explained.

"But you know that a gentile who keeps Shabbos is liable with his life"

"Yes, but when I walk to shul on Shabbos, I carry my belongings," Sam responds.

"What does that matter? We have an eruv," announced Yitzchak.

"Feh, you think I go by that eruv?"

## The Brisker

A brisker is walking down the street. The local ruffian comes up to him and says "ah, a Jew! You killed our god, I've always wanted to kill one of you!!!" and points a gun at him.

The brisker quickly says the Shema' (in every conceivable pronunciation, of course), and then recites the bracha for martyrdom (which exists according to many achronim). He carefully enunciates every word as exactly as possible with extreme kavana, and waits for the antisemite's shot.

The antisemite says, "you know, the way you were willing to die for your faith, and facing death were able to beautifully praise God, really inspired me. I think I'd like to investigate conversion".

The brisker replies, "nu, hefsek!"





# ~Night Kollel~

## RABBI NACHUM SCHEINER

### CAN I ADD A LITTLE MILK INTO MY HAMANTESHEN?

We discussed in the previous articles whether one is allowed to bake milchiga cookies or hamantashen.

There is a machlokes if one is allowed to bake dairy cake. However, if a recipe just calls for a little bit of milk and the bread or cake does not become milchigs, some are more lenient.

The Tzemach Tzedek rules that it is not allowed. He bases this on the halachic concept, known as "ein mivatlin issur lichatchilah." An issur is only bateil if the mixture happened on its own; if one made the mixture with the intention of nullifying the issur, it will not help. Since one may not bake milchiga bread, adding milk into the dough will not be allowed.

However, others take issue with this ruling. The Nachlas Tzvi writes that this rule: "ein mivatlin issur lichatchilah" is only for something that is prohibited. There is nothing wrong with milk per se; it is only if it becomes milchigs, that there is an issue. Therefore, if the milk is bateil, there is no issue at all.

The Magen Avraham and the Chachmas Adam add another point. This rule: "ein mivatlin issur lichatchilah" is only when the person's intentions are to nullify the issur. However, if there is a different reason for the mixing, such as to add color, there is no issue. This concept can be seen clearly in Shulchan Aruch, in regards to bugs in one's honey. If one has honey that became infested with bugs, there is an issue that the bugs are a berya (a complete entity) and are not bateil. The Shulchan Aruch

(Y"D 84:13) states that one can heat up the honey, thus killing the bugs, and making them fall apart, and they will then be able to become bateil. The poskim explain that this is not considered nullifying the issur, since the cooking has a different rationale – to make the honey taste better. Similarly, if the milk is put in wine to enhance the coloring, it should be allowed.

A difference between these two explanations is if it is only allowed when done for another reason, or if it is allowed even if it is done to have the milk in the mixture. According to the first explanation it will be allowed even if done for no other reason, because it is not considered issur. And according to the second explanation it will only be allowed if done for another reason.

The Nachlas Tzvi quotes the different opinions and ends off that he would like to rely on the lenient opinion and allow it, especially if there is a great monetary loss involved.

The Minchas Yitzchok (7:59) discusses a practical application of this machlokes. He was asked if one can make alcohol, with milchiga ingredients. His answer was that if there is no sixty to nullify the milk and it is rendered milchigs, it would definitely not be allowed. He adds that it is even worse than wine, since it is an ingredient that is used in many different foods – both milchigs and fleishigs. However, if there is sixty times the milk, one can rely on the lenient opinion of the Magen Avraham and the Nachlas Tzvi, who rule that the issur does not apply.

### IN SUMMARY

There is a machlokes if one is allowed to bake dairy cake. However, if a recipe just calls for a little bit of milk and

the bread or cake does not become milchigs, many poskim are more lenient.

### COMMUNITY KOLLEL NEWS:

I gave a shiur on the topic of "Mechi-as Amalek – can I do it on Purim and if it applies to women." See Halacha Corner for more details.

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.

Wishing You a Freilichen Purim and a Wonderful Shabbos,

**RABBI NACHUM SCHEINER**



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