

בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM



**BET**  
BRINGING EVERYONE TOGETHER

For Men & Women  
To Avoid Crowding:  
**On Purim night there will be 2 Simultaneous Megilla Readings in both the 18 & 20 Tents @ 7:50 PM . If there is an overflow we will open up an additional location.**

שזרשים

שמחה!

There is still time to be part of our Shul Mishloach Manos Project See page 13  
Minyan Ma'ariv Motzaei Shabbos 2 Hours after Shkiah

**HAPPY PURIM!**



**RABBI YY JACOBSON**  
**SHABBOS**  
NO CLASSES  
**TUESDAY**  
9:30 - 10:30 AM SHARP  
20 FORSHAY RD  
FOR WOMEN ONLY

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

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.

# זמנים לפרשת זכור

Parshas Zachor will be read at the following times at the associated locations.

20 Forshay Vasikin	Not earlier then 7:35 AM
18 Forshay Bais Medrash	Not earlier then 8:45 AM
18 Forshay Tent	Not earlier then 10:30 AM
20 Forshay Chabad Minyan	Not earlier then 11:15 AM
18 Forshay Tent After Davening	11:45 AM Sharp

## בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM  
COMMUNITY LEARNING CENTER  
18 FORSHAY ROAD, MONSEY, NEW YORK 10952  
UNDER THE LEADERSHIP OF RABBI AARON LANKRY

## זמנים לתענית אסתר

### Wednesday March 20

### תשע"ט

#### 18 Main Floor מנחה

1:34	4:15 18 Tent	5:45 18 Tent
2:00	4:30	6:00 20 ↑
2:30	4:45 18 Tent	6:15
3:00	5:00	6:30 20 ↑
3:30	5:15 18 Tent	
4:00	5:25	

#### מחצית השקל

5:52: פלג

7:08: שקיעה

#### תהלים בציבור

Led by Rabbi Coren Starting at 2:45

20 Upstairs

#### מנחה followed by

5:25 18 ↓	פלג מנין
6:50 18 ↓	שקיעה מנין
7:00 20 ↑	
7:10 20 Tent	
7:20 18 Main	
7:30 18 ↓	
7:50 18 ↓	

#### מעריב:

5:52 18 ↓	
7:08 18 ↓	
7:20 20 ↑	
7:30 20 Tent	
7:40 18 Tent-	followed by megillah
8:08 18 ↓	followed by megillah

**בית מדרש אור חיים**  
 BAIS MEDRASH OHR CHAIM

**פורים תשע"ט / March 21**  
**Wednesday Night / Thursday**

Maariv	Megilla	Location
7:40	7:50	18 Tent.
7:40	7:50 (Fast reading)	20 Tent
Childrens program starts 7:20 with megillah (see separate flyer for details)		18 Upstairs
7:40 <b>Chabad</b>	7:50	20 Upstairs
8:08	8:20ת"ר	18 Main floor
	9:15	18 Main floor
	11:00	18 Main floor

**Simchas Purim / Game Show with "The Shnitzel Guy"**  
 20 Forshay, Tent 9:00-10:30 pm

**All Megillah readings are for women as well**  
**Klapping will be at the first and last Haman**

Shacharis	Megilla	Location
6:15am	6:45 <b>Before neitz</b>	18 Main Floor
6:30 Vasikin	7:15	18 Tent
7:00	7:35	20 Upstairs
7:30	8:05	18 Main floor
8:00	8:35 <b>Banging at each חמץ</b>	20 Tent <b>Followed by Avos Ubanim</b>
8:30	9:05	18 Tent
9:00 <b>Chabad</b>	9:35	20 Upstairs
9:30	10:05	20 Downstairs
10:00	10:35	18 Main floor
10:30	11:00	18 Tent
11:00	11:30	20 Tent
	1:00pm	18 Tent
	3:45	18 Tent

**Mincha 18 Main Floor**      **Maariv 18 Main Floor**

1:34	4:30
2:00	4:45
2:30	5:00
3:00	5:15
3:30	5:30
4:00	5:45
4:15	

9:00
9:30
10:00
10:30
11:00



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**IT'S ALL ABOUT OUR KIDS**

**Children's Program Purim Schedule**

18 Forshay Road—Upstairs

Wednesday Evening March 20

Ages 3 to 11 7:20 PM —7:50 PM

Special Room for Toddler Babysitting

7:50— 8:40 PM Kids Megillah Reading

**The Ultimate Purim Party!**  
**For Kids**

Wed. Night 3/20 - 20 Forshay Rd, 9:00—10:30

**MUSIC—REFRESHMENTS—COTTON CANDY**

**Special Guest Star "The Shnitzel Guy"**

**Donny Weinreb will host our very own**



**GAME SHOW**  
**PURIM**



18 FORSHAY ROAD | MONSEY, NY 10952

**קימו וקבלו**

Under the direction of Rabbi Nachum Scheiner  
 פורים תשע"ט

We are pleased to announce  
**Yeshivas Kiymu v'Kiblu**  
 With Matan Schara B'tzida

**SCHEDULE**

**Purim Night**

1 hour between 9-11:00pm

**Purim Day**

1 ½ hours between 9am-12:30

**Shushan Purim**

2 hours between 10am-1pm

All learning will take place at  
**18 Forshay Upstairs Bais Medrash**  
**Refreshments will be served**

*This program caters to all over Bar Mitzva.*

For more information, please contact:  
 845 293 0670 // kolleladministrator@18forshay.com



# RABBI LANKRY DEAR KEHILLA,

## PARASHAT VAYIKRA

I once had the special zchut to spend some time with one of the grand children of Baba Sali, Rav Shlomo Buso. He told me a story of a Tzadik that came to a certain town to give chizuk and of course fundraise. It was late at night and he was studying in the town shul when he fell asleep. He was startled awake in middle of his sleep and sees the Shamash of the shul standing over him with a knife ready to stab him. The Tzadik jumps up and begs for his life pleading that the man to spare his life. The Shamash falls down and starts to cry bitterly and the Tzadik asks him what the matter is. The shamash responds, "I have been serving the community for my whole life, and we built shuls, schools, and all the infrastructure necessary for a community. The only thing

we are lacking is the grave of a great Tzadik, I was hoping you would not mind volunteering". They were looking for a human Korban but he declined.

The Baba Sali had an older brother Rav David who due to his greatness was called Ateret Roshainu the crown of our head. He is buried at the southern Sahara of Morocco bordering with Algeria. Over a hundred years ago the two countries were at war and as always the Jews were in the middle. The Jews were constantly being accused that they are spying for the other side. The Algerians wanted to wipe out the entire Jewish community to send a message to those who spy for their enemy. Harav David was the Rosh Yeshiva and the spiritual leader and he sent a message to the Algerian authorities saying, if

you crush the head of the snake then the body dies. He volunteered to be a Korban on behalf of the Kehila and be killed to spare the rest of the people. The Algerians accepted. They placed him into a Cannon and blew his body across the landscape. The Algerian army prohibited anyone to collect his body parts and bury them. Rav David had requested from two people that if they do him the chesed of burying his body parts they will have a portion in Olam Habah right next to him. The two men did this chesed shel emes and the Algerian army killed them.

The first Korban in Parshat Vayikrah is a korban Olah in which the entire animal is burnt. The Midrash Tanchuma explains that the Olah is to rectify the sin of improper thoughts. The connection between the two is that a person is obligated to love

Hashem with all his heart and when a person has negative or evil thoughts, chances are he is lacking in his connection with Hashem. The Korban is there to reconnect a person totally with Hashem and it is done by putting the entire animal up to be burnt for Hashem.

We can understand the greatness of Harav Dovid Abuchacheiru who offered himself as a korban Olah. He sacrificed his entire being which illustrates his total love for his community and for Hashem.

We should be Zocha to have such Ahavat Yisrael and Ahavat Hashem to be willing to give ourselves over totally for others. May Hashem avenge our enemies.

## SHABBAT SHALOM



Zmanim by our incredible Gbbi  
**EPHRAIM YUROWITZ**

## SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:35 & 3:30

CANDLE LIGHTING	6:45PM
MINCHA TENT	6:55PM
SHKIYA	7:03PM
MINCHA 20 FORSHAY	6:50PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:27AM
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
DAF YOMI	6:00PM
MINCHA SHALOSH SEUDOS	7:45PM
SHKIYA	7:04PM
MARRIV	7:44PM, 7:49PM & 9:04PM

## WEEKDAY ZMANIM

### SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:45 M 6:43 T 6:41 W 6:40 T 6:38 F 6:36

### MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 5:37 M 5:38 T 5:39 SEE PAGE 2

### MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 6:52 M 6:54 T 6:55 SEE PAGE 2

### MARCH 17 - MARCH 22

NEITZ IS 7:05 - 6:56  
PELAG IS 5:49 PM - 5:53 PM  
SHKIA IS 7:04 PM - 7:09 PM  
MAGEN AVRAHAM  
9:29 AM - 9:24 AM  
GRA- BAAL HATANYA  
10:05 AM - 10:00 AM

March / April 2019

**בית מדרש אור חיים**  
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18 אור חיים  
התקופה

## WEEKDAY MINYANIM

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

מנחה גדולה 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 5:30 PLAG 5:48



RABBI COREN

# TO DRINK OR NOT TO DRINK THAT IS THE QUESTION

I consistently hear this question before Purim: a husband pleads to the Rabbi to justify his inner spiritual yearning to drink and reach ad delo yada. His wife, however, is adamantly against the idea and is filled with anxiety and concern about what this year's experience will

bring.

I can tell you right off the bat that if you're coming to me for a heter --think twice. I would rather give other more serious heterim than this one, not because it can't be backed by halacha. After all, both the Gemarah and the Shulchan Aruch seem to say it straight out—you're obligated to reach 'livsumai' which Rashi interprets as being intoxicated with wine until you don't know the difference between arur haman and baruch Mordechai . But I am able to forbid a husband in the above situation by relying on many other interpretations including the Rama himself who says that you can fulfill the above obligation by simply drinking some wine and going to sleep. We know the etzer hara very well; he can convince us that whenever it suits us we follow the mechaber like a Sfardi but when it doesn't suit us we ignore it. For example if you are a Sfardi follower than you begin getting up on Rosh Chodesh to say Slichos one month before Rosh Hashana. There aren't many Ashkenazis who will decide to adopt this minhag. If anything, we find Sfardim who become Ashkenazim for Elul.

But let's stay focused on the main question which has already been raised by Rishonim and see the Biur Halacha that writes at length regarding how it can be that our sages commanded us to become totally intoxicated. It seems not only counterproductive but even more importantly it goes against the goal of Judaism which is to be living with Godly consciousness. Why would Chazal want us to be wasted and incoherent? Imagine how a servant of a king would look if one day during his work time he drank down two bottles of wine and began running around like a lunatic. Surely he would lose his position and probably be killed for defiling the holiness of the king.

I think the answer is obvious. The objective is not to lose your mind and go into a place of negativity, a place where a regular drunk finds himself. Rather Chazal wanted us to reach a extreme high level of consciousness which requires much preparation and can be reached or attempted to be reached only if the person is proper. Where do I get this idea?

In Sefer Bilvavi Mishkan Chelek Hey, he quotes Cabalistically 5 levels of knowledge beginning with the ascent up the ladder towards Purim and even beyond. Here is a short summary of the five levels:

Baby knowledge or a totally drunken person like Lot. This is called lo yada tachtona - this is where many people end up but it's the wrong place.

Yeda which means lower knowledge like a child who begins to realize and distinguish between objects. The Gemara in Sukka says that when a child begins to eat wheat he begins to have Daas.

When a child is more sophisticated and can distinguish between physical and spiritual objectives.

When a person who already realizes the value of spirituality reaches a places where he understands the teachings of the Baal Shem Tov who explains that indeed there isn't anything bad in the world since we are aware that everything possesses Godliness.

The only difference is that when we interpret something as being bad we are unaware of the Godly lights hidden inside. With good things, however, this light is discernable from the outside. This is what Purim is all about. It's realizing that even the Hamans in our lives are essentially for the growth in our spiritual quest. But we can only realize this if we pass through the first 3 steps. If we are focused on growing spiritually, if we know during the rest of the year that this is where our minds were driven, then it's safe to say that drinking a bit more than usual which will offer us an easier time dealing with the world around us and as a result we will offer songs of praise and words of warmth and love, then this is something to aspire to. But if it's the opposite, it's better to drink a bit, daven for greater growth in the next year and then go to sleep.

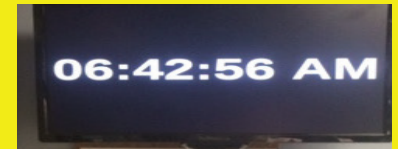
There is one more level which acts like the litmus test for one's Purim experience. The highest level of knowledge is the level of Daas like Adam HaRishon-- a Daas of Dveykus that is so powerful words can't really describe it. It's actually a physical connection so to speak to Hashem. Most of us will be zoche to it when Mashiach comes as it says: "When Mashiach comes the world will be filled with knowledge of Hashem like water that covers the earth.' Halavai we should have a drop of this on Purim and it should spill into our lives after Purim. If, after Purim, we grow in our connection to Hashem and our dedication to learning his Torah like the Jewish nation did during the miracle of Purim, then our Purim celebration was a success.

May we do the will of Hashem and give Hashem much nachas with our avodas Hashem.



MAZAL TOV TO  
RAV DANIEL COREN & R' LAZER SCHEINER  
ON THE COMPLETION OF  
תלמוד ירושלמי - סדר זרעים

## YAOSHER KOCHACHEM



A special thanks to a group of volunteers who work indefatigably for our shul.

A special thanks to **Shimy Rosenberg** who designed and programmed the new internet clocks which grace the two locations where zmanim are critical. 20 Forshay for the Neitz Minyan and 18 Forshay for the Pelag minyan. Thank you to **Shimon Fried** for installing the clocks on his own time when most of us were sleeping.

Thank you to **Fuli & Chanie Jaffee** for recognizing the need and for sponsoring these clocks.

A special thanks to **David Schotz & Seal Scuba Team 770** for retrieving all articles that were lost in the Keilim Mikva. They are available for pickup

**COME LEARN & WIN**  
**PURIM MORNING**  
**9:30 AM – 10:30 AM SHARP**

**YESHIVAS MORDECHAI HATZADIK**  
 FATHERS & SONS! ALL ARE WELCOME!  
 “לך בָּנוֹס אֶת כָּל הַיְהוּדִים”  
 GRAND FINALE OF  
**AVOS UBANIM**



**LOCATION: 20 FORSHAY RD. TENT EVERY CHILD WILL RECEIVE A PRIZE**  
 FOR QUESTIONS OR MORE INFO, PLEASE CONTACT RABBI FRIED AT 917-902-0744  
 GRAPHICGIANTS.COM



**Shabbos Zachor**

Segula for barren woman to be remembered for children

Reb Avraham of Slonim says Shabbos Zachor is a time that is very auspicious for the remembrance of barren women to have healthy living children. The reason is because it is written in Bereishis 30:22 “וַיִּזְכֹּר אֱלֹקִים אֶת-רָחֵל” *and the Lord remembered Rachel*” (who was barren) and it is written in Bereishis 21:1 “וַיִּזְכֹּר אֱלֹהִים אֶת-סָרָה” *and Hashem remembered Sarah*. (who was barren). There, we had two different words of remembrance for barren woman, זָכַר and פָּקַד. Now, we again have the same two words used on Shabbos Zachor. We read the maftir from Devarim 25:17 “זָכֹר אֶת אֲשֶׁר-עָשָׂה לְךָ” *remember what Amalek did to you*” and right after we read the Haftorah of Shmuel-1 15:1 “פָּקַדְתִּי אֶת אֲשֶׁר-עָשָׂה עִמָּלֶךְ” *I remember what Amalek did to Israel*”.

**Taanis Esther**

Regarding the significance of Taanis Esther we find the following words of the Seder Hayom:  
 "...For this was the day that was transformed from sadness to joy and from mourning to Yom tov. Instead of our enemies waiting to rule over us as they wished – to kill and obliterate us as were the thoughts of Haman the rasha – all the Jews gathered together in the cities of the provinces of the king to fight for their lives and take revenge against their enemies. Being that this was a day that everyone was waiting for mercy of Heaven to save them from the hands of those who sought to do to them evil and Hakadosh Boruch Hu was there to help them and save them from their pains, they have taken upon themselves every year to fast on this day, to give praise and thanks for the past, and to daven and beseech for the future..."

The following are the words of the Kav Hayashar (Rabbi Tzvi Hirsch Kaidanover 1648–1712) (perek 97):  
 “...For this is a very opportune day that our tefilos be accepted in the merit of Mordechai and Esther. And anyone who needs mercy for anything that he needs to daven for, should make time for himself on the day of The Taanis Esther and first say the twenty-second perek of Tehillim - Lamnatzeiach al Ayeles Hashachar... - which Chazal say refers to Esther who was called Ayeles Hashachar (Yoma 29a, Medrash Shochar Tov 22). The Gemara (Megillah 15b) also teaches us that Esther davened this perek when she was on the way to present herself before Achashveirosh... Afterwards, he should pour out his words before Hashem, and say his requests mentioning the merit of Mordechai and Esther, and in their zechus, Hakadosh Boruch Hu will answer your praters and open up the shaarei rachamim - gates of mercy for him. His tefila will be answered willingly. We need to mention the merit of Mordechai and Esther, for the day of Taanis Esther, and the day of Purim are days of ratzon and ahava. Therefore, it is good to daven on the day of Taanis Esther. And the One who listens to tefilla, should willingly accept with mercy our tefilos, Amen.”

**Purim**

The following are from Segulas Yisrael quoted by Segulas HaBesShT V’Talmidov.  
 The Baal Shem Tov says one should get up **early Purim morning** and say many prayers and entreaties before Hashem for anything he or his relatives need, because the day is a very special time and all the “worlds” are happy and beratzon, and “whoever sticks out his hand we give.” This refers to those collecting money, though here it refers to us sticking our hand out to Hashem asking for His help.  
**Reb Tzvi Hirsch of Zidachov says whoever drinks on Purim it is as if he fasted from Shabbos to Shabbos and it is a segula to sweeten harsh judgments.**  
 The Chiddushei Harim, the Rabbi of Ger, explained that on Purim there is a law “that anyone who asks (for charity) you have to give”. This is true also regarding praying, when we pray to Hashem on Purim, He has to answer our requests.  
**We read in the Megilla; ‘These days [of Purim] are remembered and done’. We are taught “Remembered” by Hashem, so that all our requests are “done”. (Toras Emes)**  
 These are special days, for as soon as something good is “remembered” for the Jewish nation, it is no sooner than “Done”. (Toras Chaim)  
**“Hashem sends us each year the same help as he sent by the miracle of Purim in the days of Mordechai and Esther. Whatever prayers are sent up to Hashem by the Jews on Purim is accepted.” (Divrei Yechezkel)**  
 It is also brought down from the Rashash and other mekubalim that the main Purim seuda should be eaten in the morning, before chatzos. While this might not be a practical time for many, you can at least wash for some bread and have a small meal in addition to the afternoon seuda. Like this, you will cover all bases and have an extra auspicious time for tefilla by having two seudas.  
**A Happy Purim to all. May Hashem answer all your tefillos and all the tefillos of Am Yisrael in the Zchus of Mordechai and Esther. Amen.**



## EXECUTIVE ASSOCIATE SEMICHA PROGRAM

Endorsed by Rabbi Daniel Coren, Shlita

*Do you wish to build a solid foundation in  
Jewish Law?*

*Are you searching for the solid structure and  
environment to do so?*



**Rabbi Dvir, Shlita will lead the EAS participants through  
4 major sections of Jewish Law during a 1.5 hour shiur one day a week.**

- Hilchot Basar b'Halav
- Hilchot Brachot
- Hilchot Shabbat
- Hilchot Niddah

Each section will conclude with an oral examination by  
Rav Yosef Eliyahu, Shlita, Rosh Kollel Darkei Haoraah and son of HaRav  
HaGaon Mordechai Eliyahu, ZT"L

**An Open House Introduction will take place  
Sunday, March 31 at 7pm  
Ohr Chaim Beis Medrash**

For further information call: Rabbi Dvir 929-202-1571  
or email: rabbidvir@gmail.com



# ASK THE RABBI

**Q** Is one required by halacha, when using a sefer in a Bais Medrash to return it to the location it was taken from.

**A** We are not discussing whether borrowing a sefer from shul without permission is allowed. This is an issue which has been addressed extensively in Halacha and may be the subject of future conversations.

We are also not discussing a situation where someone is unable to return because of an emergency that came up.

What we are debating is taking a sefer which in in the bookcases for all to use and neglecting to return it.

Sefarim are purchased for the beis medrash with the intention that they will be available for use there; when a person does not return the sefer to its proper place he denies others the ability to use them which may result in bitul torah.

A very Chosheva Rav said in response to this question “ I feel strongly that it’s a mitzva of veahavata lereacha kamocha. And I have seen numerous times that when I was lax in returning a Sefer I had a hard time finding another the next time I was looking”

Rabbi Yaakov Yisrael Kanievsky Zatzal (The Steipler) in Kraina D'Igrasa 1:59 has very harsh words for someone who does not return a sefer. And it is said in the name of the Holy Rabbi Reb Levi Yitzchok of Berditchev that people who neglect to return a sefer are among those who are considered as not upholding the words of Torah.

These words do not make it a violation of halacha, but it is certainly something to think about

## KEEP THE WHOLE TORAH



RABBI BERACH  
STEINFELD

In the beginning of Sefer Vayikra the Torah tells us that a person must return anything he stole. In connection to this I would like to recount an interesting maaseh that occurred to meshulachim who were collecting money for their prospective causes. A meshulach in London walked into a Bais Medrash where he met a gvir who was having a difficult time understanding a Tosfos in Yevamos. The gvir told the meshulach if he

were able to explain this Tosfos to him he would give him a thousand pounds. The Meshulach did not know the Tosfos so he only received a small donation. On the way out the meshulach met his friend who was also coming to collect money. The first meshulach advised the second meshulach if he wants to make a thousand pounds he should learn this specific Tosfos really well and go to explain it to that gvir. The second meshulach sat down with a mesivta Gemara, learned the Tosfos and subsequently went over to the gvir and explained the Tosfos. The second meshulach received a thousand pounds as a donation. When the second meshulach returned to Eretz Yisroel he started feeling guilty that maybe the gvir only intended to give the money to a talmid chochom who knows Tosfos cold and perhaps he fooled the gvir by preparing the Tosfos.

Reb Yitzchok Zilbershtein asked Reb Chaim Kanievsky this question. Reb Chaim responded that the meshulach may keep the donation since he had siyata dishmaya to prepare that Tosfos and fulfilled what the gvir wanted, which was an explanation to the Tosfos. Rabbi Shamai Gross elaborated upon this response and said if the case had been that just on that day the meshulach happened to learn the Tosfos, even though he almost never learns Tosfos, he would be justified in taking the money despite the fact that he is not such a talmid chochom since we would say he had Siyata Dishmaya, It would therefore not be considered gneivas

daas. Chances are were he to go back to the gvir and tell him the story, the gvir would tell him to keep the money and probably get a good laugh out of how this story took place. It is therefore clear that he may keep the money.

Rabbi Naftali Nussbaum argued with this line of reasoning and said that the meshulach should call up the gvir and find out his intention. Was the intention to give the money to a talmid chochom who could explain the Tosfos, or was it that he pashut was looking for pshat in Tosfos? He can therefore be clear that he was not oever on gneivas daas.

On another note, how is it possible for a person to keep the entire Torah? There are mitzvos that are special for Kohanim and mitzvos that are special for Leviim. There are other mitzvos that are designated for women. We can explain the question of how one may be mekayem the whole Torah based on the story about a nochri who came to Shamai and asked to become a ger while standing on one foot. Shamai sent him away. Hillel, on the other hand, told him two things: firstly, whatever you don't like done to you make sure not to do to others. Secondly, the rest of the Torah is just a pirush of the first phrase, so go and learn it! Bais Hillel told the ger that there are two ways of doing kol haTorah al regel achas, regel being a lashon of paam - one time. The first way is by showing ve'ahavta le'reiacha komocha. When every Jew is considered one body, all mitzvos are counted for everybody since we are areivim ze loze. The second way is by learning the laws of the mitzvos like in Parshas Vayikra. When we learn about the korbanos it is as if we brought the korbanos. That is what Hillel was expressing when he said that the Torah is just a pirush. Go learn the pirush and you will be able to be mekayem the whole Torah.

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





## RABBI NACHUM SCHEINER

ROSH KOLLEL

### Parshas Zachor Practical applications

This week is the second of the four special additions to the leining that take place before Purim and Pesach: Parshas Zachor, which spells out the mitzvah to remember the terrible things that Amaleik did to the Jews, and the mitzvah to wipe them out. According to many opinions, this is the only occasion that the reading of the Torah with a minyan is a Mitzvah Min Hatorah.

The Shulchan Aruch (685:7) writes that some are of the opinion that Parshas Zachor must be read from a kosher sefer torah and for those who live in small villages that have no minyan and sefer torah, they should be sure come to the big city for that Shabbos. Interestingly, here he uses the expression: “yesh omrim – some say.” However, earlier (Siman 146) the Shulchn Aruch writes the same, without making mention that there is any other opinion.

Since it is so important to do right, there are a number of things that one should be extra careful that they are done correctly.

The Leket Yosher writes that the baal korei should be sure to read it loud and clear so everyone will be able to hear. The Shaar Efraim adds that one should take care to ensure that the sefer torah used is, in fact, undoubtedly a kosher sefer torah. He adds that all should be careful to ensure that it is quiet and everyone should listen carefully, to make sure that they hear every word.

The poskim also point out that one must be careful – as with all mitzvos, especially those that are Min Hatorah, as we discussed many times – to have in mind to fulfill the mitzvah of remembering the evil actions of Amalek. In addition, the Baal Korei must have in mind to be motzi the tzibur in the

reading.

### The brochos

The Taz (685:2) has an interesting chidush. He writes that one cannot fulfill the mitzvah of the reading of these four parshios without the recital of the brochos. Therefore, the one getting the aliyah cannot be a youngster who cannot perform the mitzvah for the listeners. The Pri Megadim, however, wonders about this: since the fulfillment of a mitzvah is not usually contingent on the reciting of the brochos, why should the recital of the brochos, here, be a prerequisite in fulfilling the mitzvah? He, therefore, suggests that the Taz does not mean that there is no fulfillment of the mitzvah at all; he may just mean that this is the proper way to fulfill the mitzvah m'drabanan.

The Shevet Halevi (10:117) also writes that one does not need to hear the brochos to fulfill the mitzvah; it is just that if it is a reading required by the Torah, there is room to require a brocha on the reading. The sefer Orchos Rabeinu (3:32) also writes that the Steipler ruled that one does not need to be motzi the listeners with the brochos, and called it a new minhag.

### Zeicher or zecher

What is the correct way of reading: תמקה את זכר עמלק – zeicher, or תמקה את זכר עמלק – zecher. The Maaseh Rav (134), a compilation of the minhagim of the Vilna Gaon, states that the Gra read it as זכר, zecher. However, his great talmid, Rav Chaim of Volozhin, writes that as far as he knows, the Gra read it as זכר, zeicher. Since there are different opinions, many have the custom to read both.

What is the correct way of reading both:

Should the whole pasuk be repeated, just those few words of זכר עמלק, or just the words זכר עמלק?

In Igros Moshe (O”C 5:19), Rav Moshe Feinstein writes that it is unnecessary to repeat the entire pasuk; the best is to repeat just the few words זכר עמלק. He says that is what we do in Megilas Esther, as well, for the psukim which have a question of how to be read. However, the Minhag in Brisk, was that the dayan, Rav Simcha Zelig Riger only repeated the word זכר and זכר. And some – including many German kehilos and various Chasidic communities – only read זכר, zeicher.

It is interesting to note that the Ketzos Hashulchan (III: He'aros 74b) writes that the Baal Hatanya differentiated between the two places where we find this word in the Torah. In Parshas Ki Seitzei – and Parshas Zachor, which is from the reading of Ki Seitzei – he read: תמקה את זכר עמלק, zeicher. However, in Parshas Beshalach, he read: ימחה אמה את זכר עמלק, zecher.

### In summary

There is a mitzvah to read the parsha of Zachor, according to many it must be read from a sefer torah and with a minyan. Most agree that there is no requirement for the tzibur to hear the brochos. And there are different minhagim as to the way to read: zeicher or zecher.

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## RABBI YY JACOBSON

### CONFRONTING YOUR ANIMAL THE BIBLICAL FOUR-STEP PROGRAM TO REFINE YOUR INNER BEAST

#### MOM'S PERSPECTIVE

Two Jewish mothers met for coffee.

"Well, Mildred," asked one. "How are your son and daughter doing?"

"To tell you the truth," answered the second, "my Daniel has married a real good-for-nothing. She doesn't get out of bed until eleven. She's out all day spending his money on Heaven knows what and when he gets home exhausted, does she have a nice hot dinner for him? Psha!

"She makes him take her out to dinner at an expensive restaurant."

"And Layla?"

"Ah! Layla has married a saint. He brings her breakfast in bed, he gives her enough money to buy all she needs, and in the evening he takes her out to dinner at a beautiful restaurant."

#### SHAKESPEARE EMBELLISHED

One of the enigmatic things about the Bible is, no doubt, its obsession with animal sacrifices, which are described at length in this week's Torah portion Vayikra and in many others to follow in the book of Leviticus.

While not getting into the widely debated issue of the morality behind animal slaughtering, the question remains: Why does the Bible, the divine blueprint for living, find it necessary to devote hundreds of its verses to the laws of animal sacrifices?

At one time, a group of Jews suggested deleting major parts of the book of Leviticus from a newly edited Bible. The plan never materialized, and but it reminds me of the anecdote about the Polish Jew who published Julius Caesar in a Yiddish translation. On the title page he wrote: "Julius Caesar by William Shakespeare; Translated and improved by Sender Krakovitz."

The moment we attempt to "embellish" the Bible by deleting the parts we find distasteful, we can't be surprised if our children or grandchildren delete the entire book from their lives. If I can dismiss the book of Leviticus because I find it gruesome, why should my child not reject the other four books of the Bible since he finds them to be irrelevant or uncomfortable?

But the question persists -- how do the many laws of animal sacrifices described in the Torah serve as a road map for our personal journeys in life?

#### KNOW THY ANIMAL

We have noted numerous times that every law and episode recorded in the Torah may be appreciated not only from a physical and concrete point of view, but also from a metaphysical perspective.

The detailed laws of animal sacrifices are no ex-

ception. Physically, they don't relate to us in our present age, but on a psychological and spiritual level, these laws relate to us a timeless message for human challenge and growth. Deleting them from the Bible is an amputation of a vital, indispensable component of the spiritual opportunities life offers us.

Every human being possesses an animal-consciousness within him or her. This dimension of our identity, constituting our regularly experienced sense of self, is self-oriented and self-absorbed. Its exclusive quest in life is self-preservation and gratification. It's one question, repeated before every encounter and before every endeavor, is "What is in this for me?"

In stark contrast to this conspicuous layer of self lays a deeper dimension of identity, a G-dly consciousness, a yearning to transcend the self and to connect with ultimate truth and reality. It is a layer of self that allows us to love altruistically and to seek higher, idealistic goals in life.

This inherent dichotomy in the human structure gives rise to the perpetual struggle existing in the human psyche: the conflict between self-centeredness and self-transcendence, the tussle between frivolousness and immorality and genuine meaning and spirituality.

#### THE MISSION OF LIFE

According to the Kabbalah (1), the G-dly consciousness was born into this world and tucked into an animal consciousness and body with the sole purpose of refining this inner animal identity and elevating it to the plane of the spirit.

Each soul was given a "custom-made" animal consciousness as its special pupil for the years they will be spending together on earth. The Divine soul is charged with the mission of educating and sublimating the animal self, of actualizing its deepest, yet latent, potentials. It is called upon to take a rock and turn it into a diamond.

When the G-dly soul fails to perform its task of cultivating and educating its animal-student, the animal self can become a dangerous force. To be sure, the animal self is not inherently evil, merely selfish. Yet in its never-ending quest for self-preservation and self-enhancement, it can turn into a monster, demolishing itself and other people in its beastly urge for self-assertion and gratification. What was a little once-upon-a-time cute animal existing in our heart may turn into an undomesticated wild beast that is coarse, profane and destructive.

This is why the Bible is so obsessed with animal offerings. After all, our chief task in life is to challenge our own inner animal, every day anew, bringing it one step closer to our higher, deeper self, and to the G-dly space within us.

#### THE FOUR-STEP PROGRAM

But how does one achieve this difficult goal?

That's the reason for the many nuanced laws concerning animal offerings throughout the Bible. It is no easy task to refine your animal, and different people struggle with different types of animals. Therefore, the Torah devotes hundreds of verses to the subject, guiding human beings on their path to confront and deal with the various forms of animals existing in their psyche.

Generally, the Bible states that all animal offerings required the following four steps. First, you had to verbally declare that you are dedicating this animal to become an offering. Second, the animal was slaughtered by cutting both its esophagus and trachea (food pipe and windpipe). Third, its blood was sprinkled on the walls of the altar situated in the Holy Temple. Finally, parts of the animal fat were removed and burned in a flame on top of the altar.

What do these rituals represent in man's psychological work on his animal self?

The first step in dealing with the animal in you is the determination and commitment to change the status quo of your life and to challenge your animal identity.

In the next stage, you must take the bull by its horns and exert full control over its very life and identity. To really refine your animal, you have to show it who's boss. No ifs, ands or buts. If you let your animal continue living its own life, there is no hope for genuine refinement and reorientation.

Particularly, you must challenge the way your animal eats and drinks, symbolized by the cutting of the food pipe, and the type of oxygen it inhales, symbolized by the windpipe; you have to change both the atmosphere which surrounds it and the type of information being fed to it.

In the third step, you take the blood of your animal and sprinkle it on an altar. This signifies the fact that you ought never to destroy the fervor and passion of your animal self. Rather, you must take it and sanctify it to G-d, reorienting it toward lofty and spiritual goals.

Finally, you take its fat and burn in on top of the altar. Fat represents indulgence and pleasure seeking. As you begin the process of animal sublimation, you will discover how the same "fatty" enjoyment you experienced previously in your animalistic patterns can now be experienced in living a life of meaning.

So for those of us who struggle with such animal-like aspects as laziness, anger, self-centeredness, addiction, depression, apathy and dishonesty, the laws of animal offerings provide a written plan for corralling those impulses, breaking their wildness and converting them to a G-dly use. By doing so, we take our animal personality and bring it closer to the higher truth.

(This essay is based on an 1812 discourse by Rabbi Schnuer Zalman of Liadi and a 1953 letter by the Lubavitcher Rebbe )



Parshas Vayikrah

## The Treasure Inside

"וכחש בעמיתו בפיקדון או בתשומת יד או בגזל"

The are many ways to steal. In an incredible betrayal of trust an object given for safekeeping disappears.. a partnership is dissolved under clouds of suspicion. The Torah tells us above that when we swear falsely in any personal monetary case we are required to make full restitution, even compensating the victim with additional penalties. But most importantly there must be some soul searching, which in ancient times required that a sacrifice be brought.

What exactly is it that causes a person to lie, to take that which clearly does not belong to them?

Perhaps we are infatuated with what belongs to others, because we have not yet realized the treasure within ourselves.

Simon was a thief, a professional one. Specializing in high priced stones, he operated just under the radar, expertly absconding with diamonds and other precious gems.

At an exposition in Switzerland he set his eyes on one especial large diamond on display in a well lit case. The polished stone sparkled and glistened, tearing at Simons heart. Trying to remain as inconspicuous as possible amongst the crowds of people admiring the diamond- he stared as little as possible. But he was bewitched. He had to have this gem.

At that very moment a grey haired gentleman with a fine suit and a golden cane stepped up to the merchant. They talked and within minutes the sale was consummated in front of Simon's eyes.

The stone changed hands for 100,000 dollars!

Simon understood that now was the time for him to act.

He followed the man as he reached a foreign port city, boarding a boat for his home.

Simon sprang into action, bribing the steward with large amounts of money to let him on the boat and make a pointed announcement that the ships berths had been slightly oversold, necessitating that some passengers double up. He apologized for the inconvenience.

Of course Simon ended up sharing the grey haired gentleman's cabin.

After the rich man had gone to sleep, Simon looked...and looked.. through the man's baggage.. under the bed..through all his belongings, the entire cabin.. Everywhere. The stone was nowhere to be found.

Early the next morning, after the man had come back from sipping his coffee on the deck. Simon approached him. In a rare moment of candor, he admitted to being a lifelong thief. He knew for sure that the gentleman purchased a precious stone yesterday at an exhibition. His curiosity had gotten the better of him and at the risk of incriminating himself, he admitted looking high and low for the gem. Coming up empty handed, he just had to know...where in the world had the gentleman hidden it?

With a sparkle in his eye, the grey haired man replied.

"Why of course, the answer is simple. I recognized you from the exhibition yesterday and knew you had your eyes on the stone. I was not surprised when you showed up and suddenly became my "roomate".

Knowing you were after the stone, I placed it in the one place you were sure not to look. In your own suit pocket.

Before you went to bed I placed it there and when you washed up this morning I removed it from your suit taking it back once again."

The wise man had taught us all a lesson.

The greatest of treasures lay deep within us.

Recognizing our strengths, our talents and abilities is the only true path to success.

Looking to others or G-d forbid, taking what is not rightfully ours is an indication of our own low self-worth.

Hashem has given us all a heart and mind destined for greatness.

Jealousy and the urge to cross over moral boundaries will start to fade if we would only start to focus on the treasures we all have inside. Remember we are all one of kind precious gems with infinite worth!

### Good Shabbos!

## Bikur Cholim

If anyone has some time or is in the area Michael Shapiro

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## פרשת זכור



הפרשה השניה מהד' פרשיות היא פרשת זכור, והרבה פוסקים סוברים שפרשת זכור היא דאורייתא, כלומר דמן התורה הוא חייב לקרות פרשת מחיית עמלק פעם אחת בשנה, אך בימי מרדכי ואסתר קבעו החיוב על שבת לפני פורים כדי להסמיך

מחיית עמלק למפלת המן, וכתיב "והימים האלה נזכרים ונעשים" צריך להקדים זכירה דעמלק לעשייה דמצות פורים, ודנו עוד הפוסקים בחיוב זכירה אי מקיים גם בקריאה דפורים דויבאו עמלק או דווקא היכא דכתיב מעשה עמלק דווקא.

והנה במה אדע שיעור ואופן המחייב וזכירת מעשה עמלק, ובכן החתם סופר בדרשות כתב בגדר מה שאמרו חייב איניש לבסומי בפוריא עד דלא ידע בין ברוך מרדכי לארור המן, וביאר שיסוד המשתה ושמחה ושיעורו תלויה בכמה משיג את יסוד החילוק בין ארור המן בכמה היה הרועה שלו לעקור את הכל ולקרר את הכל, לבין הקדושה והמסירות נפש שהיה למרדכי הצדיק, וכפי ההשגה בחילוק שבין הארור לברוך כן תהיה ריבוי המשתה ושמחה, והיינו שכפי ההשגה שיש בפנימיות כן יהיה החיוב המוטל

עליו בסעודה באופן גשמית. והיינו על אף מש"כ הלבוש מובא במשנה ברורה ריש חנוכה החילוק בין פורים לחנוכה שזה היה בגופו וזה היה ברוחניות, ולכן חלוק היום טוב ביסודו חנוכה מפורים, אבל עדיין כתב החתם סופר שעדיין בכדי לקיים את הסעודה בגשמיות והנאת גופו תלוי בהשגה שיש לו ברוחניות.

איתא בספרים "ומרדכי לא יכרע" בגימ' 611 שזה גימ' 'תורה' והיינו שכל מהותו של מרדכי היה תורה, וזה היה הסיבה שמרדכי לא כרע להמן שעשה את עצמו אלוה' ולא מכיון שכל מהותו של מרדכי היה כולו תורה אז לא היה שייך לו לכרוע לאותו הרשע, וכן חייבים לדעת שלא ליפול לקרירות בשום פנים ואופן שייך רק שכל פנימיותינו היא כולה תורה ממש וכל וריד וכל טיפת דם וכל עצם יהיה תורה.

יודעים מריבנו ר' נחמן בליקוטי מוהרן תנינא "מצוה גדולה להיות בשמחה תמיד" והפשט לא כמו שלומדים המון העם, ויש לומר שהמצוה להיות בתורה, והפשט שבמילה שמחה בתוכו יש את האותיות מח' שזה קאי אתורה שנקנית במח' קנינים (והארנו בה' בכמה מקומות) ואומר רבינו שזהו החיוב להיות תמיד בשמחה היינו בתוך השמחה היינו שקועים בלימוד ועוסקים בתורה.

שבת שלום

דוד יהודה פירסטון



## The Megillah Reading Helps with Your Livelihood

During the reading of Megillah G-d pours down an abundance of purity, holiness, health, life and livelihood. five important things you should know about the time of reading the megillah

Naamah Green

Rabbi Yoel of Satmar said: "It is worth it for a person to live 70 years and to suffer trials and tribulations just to hear the Megillah reading once!" Why is this so

what is so special about the reading the Megillah?

1. The Darkei Moshe explains that during the reading of Megilla the original outpouring of G-d's compassion on us at the time of the miracle of Purim pours out again on us every year. Therefore when we read the verse "The Jews had light and happiness and gladness and preciousness," those things get poured onto the nation of Israel anew.

2. This is the reason why after reading the Megillah we say Kaddish with the prayer of "Titkabel"- that God should accept our prayer. Because the Megillah reading is really one big prayer and

supplication for G-d's help that is hidden between the words of the Megillah. When we say the Kaddish we're asking God to accept the requests hidden in the Megillah.

3. Rabbi Levy Yitzchak of Berditchev writes wonderful things about the time of reading the Megillah: "From now on a person should be very excited when he reads the Megillah and should concentrate on the thought that from now on he will accept upon himself his Torah and his mitzvot. He should prepare himself thinking that whatever passed is already gone and from now on I will accept upon myself my Torah and mitzvot.

## "I HAVE A BETTER IDEA THAN WHAT G-D COMMANDED." *Is not an excuse*

Rabbi Yissocher Frand



The Ramban speaks about the "secret of sacrifices" in this week's parsha. He writes that a person can sin through thought, speech, or action, and that the act of bringing a sacrifice has corresponding components. One places his hands upon the head of the animal (semicha) to correspond to the sinful action he did; he verbally confesses his sin to correspond to sinful speech; and he watches it burn in the fire to correspond

to his sinful thoughts.

The act of bringing a sacrifice is the ultimate act of submission. A person admits: "Truly, I have done wrong. I have disobeyed the Master of the Universe. I have not listened to Your word. I am the one who deserves to be brought on this altar." These are the thoughts that should be in a person's mind when he brings his korban – that he has sinned to Him with his body and soul. "There on the altar – but for the Grace of G-d – go I."

In a Jewish leap year, Parshas Vayikra coincides with Shabbos Parshas Zachor . [Devorim 25:17-19]. The corresponding Haftorah is from Sefer Shmuel [Samuel I 15:1-34]. The prophet Samuel commands King Saul to destroy Amalek: "Destroy

everything he has, have no pity on him, kill man and woman alike, infant and suckling alike, ox and sheep alike, camel and donkey alike." [pasuk 3]. But we are told in pasuk 9: "Saul and the people took pity on Agag, on the best of the sheep and cattle, the fatted bulls and the fatted sheep, and on all that was good..."

When Shmuel approached Saul and asked him what was the noise of cattle he was hearing, Saul excused himself by saying the animals were spared in order that they might be slaughtered "to Hashem your G-d." In other words, King Saul argued "I am only doing it for You, Master of the Universe. What could be a bigger sanctification of Your Name than offering sacrifices from these prime head of cattle?" Samuel responded with searing words (pasuk 22): "Does Hashem delight in elevation-offerings and feast-offerings as much as in obedience to the voice of Hashem? Behold, to obey is better than a choice offering, to be attentive than the fat of rams."

G-d wants us to listen, to obey. There was great irony in Saul's excuse. The whole purpose of bringing sacrifices is because we have NOT listened; we have NOT obeyed properly. How shallow and meaningless are Saul's words to the prophet, "I have saved the animals in order to bring sacrifices"? He had it all backwards! It is better to listen in the first place and not need to bring a sacrifice, than to not listen to G-d's words (to kill all the animals) and to pride oneself in his willingness to bring sacrifices. One should bring his offerings out of a feeling of subservience, not out of a motive that "I have a better idea than what G-d commanded."



Rabbi Levi Yitzchak adds and explains that “Purim is like Yom Kippur. God forgives and cleanses Israel of all their sins. Because of this a person should regret his past sins and accept to do good in the future. When a person hears the reading of the Megillah G-d pours on him purity at that time and this is the proper time to make a clear decision to avoid sin.

4. “At the time of reading the Megillah a great material abundance is poured down on the person and a person could merit the abundance of children, life, health and livelihood.” (Tiferet Shlomo)

5. In addition, at the time of reading the Megilla G-d forgives our sins even the serious sins. The Shearit Yisrael points out that even the most serious sins, can get cleansed.

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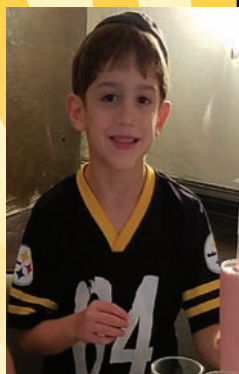
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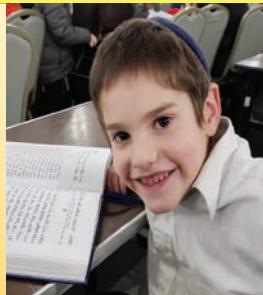
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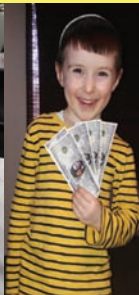
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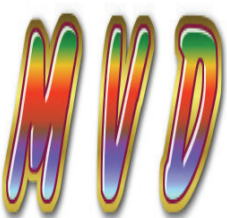
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**בית מדרש אור חיים**  
BAIS MEDRASH OHR CHAIM



**L'CHAIM**

The Talmud\* tells us that when two people share a drink together, it brings them closer together. In light of this, the Tzemach Tzedek said that when two Jews, for whatever reason, share a drink and wish each other "L'chaim," they draw down peace and blessings into the world. The power of comradeship coupled with wishes of "L'chaim" is so great that Rabbi Schneur Zalman of Liadi, the Alter Rebbe, proclaimed that that which the closeness and good wishes of a Farbrengen can accomplish, even the Malach Michael cannot

accomplish!

On a final note, when Moshiach comes, there will be a grand feast, at the conclusion of which we will toast "L'chaim" over the wine that G-d has kept hidden for this special occasion since the dawn of creation\*\* —may it happen soon.

==== \*Sanhedrin 103b \*\* Brochos Daf 34b



*Yehuda Grodka*

Have you ever felt like you have already experienced the present moment, and yet, as far as you know you haven't? Almost as if you've been in these exact shoes in a different lifetime, your previous gilgul perhaps? I'm referring to the concept defined by the French term "Déjà vu", translated as "already seen". It is the phenomenon of feeling that the situation currently being experienced has already been experienced in the past.

I felt as if I was able to predict the next few words that my boss was about to say. Lo and behold, I was experiencing déjà vu!

Déjà vu is one of the great mysteries of the world and has been speculated about by scientists for many decades culminating in more than 40 explanations attempting to make sense of this phenomenon. Though many have experienced the perplexing feeling of déjà vu, few are familiar with its makeup. From philosophers to psychologists, to paranormal experts, all have had their theories on déjà vu and have been left

perplexed with a whisper of clarity that leaves more questions than answers. Frustrated, I turned to the person that always has my back when in doubt, my sister!

As much as she didn't want me to quote her, she explained her theory behind déjà vu as follows. "Although it is not based off empirical evidence I believe that déjà vu is a spiritual experience that results from our first initial encounter with Hashem when He presents us with the option to choose life. We are taught that Hashem shows us every experience we will endure

and then presents us with the option of either accepting or refusing the life He offers us. So as a result, when we experience a familiar feeling of I've been there and done that, we actually are RE-EXPERIENCING it since our Neshama was already at that moment in time!"

Next time you're in a predicament where you feel stuck, remember that you already told God "challenge accepted"!

Think about it

A few weeks ago, I was sitting in a meeting where I literally experienced the present as if it were the past. I was consulting with my business team when

**Spiritual Advice Pays Off**

A businessman was in a great deal of trouble. His business was failing, he had put everything he had into the business, he owed everybody—it was so bad he was even contemplating suicide. As a last resort he went to a rabbi and poured out his story of tears and woe.

When he had finished, the rabbi said, "Here's what I want you to do: Put a folding chair and your Bible in your car and drive down to the beach. Take the chair and the Bible to the water's edge, sit down in the chair, and put the Bible in your lap. Open the Bible; the wind will ruffle the pages, but finally the open Bible will come to rest on a page. Look down at the page and read the first thing you see. That will be your answer that will tell you what to do."

A year later the businessman went back to the rabbi, bringing his wife and children with him. The man was in a new custom-tailored suit, his wife in a mink coat, the children shining. The businessman pulled an envelope stuffed with money out of his pocket, gave it to the rabbi as a donation in thanks for his advice.

The rabbi, recognizing the benefactor, was curious. "You did as I suggested?" he asked.

"Absolutely," replied the businessman.

"You went to the beach?"

"Absolutely."

"You sat in a chair with the Bible in your lap?"

"Absolutely."

"You let the pages ruffle until they stopped?"

"Absolutely."

"And what were the first words you saw?"

"Chapter 11."

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What did the waiter ask the group of dining Jewish mothers?

"Is anything all right?"

A man calls his mother in Florida. "Mom, how are you?"

"Not too good," says the mother. "I've been very weak."

"Why are you so weak?"

"Because I haven't eaten in 38 days."

"That's terrible. Why haven't you eaten in 38 days?"

"Because I didn't want my mouth to be filled with food in case you should call."

**Chaim:** "Doctor, doctor I think I'm shrinking!"

**Doctor:** "Well, you'll just have to be a little patient!!"

This is the transcript of the ACTUAL radio conversation between the British and the Irish, off the coast of Kerry.

**IRISH:** Please divert your course 15 degrees to the South, to avoid a collision.

**BRITISH:** Recommend you divert your course 15 degrees to the North, to avoid a collision.

**IRISH:** Negative. You will have to divert your course 15 degrees to the South to avoid a collision.

**BRITISH:** This is the Captain of a British navy ship. I say again, divert YOUR course.

**IRISH:** Negative. I say again. You will have to divert YOUR course.

**BRITISH:** THIS IS THE AIRCRAFT CARRIER HMS BRITANNIA THE SECOND LARGEST SHIP IN THE BRITISH ATLANTIC FLEET. WE ARE ACCOMPANIED BY THREE DESTROYERS, THREE CRUISERS, AND NUMEROUS SUPPORT VESSELS. I DEMAND THAT YOU CHANGE YOUR COURSE 15 DEGREES NORTH, I SAY AGAIN, THAT IS 15 DEGREES NORTH, OR COUNTER-MEASURES WILL BE UNDERTAKEN TO ENSURE THE SAFETY OF THIS SHIP.

**IRISH:** We are a lighthouse. Your call.



# ~Night Kollel~

## RABBI NACHUM SCHEINER

### DOES THE ISSUR OF BAKING DAIRY BREAD APPLY TO CAKE OR COOKIES?

We discussed in the previous articles that Chazal did not allow a person to bake milchiga or fleishiga bread. This is meant as a safeguard that no one eats the bread by mistake together with meat or milk, inadvertently transgressing the issur of basar b'cholov.

What about cake or cookies? As we gear into the Mishloach Manos season, one may wonder if sending milchiga cookies or hamantashin is a violation of this halacha. Indeed, this is a question discussed by contemporary poskim.

Cake and cookies – which are called pas haba'ah b'kisnin – are sometimes halachically equivalent to bread. Some show proof that it is not allowed from the words of the Maharit. The Maharit writes that the issur does not apply to certain sweet cakes (a type of pas haba'ah b'kisnin), which were baked with fleishiga fat, only because they are not eaten with cheese and there is no concern of basar b'cholov. Although it is not bread, but rather a case of cake, he only allowed it because there is no concern of basar b'cholov; otherwise the issur would apply to cake, as well.

However, in Shulchan Halevi, Rav Blesky zt"l writes that the issur only is for bread and does not apply to cake or cookies. The OU relies on this heter and they make milchiga cookies. But, at the same time, even if the issur of Chazal does not apply, one must still take care not to cause people to eat basar b'cholov, and that is why it is still imperative to write on the package that it is milchigs.

### MILCHIGA WINE

What about other foods, such as wine? This is in fact a major dispute in the early acharonim. The poskim discuss a case of discoloring in the wine, which

was solved by adding some milk. Is one allowed to make michiga wine, or is it included in the issur that we have in making milchiga bread?

This question is actually divided into two parts: One case is when there is sixty times wine – and the milk is bateil – not rendering the wine milchigs. The other case is when there is not sixty times more wine – and therefore the milk is not bateil – rendering the wine milchigs.

We will first discuss the case that there is no sixty times the milk, and the wine becomes milchigs. The Tzemach Tzedek rules that this is not allowed, just as with bread. He adds that there is even a greater concern when it comes to wine, even more than with bread. Bread – at least in those times would not last very long, and it is possible that the person will remember that it is milchigs. Wine, however, can stay fresh for a long time, and it is more of a concern that the person will forget about its milchiga status, the Magen Avraham (487:5) also concurs with this, and adds that wine is quite similar to bread which is often used at both milk and meat meals.

The Pri Chodosh and Nachlas Tzvi take issue with this ruling. They posit that the issur was only stated for bread – which is a basic staple in a person's daily consumption – and is often eaten with both milchigs and fleishigs – and we have no right to extend the issur to other foods.

### SUMMARY

There is a machlokes if the issur of baking dairy bread applies to cake. Another machlokes is if it applies to wine – both in regards to a case of wine that has sixty times the milk, and a case of wine that does not have sixty times the milk.

And what about if a recipe calls for a little bit of milk and the bread does not become milchigs? This will be discussed

in a future article...

### COMMUNITY KOLLEL NEWS:

The Night Kollel, currently learning Basar B'cholov, hosted a shiur, on Wednesday Night – given by Rabbi Yitzchok Koslowitz skita, senior Rosh Chabura and Posek in Lakewood. His shiur was most enjoyed by the kollel members, as he discussed in depth the intricate halachos of basar b'cholov, and specifically the rules of using a milchiga or fleishiga knife to cut a davar charif, such as onions.

The Kollel Boker would like to wish a hearty mazal tov to, Yehuda and Jennifer Minzberg, on the occasion of the birth of a baby girl. May they see much nachas!

Wishing You a Wonderful Shabbos,

**RABBI NACHUM SCHEINER**



Rabbi Yitzchok Koslowitz speaking at Ohr Chaim Night Kollel on the topic of הלכות בשר בחלב הלכה למעשה



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