

# SHABBOS HAGADOL



OUR BELOVED RABBI  
SOKAVA REBBE

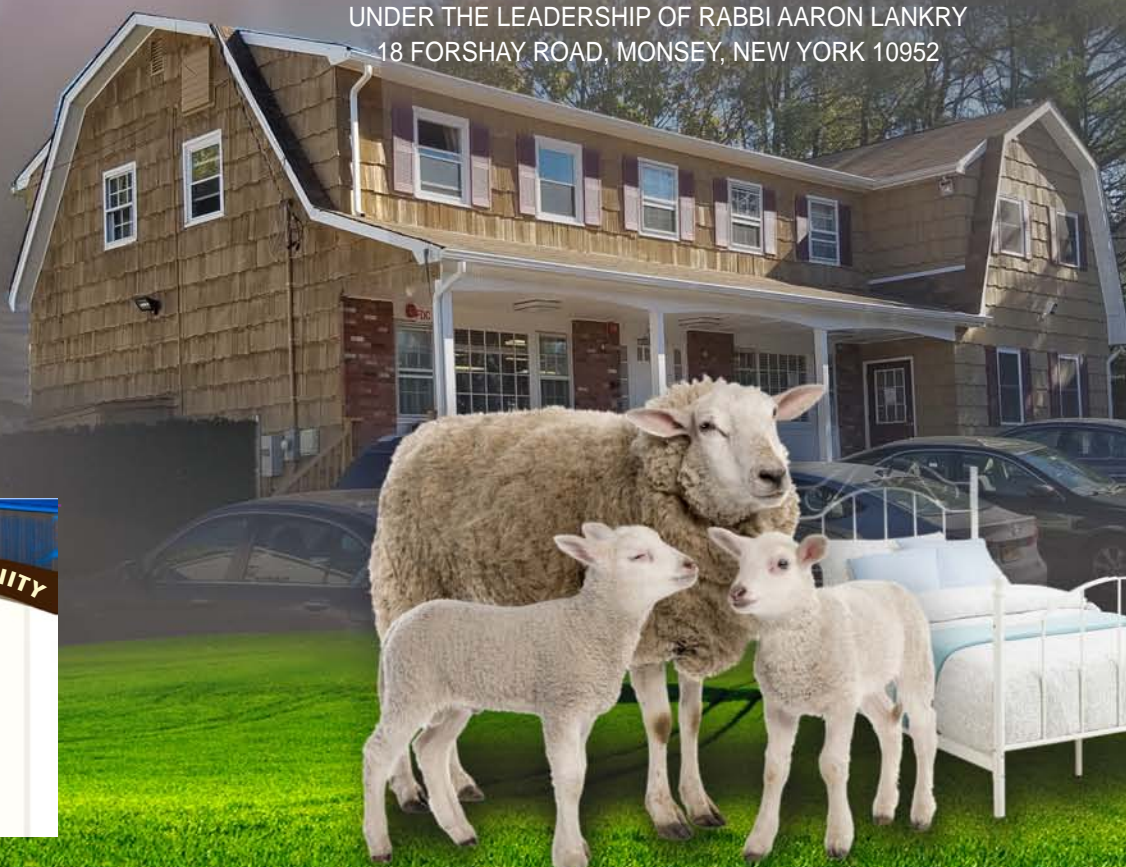
# BET BRINGING EVERYONE TOGETHER Journal

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



## בית מדרש אור חיים בית מדרש אור חיים COMMUNITY LEARNING CENTER

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



YESHIVAS BEIN  
HAZMANIM STARTS  
SUNDAY MARCH 25  
SEE PAGE 9

PESACH ESSENTIALS  
SELLING YOUR CHOMETZ  
KIMCHA D'PISCHA  
KASHERING YOUR KEILIM  
SEE PAGE 9

RABBI YY JACOBSON  
SHABBOS HAGADOL  
DRASHA 5:15 SHABBOS  
SEE BACK PAGE FOR DETAILS

SHABBOS MORNING MINYAN  
Starting at 8:00 AM  
18 Forshay Rd. - Main Shul  
נוסח אשכנז



**SHIURIM FOR ENTIRE COMMUNITY**

Separate Seating

**RABBI YY JACOBSON WEEKLY CLASS**

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

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



OUR BELOVED RABBI  
SOKAVA REBBE

# Dear Kehilla,

Due to the horrifying recent events that shook the entire Jewish community to its core, we present a true story based on the writing of Rav Chiam Vital and re-

written in "The garden of Emuna" by Rabbi Arush. (Can also be found in sefer Lekach Tov section; zeh yenchameinu) This helps shed a small ray of understanding in this dark confusing time.

A beautiful young lady- daughter of one of the community's most prestigious and respected families- married a righteous merchant, a man of charity and compassion. The early years of their marriage were blessed with happiness, abundance, and children. The modest wife became a wonderful mother, utilizing every free minute from her busy schedule to recite Tehillim or to care for the community's poor and underprivileged. The husband, whose successful commerce carried him to surrounding cities and hamlets, never failed to fulfill a strict daily quota of prayer and Torah learning. In addition he gave enormous amounts to charities all across the country, easing the suffering of thousands of impoverished people.

Suddenly, disaster struck. Their home a bright beacon of charity, good deeds, and loving kindness became the scene of agony. A drunken soldier viciously abused, mutilated and murdered the couple's three year old son!

The entire community was appalled. Thousands joined in the mourning, including the nation's leading sages and spiritual leaders. No one understood. Many vocalized the doubts in their hearts in public: Is this the reward that such a righteous couple deserves? Why did Hashem do something so horrendous like that? Why did the poor little toddler have to suffer so severely? Others harbored malice in their hearts against Hashem that weakened their emuna and distanced them from Torah.

The couple reacted with total emuna, capitulation, and loving acceptance of the Divine decree. They continued with their righteous lifestyle as if nothing had changed- the wife wither loving acts of kindness and the husband with his Torah learning and magnificent charity.

Shortly thereafter, tragedy struck again. Like wildfire, word spread around the town that the righteous merchant had fallen deathly ill. All of the local shuls mobilized their members in round-the- clock prayer vigils. Everyone loved the merchant. Almost every person in town had benefited from his generosity at one time or another. Understandably, the cries of the community pierced the very thresholds of the Heavens.

The community beadle ran breathlessly into the town's main shul where the head rabbi prayed and shouted, "The doctors have given up hope! They say the end is near!"

The head rabbi, himself a pillar of righteousness and a learned master of Talmudic law declared forcefully but calmly, "It shall not happen! No evil will befall our brother the righteous merchant!"

The pain and bewilderment of the entire town reached new heights when the word of the righteous merchant's death became common knowledge. Such a young man, at the prime of life didn't he suffer enough? He did nothing but good deeds his entire life, is this what he deserved? The tears of the young, barely thirty five year old widow tore at the community's already perplexed and agonized heart.

A few years passed. One Friday afternoon the newly-married son of the young widow came to wish his mother "Shabbat shalom"; she tried to smile but burst into tears.

"Mama," the young man pleaded, "three years have passed already. You've cried enough! Our sages prescribed set times for mourning. If someone cries more than they should, then sorrow never leaves them! We are believers; none of us can know Hashem's considerations. Everything Hashem does is for the best. Mama, your crying not only saddens us- your children- but it saddens Papa's soul too. The matchmakers have been chasing after you with several good proposals, and you've been avoiding them. Mama, please, you must continue on with life."

The young widow took a deep breath. Enough! She made a firm resolve to overcome the sorrow. An encouraging thought flashed across her mind; "Am I more merciful than Hashem? Of course not! I have always trusted Hashem, so why shouldn't I be happy?!" To the relief of her worried children- that very Shabbat Mama became a new person.

She had a dream...She saw herself standing in an exotic garden of supernatural beauty, and she understood that this must be the next world. Standing among the aromatic flowering trees, she saw an image of an old man with a long beard, who radiated brilliantly. He approached her, and asked if she would like to see her deceased husband. She nodded in affirmative. He led her to a magnificent palace where a young man was giving a Torah lecture to thousands of elderly righteous souls. When the lecture was over, the lecturer approached her- it was her husband!

"Dearest husband" she exclaimed, "Why did you leave me alone at such an early stage of our lives? How have you become a teacher of so many tzaddikim? You were a merchant and upright man but you were never a Torah scholar."

The husband smiled "in my former life, I was a great scholar but I never married. When I died I was told I can't assume my designated place in the upper palaces of heaven because I never fulfilled the first commandment of the Torah. Therefore,

I was reincarnated again for the sole purpose of marrying and having children, and to raise them in the path of Torah. That is exactly what I did. As soon as I completed my tikkun I no longer had to remain down there. Now, as you see, I live a life of eternal bliss..."

"Then why did our little son die?" probed the wife.

The husband answered, "He is the lofty soul of a holy tzaddik, an extremely righteous individual. In his previous life he was kidnapped at birth and raised on the milk of a gentile surrogate mother. Finally at age three he was redeemed by the Jewish community and subsequently became a sage of enormous spiritual proportions. After his death, he was denied his rightful place in heaven since his early childhood had left a tiny blemish on his soul. His sole tikkun was to return to earth and be nursed and raised three years by an upright Jewish woman. You dear wife, were granted being the privilege of being that woman!"

"But why was his death so horrible?"

"Know", continued the husband, "that since our toddler son had completed his tikkun, he was destined to die anyway. At the same time the heavenly court had a decree- in light of the dire sins between man and fellow man in our town- all its inhabitants be destroyed in a catastrophic pogrom. The righteous soul of our little one volunteered to die a terrible death as atonement for the entire town. He became a holy martyr and sanctified himself as a public sacrifice. No one is allowed to reach his lofty abode except for me, since I was his father. When your time comes you, as his mother, will always be allowed. You can't imagine the bliss of the Divine light that surrounds our son..."

The husband faded away. Before he departed, his voice reverberated, "only by virtue of your re-enforced emuna was I revealed to you! As long as you were in a cloud of sadness, you almost lost another child. All my requests to be revealed to you were refused. My tikkun is over but you still have much to do. Go remarry and live a life of emuna and joy. Go with my blessings... farewell." The husband's image disappeared completely.

The widow awakened. She felt as if she was born anew. She realized that her questions- as well as the rest of the town's questions- were needless. If the Torah teaches that Hashem is righteous and just, there is no need to wonder why Hashem does what he does.

Those of us who don't merit revelations in our sleep should strive to strengthen our emuna. The knowledge that Hashem does everything for our eternal benefit should be engraved on our hearts and minds.

May the merit of our renewed efforts of strengthening our emuna be a refuah shleima to; Gila bas Francis and Tziporah bas Gila. It should be an aliya for the pure neshamos of the Sason children.

## SHUL SCHEDULE



### SHABBOS ZMANIM

EARLY MINCHA ON FRIDAY AFTERNOON at 1:35

SHABBOS NIGHT / DAY	Candle lighting	6:53pm	SHABBOS DAY / Evening	Shachris Bais Chabad	10:00am - 20 Forshay
	Mincha Tent	7:03pm		Mincha	1:45pm
	Shkiya	7:11pm		Pirchei - Bnos	2:00
	Mincha Bais Chabad 20 Forshay	7:21pm		<b>Daf Yomi</b>	<b>4:45pm</b>
	Shachris Vasikin	6:20am - DAF YOMI SHIUR		Mincha Shalosh Seudos	6:50pm
	Shachris	8:00am - Kiddush		Shkiya	7:12pm
	Shachris	9:15am - 18 Forshay	Maariv	7:52 & 7:57pm	

### SHACHRIS

20 Minutes before Neitz

S 6:31 | M 6:29 | T 6:27 | W 6:26 | T 6:24 | F 6:22

### MINCHA & MAARIV

12 Minutes Before Pelag

S 5:44 | M 5:45 | T 5:46 | W 5:46 | T 5:47

12 Minutes Before Shkia

S 7:01 | M 7:02 | T 7:04 | W 7:05 | T 7:06

### MARCH 25 - 29

NEITZ IS 6:51 am - 6:42 am

PELAG IS 5:56 pm - 5:59 pm

SHKIA IS 7:13pm - 7:18 pm

סוף זמן קריאת שמע  
MAGEN AVRAHAM

9:21 AM - 9:16 AM

GRA- BAAL HATANYA

9:57 AM - 9:52 AM

### WEEKDAY MINYANIM

Starting March 11 '18 יום א' ברשת יוקרא בשעה 18

<b>שחרית</b>		<b>מנחה ומערב</b>	
כותרת	20 Forshay ↑	Brachos 30 min/Bedu 20 min	12 MIN. שחרית, מערב
6:15AM	18 Forshay ↓ Mon-Fri	Before Netz	18 Tent
7:00	18 ↓		20 Tent
7:30	18 Tent		18 Tent
8:00	18 ↓		18 Tent
8:30	18 Tent		18 Tent
9:00	18 ↓		18 Tent
9:30	18 Tent		18 Tent
10:00	18 ↓		18 Tent
10:30	18 Tent		18 Tent
11:00	18 ↓		18 Tent

### מנחה 18↓

1:30PM
2:00
2:30
3:00
3:30
4:00
4:30
5:00
5:30
6:00
6:30

### מערב

פולג AT	18 ↓
שקיעה AT	18 Tent
10 MIN. שקיעה מערב	18 ↑
30 MIN. שקיעה מערב	18 Tent
60 MIN. שקיעה מערב	18 Tent
8:30	18 Tent
9:00	18 Tent
9:15	18 Tent
9:30	18 Tent
9:45	18 ↓
10:00	
10:15	
10:30	
10:45	
11:00	
11:15	
11:30	
11:45	
12:00	
12:45	

Repeat Krias Shma after nightfall

↑ Upstairs  
↓ Main Floor

FOR MORE INFO: www.18forshay.com // ohrchaim18@gmail.com



## Parshas Tzav and Preparation for Pesach

### The Special Present from the Meshulach

The Rebbe from Tosh quotes a powerful statement from the Kamarna in Parshas Vayikra. He writes that the Baal Shem Tov was able to see the refuos for all illnesses in the first pasuk of this parsha. This profound statement needs much explanation. What did the Besht see in the words, "Vayikra el Moshe? The Tosh Rebbe explains the deep meaning of this statement based on the understanding of what is the purpose of korbanos and how do they apply to us today when we don't have a Bais Hamikdash.

The Rebbe explains that our purpose here is to get as close as possible to Hashem and the idea is to remove the outer obstructions and physical layers that clog our spiritual connection to Him. Last Shabbos Kodesh when I was laining the parsha I felt like I was in the kishkes of the korbanos and when I was reading the word, "vehifshis" which means removing the skin of the animal, I realized that this is exactly what the Ramban wants us to think when the actual korban is being brought, that the objective is to see yourself so to speak being skinned and all the shmootz being discarded. Perhaps that is why the Torah emphasizes the rinsing of the intestines. We want to remove any residue from our insides. This also fits the words of Chazal that one should see and feel Hashem in his inner body.

The idea connects nicely to this week's parsha which focuses on the Korban Olah which represents total dedication and elevation to Hashem and basically gets totally burnt on the mizbeach.

So how do we do this today? One way according to Chazal is to recite the verses of the korbanos which has the same effect as bringing them. But we can also experience the purpose of korbanos through the sacrifices that we make in life especially when it involves our midos. The verse in Tehilim says it all: Zivchai Elokim Ruach Nishbara-- the breaking of one's spirit is a sacrifice to Hashem.

There are times in life when we are challenged with the need to work on ourselves and sacrifice our desires or our negative traits and it's not easy. The key to our success is observing the mitzvah of Pesach which calls into play the mitzvot of Emuna and Bitachon. In as much as we understand that Hashem runs every aspect of our life, when a challenge is sent our way we must tap into the mitzvah of Emunah and grab the opportunity to make ourselves a small Korban to Hashem and thereby get close to Him.

An amazing gift came my way this past Shabbos. The whole week moved along as usual in our busy shul, full of shiurim and shaylos. We are now one of the busiest places for meshulachim who come to collect money. My office was being attacked with opportunities and one of them came in the form of a special looking talmid chacham with a white beard and a black hat. Sounds familiar and the truth is its sometimes very challenging to discern who really is sincere and who might be partly dishonest. I tried to help my friend who I had already met a year before so I did have a sense of his honesty and specialness. On Thursday, he texted me that he didn't have a place for Shabbos. It's truly shocking that today some opportunities are right under our noses. Although I found it difficult to think that he couldn't find a place I told him he is welcome to come to us for Shabbos if he doesn't. I'm not quick to invite people to sleep because it means one of my children is giving up his room and we don't really have a guest room situation but on the other hand it's a great opportunity for my kids and so hashgacha had it that we were zoche to have this helege yid for Shabbos. And indeed he was helege. I didn't realize what a diamond he was and especially in the mitzvah of Emunah. He taught us 6 principles that he developed and on which he lectures that he bases on many of the classical books on Emuna and Bitachon. I will share them with you because they are powerful and very l'maseh and they will help us to work on ourselves and prepare for Pesach Night.



BY SHALOM BER MUNITZ

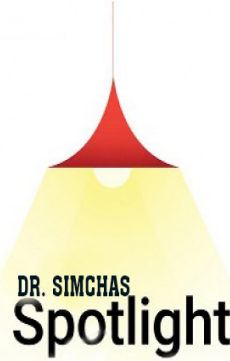
## NISSAN IN CHABAD

Beis Nissan is the Yom Hilula of the Rebbe Rashab, Nishmosoi Eden – Admur Shalom Dov Ber, 5th Chabad Rebbe. The Rashab was nistalek the 2nd day of Nissan 1920, just as the Communist regime took hold of Russia. The Rashab founded the Yeshiva Tomchei Temimim in 1897, a Yeshiva were the curriculum include niglah and nister. 2/3ds of the time, niglah and 1/3 Chassidus -- nister.

The 11th of Nissan is the birthday of the Rebbe - 1902. Since 1978, The United States congress declared this day as "Education and Sharing Day" to recognize the contribution that he gave basically to the entire globe.

The 13th day of Nisan is the Yom Hillula of the Tzemach Tzedek. Admur Menachem Mendel, the third Rebbe of Chabad was nistalek the 13th of Nissan 1866 and interred in the city of Lubavitch. The name Tzemach Tzedek is based on his Seforim on halacha and the Talmud named "Tzemach Tzedek" which in Hebrew is the same numeric value as Menachem Mendel.

**SIMCHAS HACHAIM :  
OUR MOST PRECIOUS POSSESSION.**



**DR. SIMCHAS  
Spotlight**

starts off with RASHI explaining that this word means "מטביל ישראל נקרא האשית"  
 HASHEM made the whole world out of his love for KLAL YISROEL.  
 both start off with the counting of KLAL YISROEL, which explain is because of HASHEM'S great love for us.  
 starts with the word which RASHI explains is a term of endearment.  
 starts off with words of mussar which explain that out of HASHEM'S respect & love for KLAL YISROEL, even when rebuking us, only referred to our mistakes in a hinted manner !

*Ani Weinberg*  
 Contact us at  
 Happinessbyaviw@gmail.com



## New schedule in Rabbi Coren's Office

5:30 to 6:00	Minhag Yisroel Torah
6:25 to 7:25	Daf Yomi
7:30 to 8:00	Shachris
8:00 to 8:20	Tamid
8:20 to 9:00	Megilah
9:00 to 10:00	Daf Yomi
10:00 to 10:30	Mishna Berura
10:30 to 11:00	Pirush Tefilah

1. Daven to Hashem for Bitachon
2. Read a sefer on Bitachon all the time
3. Have a pasuk of Bitachon that you can repeat all the time
4. Keep a log of all the hashgacha you see in your life
5. Speak about bitachon all the time as the pasuk says, "Heemanti ki adaber." When we speak about Emunah it has an effect
6. Thank Hashem

Getting close to Hashem is our life time goal. We will fall and get up many times and may we be B"H zoche especially this coming Pesach to reach the personal and collective redemption from our boundaries and to connect to Hashem in the most intimate and high level possible.

Sent from Windows Mail



## *Hallel on the Night of Pesach*

By: Rabbi Berach Steinfeld

The Shulchan Aruch in siman taf peh zayin, seif daled writes that we recite the complete Hallel with a bracha at the beginning and end of the first night of Pesach. In the diaspora the same would apply for the second night of Pesach. The Rema says that our minhag is not to say Hallel in Shul. We need to understand the reason for this argument. In addition, we need to understand how Hallel could be said during the seder which takes place at night when the Gemara in Megillah daf chof, amud bais says that we only say Hallel during the day.

The Yerushalmi in Meseches Brachos at the end of the first perek says that the minhag was to say Hallel twice in Shul. The people would start Hallel in Shul, then they'd go home and do all the mitzvos of the seder; eat matza and drink wine, and then they returned to Shul to finish Hallel. As a result of this minhag, and a desire not to cause anyone extra hardship, it was established that Hallel be said once in Shul and the second time it is repeated at home during the Seder. The Tosefta in Pesachim, Perek Yud, mishna heh echos the Yerushalmi. We see from the Yerushalmi that the Hallel that was read in Shul was with a bracha and with that bracha they exempted the Hallel said at home so there was no need to make a bracha at home.

The Rishonim have a machlokes whether one says a bracha on the Hallel of Pesach night. The Rashba says that one should make a bracha; however, Rav Tzemach Gaon and the Ritz Geis say one should not make a bracha since the Hallel is split. (The first section is said during Magid and the second section said after the meal.) Rav Hai Gaon held that anyone who wants to make a bracha is quieted, "meshaskin oso." Rav Hai Gaon does say that those who say Hallel in Shul and say the complete Hallel should make the brachos.

The question arises concerning those who say the complete Hallel in Shul; why do they repeat the Hallel during the Seder? The Meiri explains that they used to say Hallel in Shul during the daylight before Yom Tov as a zecher to the saying of the Hallel during the Shechitas Pesach which was done while reciting Hallel. Based on this premise we could say that the saying of Hallel in Shul is not as a zecher to the Hallel Bnei Yisroel said while eating the Korban Pesach, but rather a zecher to the Hallel said while sacrificing the Pesach. We see that there are two reasons for saying Hallel on the night of Pesach: for the hakrovas Pesach and the Achilas Pesach.

With this explanation we can understand why the Gemara in Eiruchim, daf yud, amud alef counts all the times we say Hallel during the year, but does not count the Hallel of Pesach night. The reason for this is that Hallel that is said on a regular Yom Tov, such as Chanuka, is as a result of the day of Yom Tov or the miracle that happened on that day. In contrast, the Hallel we say on the night of Pesach is a din of matzah which Chazal say is "lechem oni" bread. Part of the mitzvah of eating matza is praising Hashem while eating it. Therefore, the chiyuv of Hallel is not because of the day of Yom Tov, but rather a result of matza and the Korban Pesach. This is the reason it needs to be said "beshaa shemunchim hem lefanav" (while the matza is laying in front of him.) Understanding what was discussed above helps to answer the Brisker Rov's question. The Brisker Rov asks, what was the hava amina of the Baal Hagada that we should say Hallel and Hagada during the day of the 14th of Nissan? The whole din only comes as a result of Yom Tov, which is on the 15th of Nissan? Understanding that part of the chiyuv of reading the Hallel was a zecher to the hakrava of Pesach which took place on the 14th, it stands to reason that there would be a hava amina to say Hallel during the day. The Baal Hagada therefore tells us that Hallel needs to be said while the matza is in front of the person.

Let us be zocheh to say Hallel while we are makriv the Korban Pesach!

## Tzav

Hashem instructs Moses to command Aaron and his sons regarding their duties and rights as kohanim who offer the korbanos in the Sanctuary.

The fire on the must be kept burning at all times. In it are burned the wholly consumed ascending offering; veins of fat from the peace, sin and guilt offerings; and the "handful" separated from the meal offering.

The kohanim eat the meat of the sin and guilt offerings, and the remainder of the meal offering. The peace offering is eaten by the one who brought it, except for specified portions given to the kohen. The holy meat of the offerings must be eaten by ritually pure persons, in their designated holy place and within their specified time.

Aaron and his sons remain within the Sanctuary compound for seven days, during which Moses initiates them into the priesthood.

## SHABBOS HAGADOL

Malachi 3:4

The Shabbos preceding Pesach is known as Shabbos HaGadol - The Great Shabbos. The Midrash identifies this as the Sabbath day preceding the Exodus from Egypt upon which our ancestors tethered lambs to their bedposts.

These pascal lambs became the Passover sacrifices, which we commemorate nowadays with the shank bone. In ancient Egypt, the lamb was, so to speak, the "sacred cow" of Egyptian paganism, and was treated with commensurate reverence. And here these former Jewish slaves tie them up, and say, "We will sacrifice these to our G-d, and then eat them at our Seder to symbolize our liberation from the Egyptian exile."

Ordinarily, one might think that that wouldn't go over too well in Egypt. But, explains the 13th-century French sage, the Chizkuni, this specific mitzvah (Exodus 12:3) was intended to demonstrate preeminence of the Eternal G-d over the fallacy of paganism. In a sense, the Almighty was striking down the Egyptian idolatry. And one could see this almost as an act of mercy on G-d's part. How so? Whereas the Egyptians tortured, persecuted, and murdered so many of our ancestors, G-d vented His wrath in punishing them by slaughtering their pagan symbol, the lamb, as a sort of "scapegoat."

Hence, the Torah specifically designates this as "The Great Shabbos," because this day marked the great liberation existentially and spiritually, which is the root of Passover. There is a beautiful and inspiring concept here: the Exodus essentially began on that Shabbos when G-d triumphed over the Egyptian deification. But why specifically on Shabbos? Why not on Tuesday afternoon? Just like Passover is called, "Zman cheiruseinu" - "the Time of our Freedom," Shabbos is also a day of liberation. Shabbos HaGadol reflects the liberation of the Jewish psyche from temporal pursuits and subservience to the gods of others.

Soon Mashiach will arrive and the clear revelations of Hashem will tell the real story." Regarding these devout, the prophet says, "And for you who fear Hashem a gracious and healing sun will shine upon you." (3:20) Those who firmly awaited the light of redemption will merit its light, the brilliant radiance of Hashem. The light of day will finally arrive and those clear perspectives of the righteous will become self-evident truths.



# A Segulah From Eliyahu To Protect From Evil Thoughts

Rabbi Yissocher Frand

## פרשת צו

ימי החירות ממשמשים ובאים וכפי ההכנה כן תהיה ההשגה וכל ההלכות וההנהגות מקורותיהם בהררי קודש ועלינו רק לעמוד ולהתבונן ולהעמיק בדבריהם הקדושים ולעמוד על פנימיות דבריהם ולקבל האורות הטמונים בתורתם.

אתחיל בנקודה השייכת לליל הסדר איתא בפסחים קטז. רבן גמליאל היה אומר כל שלא אמר שלש דברים אלו בפסח לא יצא ידי חובתו פסח מצה ומרור וע"כ.

ויש להבין ולעורר מה לא יצא? וכי עצם האמירה לא יצא, הא מאי קמ"ל הא לא אמר, ולא איירי שלא יצא עצם מצות אכילת פסח מצה ומרור, וזה גופא יש לעיין טובא שמה ישנה אמירת הדברים שיהיה נפקא מינה לעצם קיום המצוה עד כדי שיהיה לעיכובא וזה דבר פליאה? וכן היכא מצוינו שיוצרך אמירות בכלל ומהו בעצם שמצוינו דווקא במצות ליל הסדר בפסח ומצוה מרור שיאמר מקורותם עד כדי שיעכב מצד עצם החפצא של קיום המצוה אתמה.

והרבו המחברים והמחדשים בביאורי הדין, ואנעה אני חלקי בעז"ה לרווחה לשמעתא, והנה אקדים יסוד שכל בר בי רב דחד יומא שמע ולמד, וזה מה שחידש אדוננו הגר"ד זיע"א בברכת שמואל (קידושין סימן א') שבד"ק כי יקח איש אישה" כתוב שלא רק שצריך מעשה קידושין בעלמא, אלא שצריך שיהיה מוכח שעצם המעשה היא למעשה אישות שהכי יקח יהיה האיש את האישה לשם אישות ולא לדבר אחר, ולכן צריך אמירה שזה מגלה הוכחת דעת בעצם המעשה, והביא הגר"ד שזה מבואר כן גם ב'תורת גיטין' הך יסוד שבני מעשה קידושין לשם מעשה קידושין שיהיה מוכח מינה והיה שיהיה אף ורק לקידושין, עייש בדברי הגר"ד באריכות נורא על פי יסוד זה.

והנראה לומר בזה דהא בהמשך המשנה תנן "חייב אדם לראות את עצמו כאילו הוא יצא ממצרים" הרמב"ם והרשב"ם למדו שחייב "להראות" את עצמו כאילו הוא יצא ממצרים, ויש חילוק ענק בין הלשונות אחד זה בלב שחייב להרגיש מצד עצמו שהוא יצא ממצרים לחיות, אולם הנוסח של להראות הפשט שזה לא סתם דין בליבו אלא כמו"ש מהגר"ד לגבי מעשה קידושין שיש צורך בהוכחה מצד מעשיו, ובה חידש רבן גמליאל שיש דין אמירה, אולם כמו שחקרנו תחילה, שאין זה דין כלל מצד האמירה בעלמא, אלא שזהו מהלכות מצות הלילה של אכילת מצה פסח ומרור, שבעינין שיהיה הוכחה בפועל שעצם המצוה הנאלכת היא מצד הלא הספיקו בציקום וכ"ו וכן המרור מצד מיררו את חייהם, ופסח על שם שפסח עליהם, והיינו עצם החפצא של הטעם היא בעצם המצוה גופא.

וזהו שאמר שכל המרבה לספר הרי זה משונה, והיינו שמספר על הניסים של היציאה וכן השיעבוד וכל שאר מה שהתרחש זהו חלק מהאמירה, ועל ידי כך נעשה בזה ביתר שאת "להראות כאילו הוא יצא" וממילא יש יותר קיום דין בעצם פסח ובעצם מצוה ובעצם המרור, שעל ידי שמרחיב באמירות ממילא יש יותר להראות שהוא יוצא, וזהו הפירוש "הרי זה" שקאי על עצם מצות הלילה שיש בזה יותר הוכחה לעצם מציאותם, וממילא נראה יותר יציאתו.

וזהו לחם עוני שעונים עליו דברים הרבה, שעצם ההגדה וסיפור יציאת מצרים נכנס במצות גופא, ולכן יש לומר שזהו הפירוש בזהו שהמצוה נקרא "מאלל אמונה" דהנה ידוע מה שביאר מהר"ל זיע"א בהגדתו בסבית מה דלא מברכים על מצות סיפור יצ"מ שזהו מצוה שתלוי בלב ולכן בכדי לברך בעינין מעשה, וביאר בספר 'שירת נתן' לגאון האדיר אשר דוד מאי שליט"א שהרי מבואר בראשונים דכל מהות ליל הסדר זהו שורש האמונה וכן הביא מבעל התיבות שלום שזהו ראש השנה של האמונה, וכתב שזהו ביאור במהר"ל שזהו מצוה בלב שכל מהותה אמונה.

ולפי"ז יש לומר שזהו הפשט במה שהאמירות והדיבורים והסיפורים הם כולם אמונה, וממילא זהו נכנס למצוה אזי נעשה למאלל אמונה כפשוטו ממש, ואין זה דיבורים חסידים ח"ו אלא אמת לאמיתו ודו"ק והבן.

שבת שלום ומבורך  
דוד יהודה פייסטון  
ישבת יורה דעה ליברט

I saw the following thought in the Sefer Tiferes Torah from Rav Shimshon Dovid Pinkus, of Blessed Memory, who was tragically killed in a car accident on the 11th of Nissan. I share this thought in honor of his Yahrtzeit.

The Shalo"h Hakodosh (Shaar haOsiyos 30) writes in the name of Rav Moshe Cordevero (1522-1570) that he once heard from an elderly Jew that an effective method (segulah) for removing forbidden thoughts from one's mind is to repeat the following pasuk [verse] over and over: "The fire on the altar shall be kept burning on it, it shall not be extinguished." [Vayikra 6:6]. The Shalo"h comments that he is sure that the "elderly Jew" who Rav Moshe Cordevero heard this from was the prophet, Eliyahu [Elijah]. However, due to Rav Cordevero's great modesty, he did not want to reveal the true source, since that would have revealed that he was worthy of conversing with Eliyahu.

However, what does this pasuk have to do with forbidden thoughts?

Rav Pinkus addresses this question by reference to a comment of Rabbeinu Bechayeh on this week's parsha. Rabbeinu Bechayeh cites the pasuk in Proverbs: "Let your feet be scarce in your fellow's house, lest he be satiated with you and come to hate you." [Mishlei 25:17] This is a poetic way of expressing the often heard idea that it is unwise to wear out one's welcome in his friend's home. Too much of a good thing is not good. Even the best of friends can get tired of each other if they are always in each other's houses. The Rabbeinu Bechayeh then quotes a Gemara [Chagiga 7a] which says that this pasuk refers to the Beis HaMikdash. The intent is that one should make himself scarce in the Beis HaMikdash, meaning that he should not have a frequent need to bring Sin Offerings and Guilt

Offerings (which may only be brought in the Beis HaMikdash). However, the Gemara says, that it is permissible to bring Olah offerings as often as a person wants - citing the pasuk in Tehillim: "I will enter Your House with burnt offerings; I will fulfill to You my vows." [Tehillim 66:13]

Rabbeinu Bechayeh explains the difference between a Sin Offering and an Olah offering. The sin offering (korban chatas) comes from [unintentional] violation of prohibited actions. A korban olah, on the other hand, atones for improper thoughts. Improper thoughts, Rabbeinu Bechayeh explains, is something that a person can never totally escape from. Unfortunately, they are very prevalent and they are more prevalent at night than during the daytime. It is for this reason that the Olah offerings are to burn the entire night. Night time is the time when people especially need atonement from improper thoughts. About this it is written: "Command Aaron and his sons, saying: This is the law of the burnt-offering: It is the burnt-offering that stays on the flame, on the altar, all night until the morning, and the fire of the Altar should be kept aflame on it." [Vayikra 6:2]

Now we know what Eliyahu meant when he told Rav Moshe Cordevero that the segulah for ridding oneself of evil thoughts is recitation of the pasuk at the end of the chapter on burnt offerings: "The fire on the altar shall be kept burning on it, it shall not be extinguished." [V[Vayikra 6:6]/p>

Just as we say that one who recites the pasukim associated with the sacrifices is credited (nowadays) as if he brought that offering, so too if one recites this pasuk from the section of the Korban Olah (burnt offering), it is as if he brought a burnt offering and he thereby receives the segulah associated with the Korban Olah - namely protection from evil thoughts.





# Good Morning Soul

The only job where you start at the top is digging a hole

## And then the fight started ...

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

I said, 'Dust.'

"And then the fight started..."

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

"And then the fight started..."

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

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

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

"And then the fight started..."

## The Fire

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

With these words the Bible describes, in this weeks Torah portion (Tzav), the instruction to continuously

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

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

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

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

There is only one way: "The Priest shall kindle wood upon it morning after morning." Each and every morning we must place "wood" on our altar, in

order to feed its potential flame. Fire cannot exist in a vacuum; the fire in our heart and soul, too, requires "wood" to sustain it.

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

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

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

## SHABBOS IS SO SWEET

The great Rabbi Shlomo Carlebach tells a powerful personal story how as the child of a town rabbi, during the 1930s, clandestine prayer services were held with the curtains kept tightly drawn in his home 25 miles south of Vienna, Austria.

Shabbos services were held first thing in the morning before the town fully woke up so Jews would avoid beatings for being seen walking to synagogue to pray.

On one Shabbos there was a knock at the door, and the young Shlomo and his brother saw a very holy looking man who stood and smiled at them and sang, "Good Shabbos, good Shabbos, good Shabbos" over and over again.

The man whose name was Moishle led the prayer services that day, singing everything in the same beautiful melody praying slowly and attentively even if it meant finishing late into the morning which might catch unwanted attention from the local anti-Semites.

After the prayers were finished, when the young Shlomo's mother brought out some cake and wine

for the Kiddush, Moishle insisted on opening the curtains. "Are you mad?" someone asked him. "If the non -Jews see us celebrating Shabbos they'll come for us we'll be in danger!"

Moishle looked back sighed and insisted "All those people are descendants of Uncle Esav, the brother of Yaakov Avinu. If only uncle Esav remembered it was Shabbos," he pleaded, "they wouldn't behave this way." He continued: "If only we could remind him it was Shabbos – everything would be so different."

The man was hence nicknamed Moishle Good-Shabbos because he would recall it was Shabbos not only on Shabbos itself, but all week long whenever he greeted anyone, always singing his greeting with a beautiful slow melody.

So, we should ask, what is Shabbos, that it has the apparent ability to transform the world?

Perhaps we provide an answer during our Kiddush every Friday night.

With the table set, the family present, and a spirit of peace permeating the home, we stand with a glass of wine to recall the creation of the world and firstly remember that the world was made by God. Following this, we continue in our kiddush to recall the Exodus from Egypt and remind ourselves that G-d didn't just walk away after creating the world – he remains actively involved. Our obsession about recalling our miraculous wonderful redemption from

Egypt in all of our prayers not only reminds us of a key message that G-d acts in the world, but crucially, that he does so with love.

As Moishle 'Good Shabbos' taught, if only the world would know about Shabbos, everything would be different. He meant, if only people could see G-d's presence and the love he showed through saving us, perhaps they would be drawn to emulate his ways as well and we would learn to love and to save rather than hate and destroy.

The first Shabbos Hagadol in Egypt signifies the day we were commanded to tie a sheep to our homes in preparation for the night we would leave Egypt. It is the day we showed great faith in G-d, taking the Egyptian god, tying it to our beds and ready to offer it as a sacrifice in a few days time. It is a Shabbos of tremendous 'emunah' – 'faith.'

In a few days' time on the festival of Pesach we will actually relive G-d's kindness through the seder night, as we say: "It is a mitzvah for all Jews to see themselves as if they had actually come out of Egypt." This close reflection on the story of Pesach and G-d's kindness to us, has the potential to be life-changing and even world-changing as we aspire to walk in his ways....and it all starts this Shabbos – Shabbos Hagadol.



## ***The non-Jew having access to the chometz:***

I would like to share some more highlights of the shiur I gave at the Kollel Boker on the topic of selling the chometz.

As mentioned, the Shulchan Aruch (O" C 448:3) stipulates that when selling the chometz, it must be removed from one's possession. And, in fact, some still do that today and hand over the actual chometz to the non-Jew. What happened to this stipulation? Why did things change? Why is that we don't see people bringing the actual chometz to the non-Jew to be sold?

The Mishna Berura quotes the Bach, who writes that when one simply has too much chometz to be able to transfer to the non-Jew's possession, e.g., a store-owner, he can sell the place of the chometz, or rent it to the non-Jew, and consequently the chometz will no longer be in one's possession.

This has, indeed, become the prevalent minhag and even if one does not have that much chometz, we rely on this option of renting out the place where the chometz is. We use the option of renting, as opposed to actually selling the property, since selling the property to a non-Jew with a legal document can get complicated.

### **Access to the chometz**

The Mishna Berura points out that since one is selling the chometz to the non-Jew, one must ensure that the non-Jew has access to the chometz that he bought. If he has no access to the chometz, then the sale is no more than a joke. This can be accomplished by leaving a key with the Rav or ensuring that there is some way that he can gain entry to the chometz, if he so desires.

As an aside, people sometimes wonder if the non-Jew's access to the storage area will be a problem for any wine that is kept in that storage, rendering it *stam yeinum*. The answer is that this is usually a non-issue. Firstly, if the wine bottles are closed there is no concern. Furthermore, he is not buying the wine and has no permission to take the wine, at all. Lastly, this would only be an issue if he may have actually entered and touched an open wine bottle. But, if he did not actually enter, there is nothing to be concerned about at all.

### **Entering the area that was rented out**

What happens if someone sold or rented the storage area to the non-Jew and he subsequently realizes that he needs to take something out? Since it is now in the possession of the non-Jew, this would seem to be a problem.

The answer is that we stipulate in the *shtar* that if there is a need, the non-Jew is allowing the seller/renter to have access. One must discuss with the Rav in what situation this can be applied. Furthermore, the *poskim* point out, that we even add to the *shtar* that if the seller realizes that he needs a chometz item – such as a medicine that he did not think he would need on Pesach – that is also included in the allowance to enter. In other words, not only is there a clause to allow one to enter the area that was sold/rented out, but even to actually take something that was included in the sale. Once again, one must discuss with the Rav in what situation this can

be applied. However, in this case, there may be a need to pay the non-Jew, since the item was part of the sale.

This stipulation is also helpful for a different halachic quandary. The *poskim* raise the following question: if the house or room was sold or rented out to the non-Jew, the requirement to have a *mezuzah* may be lifted. That being the case, after Pesach when one buys back the room, there may be a new requirement for a *mezuzah*. According to some *poskim* this would require one to take off the *mezuzah* and then put it back on – in order to solve the issue of *taaseh v'lo min ha'asui*, the requirement that a *mezuzah* be placed on at the time that there is a *chiyuv* and not just be there already when the *chiyuv* kicks in. However, based on the above notion, that the seller retains some rights to the room, the requirement to have a *mezuzah* never went off and it would be unnecessary to remove the *mezuzah* and put it back up again.

In conclusion, the chometz should really be removed from one's possession, but most rely on the fact that they rent out the place to the non-Jew and one must ensure that the non-Jew can have access to get to the chometz if he chooses to do so.

Stay tuned for a shiur this Friday on commonly asked questions that come up in regards to selling the chometz.

As always, the shiurim are available on the shul's website, [18Forshay.com](http://18Forshay.com), on MP3 in the shul, as well as on [Torahanytime](http://Torahanytime.com).

Wishing you a Wonderful Shabbos,

*Rabbi Nachum Scheiner*



# An Amazing Miracle

Experienced in person  
by Rabbi Leib Kelemen

Chapter 2

*(The Doctor has just told R'Leib Kelemen that no matter what, his baby will not make it)*

At this point, I wasn't sure what to say. But I didn't give up so easily. "That's fine," I said, "we will transport the baby to Europe or America, or whatever else it takes!" "Mr. Kelemen," firmly said the doctor, "even if you would want to transport your baby, you can't. There are three doctors in the world who would probably be willing to do experimental surgery and save your kid's life. There is one in Boston and one at the New York-Presbyterian/Columbia University Medical Center. The best guy, though, is in Los Angeles by the name of Hillel Lax. But you are not going any place, because in order for this child to survive, he has to be placed in a special incubator. And that incubator is not mobile, nor do we have a mobile incubator."

"So let's get one from another hospital!" I piped up. "Mr. Kelemen, the kind of incubator you need does not exist in this country. And even if you want to get another one from a different country, it's not worth it, because these children are oxygen sensitive. If you take your baby and put him in a ventilated incubator and then put that incubator on a plane where the oxygen level is very dense, the high-density oxygen will seep into the incubator, your baby will take one whiff and it will kill him. The only option you have is to seal the incubator. But if you do so, there is no oxygen entering the incubator, which means that you would need a separate oxygen tank pumping low-density oxygen into the incubator. And Mr. Kelemen, there is an FAA (Federal Aviation Administration) rule that you cannot fly over American airspace with an oxygen tank on board, because if, G-d forbid, the airplane loses air pressure, the oxygen tank will explode like a hand grenade. And therefore, Mr. Kelemen, I am sorry, but your baby is not going anywhere."

As the reality began to sink in of what was happening, I somewhat despondently turned to the doctor. "So what do we do?" "Right now, we are going to take your baby to the pediatric ICU and put him into a special incubator. If you would like, you can wait or come along." Since my wife and I were both the "let's help" type, we replied that we would like to follow behind the baby.

As we arrived at the pediatric ICU, the doctor explained that since the newborn was so small, he could not simply be given an IV, for that would blow out his arteries. So there I was, holding my little boy for around an hour as the doctors attached small tubes to his head one by

one. After he was completely wired and taped down, they placed him into a small incubator and sealed it. That was it. All I could make out from the little window on top of the incubator was the shadow of a child. The head of the pediatric ICU then approached me. "I think you should call a rabbi now." The truth was that I had never experienced anything like this before, and I was not sure how I would react. But I agreed with the doctor that I should call a rabbi.

Although it was now 12:30 at night, a secretary answered the phone. "Hello, how can I help you?" "Yeah," I said, "I need to speak to Rabbi Firer; is he available?" "Just a minute please." Waiting on hold for a minute, soon enough, on came Rabbi Firer. "Rabbi, I have a really sick baby at Shaare Zedek. I was told to call you." "What's the matter?" he asked. "Well, they told me that he has dozens of holes in his heart." "Hmmm," muttered Rabbi Firer, "multiple VSDs (ventricular septal defects). Anything else?" "Yeah, they also told me that he has a blocked aorta." "Okay, multiple VSDs and a co-arc (coarctation of the aorta). Anything else?" "No Rabbi, I think that's all." For a few seconds, there was silence. "Multiple VSDs and a co-arc. Your baby needs emergency surgery." "That is what they mentioned to me here," I replied. "But there is no one in the country who will do the surgery. There is a doctor in Boston and New York, but the best guy is in LA. I don't think you are going to make it that far, though." "Yeah," I said again, "the doctor also mentioned that."

"But you have a problem," said Rabbi Firer. "In order to fly the baby out of the country you will need a mobile incubator, but there is none here in Israel." "The doctor mentioned that too." I felt as if Rabbi Firer had been in the room with me hearing everything the doctor said. "You know, however, there is a mobile incubator in France. I think I can get it to Paris by tonight, and have it in Tel Aviv by tomorrow morning. We will then shoot it over from Tel Aviv to Bnei Brak and from Bnei Brak to Jerusalem. You will then be all set and ready to leave to America tomorrow night." That sounded good to me. "But you still have a problem." "What that's Rabbi?" "Your baby cannot fly without oxygen and it is illegal to fly over US airspace without an oxygen tank." I was aware of this too. "I cannot help you with the oxygen," said Rabbi Firer, "but I will get back to you about the incubator." Dial tone.

As I hung up from the phone with Rabbi Firer, I turned aside to Chana with a confused stare. "What happened?" she asked. "I really don't know." Telling Chana to follow alongside me, we proceeded to quickly make our way back to the pediatric ICU as I tried repeating the

conversation I had with Rabbi Firer. As we pushed open the doors to the ICU, we were met by the head doctor. "Mr. Kelemen, what did Rabbi Firer say?" "He said that he is going to get us an incubator shipped to Jerusalem by tomorrow. We should be all set to fly out tomorrow night."

The doctor looked back at me disturbed. "Mr. Kelemen, I have seen people try this, and trust me, you don't want to do this. It will cost you tens of thousands of dollars and these kids never make it. Your son will never arrive in America. Are you sure you want to do this?" As he repeated these words, I looked at Chana and Chana looked at me. We both felt the same way. "Yes doctor, this is what we would like to do." "Okay Mr. Kelemen, but let me warn you, you will most probably be unable to fly out tomorrow night given the amount of electrical equipment required to transport your child. You will need to use an entire back row of a 747. Why don't you call El Al and see if they have that many seats available?"

At this point, it was one in the morning. Quickly getting on the phone, I called my travel agent, Sassi Abramowitz. I had no other choice than to wake her up in the middle of the night. "Sassi," I said, "it's Leib Kelemen." "Leib, why are you calling so late?" "My son is sick," I said. "Your son is sick? What's wrong?" As I began to detail the entire situation, I finally got to the part where she could help. "I need to book an entire back row of a 747 out of Jerusalem tomorrow night. Can you help me?" "Leib," she said, "don't worry about it. I will call you back shortly."

Forty-five minutes later, she called back. "Leib, I got you two back rows of 747s." "What do you mean 'two back rows'?" "Let's be honest," she explained. "Both you and I know that this baby cannot fly without an oxygen tank over US airspace. There is no airline that will be willing to simply take him on board. I contacted El Al and they offered me the following arrangement. If you bribe them, they said, they might think about waving the regulation against flying with an oxygen tank over America. But, seeing as that will likely not be the case, as soon as you land from Jerusalem in New York, they will need to arrest somebody on the spot for taking along the oxygen. What El Al therefore wants is that you claim you smuggled the oxygen on board and they didn't see it. Then they then will arrest you. Aside from that, there is going to be a \$50,000 fine, which you must promise to pay."

**Continued next week**





# Yeshivas BEIN HAZMANIM

ישיבת בין הזמנים

פסח תשע"ח

UNDER THE DIRECTION OF  
RABBI NACHUM SCHEINER שליט"א

ט' ניסן – כ"ה ניסן פרשת צו

Sunday March 25 – Tuesday April 10  
20 Forshay Upstairs

For more information  
Call: 845-293-0670  
Email: [bmocnk@gmail.com](mailto:bmocnk@gmail.com)

## SCHEDULE

Seder 10:00am-1:00pm  
There will be  
Matan Schara B'tzida.

.....

Minyan Shacharis 8:30am  
Chol Hamoed Shacharis 8:00  
Minyan Mincha 1:30pm

.....

Breakfast 9:15-10am  
Lunch 1:00pm

.....

Shiurim B'inyanei D'Yoma

- 30 min daily Chabura (optional)
- Featured Rabbanim & Roshei Yeshiva Shlita



# KEILIM KASHERING

Sunday, March 25<sup>th</sup>

3:00-10:00pm

Located in the Tent behind 20 Forshay Rd.

A mashgiach will be on premises.  
Items must be completely clean,  
and not used for 24 hours before.

This service is free of charge.

For more information, please contact  
Shul Manager 845-587-3462  
[Bmocmanager@gmail.com](mailto:Bmocmanager@gmail.com)



As Pesach approaches,  
we ask all mispallelim  
to contribute generously to our annual

## KIMCHA DE'PISCHA CAMPAIGN

This will ensure that all our neighbors and friends will  
enjoy a true Simchas Yom Tov.

Donations can be given in person to:  
Asher Benedict 845-659-3982  
Shuly Freidlander 845-499-5905  
Credit Card Machine on wall in Shul, or on Shuls website  
[www.18forshay.com](http://www.18forshay.com)  
Please write that it is for "kimcha De'pischa"

Under the direction of:  
Rabbi Aron Lankry, Rabbi Daniel Coren, Rabbi Nachum Scheiner



## Mechiras Chometz

Rabbi Aron Lankry  
305.332.3311  
[alankry@yahoo.com](mailto:alankry@yahoo.com)

The shtar is  
available in the Shul. Rabbi Daniel Coren  
914.645.4199  
[rabbidac@gmail.com](mailto:rabbidac@gmail.com)

Rabbi Nachum Scheiner  
845.372.6618  
[ohrchaimmonsey@gmail.com](mailto:ohrchaimmonsey@gmail.com)



בס"ד



# Yeshivas BEIN HAZMANIM

ישיבת בין הזמנים פסח תשע"ה

שליט"א Under the Direction of Rabbi Nachum Scheiner

## SHIURIM

ט"ו - י"ב ניסן  
12:15 – 1:00

<p><b>Sunday March 25</b> <b>Rav Mordechai Wolmark</b> Rosh Yeshiva Shaarei Torah בענין מצות הסיבה</p>	<p><b>Monday March 26</b> <b>Rav Chaim Schabes</b> Rav Congregation Knesses Yisroel בעניני דיומא בהלכה ואגדה</p>
<p><b>Tuesday March 27</b> <b>Rav Yaakov Kapelner</b> Maggid Shuir Igra dePirka דין לשמה במצות מצוה</p>	<p><b>Wednesday March 28</b> <b>Rav Moshe Langer</b> Rav of Scotland Hill What to do with chometz in garbage cans Erev Pesach</p>
<p><b>Thursday March 29</b> <b>Rav Nachum Scheiner</b> Rosh Kollel Bais Medrash Ohr Chaim בענין בל יראה ומצות תשבתו</p>	

Ohr Chaim's learning programs include:










**We are pleased to  
inform the community  
that there will be**

## SEREIFAS CHOMETZ

*Fire for burning Chometz*  
**Erev Pesach - Friday, March 30**  
**7:30-11:45am**  
In the parking lot opposite the shul

For more information, please contact shul manager  
845-587-3462 Bmocmanager@gmail.com



### A Short Message From

**Rebbetzin Yehudis Golshevsky**

The Chovos HaLevavos teaches that we build our relationship with Hashem merely by recognizing Him. Imagine your wife makes you a delicious five-course meal. On the one hand, you can appreciate that which she did by giving her a simple "Thank you" and showing that you truly value the time and effort she spent. Alternatively, you can go throughout the various courses of the meal and detail the specifics which made the meal so tasty and special. Our relationship with Hashem works the same way. We can

simply give Hashem a broad and general "Thank you," appreciating everything that He does for us. At the same time, by articulating in great detail everything that He does for us, we immensely enhance our relationship. As we accomplish it with our own words and particularly through the framework of praying, our relationship deepens and develops with every nuanced praise. It certainly creates a wonderful ambiance in the home and between husband and wife, and surely in our connection to our Creator, Who provides us with so many pleasures in every area of life



### BEDIKA AND BITUL – WHY WE DO BOTH

In the Torah, there are a few mitzvos that are given in regards to getting rid of one's chometz. There is a mitzvas aseï, a positive command, of "tashbisu," as well as two mitzvos lo sa'aseï, negative commands, of "baal yeirah" and baal yimatzei."

The Rishonim in Meseches Pesachim explain that as far as the Torah is concerned there are two viable options of how to fulfill these mitzvos.

**1. Bedika and Biur** – If one will search his entire premises and get rid of all of the chometz that he finds, he will have fulfilled these mitzvos. Once a person conducted a thorough search, even if he did actually miss some chometz, he has fulfilled his obligation.

**2. Bitul and kol chamira** – The other option, which also works Min Hatorah, is to do bitul, to nullify and be mafkir (revoke one's ownership) the chometz.

As far as the Torah's requirement is concerned, either one would suffice. However, the chachamim required us to do both. This is spelled out in the Gemara in Pesachim (6b): "habodeik tzarich she'yivateil – even one who performed bedika, still needs to perform bitul." What is the rationale for this requirement?

The Gemara there explains that we are concerned that someone may find chometz on Pesach – which in itself is a non-issue since he did whatever he could to rid himself of all chometz – which is required to be destroyed. As long as he immediately gets rid of the chometz it would be no problem. However, if he delays destroying the chometz – even for a fleeting moment – thinking that he wants to keep it, he would, thus, transgress the issur of having chometz in his possession on Pesach. Therefore, Chazal required everyone to do bitul, thus nullifying the chometz before Pesach arrived and even if he will keep the chometz that he finds there will no issue.

What about the flip-side: Why not just do bitul? Why did Chazal require everyone to do bedikas chometz, as is spelled out in the very first Mishna in Pesachim? There are 2 basic reasons in the Rishonim:

1. Tosfos, there, explains that the reason is that we are concerned that if someone has chometz around in his home – food that he is accustomed to eating throughout the year – he may forget himself and partake of some chometz.

2. Rashi, however, gives a different reason. He says that this is to ensure that one not transgress the issur of having chometz in his possession on Pesach. The Ran explains that although bitul is a legitimate manner of getting rid of the chometz, nullifying it and considering it worthless –there remains a concern that one may just say it as lip service and not really mean to nullify these delicious doughnuts.

### COMMUNITY KOLLEL NEWS: YESHIVAS BEIN HAZMANIM

Once again, Ohr Chaim is pleased to be hosting another YESHIVAS BEIN HAZMANIM with Matan Schara B'tzida.

**SCHEDULE:** Sunday March 25/ 9 Nisan – Tuesday April 10/ 25 Nisan. The learning will take place from 10:00am-1:00pm. Shiurim B'yinyanei D'Yoma from Featured Rabbanim & Roshei Yeshiva Shlita and a 30-min daily Chabura (optional).

There will be a Minyan for Shacharis @ 8:30am (Chol Hamoed @ 8:00am). Mincha @ 1:30pm. Breakfast 9:15-10am // Lunch 1:00pm. For more information please call: 845-293-0670 or email: bmocnk@gmail.com.

Although the YBH is only starting officially next week, there is already a full house of people who have being come to enjoy the invigorating atmosphere of learning, every day this week – with breakfast and lunch being served.

I gave a shiur this past Friday morning, Part II of the series on the topic of "Selling the Chometz." See Halacha Corner for more details.

I will also be giving a shiur on Friday morning, on the topic of "Freuently-asked questions in regards to selling the chometz."

As always, these shiurim are available on the shul's website, 18Forshay.com, on MP3 in the shul, as well as on Torahanytime.

The Night Kollel would like to take this opportunity to wish a hearty mazal tov to our dear choson, Zerach Michaels, and his kalah, Freidi Turkow. A special mazal tov to the choson's father, Rabbi Melech Michaels, Sofer STaM, who gave a shiur for us, at the Night Kollel, when we learned hilchos mezuzah. May they be zocheh to build a Ba'is Ne'emana B'yisroel!

The Kollel Boker would also like to wish a hearty mazal tov to Mordi Eisenberger on the birth of a baby girl. May they see much nachas!

Wishing you a Wonderful Shabbos,  
*Rabbi Nachum Scheiner*



### JOKE OF THE WEEK



Recently someone nearly got away with stealing several paintings from the Louvre. However, after planning the crime, breaking in, evading security, getting out, and escaping with the goods, he was captured only two blocks away when his van ran out of gas.

When asked how he could mastermind such a crime and then make such a foolish error, he replied, "I had no Monet to buy Degas to make the Van Gogh."

Man who run in front of car get tired, and man who run in back of car get exhausted.

Need an ark to save two of every animal? I noah guy

#### Ten Years Bad Luck

A funeral service is being held in a synagogue for a woman who has just passed away. At the end of the service the pallbearers are carrying the casket out, when they accidentally bump into a wall, jarring the casket.

They hear a faint moan. They open the casket and find that the woman is actually alive.

She lives for ten more years and then dies. A ceremony is again held at the same synagogue and at the end of the ceremony the pallbearers are again carrying the casket.

As they are walking out, the husband cries, "Watch out for the wall!"

#### Student Talking to the Wise Man

"Sir, What is the secret of your success?"

"Two words"

"And, Sir, what are they?"

"Right decisions."

"And how do you make right decisions?"

"One word."

"And, What is that?"

"Experience."

"And how do you get Experience?"

"Two words"

"And, Sir, what are they?"

"Wrong decisions."



Learning Bein Hazmanim

ב"ה

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שבת הגדול  
מיט רבי יוסף יצחק יעקבסאהן שליט"א

# SHABBOS HAGADOL DRASHA

BY RABBI YY JACOBSON

SHABBOS AFTERNOON, MARCH 24,  
5:15 PM - FOLLOWED BY MINCHA.

18 FORSHAY RD, (TENT) MONSEY, NY  
FOR MEN, WOMEN AND CHILDREN

*Come and Enjoy*

Just so you should know...



170 DAYS UNTIL UMAN

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