



OUR BELOVED RABBI  
SOKAVA REBBE

# BET BRINGING EVERYONE TOGETHER Journal

"E Pluribus Unum "  
Latin for "Out of  
Many, One" - Achdus



## בית מדרש אור חיים BEIT MIDRASH OHR CHAIM COMMUNITY LEARNING CENTER

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

### Rosh Chodesh Iyar

The Moled is Wednesday morning  
7:48 and 11 Chalakim. Rosh Chodesh  
is Wednesday and Thursday

**SHIURIM FOR ENTIRE COMMUNITY**

**RABBI YY JACOBSON  
WEEKLY CLASS** *Separate Seating*

**SHABBOS**  
9:00 AM - CHASSIDUS  
AND  
SERMON BEFORE MUSAF  
20 FORSHAY RD  
OPEN FOR MEN & WOMEN

**EARLY BIRD**  
DAILY SHIUR  
MON - FRI 5:30 - 7:30AM

**SUNDAY**  
NO CLASSES  
THIS SUNDAY

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

**Pirkei Avos** with Our Rav  
**Rabbi Ahraon Lankry**  
Shabbos Afternoon 6:45 PM

Friday Summer Schedule Begins with Mincha at 7:00PM in the Tent



OUR BELOVED RABBI  
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# Dear Kehilla,

Parasat Shemin

The Torah explains all the types of Kosher and Non-Kosher animals and directs us to which ones

we are permitted to eat. "Any one among the animals that has a split hoof, which is completely separated into double hoofs, and that brings up its cud that one you may eat".(11-3) As the Torah describes the non-kosher animals it first presents the kosher aspect of the animal, and then expounds why it is nevertheless not kosher. The Kli Yakar asks why does the Torah need to state the kosher part of the non-kosher animal, is it not sufficient to just state the non-kosher aspect that renders the animal as non-kosher? The Torah first explains that the camel, the hyrax, and hare chew their cud but do not have split hooves. By the pig it is reversed and states that it has a split hoof but does not chew its cud. Why does the Torah present the kosher aspect first and then explain the non-kosher aspect after?

The Kli Yakar explains that the kosher sign on each of these animals only increases the impurity in them. This is because the signs might appear to show how they are pure and really they are not pure. Eisav is compared to a pig as stated in Berashit Rabba (65-1) who displays his hoofs as if he is kosher. Eisav too flaunts his purity as the son of Yitzchak but really he is not pure at all. As Yaakov prayed "save me from the hand of my brother the hand of Eisav" which means, he may claim he is my brother but really he is Eisav the wicked one. His inner being is nothing like his external expression. He is a farce. In contrast the brothers of Yosef could not contain their ill feelings toward Yosef and they expressed it. They did not put on a false front and make believe all is well. This real expression, although it compromised the midot of the brothers, never the less exposes them as people who were real.

The Medrash states that the "gamal-camel" is symbolic to the Babalonian Empire, the "shafan-hyrax" is the Persian Empire and the "arnevet-hare" is the Greek Empire. These nations' internal being is contrary to their external nature. They are all in essence living a lie something not being real and therefore, that made them even more impure. A lion is a lion it never claims to be something else, and the same for all the animals of the world.

The Kli Yakar elaborates that all of these kingdoms were the dwelling grounds for some of the greatest Tzadikim. The Tzadikim lived in their midst, metaphorically speaking they bore them, and they were part of these nations' innards. At times they were even agreeable to the Jews and allowed them to prosper physically and spiritually but in reality they showed how much really they wanted to kill them and indeed did so.

The Kli Yakar takes the medrash literally. Bavel is a camel that chews its cud, inside Bavel was gomer chesed from the word "gamel -camel" but their kindness was fake and self-serving. So too the other kingdoms and we need to be cautious of their personality.

This is a quote from Wikipedia describing camels that can give us an understanding of Bavel's personality. "Let's just say that "camels" have a bit of a reputation. They grunt, swear and spit (although their "spit" is actually vomit) .They have been seen on many tourists vacation videos kicking, bucking, biting and even swatting innocent folks with their tail. They are incredibly loud and will voice their objections with thundering groans and rolling eyes. They are odorous, belching and passing gas with musical regularity".

A quote about the hare informs us of the personality of the Greeks. "Normally a shy animal, the European brown "hare" changes its behavior in spring, when hares can be seen in daytime chasing one another; this appears to be competition between males to attain dominance . During this spring frenzy, hares can be seen "boxing"; one hare striking another with its paws. For a long time, this had been thought to be inter-male competition, but closer observation has revealed it is usually a female hitting a male to prevent copulation." Yep you know what they say about Greek men, they all have a mustache because they want to look like their mothers. (THIS IS NOT MADNESS THIS IS SPARTA!!!!)

A quote from animal facts explains the personality of the hyrax which describes Persians that corresponds to it. "Rock hyraxes spend a lot of time sun-bathing. During the breeding season, the dominant male is especially territorial and aggressive. Males also sing complex songs that can last for several minutes and serve a territorial purpose... They also found hyraxes from different regions used different local dialects in their songs."

In short Bavel are camels and are disgusting people hiding behind a veil of false kindness, the Greeks are dominated by their woman, and Persians are gifted womanizers and time wasters.

As Am Yisrael we are compared to sheep that are kosher with both signs of Kashrut. Have you ever wondered how is it possible that a fellow Jew can sink to such a low level rachmanu letzlan, which is worse than any non-Jew? According to the view of the Kli Yakar, the higher a person appears to be the uglier his misdeeds are. When a drunken homeless man picks from the garbage it is not as appalling as when a president would do the same. When we are corrupt from our elevated status it is uglier that one who was never prominent at all.

May we all merit to maintain our true G-dly image and continue to be a light onto the nations. Amen



# SHUL SCHEDULE

## SHABBOS ZMANIM

EARLY MINCHA ON Friday AFTERNOON at 1:30pm

SHABBOS NIGHT	Candle lighting	7:24pm
	Mincha Tent	7:00pm
	Shkiya	7:42pm
	Mincha Bais Chabad	7:52pm

SHABBOS DAY	Shachris Vasikin	5:35am - DAF YOMI SHIUR
	Shachris	9:15am - Kiddush
	Shachris Youth Minyan	9:15am - 20 Forshay
	Shachris Bais Chabad	10:00am
	Pirchei - Bnos	2:00

SHAB EVENING	Daf Yomi	6:00pm
	Pirkei Avos	6:45pm
	Mincha	1:45pm, 7:25pm
	Shkiya	7:43pm
	Maariv	8:23 & 8:28pm

## WEEKDAY MINYANIM

### SHACHRIS

20 minutes before Neitz (3) s 5:44 | M 5:43 | T 5:41 | W 5:40 | T 5:39 | F 5:37

6:15\* (1) 7:00 (1) 7:30 (3) 8:00 (1) 8:30 (2) 9:00 (1) 9:30 (2) 10:00 (1) 10:30 (2)

### MINCHA

1:30 PM - 20 Minutes After Shkiya - 50 Minutes After Shkia (1)

### MINCHA & MAARIV

12 Minutes Before Pelag (1) s 6:07 | M 6:08 | T 6:09 | W 6:10 | T 6:10

12 Minutes Before Shkia (1) s 7:33 | M 7:34 | T 7:35 | W 7:36 | T 7:37

### MAARIV

8:00 (1) 9:00, 9:30 (2) 9:45 (1) 10:00 (1) 10:30 (1) 11:00 (1) 12:45 (1)

### LOCATION DIRECTORY

- (1) 18 FORSHAY DOWNSTAIRS
- (2) 18 FORSHAY UPSTAIRS
- (3) 20 FORSHAY UPSTAIRS
- (4) 20 FORSHAY DOWNSTAIRS
- (5) 18 FORSHAY TENT

\* NO SUNDAY MINYAN

### APRIL 22 - 28

NEITZ IS 6:04 am - 5:57am  
 PELAG IS 6:19 pm - 6:23 pm  
 SHKIA IS 7:45 pm - 7:50 pm

סוף זמן קריאת שמע  
 MAGEN AVRAHAM  
 8:54 AM - 8:49AM  
 GRA- BAAL HATANYA  
 9:30 AM - 9:25 AM





## Parshas Shmini and the Midda of Gevura

There is an astounding Midrash Tanchuma in this week's parsha which describes the future battle between the leviathan and the behemoth, the large fish and the large animal. It describes how basically they will both kill each other at the same time. The midrash then continues to investigate how we will be able to enjoy these delicacies—i.e. fish and meat—the essential elements of the future meal as mentioned in Chazal. If indeed they were both killed by each other, they are considered not kosher and neither one can be eaten. The animal is not considered properly shechted and although the fish doesn't need shechita according to Halacha it still needs to have fins and scales.

The explanation given is quite shocking and certainly needs considerable clarification but for the purpose of this article it suffices to say that the concept of 'kosher' is a created law that Hashem gave us to make us better people. Chazal say that the mitzvos were given to purify us and therefore once Mashiach arrives that cleansing process is no longer needed. The midrash uses an even more striking statement: "Does Hashem care if we eat kosher or not?" This could be easily misunderstood. Chazal are teaching us that mitzvos are not favors that we do for Hashem. Hashem is perfect and doesn't need our mitzvos. Rather we need the mitzvos to make us better people. Eating kosher and keeping the laws brought down in the Torah serves this purpose. Oftentimes, we can see clearly the correlation between these two concepts and sometimes we don't understand the reason for the commandment and must accept it as it is given—as a 'chok.'

The above complements beautifully the avodah of this week's sefirah which is Gevura. Gevura is connected to 'dinnim', to laws that act as guidelines for what to do and what not to do. The root of Yiras Shamayim is Gevurah. When we commanded to do or refrain from doing something we are tapping into the midda of Gevurah. The basic level of Yirah is that there is commander on high and there are consequences for our actions, be they good or bad. There are no free-for-alls and we cannot rely on today's prevailing attitude that all is good in the world and we must not judge other or offer corrections. We may understand where this is coming from but where there is no balance of chesed and love together with gevurah and yirah you can end up with a very dangerous and unhealthy society.

One of the goals of Gevurah is to be able to connect to Hashem through this midda and reach Ahavas Hashem by realizing that the laws and consequences were given out of the infinite love that Hashem has for us.

May we be zoche to live up to the midda of Gevurah and find that healthy balance between chesed and Gevurah.

## ABANDONED BY HER PARENTS?

Malka was told by her Orthodox parents before her Bas mitzvah that she was adopted and asked to convert. She did not want to. The Parents and the girl set up a private audience with the Rebbe. The Rebbe privately revealed to Malka that her natural-parents were Jewish and that they did not abandon her, rather, they died in a car crash. Although if she does not convert she is still Jewish, she should convert according to Jewish Law, as there are no witnesses that she was born Jewish. The rebbe told her in which city they were buried. The Rebbe asked of her 3 things: 1- To keep Kosher. 2- To observe Shabbos. 3- To visit him once a year. (Part III)

The fact that I lost my birth parents as a newborn was hard and I was struggling with it. And then just a few years after first meeting the Rebbe, tragedy struck again. In my mid-teens I lost my beloved adopted parents; it was unbearable. I became an orphan for the second time! That's when I became real angry. I moved as far away from any Jewish life as possible - I lived in a small village that had no Jews. [see next weeks story]. However, I was still able to keep my promise of keeping kosher, because that can be achieved even in a gentile village by becoming vegetarian. I did not need to obtain meat or sea food, and in regard to fruits, vegetables, milk, and eggs, they are all kosher, as well as most packaged foods, breads, baked goods and many cheeses which come with some kosher symbols. On Shabbos, I don't cook, use electricity, nor drive. I use the Shabbos for resting, exercising, reading, and meditating. That is the extent of my commitment to the Rebbe: basic kosher and basic Shabbos,

One year, during my annual visit, I was standing on the sidewalk in front of 770 in my usual spot. Some years as he would walk by, he would give me additional guidance concerning kashrus and Shabbos (or perhaps enhancing my observance of it, while other years he would just acknowledge me. That year, when he was quickly walking to his car carrying a brown paper bag, he stepped down the two stairs to the sidewalk to pass by when I simply cried the word "Why?"

He recognized me right away, turned towards me, and immediately answered: "Your birth parents were good people but through no fault of their own, they were totally secular and unobservant. Hashem is also a partner in your creation; He is also your parent. He loves you and knew your soul needed to have kosher food and Shabbos during your formative years. You were entrusted to adoptive parents who gave you only kosher food and Shabbos to nurture your soul. That is why you must keep your promise to eat only kosher and keep the Shabbos."

He then entered into the rear seat of his car and the car drove off. This entire interaction took perhaps 10-15 seconds but to me it felt like an hour.

Shmais.com By Rabbi Sholom Avtzon (To be continued - Malka finds the records of her natural parents)



## 2 New WhatsApp Groups

**Shalom bayis for men**

**Shalom bayis for women**

**Three times a week**

**This is the perfect time to work on ourselves and bring Shalom to our home.**

**Send Rabbi Coren a WhatsApp request and he will add you to the Broadcast**





It is great to be back! Unlike the past three times I came back to America, I am now back for good ;)

I am flattered as to the amount of times I've been asked about my column in the BET. "How come you don't write anymore?!" "What happened? Did you run out of questions?" "Your column was awesome" (I don't believe that, well maybe a little) "where have you been all these months?"....I apologize to anyone who actually wanted to read my thoughts but I want to let you know, that if you would have wanted me to discuss a sugya of Gemara... I would not have missed a single week. But in addition to the Gemara, there are some interesting questions I've heard and thought about while I was away.

1. Why when it's a blizzard is there never thunder and lightning, isn't snow just rain frozen?
2. "So I was just on the bus and while looking at the bus driver I was wondering, do bald people put on shampoo?" ~ Gavriel Grodtko
3. If someone crashes on purpose is it still called an accident

Now I am no scientist hair designer or news reporter so I don't have anything to offer. I am asking from the entire Kehilla or anyone who has read this, if you have any possible insights or personal answers to offer I would love to hear!

**Think about it,  
Yehuda Grodtko**

**Editor's note:**

1. Thundersnow. Strong winter snowstorms and blizzards commonly produce lightning strikes, a phenomenon referred to as 'thundersnow'. Lightning and thunder can occur with any type of winter precipitation - including snow, sleet ('thundersleet') and freezing rain.
2. What do bald people use to wash their head? Shampoo (24,387) 26% Soap (68,314) 74%
3. Definition of ac•ci•dent  
'aksədənt/  
an unfortunate incident that happens unexpectedly and unintentionally, typically resulting in damage or injury. an event that happens by chance or that is without apparent or deliberate cause.



# by Lazer Scheiner Snap Shot On The Parsha

On the eighth day, following the seven days of their inauguration, Aaron and his sons begin to officiate as kohanim a fire issues forth from G d to consume the offerings on the altar, and the divine presence comes to dwell in the Sanctuary.

Aaron's two elder sons, Nadav and Avihu, offer a "strange fire before G d, which He commanded them not" and die before G d. Aaron is silent in face of his tragedy. Moses and Aaron subsequently disagree as to a point of law regarding the offerings, but Moses concedes to Aaron that Aaron is in the right.

G d commands the kosher laws, identifying the animal species permissible and forbidden for consumption. Land animals may be eaten only if they have split hooves and also chew their cud; fish must have fins and scales; a list of non-kosher birds is given, and a list of kosher insects (four types of locusts).

Also in Shemini are some of the laws of ritual purity, including the purifying power of the mikvah (a pool of water meeting specified qualifications) and the wellspring. Thus the people of Israel are enjoined to "differentiate between the impure and the pure."

- 91 Psukim 18 Mitzvos
- 322. A Kohen must not enter the Temple with his head uncovered Lev. 10:6
- 323. A Kohen must not enter the Temple with torn clothes Lev. 10:6
- 325. A Kohen must not leave the Temple during service Lev. 10:7
- 321. A Kohen must not enter the Temple intoxicated Lev. 10:9
- 587. Mourn for relatives Lev. 10:19

176. To examine the signs of animals to distinguish between kosher and non-kosher Lev. 11:2

180. Not to eat non-kosher animals Lev. 11:4

178. To examine the signs of fish to distinguish between kosher and non-kosher Lev. 11:9

182. Not to eat non-kosher fish Lev. 11:11

181. Not to eat non-kosher fowl Lev. 11:13

179. To examine the signs of locusts to distinguish between kosher and non-kosher Lev. 11:21

459. Observe the laws of impurity caused by the eight shratzim (insects) Lev. 11:29

461. Observe the laws of impurity concerning liquid and solid foods Lev. 11:34

458. Observe the laws of impurity caused by a dead beast Lev. 11:39

184. Not to eat non-kosher creatures that crawl on land Lev. 11:41

186. Not to eat worms found in fruit on the ground Lev. 11:42

187. Not to eat creatures that live in water other than (kosher) fish Lev. 11:43

185. Not to eat non-kosher maggots Lev. 11:44

Haftorah II Shmuel 6:1-19.

This week's haftorah mentions how Uzzah was struck dead when he disrespectfully touched the Ark of the Covenant; reminiscent of Nadab and Avihu's death described in this week's parsha

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by "The Sokover"

**1 5 1 DAYS UNTIL UMAN**





### פרשת שמייני – ספירת העומר – עבודת המידות

'החסד לאברהם' (מעין ב' נהר נה-נו) כתב שלושים יום קודם הפסח כבר מקבלים אורות, והיינו בכדי שנוכל להשיג האורות של ליל הסדר, וכידוע בליל הסדר האורות ממש בבחינת 'לילה כיום יאיר' וההשגות שבעצם משיגים אחרי כל שבת מתפילות מעריב ושחרית ומוסף ומנחה עד שמגיעים לרעיון דרעיון, בליל הסדר הישגנו מיידידת השיחורור הדעת הנוראי ( כידוע מהמאירי ז"ל ועוד) גילוי המט' שערי קדושה ממש פשוטו כמשמעו, עד כדי שכתב החתם סופר בדרשות שהרי ידוע שיש דין בליל הסדר לעשות מעשה חירות או זכר לחירות (עיין גר"ח סטנסיל) וכן נהג המהרי"ל, ועוד יותר מבואר שהוא גם השתמש במשכונות שקיבל מהגויים בליל הסדר, ודבר פלאי היא זה, שהרי לכאורה הם צריכים טבילה ואיך אכן המהרי"ל השתמש אם הכללי, וכאן כתב החתם סופר חיזוק נורא שרק הוא יכול לומר כן, וזה שמרוב קדושת ליל הסדר והאורות שהיה בזה גופא בליל הסדר, העלה את הכלי לקדושתה עד כדי כטבילה במ' סאה, הפלא ופלא.

וזה ההשגה של הלילה, היא ההשגה שבה מעל השגתנו, ולכן יש לנו הימים הבאים של ספירת העומר כדי לעמוד ולקנות את הקניינים האלו, שכידוע שבכדי לקנות מעלות של גדלות של האדם צריך עבודה ועמל רב לקנותם, כמו שכתב רש"י בתהילים (בקאפיטל א') עה"פ כי אם בתורת ה' חצו ובתורתו יגה יומם ולילה" שמתחילה נקראת תורת ה' אבל משלמד ועמל בה נקראת תורתו, וכן רואים ברש"י בבבא מציעא (לח.) אדם רוצה בקו שלו יותר מתשעה קוין של חבירו, משום שעמל בה, וכנ"ל שהאדם וגדולתו תלויה בזה גופא שהוא עמל בה.

המאירי ז"ל (בהקדמה) לפרקי אבות הביא המנהג שיש ללמוד בזמן קיץ בשבת מסכת אבות שזהו מסכת המידות, וכן מובא בסידור 'ר' עמרם גאון' וכן ב"מחזור ויטרי" המיוחס לרש"י, 'והאבודרהם' הביא לעמוד דווקא בשבתות שכן ש"י בתהילים וידוע מה שהיה רגיל להביא הגר' אלעזר מן שך זצוק"ל את דברי ר חיים ויטאל בספרו 'שערי קדושה' (חלק ב' פ"א) שמה שאין מצווה מיוחדת על המידות, משום שזה הקדמה לתורה, והיינו מי שחסר לו המידות אז ממילא בעצם ל"ש לו לקבל התורה, שחסר לו הכלים לקבל התורה ולקיים אבותם, וע"כ שזה משהו שבה לפני התורה, וזה כמו תחתית לכלי שעם יהיה חסר אפילו קצת מהתחתית הכל נופל, וממילא ע"י שעובדים כעת להשיג המעלות בזה נחזיק את האורות שקיבלנו בליל הסדר, וכן הכלים לקבלת התורה שניקניים במה' קניני התורה, שהראשון הוא 'תלמוד' וידוע מה שהיה אומר הגר' משה מרדכי שולצינגר זיע"א משמיה דבעל החזון יחזקאל זיע"א שלפני הכל דבר מוכרח כדי לקנות קנין של תורה זה, ללמוד... וכמה שהיה חוזר על זה כל הזמן, והאמת שהרבה מחפשים הצלחה ללמוד התורה ומבקשים ברכות לכך, אבל אם חסר הלמוד בעצם אז אפילו אם יתברכו אין בברכה במה להיתפס, וזהו שוודאי צריך להיות הדבר הראשון, וכן מעלין בקודש שאר מעלות האדם וקנייני התורה.

והנה רציתי לומר מהלך חדש בפגם שגרם לתלמידי ר' עקיבא מיתה, ובהקדם מש"כ רש"י סוטה (טז) משמת ר' עקיבא בטלה כבוד התורה, וכתב רש"י הקדוש שהיה דורש על כל קוץ וקוץ תילי תילים של הלכות ע"כ. והנה הערך והחזוהו של ר' עקיבא בלימודו היה בכזה חשיבות שזהו ממש גושפנקא של מלכו של עולם, ולמשל מי שמקבל מכתב מנשיא המדינה, ומצווה לזה היינו הוראות, שיש מרומז במכתב אוצר פלא; וכן כל עיסקו במכתב לפי הזמן וההשקפה יקבל שבר של הון עתק, נאחר לעצמינו באיזה חשיבות הוא יקרא את המכתב ובאיזה ריכוז, וכן ישמור מכתב כזה כאילו כל חייו תלויים בו, ולהבדיל כל ההבדלות, אצל ר"ע עיסוקו בתורה היה שזהו ממש דברי אלוקים חיים, וכך היה היחס שלו לכל התורה כולה ממש וזהו משום כבודה של תורה, שזה הדבר היחיד שיש בעולם ואין משהו אחר חוץ מרצונו יתברך שזהו התורה הקדושה.

ובזה יש להבין מה שאמרנו ז"ל ביבמות (סב:) שתלמידי ר"ע מתו שלא נהגו כבוד זה בזה, ויש לבאר בזה שהכבוד המדובר אינו אותו הכבוד שכשמת ר"ע בטלה מהעולם, ואבאר.

דהנה תמיד בין כל שנים הלומדים חברותא יחד יש שני דרכים להבין הסוגיא וכדרכו של לימוד תורה שבעל פה, שיש שינוי דעות ומלממה של תורה, כמו שמרחיב החתם סופר בתשובה (או"ח סי' ר"ח) ע"ד "את והב בסופה" שברור שבסוף זה הלשם שמים וסופה להתקיים, אבל לא כדי להוכיח שהשני לא צודק ח"ו שזהו תורה לקנטר בתכליתה, אלא לעמוד בעקשנות על צד הסברא של הבנת דעתו, משום שזהו אמיתת הבנת הדבר מצד ענוקם הבנות, עייש בהרחבה קצת בדבריו מתוקים מדבש ונופת צופים.

עכ"פ י"ל שזהו היה התביעה על התלמידי ר"ע שהיה חסר להם התורה ה' מצד עצמה, שהיה מעורב בזה קצת מעצמם, (וכמו שהיה אומר הרמב"ם זצוק"ל שזה לא משנה מי אומר את הסברא העיקר שהיה האמת בסוגיא) וממילא עד כמה שזה היה כל מציאותו של ר"ע. בתכלית שזהו היה מאה אחוז ממש אמות ה' טהורות בלי שום עירוביאי של הדייק בלימוד כי הוא זה, ממילא מצד מסירת התורה לא היה שייך להעביר התורה דרכם, שהיה חסר בעצם חפצא של כבוד התורה, והיינו ההכרה שהכל ממש תורת פיו יתברך, כמו"ש בנפש החיים (שער ד' בסוף פרק ו'), וממילא מצד הקנין של התורה הראשונה של תלמוד, והיינו כמו שהגדרנו שזה פשוט ללמוד, אז יוצא שהוא גם אם חלק התכונות של האדם שזה כל כולו תורת ה' וכמו"ש.

שבת שלום ומבורך  
דוד יהודה פיירסטון  
השוהה כעת בארצות הברית לרגל נישואי אחותי שתחי'

### Who Will Pay the Price..?

ותצא אש מלפני ד' ותאכל אותם וימתו לפני ד'

Aharon HaKohen's children, Nadav and Avihu were tragically killed by fire in this weeks Parsha, because of their actions- and the Talmud sets down a heavenly rule for us to contemplate; Tzadikim are subject to a stricter, more encompassing form of justice..

But there is no doubt that their death should prompt each and every one of us to stop and look at our own lives ...

Everything we do here will one day be examined.. and ultimately we must take responsibility for our actions.. but at what price?

Let me tell you a story that illustrates this point in a very poignant way.

Mr. Jared Goldsmith stood at a busy corner of the noisy city.. he had just arrived 3 days ago on a visit from his small home town and was nervous, in fact he was a bundle of nerves..

Cars screeched by at lightening speeds.. his money was used up the first day he arrived.. an aggressive cab driver took most of it as he detoured him round the city in an outing of unrequested sight seeing.

He had an enormous migraine headache.. he hadn't eaten much in the past few days and his stomach ached and growled mightily .

This vacation was slowly turning into his worst nightmare..

Out of the corner of his darkened eyes, Jared saw a man who was talking to him.. yes to him..

He thought he recognized the man.. a friend of a friend..but his mind was far from clear today..

"Well how are you, the man asked him.. "funny seeing you here."

"Is everything OK?," he continued.

The man was nattily dressed in a fashionable pin striped suit and carried an expensive leather portfolio.

"Perhaps this man is mistaking me for someone else", Jared thought to himself.

"You're looking a little weak today, do you feel well?" the businessman asked.

"Um, well, yes everything that is except for my stomach.. it's growling heavily .. I haven't had much to eat today" Jared said.

"Well no friend of mine can go without eating in this fair city of ours... come along with me.."

A few blocks down is my restaurant.. it upscale, gourmet.. and you will never find better food anywhere.. If I may say so myself!"

Jared hurried to follow his newfound friend, the wealthy restaurant owner.. perhaps they did know each other after all..!

Arriving at the restaurant the man in the stripe suit urged Jared to order anything he wanted from the menu.. and to please not look at the column on the right (the prices!).

"Today you are my guest," he said.

Jared got down to business... ordering prohibitively high cost haute cuisine appetizers.. followed by the most expensive steak dish .. a vintage wine.. from 1977! (costing more than Jared had ever seen anything on a menu cost..)

His dining partner ordered much of the same.. who was to worry..

Desert came.. Magnificent beyond words.. and the two sat and talked together for a long time.

The pin striped man excused himself for a minute or two..and as the minutes turned into a very long hour, Jareds heart jumped in and out of his stomach many times..

He was finished.... and he watched ominously as the waiter approached him with a big bill..

"But wait.. my friend is taking care of it all", he said..

He's the owner of this restaurant.. isn't he?

"We have never seen him here.. do not know who he is.. but you, you ate and you have to pay.. In fact.. you're responsible for his portion as well as you were obviously together on this scheme."

"But I, I don't have a penny.."

"No problem.. there's plenty of work for you to do here.. you can wash dishes.. help us prepare, peel vegetables, clean up, many things.. but you must work till you pay off your entire obligation!"

There is no free lunch.

The Chofetz Chaim says in his commentary to the Mishnah in Pirkei Avos.. " Look at three things and you will not come to sin.."

One of the three things is:

'עד לפני מי אתה עתיד ליתן דין וחשבון'

Everything we do here will be closely monitored. And we will certainly have to justify our actions..

Remember, as our plates are being filled.. as we are satisfying ourselves with every pleasure we want... every delicacy..

Someone is paying and that someone is us..

Good Shabbos!

# CHAMETZ AFTER PESACH

Rabbi Berel Wein

There is a strong rabbinic decree forbidding the use of chametz after Pesach by a Jew if that chametz was actually in Jewish possession during the holiday of Pesach itself. The basis for this rabbinic decree is to prevent Jews from having chametz in their possession during Pesach, so to speak hoarding it for use after Pesach. The obvious danger is that that chametz will be used on Pesach and there is a prohibition against not only as to eating chametz on Pesach but also as to possessing chametz.

Therefore, in order to insure that no chametz remains in Jewish possession during Pesach, the rabbis decreed that Jews could not benefit from such chametz after Pesach. The solution to somehow have use of such chametz after Pesach lies in the long accepted Jewish tradition of “selling” the chametz to a non-Jew before Pesach and of reacquiring that chametz after Pesach. This legal sale of mechirat chametz is of ancient origin, though it really only came into general use in the late middle Ages.

Jews then increasingly were occupied in operating distilleries for the production and distribution of liquor derived from chametz grain and fermenting agents. Because of the heavy financial complications involved, the use of a legal sale of the chametz to a non-Jew took hold and has become de rigeur for Jewish individuals and companies in our time and for the past many centuries.

By selling their chametz before Pesach and only reacquiring it after Pesach, these individuals and companies avoid any problems regarding the use of and benefit from chametz after Pesach. Because of these circumstances, stores and companies notify their Jewish customers after Pesach that they in fact did sell their chametz before Pesach, thus obviating any hesitation on the part of their Jewish customers in purchasing chametz goods.

As the economies of the world became more complex and intertwined the rabbinic decisors of halacha had to deal with new situations and financial arrangements regarding this issue of chametz after Pesach. What about Jews who own shares in public companies that do business on Pesach with chametz goods? What about large supermarket chains outside of Israel who sell their chametz before Pesach but nevertheless continue to sell those products on a regular normal basis in their stores on Pesach itself? Does this not render the sale of their chametz to a non-Jew before Pesach a sham?



In countries that require that tax stamps be affixed to the sale documents, is this necessary for the sale of the chametz to the non-Jew and the reacquiring of the chametz after Pesach by the Jews as well? Whose loss is it if the chametz became damaged or destroyed during Pesach while technically under the ownership of the non-Jew?

How real does this apparently unreal sale really have to be? All of these questions have been raised, thoroughly discussed and argued over by the great decisors of halacha of the past centuries. Needless to say, proper solutions to all of these issues have been found and implemented. It is an irony, but a very true one, that it is the very rigidity of halacha and its absolute adherence to traditional norms and constructs that allows it to be so flexible and fresh in addressing problems such as this.

In Jewish kabbalistic and philosophical thought, chametz on Pesach represents our evil inclination and immoral desires. The holiday of Pesach is very instrumental in making us more focused Jews and better people. But in order for this self-improvement mode to take hold within us, the chametz after Pesach that still somehow remained within us must be removed from our midst. The rabbinic decree regarding chametz after Pesach should not be reduced to its simple, practical terms. Rather it should be elevated to its highest spiritual form.

In a world of chaff we should be the true kernel of nourishing grain and in a world of self-promotion and swollen puffing we should continue to be the unleavened matzo with its low profile and holy form. Perhaps this spiritual lesson is one of the very reasons that our rabbis so emphasized the problems associated with the concept of chametz after Pesach. The lessons of disciplined freedom that Pesach created within us have to be reinforced and nurtured after Pesach as well. The temptations of chametz on Pesach are well known to all of us. The harm that undisposed of chametz after Pesach can cause us should also be recognized and dealt with.

Shabat shalom.

Berel Wein





**Pirkei Avos**

1. Moshe received the Torah from Sinai and transmitted it to Yehoshua; Yehoshua to the elders; the elders to the prophets; and the prophets handed it down to the men of the Great Assembly. They said three things: Be deliberate in judgment, raise up many disciples, and make a fence around the Torah.
2. Shimon the Righteous was one of the last survivors of the Great Assembly. He used to say: On three things the world is sustained: on the Torah, on the (Temple) service, and on deeds of loving kindness.
3. Antigonus of Socho received the Torah from Shimon the Righteous. He used to say: Be not like servants who minister unto their master for the sake of receiving a reward, but be like servants who serve their master not upon the condition of receiving a reward; and let the fear of Heaven be upon you.
4. Yosi ben Yoezer of Tzeredah and Yosi ben Yochanan of Jerusalem received the Torah from them. Yosi ben Yoezer of Tzeredah said: Let your house be a meetinghouse for the sages and sit amid the dust of their feet and drink in their words with thirst.
5. Yosi ben Yochanan of Jerusalem said: Let your house be wide open and let the poor be members of thy household; and do not talk much with women. This was said about one's own wife; how much more so about the wife of one's neighbor. Therefore the sages have said: He who talks too much with women brings evil upon himself and neglects the study of the Torah and will in the end inherit Gehenna.
6. Joshua ben Perachyah and Nittai the Arbelite received the Torah from them. Joshua ben Perachyah said: Provide for yourself a teacher and get yourself a friend; and judge every man towards merit.
7. Nittai the Arbelite said: Keep far from an evil neighbor and do not associate with the wicked; and do not abandon belief in retribution.
8. Judah ben Tabbai and Shimon ben Shetach received the Torah from them. Judah ben Tabbai said: Do not make yourself like those that present before judges. When parties to a Torah suit are standing before you they should be in your eyes as wicked men, but when they have departed from they should be in your eyes as innocent, if they have accepted the verdict.

9. Shimon ben Shetach said: Examine the witnesses diligently and be cautious in your words lest through them they learn to falsify.
10. Shemayah and Avtalion received the Torah from them. Shemayah said: Love work; hate domination; and seek not undue intimacy with the government.
11. Avtalion said: Sages, be careful with your words lest you incur the penalty of exile and are called to a place where the waters of learning are impure and the disciples that come after you drink of them and die; and the Heavenly Name is consequently profaned.
12. Hillel and Shammai received the Torah from them. Hillel said: Be of the disciples of Aaron, loving peace and pursuing peace, loving your fellow creatures and bringing them close to the Torah.
13. Hillel used to say: He who aggrandizes his name, loses his name. He who does not increase his knowledge, decreases it. He who learns not, forfeits his life. He who makes unworthy use of the crown (of the Torah) shall pass away.
14. Hillel used to say: If I am not for myself who will be for me? Yet, if I am for myself only, what am I? And if not now, when?
15. Shammai said: Make your study of the Torah a fixed habit. Say little and do much, and receive all men with a cheerful face.
16. Rabban Gamaliel said: Provide yourself with a teacher and remove yourself from doubt, and do not accustom yourself to give tithes by estimation.
17. Shimon his son said: All my days have I grown up among the wise and I have not found anything better for a man than silence. Studying Torah is not the most important thing rather fulfilling it. Whoever multiplies words causes sin.
18. Rabban Shimon ben Gamaliel said: On three things the world is sustained: on truth, on judgment, and on peace, as it is it says (Zechariah 8:16): "Speak the truth to one another, render in your gates judgments that are true and make for peace."

**Hard of Hearing**

Fred feared his wife Rhonda wasn't hearing as well as she used to and he thought she might need a hearing aid. Not quite sure how to approach her, he called the family Doctor to discuss the problem.

The Doctor told him there is a simple informal test the husband could perform to give the Doctor a better idea about her hearing loss.

"Here's what you do," said the Doctor. "Stand about 40 feet away from her, and in a normal conversational speaking tone see if she hears you. If not, go to 30 feet, then 20 feet, and so on until you get a response."

That evening, the wife is in the kitchen cooking dinner, and he was in the den. He says to himself, "I'm about 40 feet away, let's see what happens." Then in a normal tone he asks, "Honey, what's for dinner?"

No response.

So the husband moves closer to the kitchen, about 30 feet from his wife and repeats, "Rhonda, what's for dinner?" Still no response.

Next he moves into the dining room where he is about 20 feet from his wife and asks, "Honey, what's for dinner?"

Again he gets no response.

So, he walks up to the kitchen door, about 10 feet away. "Honey, what's for dinner?"

Again there is no response..

So he walks right up behind her. "Rhonda, what's for dinner?"

"For the FIFTH time Fred, CHICKEN!!"

**Lawyers Again**

A wealthy lawyer was riding in his limousine when he saw two men along the roadside eating grass. Disturbed, he ordered his driver to stop and he got out to investigate.

He asked one man, "Why are you eating grass?"

"We don't have any money for food," the poor man replied. "We have to eat grass."

"Well then, you can come with me to my house and I'll feed you," the lawyer said.

"But sir, I have a wife and two children with me. They are over there, under that tree."

"Bring them along," the lawyer replied. Turning to the other poor man he stated, "You come with us too."

The second man, in a pitiful voice then said, "But sir, I also have a wife and SIX children with me!"

"Bring them all, as well," the lawyer answered.

They all entered the car, which was no easy task, even for a car as large as the limousine. Once underway, one of the poor fellows turned to the lawyer and said, "Sir, you are too kind. Thank you for taking all of us with you."

The lawyer replied, "Glad to do it. You'll really love my place... the grass is almost a foot high!"

**Funny But True**

1. The nicest thing about the future is that it always starts tomorrow.
2. A good time to keep your mouth shut is when you're in deep water.
3. How come it takes so little time for a child who is afraid of the dark to become a teenager who wants to stay out all night?
4. Business conventions are important because they demonstrate how many people a company can operate without.
5. There are no new sins; the old ones just get more publicity.
6. No one ever says "It's only a game" when their team is winning.
7. I've reached the age where 'happy hour' is a nap.
8. Money can't buy happiness but somehow it's more comfortable to cry in a new Lexus than in an old Ford.

# Why the Megaleh Amukos Decided Not to Leave Krakow

The Megaleh Amukos once announced to his congregation that he had decided to leave his rabbinic post in Krakow and go elsewhere, but he didn't want to tell them the reason behind his decision. The community begged him to stay, but he wouldn't be persuaded.

When the final day of his tenure arrived he let the community know that he changed his mind and would stay with them. The people of the city were overjoyed, but also perplexed.

They said, "Why were you planning to leave, and what caused you to change your mind?"

The Megaleh Amukos replied, "I will still not tell you why I originally planned to leave, but I will tell you about a din Torah that came before me just yesterday, which caused me to reassess my decision and I decided to stay."

The people listened attentively as their great rav told them about the din Torah: "There's a certain pauper in our city; he earns his parnassah by selling breads. His wife bakes them, and he sits on the roadside, like the standard poor peddler, selling breads to the passersby.

A couple of months ago, a wealthy person recognized him. "Aren't you the son of so-and-so?"

"Yes, that's me."

"You're a talmid chacham, this job is beneath your dignity. I also know your prestigious lineage. How did it happen that you ended up like this?"

"This is what I do for a living," the pauper answered simply.

The wealthy man said, "I will support you. You can remain in beis medresh and learn Torah, as is fitting for a scholar like yourself, and I will send you a weekly stipend. It will be even more than you earn now..."

The pauper agreed, and this arrangement continued for a couple of months. But recently, the wealthy man caught the pauper on the street again, selling breads. "What happened? We made an agreement. Why are you outdoors selling breads again?"

The pauper replied, "I decided to back out of the deal."

"You can't back out without my consent. We made a deal, and like every agreement, you can't back out on your own. It needs to be done before a beis din."

The Megaleh Amukos continued, "Yesterday they presented this unusual din Torah to my beis din. The wealthy person wants to continue supporting, and the pauper doesn't want to accept.

"I asked the pauper why he wants to break the agreement, and this was his response:

"As a peddler, my wife and I are continuously davening. When my wife kneads the dough, we pray the dough should rise properly. We pray that I should find dry firewood (wet wood creates smoke, which ruins the breads), and we also daven to sell the breads. Our entire day revolves on our tefillos and we continually trust in Hashem. But ever since the wealthy person supported us, we almost stopped davening. We feel that we can manage with the weekly gift that he sends us, and we forget to daven to Hashem. We've become detached from Hashem. I want to be a peddler again."

"When I heard this poor man's words I said, I want to remain in this city, to be around people like this."

A similar story happened with the Bas Ayin. He arrived in Eretz Yisrael in the month of Elul. Originally his plan was to stay in Tzefas until after the holidays, and then move to Yerushalayim.

But just as he was about to leave, he heard a woman tell her son, "Yerachmiel! We have to protect the schach from rain. On Simchas Torah we benched geshem and it will rain very soon."

When the Bas Ayin heard this, he decided to stay. He wanted to be among people who believe with a complete faith in the power of tefillah.

A person once came to the rebbe of Kotzk and told him about his many problems. The rebbe said, "So why don't you daven to Hashem to help you?" "Rebbe," he answered, "I

would love to daven, but I don't have peace of mind. The tzaros overcome my ability to think straight and I can't pour my heart out in tefillah."

The Rebbe of Kotzk said, "Not being able to daven is your greatest problem. Why did you tell me all your other problems first and leave this problem for last? This is the first thing you should have told me, because it is the greatest problem of them all."

The Rebbe of Gustantin zy'a would tell the people who came to him that they should daven. They came to him, because they wanted him to daven for them, and he would respond that they should daven for themselves. Often, he would recommend which chapters of Tehillim to say each day until they have their salvation. Many people were helped in this manner.

Once, someone came to the Rebbe, and told him his problems. The Rebbe asked him, "Did you daven yourself yet? Did you pray for a salvation?"

The man replied, "That's why I came here. I want the Rebbe to daven for me. As the Gemara says, "Anybody that has an ill person in his home should go to a Torah scholar, so the scholar can daven for him" (Bava Basra 116).

The Rebbe of Gustantin told him, "You've misunderstood the Gemara. It should be read like this: whoever has an ill person in his home should do the following two things: (A) he should ask a chacham to daven for him. (B) and he should also daven for himself." Their joint tefillos, will bring yeshuous.

Interestingly, the Me'iri translates this Gemara the following way: "When there is an ill person in the home, he should go to a chacham, and the chacham will teach him how to daven." It isn't proper to rely solely on tzaddikim to daven for you; one should daven himself as well.

The Noam Elimelech zy'a (end of Ha'Azinu) writes that davening for yourself is the highest form of tefillah – even greater than the tefillos of tzaddikim – because it emanates from the depths of the heart. Let us therefore maximize and utilize our potential for tefillah. With tefillah, all our hearts' desires can be attained.



## Kindness for All

את החסידה

And the chasidah (11:19) An interesting name for a non-kosher fowl. Rashi adds to the ambiguity with his reason for the name chasidah. This bird performs kindness with others of its species by sharing food with them. This is supposedly a compassionate bird, because it shares. Furthermore, its compassion is even noted by its given name – all the more reason that it should be included among the kosher birds.

The Chassidic Masters explains that selective chesed with one's own species, while ignoring the plight of other species, is far from admirable. Jews are not exclusive in their chesed activities. We help everyone. This bird's name acknowledges its acts of kindness to its own species. Nonetheless, the name does not change the fact that its acts of kindness are flawed. This teaches us that that the reputation one enjoys might not always tell the whole story. When one's chesed is selective, he is acting only to satisfy himself. Chesed must be selfless and objective. Otherwise, it is not true chesed. One's devotion to his fellow must be total. I always wondered why the bird is called chasidah with a hay at the end, which usually implies the female gender. A hay at the end of a word has a similar connotation as a lamed at its beginning. Thus, chasidah can also mean l'chasid – to the chasid. Could the Torah be implying that this fowl is concerned only with itself; that the kindness it performs with others (of its own specie) is only for itself?

Horav Yissachar Dov, zl, m'Belz, related the following anecdote to demonstrate the lengths to which one must go in order to conform to the Torah's standards for performing chesed. A medical student who had successfully completed his courses and was about to commence his internship was to take a final exam. Prior to taking the written exam, he was to take an oral test based upon a conversation with the dean of the medical school. He was an exceptional student, gifted and talented, an astute and analytical thinker, who should have no problem taking the test. The dean asked him: "How would you respond to the victim of a stabbing who is bleeding profusely?" The student replied that he would put a certain medicine on the open wound, which would stop the blood flow. "What if you do not have this medicine available?" the dean asked. "I would use an alternative salve which works just as well," the student replied. "And if you have neither the medication of choice, nor its alternative – what would you do?" asked the dean. "I would grab a piece of cloth, burn it and place its ashes on the open wound," the student quickly responded – quite satisfied with himself. "Let us hypothesize that there is no available medicine or cloth to burn – what would you do then?" the dean asked. The young would-be doctor had no answer. All options had been exhausted. Surprisingly, the dean refused to grant him access to the internship. The young man was incredulous. He had one of the best averages in medical school. How could he be denied his degree? The dean replied, "When a doctor cannot locate a piece of cloth/material to burn for ashes, he removes his own shirt and sets fire to it. A doctor who is not prepared to take off his own shirt to save a patient has no business in the field of medicine." This is how we should relate to the problems of our fellow Jew.

# A True, Baal Teshuva Story

by Yosef Shandling with Tzvi Jacobs

In the spring of 1968 I completed my commitment as an officer in the United States Public Health Service, having been stationed the last six months in Cincinnati, Ohio. A friend invited me to a Passover seder in Cincinnati, but I decided to return to my home in Brooklyn and attend the seders with my family, largely because of the warm feeling I associated with the family seder and all its rituals led by my grandfather.

But my grandfather had passed away the previous August, and I knew that without him, the seder would be lacking. Grandpa Milkman was a traditional, Yiddish speaking Jew from Russia, and he certainly conducted a traditional seder. Each year my immediate family would attend, along with all my cousins, uncles, and aunts. It was by far the richest Jewish experience of the year.

That first year after my grandfather's passing, at my aunt's home in Long Island, we celebrated Passover with a festive meal, much more "modern" than Grandpa's seder. Our meal included matzas and rye bread, and not too much singing or reading from the Hagada. It was more than lacking, it was a disappointment. I knew then and there that if there were to be any more seders in my family, I was going to have to be the one to make them.

In the summer of 1968, I went to Israel and learned in an ulpan (intensive Hebrew language course) for six months in Kibbutz Maayan Tsvi. I then worked as a volunteer for a year at Kibbutz Yotvatah in the southern part of Israel.

At the end of the year, I toured Israel, and arranged the paperwork and other details in anticipation returning home to the U.S.A., and touring Europe on the way. Yaakov Klausner, my ulpan teacher and mentor at Maayan Tsvi, where I had returned for a visit, suggested that I see a village called Kfar Chabad.

I traveled to Kfar Chabad and stayed there for a couple of days. Meir Baštomski, a young Israeli Chasid who could speak some English, encountered me early in my visit. He befriended me and shared his genuine warmth and love for Jews and his enthusiasm for learning Torah. I was impressed by the village's warmth, spirituality, and authentic old-world Jewish character. I was touched by the camaraderie of the guys, much like me, who were studying there in the yeshiva's special program for young men from non-observant backgrounds. This program was later to become Yeshivat Ohr Temmim presently led by Rabbi Schneur Zalman Gafne and Rabbi Tuvia Bolton.

As attractive and alluring as I found the people and the environment, I was presented with a challenge. I saw myself getting caught up, perhaps indefinitely, with the Chasidic village, and ruining my plans for Europe in particular and my very exciting, free ranging future in general. I decided I needed to leave before I got stuck.

I boarded the bus for Tel Aviv, where I would continue preparations for my return home. As the bus left Kfar Chabad, I took off the yarmulke from my head that I had been given and placed it in my pocket.

Once in Tel Aviv, I walked on Allenby Street, the busy "Forty-Second Street" of Tel Aviv. I needed to sort out where I wanted to be for the upcoming Passover seders. I had a number of invitations. "Kfar Chabad, that's where they will really make a seder like Grandpa Milkman, the way its supposed to be," I thought to myself. "No," I said, quashing the idea, "If you go back there, you're going to get stuck there."

I decided to go back to Kibbutz Yotvatah for the seders. Having settled that matter in my mind, I continued walking on Allenby Street. As I walked, I realized that I was in the thick of the urban "drive" that I had talked about the other day with one of the American yeshiva students that I had met in Kfar Chabad.

During the year and a half that I had been on the two kibbutzim, I would from time to time travel from the kibbutz and visit other places in Israel including various cities. I would typically look forward to these trips with some excitement. But inevitably, I would find the city environment, in contrast to the rural kibbutz, to be very disorienting. When I became aware of this, I tended to be somewhat wary of making the trips. The cities were full of distractions, many of them not necessarily very wholesome.

As I passed the shops, signs and the masses of strangers, I felt strongly the disorientation I had experienced over the last 18 months whenever I visited a city while living in the rural kibbutz. I thought to myself: "Here I am in the middle of the city, Allenby Street in Tel Aviv, and all the garbage. I don't know anybody and nobody knows me. I want to meet someone, right now, who I know."

After the briefest of pauses on my part to see what response any "Higher Power" might offer, Meir Baštomski popped out of the crowd, gave me a warm "Shalom" and asked me "Where are you going to be for the seders?" You can just imagine where I spent Passover and the seders that year.

# WELCOME TO EUROPE'S 4 CAPITALS OF ANTI-SEMITISM

THE DANGER THAT IS HARDER TO STOP THAN MISSILES IS APPROACHING A POINT OF NO RETURN.

## Giulio Meotti

If I wrote from the point of view of my personal interest as a non Jew, I would tell Europe's Jews: stay here, on our side, because your departure would bring irreparable harm. If I look at what better serves the interests of the Jews, it would not be so unthinkable to advise them to pack and leave for Israel, as thousands are doing every year.

If the Jews want to live in a healthy, free, democratic, tolerant and modern Europe, they have to fight for Israel. Separating the fate of European Jews from that of Israel is the greatest deception of the anti-Semites, from the Iranian ayatollahs to the leftist radical chic.

Israel appears strong, very strong. Its economy is wealthy. It produces Nobel Prize winners. It is the second most educated country in the world. It tops all the happiness indexes. It is the "start-up nation". Its army is unrivaled in the region.

But there is an invisible danger harder to stop than missiles: Anti-Semitism. And this in Europe today has four capitals: Paris, London, Brussels and Geneva. In the next decade, it is there that the war will be fought for Israel and Europe itself.

Because if Europe abandons Israel, the old continent will become an inhospitable place even for the non-Israel going Jews, and eventually for all the people who cherish freedom and dignity.

## GENEVE

How many UN resolutions have been passed against Syria? None. How many against North Korea? None. How many against Russia when it annexed the Crimea? One. How many against Israel? Dozens.

There are hundreds of territorial disputes in the world, from Tibet to Cyprus to Papua, but only Israel deserves the UN's resolutions. And one of the capitals of the new anti-Semitism is in the Palace of Nations in Geneva, the site of the UN Human Rights Council, one of the most anti-Semitic places in the world. The High Commissioner, Prince Zeid Ra'ad Zeid al Hussein, is the promoter of a "blacklist" of Israeli and international companies that have ties in Judea and Samaria, this so as to facilitate the boycott against Israel.

Crazy things happen today in the that "parliament of human rights". The UN envoy for Children in the Armed Conflict, Leila Zerrougui, a Muslim Algerian, has suggested including Israel in the black list of countries and groups that regularly cause harm to children, along with Al Qaeda, Boko Haram, the Islamic State and the Taliban. The UN commission for Economic and Social Commission of Western Asia recently compared Israel to "apartheid" states and next June the same commission will deliver

another report comparing Israel to countries with "slavery". The UN Commission for Women's Rights has condemned solely Israel for violating the rights of women. And Unesco, the cultural body of the United Nations, erased the Jewish-Christian roots in Jerusalem and Islamicized the holy sites.

In the next 10 years, the Arab-Islamic regimes will increase their propaganda in these organizations, pressing the democracies to abandon Israel and turning it into the international scapegoat. The only hope there is that the United States under Donald Trump will exert a stronger pressure by forcing European countries to repent, something that didn't happen under Barack Obama. In that case, other European countries will follow the US.

Cowardice, not courage, is Europe's distinctive character. It doesn't matter that the Islamic countries have an automatic majority, Europe must vote against their resolutions and not abstain. Otherwise, Europe will be ready again to betray the Jewish people.

## PARIS

Paris is "the future". It is there that the new street anti-Semitism began and then reached the farthest corners of Europe, from Malmö in Sweden to Hamburg in Germany. It began with the attacks on the Jewish cemeteries and ended with the carnage in Toulouse, where an Islamic supremacist named Mohammed Morah entered a Jewish school and murdered a rabbi and three children.

A few days ago, in Paris, a Jewish woman, Sarah Halimi, was killed by a Muslim neighbour shouting "Allah Akbar". In Paris you find the largest Jewish community in Europe, there the kippah is disappearing and 40,000 Jews have already fled over the last fifteen years. Think about it: 40,000 Jews, a tenth of the total. From Marseille to Toulouse, the French Jews are living in a state of fear, awe and silence.

Unfortunately, street anti-Semitism will grow and Jews must prepare for difficult scenarios. Even larger Muslim communities will settle in the heart of Europe. It is estimated that in the next 20-30 years, 15-20 percent of the European population will be Islamic, not to mention the unprecedented wave of immigration (the Sahel, the poorest region in the world, will host 200 million people who will want to move to the north). It will be a crescendo. Think about France: Ilan Halimi, Toulouse, the Hyper Cacher. And tomorrow?

If Islamic suprematism is defeated in the Middle East there is also hope for Europe. Otherwise, it's a lost battle. Today in Europe only very few imams denounce anti-Semitism. Why? Ask Hassan Chalgioumi from Drancy, who is protected as a head of state by the French police. The only "moderate Muslims" are the dead ones.

## LONDON

The British city is the world capital of the academic and cultural boycott. Some of the leading universities in Britain are becoming "no-go areas" for Jewish students. The idea to boycott Israeli universities was born in the UK on April 6, 2002 and spread all over to the US and South Africa. There are areas of possible intervention but it is up to non-Jews who work in the universities and in the world of culture and are committed against lies and hatred. But how many are out there?

## BRUSSELS

Why did I choose the capital of the European Union? On November 11, 2015, the day after the commemoration of Kristallnacht, during the visit to Europe by Iran's President Rohani and in the middle of the "Third Intifada", the European Commission approved placing a special mark on Israeli products.

It had not happened since the days of Hitler when the goods of the Jews were discriminated with a special stigma, a distinctive symbol that recalls another more sinister one, The Yellow Star. Unfortunately, Europe has shamefully decided to strengthen in this way those who lead the campaign for the boycott of Israel, but whose goal is to wipe Israel off the map.

What will happen in the future? Europe will continue to be the first commercial partner of Israel, exchanges will continue, but also this blackmail. I think we will continue to see Europe's low-intensity war against the Jewish State.

## CONCLUSIONS

In Europe there is an ongoing campaign to isolate Israel, to denigrate and abandon it to a fate at whose horizon there is only war. It is the same cowardly pacifism, the same "syndrome of Munich" that led Europe into war in the '30s. Then it was the Sudetenland, now it is Israel. How is it that Europe's public opinion came to regard Israel as the symbol of all evil? Through lies.

A lie, repeated many times, eventually becomes truth. This statement, attributed to the minister for the Nazi propaganda Goebbels, has never been as true as it is today.

Ten, twenty years ago there was not all this anti-Semitism in Europe. And I am sad to say it, but it will only grow and get worse. There are moments in history when you can resist with the means available or you can be complacent.

The choice is up to the Europeans. But they must not forget that it always starts with the Jews. But it never stops with them.





### KEEPING THE TASTE OF THE MATZOS

As we bid farewell to the yom tov of Pesach, and the taste of the afikomen is still fresh in our mouths, I would like to share some highlights of the shiur that I gave right before Pesach, on the topic of Erev Pesach Matzos.

The Tur (Siman 458) quotes the Yerushalmi that the matzos of the seder should be baked specifically on Erev Pesach after middayits me'akev. The reason for this is because that is the time when the korban pesach was brought and since the pasuk of the korban pesach is written next to the pasuk of the matzos, they should be done at the same time of the day. The Tur then quotes a dispute between the Geonim whether it is just recommended or actually a requirement.

The Bach asserts that this is not a requirement but rather a minhag. The Shulchan Aruch also uses the title- "Mitzvah to bake Erev Pesach after midday." He also states clearly that it is only a minhag and not a prerequisite.

The Gra proves this from the fact that when Pesach falls on Sunday – and Erev Pesach is Shabbos – all agree that one cannot bake the matzos on Shabbos. (The Chasam Sofer actually would bake on Motzei Shabbos.) Obviously it cannot be a prerequisite.

The Beis Yosef discusses if this is in regards to the matzos for the seder or is it even for the matzos used throughout the whole Pesach. He suggests that the baking should be done on Erev Pesach for all of the matzos of the entire Pesach. This is obviously not the prevalent minhag.

Because of this comparison to Korban Pesach, the Yesod V'shoresh Ha'avodah and the Kaf Hachaim quoting the Chida, point to the minhag that some have to say Hallel, as they did in the Beis Hamikdash, during the offering of the Korban Pesach.

The Yaavetz even recommends wearing Shabbos clothing, just as they wore Shabbos clothing in the Beis Hamikdash during the offering of the Korban Pesach.

The Kaf Hachaim also recommends davening mincha first, just as the Korban Tamid preceded the Korban Pesach in the Beis Hamikdash.

### THE MINHAG NOT TO BAKE ON EREV PESACH

Although the Shulchan Aruch affirms this minhag, there are many that do not have this minhag. The Gra, quoted in Maaseh Rav, did not have this minhag.

The Brisker Rav and the Chazon Ish also followed suit.

The question is: what is the reason not to follow this minhag? The Mishna Berurah explains that, halachically speaking, we follow the Bavli, which does not mention this requirement; it is only mentioned in the Yerushalmi. We, therefore, assume that the comparison to the Korban Pesach is only in regards to the consumption of the Pesach and the matzos, which is the reason why we must eat the matzos before chatzot, just as the Korban Pesach had to be consumed before midnight.

The question still remains as to why many do not follow this minhag, especially in the light of the fact that it is quoted by many Geonim, Rishonim, as well as the Shulchan Aruch.

One answer is that when baking the matzos on Erev Pesach, there is greater concern of chometz. The reason for this is because any time earlier in the year, even if some of the dough became chometz, it will become bateil, halachically nullified. However, on Pesach we do not apply the rules of bitul; hence, any piece of dough that becomes chometz is problematic. According to many poskim this applies even to Erev Pesach after midday. Since the risk is too great, many rely on the fact that it is fine to bake the matzos earlier.

### COMMUNITY KOLLEL NEWS:

As we are "counting up" the seven weeks to Shavuot, now is the time to join one of our many learning programs and prepare for the yom tov of Kabalas Hatorah.

The Kollel Boker – after their short break to learn about matzo baking – will be resuming, once again, their trek through Meseches Beitzah.

The Night Kollel will be starting to learn Hilchos Milah. There are many interesting details and intricate halachos, making this a most intriguing topic, even if you are not planning on becoming a mohel. Additionally, The Night Kollel has a number of different tracks for various learning styles, including a Daf Yomi Shiur, as well as Daf Hashavuah.

Yeshiva Bein Hazmanim is in full steam, with a full-house of over 100 participants. As in the past, we have both bochorim and married men, from across the spectrum of the community. We also had many guest speakers, who enhanced the YBH. Stay tuned for a full coverage of the YBH in a future article.

Wishing you a Good Shabbos and a Chodesh Tov,

*Rabbi Nachum Scheiner*



Biur chometz



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