

ROSH CHODESH NISAN  
PARSHAS HACHODESH



OUR BELOVED RABBI  
SOKAVA REBBE

# BET

BRINGING EVERYONE TOGETHER  
"E Pluribus Unum"  
Latin for "Out of Many, One" - Achdus  
**Journal**



**בית מדרש אור חיים**  
BAIS MEDRASH OHR CHAIM  
**COMMUNITY LEARNING CENTER**

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

WHAT TO DO ABOUT  
**SHAIMOS?**  
SEE PAGE 10

**NEW**

DAF YOMI FOR THE SHABBOS DAF  
EVERY FRIDAY AT 1:00 PM  
BY RABBI COREN  
IMMEDIATELY BEFORE  
THE 1:35 PM MINCHA MINYAN

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



**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

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



OUR BELOVED RABBI SOKAVA REBBE

# Dear Kehilla,

BET Parashat Vayikra

This week I had the opportunity to spend some time with one of the grand children of Baba Sali, Rav Shlomo Buso. He told me a story of a Tzadik that came to a certain town to give chizuk and of course fundraise. It was late at night and he was studying in the town shul when he fell asleep. He was startled awake in middle of his sleep and sees the Shamash of the shul standing over him with a knife ready to stab him. The Tzadik jumps up and begs for his life pleading that the man to spare his life. The Shamash falls down and starts to cry bitterly and the Tzadik asks him what the matter is. The shamash responds, "I have been serving the community for my whole life, and we built shuls, schools, and all the infrastructure necessary for a community. The only thing we are lacking is the grave of a great Tzadik, I was hoping you would not mind volunteering". They were looking for a human Korban but he declined.

The Baba Sali had an older brother Rav David who due to his greatness was called Ateret Roshainu the crown of our head. (Next week some members of the Kehila will be joining on a trip to his Kever.) He is buried at the southern Sahara of Morocco bordering with Algeria. Over a hundred years ago the two countries were at war and as always the Jews were in the middle. The Jews were constantly being accused that they are spying for the other side. The Algerians wanted to wipe out the entire Jewish community to send a message to all that this is what happens to those who spy for their enemy. Harav David was the Rosh Yeshiva and the spiritual leader and he sent a message to the Algerian authorities saying, if you crush the head of the snake then the body dies. He volunteered to be a Korban on behalf of the Kehila and be killed to spare the rest of the people. The Algerians accepted. They placed him into a Cannon and blew his body across the landscape. The Algerian army prohibited anyone to collect his body parts and bury them. Rav David had requested from two people that if they do

him the chesed of burying his body parts they will have a portion in Olam Habah right next to him. The two men did this chesed shel emes and the Algerian army killed them.

The first Korban in Parshat Vayikrah is a korban Olah in which the entire animal is burnt. The Midrash Tanchuma explains that the Olah is to rectify the sin of improper thoughts. The connection between the two is that a person is obligated to love Hashem with all his heart and when a person has negative or evil thoughts, chances are he is lacking in his connection with Hashem. The Korban is there to reconnect a person totally with Hashem and it is done by putting the entire animal up to be burnt for Hashem.

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

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

Shabbat shalom

## Start your Day with Torah

Harav Ahron Lankry Presents  
8:15 Mishnayis - 8:30 Shachris with Rabbi Lankry  
Choik L'Yisroel for 30 minutes after Shachris  
Location: 18 Forshay upstairs

## Thursday Evening Shiur

An introduction to Kabbalah 8:00PM  
A fascinating primer to the mysteries of Kabbalah  
Location: 18 Forshay upstairs

NEW

# SHUL SCHEDULE



## SHABBOS ZMANIM

EARLY MINCHA ON FRIDAY AFTERNOON at 1:35

SHABBOS NIGHT / DAY	Candle lighting	6:46pm	SHABBOS DAY / Evening	Shachris Bais Chabad	10:00am - 20 Forshay
	Mincha Tent	6:56pm		Mincha	1:45pm
	Shkiya	7:04pm		Pirchei - Bnos	2:00
	Mincha Bais Chabad 20 Forshay	7:14pm		Daf Yomi	6:00pm
	Shachris Vasikin	6:35am - DAF YOMI SHIUR		Mincha Shalosh Seudos	6:45pm
	Shachris	8:00am - Kiddush		Shkiya	7:05pm
	Shachris	9:15am - 18 Forshay		Maariv	7:45 & 7:50pm

WEEKDAY MINYANIM	<b>SHACHRIS</b>
	20 Minutes before Neitz
	S 6:43   M 6:41   T 6:39   W 6:38   T 6:36   F 6:34
WEEKDAY MINYANIM	<b>MINCHA &amp; MAARIV</b>
	12 Minutes Before Pelag
	S 5:38   M 5:39   T 5:40   W 5:41   T 5:42
WEEKDAY MINYANIM	12 Minutes Before Shkia
	S 6:54   M 6:55   T 6:56   W 6:57   T 6:58

**MARCH 18 - 23**  
 NEITZ IS 7:03 am - 6:54 am  
 PELAG IS 5:50 pm - 5:54 pm  
 SHKIA IS 7:06pm - 7:10 pm

סוף זמן קריאת שמע  
**MAGEN AVRAHAM**  
 9:28 AM - 9:23 AM

**GRA- BAAL HATANYA**  
 10:04 AM - 9:59 AM

## WEEKDAY MINYANIM

<b>שחרית</b>	כותרת	20 Forshay ↑	Brochos 30 min/bedu 20 min before Neitz	18 Forshay ↓ Mon-Fri
6:15AM	18 ↓	7:00	18 ↓	7:30
7:00	18 ↓	8:00	18 ↓	8:30
7:30	18 Tent	9:00	18 ↓	9:30
8:00	18 ↓	10:00	18 ↓	10:30
8:30	18 Tent	11:00	18 ↓	
9:00	18 ↓			
9:30	18 Tent			
10:00	18 ↓			
10:30	18 Tent			
11:00	18 ↓			

  

<b>מנחה ומערב</b>	על ארבעה	18 ↓
12 MIN. ארבעה	שקיעה ארבעה	18 Tent
18 Tent	שקיעה ארבעה	20 Tent
20 Tent	שקיעה ארבעה	18 Tent
20 Tent	שקיעה ארבעה	18 Tent
50 Tent	שקיעה ארבעה	18 Tent

  

<b>מערב</b>	Repeat Krias Shma after nightfall
פלג ארבעה	18 ↓
שקיעה ארבעה	18 Tent
10 MIN. ארבעה	18 ↑
שקיעה ארבעה	18 Tent
60 MIN. ארבעה	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	

↑ Upstairs  
↓ Main Floor

FOR MORE INFO: [www.18forshay.com](http://www.18forshay.com) // [ohrchai18@gmail.com](mailto:ohrchai18@gmail.com)



## From Parah to Pesach

The Shaarei Tesuvah discusses a fascinating halachic question about two Jews who found themselves in jail together. Somehow they were able to attain one piece of matza for Pesach night. The piece, however, was too small for both of them to eat the required minimum shiur. So the question is the following: What is the preferred choice-- should they both have half a shiur which according to some poskim is considered half a mitzvah or make a lottery and then at least one person would merit of fulfilling the mitzvah of eating a full kzayis? The answer is surprising: It turns out that it is better to have one person fulfill the total mitzvah and the other friend act as a facilitator for his friend's mitzvah which would be a greater mitzvah for him than eating half the matza.

I felt this answer was very pertinent to our preparation for Pesach and is very much connected to the past week's parsha of Vayakehl Pekudai and Parshas Parah and to this week's Parsha Vayikra.

The Malbim explains that Parshas Parah is considered biblical because it alludes to the sin of the golden calf and since the Parah Aduma is an atonement for this sin we are prompted to remember its consequences every day when we daven or at least once a year when we read this parsha.

The Bais Halevi says that one of the main aspects of the sin of the eigel and perhaps what allowed it to happen was the lack of unity amongst the Jews while they waited for Moshe to descend from the mountain. It is written, Eileh Elohecha which means that each person pointed to the other and blamed his friend saying, "It's your god." The mitzvah of Parah as we know it is done by a Kohen who must be a man of chesed. The water he uses also represents chesed as is pointed out in the holy books. The main idea of the process is that the Kohen becomes contaminated and a Jew who makes himself impure for another has made the ultimate sacrifice. This is the perfect rectification for the sin of the eigel.

The parsha of Vayakhel is the summery of the building of the mishkan and it connects to Shabbos in the following way: There is a special commandment, "lo sevaaru aish"-- don't kindle fire in your dwellings. The Zohar says this means being angry and fighting amongst each other. The Rebbe of Toshi explains the connection and shows beautifully why specifically on Shabbos we are warned not to get angry. He points out that the objectives of the mishkan and Shabbos are really one theme that brings the presence of Hashem into our hearts making it real. Rav Shimshon Pinkus explains how Shabbos is different than all other times and all other mitzvos in that it's a reality with its own personality that represents the presence of Hashem not just in theory and mind but practically too.

Sefer Vayikra begins with the word, Vayikra. Rashi says this is loшон chiba meaning that the first thing we need to know is that the Bais Hamikdash is a place where even when we make grave mistakes such as a sin worthy of Karet, Hashem is calling us and telling us to come back because he loves us. The idea of bringing a korban is that we are returning to Adam Harishon who discovered the present of Teshuva and actually sang a song based on it- mizmor shir leyom Hashabos: the letters of Shabbos is Tashov, to return.

The secret for returning to Hashem is the small alef ׀ in the word Vayikra. The Chovos Halevavos explains that the key requirement for doing Teshuva is anava- humility. Humility means I understand that it isn't about me. I'm not the center of the world but the world was created for me so I can help the rest of humanity and I can connect to a higher being and bring honor to the creator. Humility makes me a fragment of a larger nucleus of souls that together makes us part of Hashem. This is how I can bond with and bring light into the world.

Let's enter the tent of meeting by thinking less of ourselves and more of others, by being part of a greater whole eager to help others and bring togetherness to Hashem's world.

This is what the Korban Pesach represents as is brought down in Maseches Pesachim. The Yerushlami explains that Korban Pesach is unique because on the one hand it's individual but on the other hand it's similar to the Korban Tamid which is communal.



BY SHALOM BER MUNITZ

## YESH MEIAYIN – YESH LEAYIN

My father said at a farbrengen: **G d created the universe and all physical objects yesh mei'ayin - something from nothing. We must transform the "something" into "nothing," - transform the material into spiritual. The avoda of turning the physical into spiritual and making the physical into an instrument for the spiritual, is a personal obligation...**

====Hayom Yom Adar II 29

## WEDDING PICTURES Rabbi Dovid Kaplan

דבר אל בני ישראל

Speak to the Children of Israel (Vayikra 1:2)

As a little girl, Chana's favorite hobby was looking at wedding albums. She loved to peruse the exciting pictures of every chassan and kallah who looked so happy on their wedding day. Her own dream in life, as expected, was to have a wedding album of her own. And eventually, the momentous day arrived.

Exactly as Chana imagined, the wedding was beautiful. And of course, the photographer was there taking pictures.

Three days after the wedding, Chana received a phone call. It was the photographer. "Chana," the photographer said, "I need to tell you something. This has never happened to us before and I am very sorry to tell you this, but something happened to our cameras. None of the pictures came out from our wedding."

As Chana heard this heartbreaking news, she was absolutely devastated. Taking a seat, the reality set in that her

lifelong dream had come to an end. And then she started to cry. As her chassan realized what had occurred, he began thinking what he could possibly say or do to put her at ease. "Please Hashem," he whispered, "put the right words in my mouth to tell my wife."

"Listen," he said, "I understand that you are terribly upset. I know why you so deeply wanted to have a wedding album. Years from now you wanted to be able to look at it and see yourself smiling on your wedding day. But let me just tell you one thing: if you ever want to see yourself smiling, all you will have to do is look into the mirror. Because until you are one hundred and twenty, I am going to keep you smiling."

Both in marriage and in life in general, one of the most important things we can do is show that we care. While life most certainly carries with it ups and downs, being there for another with love and affection makes all the difference. It can soothe our spouse, cheer up our friend and keep us and everyone around us smiling for the rest of our life.

### SIMCHAS HACHAIM : OUR MOST PRECIOUS POSSESSION.

This month [ניסן] should be for you the first of all months / חדשים חדשים  
The seforim say that "חדשים" does not only mean "months", it also means "RENEWAL". The פסוק is telling us that ניסן is the month of RENEWAL!

The חדרש הוהל לבנו -

This RENEWAL (חדשים) shall be for you חדשים חדשים

as if this is the very first time you are making a RENEWAL !

Never say "I tried already, it didn't work", because this is THE VERY FIRST RENEWAL

Avi Weinberg

Contact us at

Happinessbyaviw@gmail.com

DR. SIMCHAS  
Spotlight



## 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



## Returning Stolen Objects

By: Rabbi Berach Steinfeld

The Torah teaches us in Vayikra, Perek Heh, posuk chof gimmel that one is required to return a stolen object. A person who has stolen something that is not his, or a person who lends money with interest is invalidated as a witness. Is someone considered a kosher witness if he is coerced to return a stolen object after going to Bais Din whose psak is against him? The Rambam in Hilchos Eidus, Perek Yud, halacha daled writes that even after returning the money that was stolen, the person is still posul as a witness. The Tur in Choshen Mishpat, siman lamed daled asks why should a person who returned the stolen object not be kosher for "eidus?" The Tur answers that the reason for this is because the person did not return the item on his own accord, but was forced to do so by Bais Din. He therefore is posul for "eidus." The Kesef Mishna says that even if the person returns the object willingly, without being coerced by Bais Din, he would still be posul for "eidus." We learn this from the fact that people who lend with interest are not kosher for eidus even after returning the money collected, unless complete teshuva is done. This is based on a gemara in Sanhedrin, daf chof vov, amud bais.

We can ask the following question on the Tur's position mentioned above. Why is someone who lent with interest still required to do teshuva after he returned the money; whereas when it comes to stealing, it is sufficient to just return the object on his own accord? The Sma in seif koton yud zayin answers that the halacha regarding lending with interest is only when the person is so used to stealing it is therefore insufficient to return the money. In a scenario where one stole something once, the person is not used to the act of stealing so it would be sufficient to return the object on his own accord to make him kosher to say eidus. The Rema in seif chof tes also differentiates between one who is used to stealing and one who is not. It would not be sufficient just to return the item if one is a repeat swindler, whereas it would be sufficient to return the object and be kosher for eidus if someone stole only once. In the event that a person was brought to Bais Din and was forced to return the stolen item, it would not be sufficient to become kosher for eidus. He would have to return the item of his own volition. The Bach argues with this and says that if a person was not muchzak to be a gazlan, it was only a one time occurrence, then he would be kosher for eidus even if he only returned the item if Bais Din forced him to do so. The Ketzos in seif koton bais explains that since the person returned the item, even if it is only as a result of coercion, it serves as his act of teshuva and he is mekayem the mitzvah of returning a stolen object. This is comparable to a person who receives 39 lashes and is then considered "achicha" (your brother). He is then considered a tzaddik based on the gemara in Makkos, daf chof gimmel, amud alef.

We see the importance of returning a stolen item based on the Tzitz Eliezer in chelek heh, Ramat Rachel, siman chof zayin who mentions a discussion in the sefer Har Avel that a person should leave a tzavaah before he passes away stating that some of his money should be given for the needs of the public. The Gemara in Bava Basra, daf kuf samech heh says that the majority of people stumble when it comes to the sin of stealing. The Gemara in Bava Kama, daf tzadik daled and the Choshen Mishpat, siman shin samech vav discuss that if one stole, but does not know from whom he stole, he should donate to "tzorchei tzipbur" (public need) and that will serve as his teshuva. Leaving such a tzavaah will help the person at the Yom HaDin.

May we value other people's money and time so we don't commit the act of stealing.

## Vayikra

The instructions for offering a "Oleh" – burnt offering (fully consumed on the Alter) is detailed. This offering could be brought from a bull, or male sheep or goat. The less expensive "Oleh", using a Turtle Dove or common dove, is described. The Mincha, an offering made from baked, fried, or deep fried matzoh type crackers is detailed.

The Korban Shlomim – the peace offering, brought from male or female cattle, sheep, and goats is described.

This aliya describes this Korban Chatas – the sin offering. Three unique sin offerings are described:

1. When the High Priest sinned
2. If the King sinned
3. If the entire nation sinned because of a wrong ruling by the Sanhedrin – High Court. Note: A Korban Chatas could only be offered if the sin was unintentional.

The Korban Chatas of a commoner is detailed, as well as the specifics of the Korban Asham – the guilt offering. This Korban was offered in instances where intentional wrong doing was implicated; such as not fulfilling an assumed oath, or doing something questionable without first ascertaining the law. Additionally, a type of Asham was offered in instances of dishonesty and swearing falsely

## Hachodesh

This week, in addition to the regular Parsha, we read the section known as HaChodesh. The additional sections of Shekalim, Zachor, Parah, and Chodesh are read prior to Pesach for both commemorative and practical reasons.

This additional section from Shemos, Parshas Bo, Chapter 12, is read on the Shabbos before the month of Nissan, or on the Shabbos of Rosh Chodesh Nissan. This section is an account of the very first Mitzvah given to the Jewish people as a nation. It includes the concept of Rosh Chodesh – the New Moon, as well as the basic laws of Pesach and the Pascal Lamb. Being that Pesach starts on the 15th of Nissan, this section is read about two weeks before Pesach begins. As with Parshas Parah, Chazal wanted the reading of this Parsha to be a reminder that Pesach is almost upon us

It is interesting that Hashem selected the Mitzvah of the New Moon as the first national Mitzvah. Basically, the Mitzvah required two eye witnesses to testify before Beis Din that they had seen the tiny sliver of the new moon's crescent that is the very first exposure of the moon's new monthly cycle. The Beis Din would then declare the start of the new month.

. It underscores from the very inception of the nation that the Beis Din, representing the Rabbinic leadership of the nation, were the single most important factor in guaranteeing the practice of Torah throughout time. It was as if Hashem would wait for Beis Din to notify Him when His Yomim Tovim were to be



## פרשת ויקרא

דורשין שלושים יום קודם לחג פסחים ו: וכן בחג דורשין בעניני החג מגילה לב. ויש להתחיל לעורר מהדברים המדוברים להכין שכל דבר כשהוא צריך הקדמות כמוש רבינו יונה ברכות ו: עייש וכך יעריך המעיין בהכנת הזמן לזכות לחירות הדעת במלואו בעז"ה.

אתחיל בחידוש איתא במשנה ריש פרק ערבי פסחים ט: ערבי פסחים לא יאכל אדם עד שתחשך. וכתב רש"י ז"ל כדי שיאכל מצה של מצוה לתיאבון משום הידור מצוה עכ"ל, ודברי רש"י גליא וסתרי והלומד ענינים אלו ימצא עומק שבעומק בכל רחבי התורה לאורכו ולרחבו, ואנקוט הקידה אחת לביורו וזה צמחה עצומה, דהרי בסוגיות הידור בכל הצורה כוחה לכאורה נראה שכל הידור הוא בחפצא של המצוה עצמה, (לולי רש"י יומא ע. ורש"י בב"ק ט: שדשו בהם רבים) אבל בשם לכאורה משמע שזהו הידורים בעצם חפצא של הדבר מצוה, וא"כ יש לעיין במה הוא ששיך הידור בלתיאבון, ואולי שעצם ההנאה של המצה שיורד בגרונו זהו הידור מצוה וזה דבר פלא לכאורה.

והנראה לחדש בזה לולי דמסתפינא שהרי יש להגדיר מציאות של אכילה, וידועים דברי הרמב"ם בספר המצות שכתב שגדר של אכילה היינו עצם מעשה ההנאה שבדבר הנאכל, אולם מעקה האכילה זה רק היכי תמצא של הנאה, ויש להרחיב וקיצרתי מחוסר זמן, ובוזה יש לומר שיותר הנאה יותר מעשה אכילה, וממילא להגדיר אכילה זה תלוי בכמה הנאה יש לו מזה האכילה וזה תלוי בכמה תאבון יש לו לבא לאכילה, וממילא עצם מה שמייצר יותר תאבון יצא שזה בעצם מעלה במעשה אכילה.

ולכך יש לחדש שההידור בכאן זה לא עצם מה שהוא אוכל שזה מעשה אכילה גרידא, אלא מה שהוא לא אוכל ערב פסח ממילא בזה מתייצר אצלו תאבון גדול ביותר ממילא זה משנה את כל מהות האכילה, ממילא יוצא שעצם מה שהוא לא אוכל זה ההידור מצוה שעצם זה דלא אוכל מייצר יותר תאבון וזהו עצם האכילה.

ומדויק הדברים ביותר שהדברי המתחיל של רש"י זה "לא יאכל" וע"ז כתב רש"י דבריו הקדושים שעצם הלא יאכל זהו שמייצר תיאבון לאכילה וזהו מצד הלא יאכל הוא הידור מצוה וכנ"ל וכמ"ש.

שבת שלום ומבורך  
 דוד יהודה פיירסטון  
 שיבת יורה דעה ליברטי  
 AISHDUVID@GMAIL.COM להערות

## Parshas Vayikrah

### Overeating, Emotional Eating..and the Choices We Must Make.

The biggest question, it seems, that we have to ask ourselves before we can bring to a halt any of the above issues (according to informal polling by the writer of this column) is very simple..do we love our bodies more than the food that we want to eat?

If you have trouble asking, much less answering that question, you must be either a child of a holocaust survivor or a restaurant reviewer. Given the small population sample that we have here in Monsey, let's assume for now that the former is a more accurate answer.

Do you grimace upon trying to button your pants-(uh oh..did I leave out half of the readers of this column- no problem, I am sure they will excuse me while I lecture to their husbands!)

If you seemed to be on your way to a healthier you.. losing weight and trimming down.. but suddenly due to age and metabolism changes.. just looking at food seems to make you heavier. I know you wives out there are laughing.. ("He does more than just LOOK at food").. And you Bochorim who are thin and getting thinner.. just wait til you hit 50 or even 40- But if metabolism and age are getting to you.. If you are getting less sleep and more carbs.. Then read on.

אדם כי יקריב מכם (א, ב)  
 "When you bring a sacrifice to the Bais Hamikdash make sure that it is sincere and brought as if from your own flesh and blood"  
 This is an important investive, but how are we to fulfill this mitzvah, now? We have no temple to bring our sacrifices to?  
 No problem, Chazal tell us (Berachos 55a) "When there is no temple, your table.. or what you eat will now atone for your sins". In short.. Your body is now your temple.

The story is told of the Gaon M'Vilna, the esteemed R Eliyahu, commonly known as the GR'A, who was learning in his Bais Medrash in Vilna one day, when a voice started shouting loudly outside, interrupting his holy learning. Opening the small window to look for the source of this noise, The Gra took in the scene- a dybbuk or lost spirit seemed to be stuck inside the soul of the shoemaker in Vilna and this spirit was causing the ordinarily quiet shoemaker to shout. But an interesting thing occurred when the dybbuk gazed into the Gaon's face. He shouted, Rebbi, you are the one, of which they announce each day in heaven- "Beware of R'Eliyahu and his Torah learning!" If you will gaze upon me and utter even the simplest of words from your learning I will be forced to leave this poor mans body..!

The Gaon turned his head away.."For many years I have sworn off having anything to do with your kind..I will not even talk to you" and he closed the window.

It wasn't long till a spirit in the underworld captured the soul of a Yeshiva Bochur in Volozhin.This dybbuk uttered holy and prophetic words, scaring all those around him.

One of the elderly sages decided to test him.."If you are not careful, I will bring you to Vilna and you will have to confront the Holy Rabbi Eliyahu..." "Although we are terribly afraid of him- we know that the Rabbi from Vilna has sworn not to be involved with us.. " "But why", asked the sage-why are you deathly afraid of the Rabbi from Vilna.. -We know that the Gaon is a most holy man.. but we also can see that he does not subject his body to the lengthy fasts proscribed in the ancient texts. "Yes".. the Dybbuk replied, you are right .. he does not attain holiness by fasting..but his eating pierced the heavens.. His eating is as holy as the sacrifices once offered in the Holy Temple in Jerusalem!....."

My Rebbi, Rav Pam ZTz"l, once told us that the Vilna Gaon ate but a kezayis, swallowed whole, each day without chewing, but yet was extremely strong.. So strong in fact, that when he was once learning with so much passion, that he actually broke a piece of the table off in his hand!

Where does this leave us mere mortals? This morning before Shacharis a friend called and shared with me catastrophic news.. Halfway through the conversation.. with a herbal tea in my hand.. I reached for the hamantaschen that I have been staring down .. and resisting since Purim. These hamantaschen are filled with Rosemary chocolate.

Due to the miracle of sealed lock plastic bags, they tasted nearly as fresh as they did on Purim day. Ah but yes, ladies.. that's another column-How us men will eat almost anything.... Down went 2 of them.. And up went my sugar count and weight.

Oh,excuse me, did you want to get an answer to the eternal problems that I raised at the top of the page, in this small little column??

Perhaps just acknowledging that we have the problem is the answer.. And the solution probably centers around, self control,a food plan, a workout regimen..and as my wife says (easier said than done) just closing your mouth!

Good Shabbos!

Erev Shabbos Plag MInyan for Mincha & Maariv  
**BLUEBERRY HILL AREA**  
**PARSHAS VAYIKRA**  
**Mincha 5:30 Plag: 5:49**  
 30 Dr Frank Rd. Entrance From Humbert



# The Dignity of Sacrifice

## To Go Beyond the Self

### Self-Centeredness

A very successful businessman had a meeting with his new son-in-law. "I love my daughter dearly, and now I welcome you into the family," said the man. "To show you how much we care for you, I'm making you a 50-50 partner in my business. All you have to do is go to the factory every day and manage the operations."

The son-in-law interrupted, "I hate factories. I can't stand the noise."

"I see," replied the father-in-law. "Well, then you'll work in the office and take charge of those responsibilities."

"I hate office work," said the son-in-law. "I can't stand being stuck behind a desk all day."

"Wait a minute," said the father-in-law. "I just made you half-owner of a moneymaking organization, but you don't like factories and won't work in an office. What am I going to do with you?"

"Easy," said the young man. "Buy me out."

### "From Among You"

In the Jewish tradition, we read each week one section from the 53 sections of the Five Books of Moses, the Hebrew Bible. This week's Torah portion titled Vayikra legislates the laws of sacrifices which constituted an essential part of the service in the Tabernacle and subsequently in the Holy Temple in Jerusalem. It's been almost 2000 years since the Temple was destroyed and the sacrificial system came to an end; yet their message remains timeless and relevant.

And as is often the case in biblical study, an apparent grammatical flaw captures the psychological and existential dimensions of the issue being discussed.

"Speak to the children of Israel," G-d tells Moses in the beginning of Vayikra, "And tell them: 'A man who will sacrifice from among you a sacrifice to G-d; from a cow, from a bull, and from sheep shall you offer your offering (Leviticus 1:2).'"

The construction of the sentence seems incorrect. It should have said, "A man from among you who will sacrifice a sacrifice to G-d." Not: "A man who will sacrifice from among you a sacrifice to G-d."

Rabbi Schnuer Zalman of Liadi (1745-1812), the first Rebbe of Chabad and one of the great giants of Jewish scholarship and spirituality, offered the following moving interpretation. What the Torah is attempting to teach us via this grammatically "flawed" sentence is that the primary sacrifice G-d cherished was not the one that came of animals or grain, but rather the one stemming from the person himself: "From among you." We must sacrifice something of ourselves to truth. The verse, then, must be understood thus: "A man who will sacrifice," when an individual seeks to make a sacrifice, "from among you a sacrifice to G-d," he or she must remember that the primary sacrifice must be brought from their very selves. They must offer a piece of their heart, of their soul, to G-d.

### A Forgotten Art

Sacrifice — the courage for one to give up something truly valuable for an ideal or a person outside of

oneself — has become in our day an "endangered species." In the minds of many it is a dirty word, conjuring up images of repression, dogma and abuse. Sacrifice is often seen as the arch enemy of the virtues that have become emblematic of our times—self expression, self assertion and emotional independence. Sacrifice, we are often told, is a crutch for insecure and co-dependent victims who eclipse their emotional dysfunction by employing the heroic myth of sacrifice.

It is obviously crucial to challenge forms of sacrifice that erode rather than affirm the quality of one's life. Sacrifice that is feeding into abuse and tyranny is not a virtue. A beaten spouse or a crushed employee should not tolerate the immoral behavior of their spouse or employer in the name of sacrifice. Yet is it not possible that in our hypersensitivity toward the pursuit of individual liberty and the importance of self-affirmation, we have deprived ourselves and our children of the vital awareness that to live means to sacrifice something of ourselves for truth, for G-d, for another human being, for your marriage, for your nation, for your values, for making the world a good place?

Nothing in the contemporary secular conversation calls on us to sacrifice anything truly valuable for someone or anything else. We have been taught to be nice and cordial, tolerant and respectful, to give five dollars to a homeless man in the street and to be sensitive to other people's feelings; but not to make real sacrifices that challenge our pleasures, force us out of our comfort zones and require profound and unwavering commitments. Yet when you do not need to fight for something, for anything, how do you learn who you really are? When you do not need to give up anything of yourself, how you do acquire the depth, dignity and maturity that comes along with sacrifice?

When we live a life that lacks any sacrifice, our humaneness is diminished. We become more superficial, more timid, and more external. The entire book of Leviticus, dealing with sacrifices, is Judaism's way of stating that to live means to live for something.

### An Altar In Tears

No area of society has been so profoundly affected by this void as the family unit. While in the not-so-distant past the family bond was considered something worthy to sacrifice for, today it is easily discarded when in conflict with one's personal comforts. Couples do not feel that the marital union is so great an ideal and so sacred an institution that they ought to make real sacrifices for it to work and blossom. If the love does not come easy, it is not worth the effort.

1700 years ago, the ninety-page tractate of Talmud legislating the Jewish laws for divorce, was transcribed. The sages of antiquity chose to culminate the book with these words:

"Whenever anyone divorces his first wife, even the Temple Altar sheds tears. As the Bible states, 'You cause the altar of G-d to be covered with tears, with weeping and with sighing; so that G-d no

longer turns to the offerings to retrieve it with good will from your hands. And you might ask: Why?—Because G-d has borne witness between you and the wife of your youth, that you have betrayed her, though she is your companion and the wife of your covenant."

Why does a divorce arouse tears in the Temple Altar? The Holy Temple in Jerusalem had many pieces of furniture and vessels, like the candelabra, the table of bread, and of course the Holy Ark on top of which were carved the faces of a boy and girl gazing at each other, symbolizing the relationship between G-d and man. Why would they not shed a tear upon witnessing a divorce? Why was this unique to the Altar?

### The explanation might be this:

The Altar was the place in the Temple where all the daily sacrifices of grain, wine and animals were offered. The Altar represented the profound but often forgotten axiom that a relationship with G-d demanded sacrifice and the giving of oneself and one's wealth. For centuries, the Altar has stood as a silent witness observing the depth and dignity characterizing a life of commitment and sacrifice. Day after day, the Altar internalized the truth that the path to self-realization leads through self-sacrifice.

When the Altar observes the consequences of a marriage in which the man and the woman did not muster the courage to make sacrifices for each other, it weeps for the greatest of opportunities forever lost. Who more than the Altar appreciates the truth that to find your own soul you must embrace another soul?

There are, of course, exceptions. Sometimes divorce is a tragic necessity. When abuse and dysfunction pervade a marriage, and no remedy can be found, the right answer might be divorce. But in today's age, many divorces occur not because of an impossible situation, but rather because of our unwillingness to transcend our egos, challenge our fears and transcend our selfish natures. For this, the Altar weeps.

This simple truth so well known to the Altar has been forgotten by many. We are scared of making sacrifices, lest they deprive us of our personal happiness. Our self-esteem is so fragile that we desperately feel the need to protect it against any outside or foreign intrusion, lest it fade away into oblivion. But happiness is an altar. The more you give, the more you receive. The soul is most at peace with itself when it shares itself with another soul. When we give up on all forms of sacrifice, we deprive ourselves from reaching our deepest potentials.

This week's portion invites us to ask this question: When was the last time I made a real sacrifice?



## **The innovation of selling the chometz:**

As one of the Rabbanim who sell the chometz on behalf of the community, I would like to share some highlights of the shiur I gave at the Kollel Boker, to address some of the common questions that are asked, on this is timely topic.

When discussing the rules and regulations of selling chometz, it is important to point out that – though it has become a widespread practice – there is no requirement per se to sell one's chometz to a non-Jew. If one has no chometz, then it would be totally unnecessary to get chometz, just to sell the chometz. This is unlike the burning of the chometz, where some hold that there is a mitzvah to acquire chometz in order to destroy it. As we will see, it is merely a halachic "loophole" for one who has a lot of chometz that he is not willing to get rid of.

The concept of selling one's chometz to a non-Jew come from the Shulchan Aruch (O"C 448:3), in order to avoid owning chometz on Pesach. The Shulchan Aruch adds that this is a halchically sanctioned, even if it is understood that the non-Jew will hold onto the chometz until after Pesach – as long as it is a bona fide sale, without any strings attached. In other words the sale is final and the non-Jew can keep the items if he wishes to do so.

However the Shulchan Aruch adds that this is only halachically acceptable if one removes the chometz from his possession. This is, indeed, how the sale was done: If someone had some extra chometz, he would take the chometz, find a local non-Jew, and sell him the chometz.

### **Selling the chometz via a Rav:**

So, how then did it become common practice for the Rabbanim to become the agents for selling the chometz? It seems that people, who were not knowledgeable in the intricate halachos of selling to a non-Jew, were performing the sale

incorrectly and were transgressing the prohibition of owning chometz on Pesach. It therefore became the jurisdiction of the Rav to sell the chometz, who would ensure that the transaction was done correctly.

But, it is important to realize that the Rav is merely an agent to sell the chometz for the owner and the Rav is not buying any of the chometz. Since the Rav is not purchasing anything, we may wonder why he makes a kinyan. The Rambam (Mechira 5:11-13), in fact, writes that when one appoints an agent to perform a transaction no kinyan is necessary. That being the case, why does the Rav make a kinyan with the owner of the chometz? However, the Rambam, there, adds that although it is not technically necessary, it is done to show that the appointment is not a joke, and that one really means it. Consequently, since it is only does as an extra, the appointment can be done, if necessary, without any kinyan, even over the telephone if necessary.

### **Removing 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?

Let us step back for a moment and understand the need for removing the chometz. Why is there a prerequisite that the chometz be removed? The halachah is that the issur of baal yeira'eh only applies to one's own chometz. There is no restriction, however, on having chometz of a non-Jew in one's possession. In fact, if one has a non-Jewish live-in, they

can keep their own chometz in the house. That being the case, why is there a requirement to remove the chometz from one's house?

The Chok Yaakov, in fact, maintains that it is unnecessary. The reason that the non-Jew takes the chometz is to facilitate a kinyan meshaichah, by taking the chometz into his possession. Since there are many questions about different kinyanim that are valid, this will ensure that there is a kinyan meshicha. The Mishna Berura adds that, based on this reason, once the kinyan was performed, the chometz should be allowed to be stored in the Jew's home over Pesach.

However, the Mishna Berura points out that other poskim take issue with this ruling and assert that the chometz must be, in fact, out of the Jew's possession. There are two basic reasons given: One reason is because, since the chometz is being kept and sold back after Pesach, it appears as if it still belongs to the Jew. Additionally, the Pri Chodosh adds, this chometz is different than that which is owned by a non-Jew, which happens to be in a the Jew's house. The non-Jew's chometz is not even on his radar and he would not mistakenly partake from it. However, chometz that belonged to the Jew until now, he can easily forget and mistakenly take some of the chometz and eat from it.

Why did things change? Why is that we don't see people bringing the actual chometz to the non-Jew to be sold? To be continued...

In conclusion, the Rav is serving as an agent to sell the chometz and the chometz should really be removed from one's possession. We will see in a future article how this is accomplished today.

*Rabbi Nachum Scheiner*



# An Amazing Miracle

Experienced in person  
by Rabbi Leib Kelemen

Chapter 1

As I stood outside the surgical theater of one particular hospital in Jerusalem, I noticed a nurse moving briskly in my direction. Before I knew it, she was standing right before me. "I think this is yours," she said, as she handed me my newborn baby boy. Taking hold of the baby, I proceeded to follow the nurse to the back of a little room where she gave him eye drops and suctioned out his nose.

I continued overlooking the baby as they cleaned him up, wrapped him up in a little towel and gently placed him into a rolling bassinet. With tears in my eyes, I rolled my newborn son down the hall to my wife who was still resting in recovery, having just undergone an emergency caesarian section. When she took hold of the baby, all we could both do was laugh and cry. Baruch Hashem, a newborn baby boy.

I remained with my wife for a few more hours, after which I told her that I needed to head home to take care of the other kids and fill out some registration paperwork for our newborn. "Take it easy," I said to Chana. "Feel good, and I will be back tomorrow." And with that, I took off.

The next morning when I returned to the hospital, I was met by a surprise. My wife, who had just undergone a cesarean section several hours earlier, was standing in the corner of the room, holding our baby in her arms and rocking back and forth. "Chana," I uneasily said, "what are you doing?" "I'm rocking the baby." My question, though, was not what she was doing, but how she was doing it. "How are you standing up?" "I feel great!" she exclaimed. "The scar is healed!"

As I continued standing at the entryway to the room incredulous, I begged to differ. "Chana, I think you should sit down on the bed and take it easy." "No, no," she repeated, "really, I'm telling you, the scar is healed. I feel fine." As she repeated herself, my mind began to wonder if in fact the anesthetic had yet to wear off. "Let me get the doctor," I told her.

"She's doing what?!" the doctor screamed. Running into my wife's room, he was even more shocked than I had been. "What are you doing? Get back in bed!" While Chana finally relented, her opinion didn't change. "I really am fine; my scar is healed." And so, as I had done the day before, a few hours after remaining with Chana, I told her that I should head home.

When I returned to the hospital the next morning and began heading towards her floor, I heard what sounded like screaming. Pushing open the double doors on her floor, as I approached my wife's wing, the screaming began getting louder and louder. And then it was piercing. I then realized what the source of the screaming was. It was the doctor standing in the doorway screaming at my wife. As soon as I appeared and the doctor understood that I was the husband, he turned to me and began screaming as well. "Get your wife out of here! We take no responsibility for her! Your wife just had a cesarean section and she is running all over the hospital. This is very dangerous. She is out of here!" And so, they threw us out.

Sending our baby for a well-baby checkup, we were told that the baby was healthy and fine and ready to be taken home. Amazingly, within three days after the cesarean section, my wife had healed and was ready to return home. We were both happy to leave and begin planning the next step, that of the bris milah.

Moving on with making all the necessary preparations for the bris went relatively smoothly. It was now the night before the bris, and Chana and I were sitting in the living room talking. Abruptly, Chana turned to me and said, "You know, I've been thinking about it, and I decided that I do not want to give the baby a bris." "What are you talking about?" I confusedly asked. "I don't think the baby is well," she gently replied. I knew that besides for Chana being an intuitive mother, she had taken first-aid and was familiar with

medical conditions. If she was concerned about something, I knew to take it seriously. "What is the problem?" "I don't know exactly; I cannot put my finger on it." So I began asking a series of questions. "How's the baby's muscle tone?" "Fine." "Pulse?" "Fine." "Eye dilation?" "I checked." "So what makes you think something is wrong?" "I just have this feeling," she told me.

At this point, all I could think to myself was, "Nothing is wrong. It is just the night before the bris and she is panicked." So I thought of a solution. "Chana, I'll tell you what. Let's go to Shaare Zedek or Terem, one of the other medical services, and let them do another well-baby checkup. If they detect that something is wrong, they will pick it up. If not, we have nothing to worry about, and we can go ahead with the bris." But Chana did not like the sound of that. "They will not catch anything, and I still do not want to go ahead with the bris. The bris is off."

Now I realized we had a problem. "What about Jules," I said, hoping that this last proposition would work. "Would it be okay if Jules said we can proceed with the bris?" "Jules I would trust," she said. Jules is my brother-in-law, an astute cardiologist who, besides being an ingenious researcher, is a real mentch with tremendous bedside manner. Incidentally, Jules, routinely the head of a hospital in California, was on Sabbatical conducting research in Microbiology at Albert Einstein. I figured that he was six thousand miles away and we had twelve hours. Let us see what we could do.

Picking up the phone, I thankfully got through to him. "Leib," he said, "why are you calling so late?" "Jules," I said, "it's the baby." "The baby! What's the matter?" "I don't think anything is wrong, but Chana does. She is panicked and will not let me go ahead with the bris tomorrow." "Sounds serious," he said, "put her on the phone." Handing Chana the phone, for the next few minutes, I heard only half the conversation. "No, Jules, no. Pulse is fine... muscle tone is good..." Chana then handed me back the phone. "The baby is probably fine," said Jules, "but you cannot give the baby a bris when his mother is worried. You need to calm her down." "Jules," I said, "I am trying, but I don't know what to do."

"I have a plan," he said. "I have a friend, Dansey Voney, who is the head of cardiology at Shaare Zedek. This guy is so amazingly impressive that Chana will take one look at him and feel comfortable. He will tell you that the baby is fine and Chana will then be at ease." I was sold by the idea. "Put her back on the phone," Jules said. Handing the phone to Chana again, now all I heard was, "No! No! No! I think it is a bad idea! Okay... oh, okay..." Chana then gave me the phone and I put it to my ear. "Go, now!" Jules yelled.

Chana and I ran downstairs, hopped into a taxi and shot over to Shaare Zedek. Now, I knew this was not going to be easy, because we had no appointment and there was little chance we would just be allowed in. "Chana," I said, "let me take care of this."

"Excuse me," I said as I approached the front desk secretary, "I need to speak to Dr. Voney immediately." The secretary looked up at me, all the while noting the late hour of a quarter to midnight. "Do you have an appointment?" "No, I don't have an appointment, but I need to see him now." "Is this an emergency?" she continued to ask. Now, I was a bit stuck. I knew that if I would say it was, she would send me down to the emergency room. "It's not an emergency, but I need to see him right now." "Okay, that is not a problem," she said. "If you will come back tomorrow morning at eight o'clock, we will get you an appointment for some time within the next ninety days." By this point, I was exasperated. "I need to see him now," I reiterated. "I am sorry, but he is doing rounds." For the next five minutes, I tried to finagle my way in, but to no luck. I could see that we were not going to get in, so I turned around and started to walk away.

But then I turned back around and walked to the front desk again. "I am going to leave now," I told the front desk lady,

"but if you could just page Dr. Voney that Jules Garden's brother-in-law is here to see him, that would be much appreciated." Although she did not in the least wish to page Dr. Voney, that was her job, and she could not refuse. It worked. Two minutes later, out came running a man with a white coat looking around the room. I realized that it must be him. "Are you Dr. Voney?" I asked. "Yeah, that's me." "Who are you?" he asked me strangely. "I am Jules Garden's brother-in-law," I said. I then figured that the secretary must have botched the message and said, "Jules is here," instead of, "Jules' brother-in-law." So I quickly clarified. "Jules is not here, but he sent me here to see you."

Dr. Voney was known to be a brilliant diagnostician, and after a physical exam, which lasted for just a few moments, he could tell that I was not about to drop from a heart attack. "What are you doing here?" he asked. "It's not me," I said, "it's my baby." I then gestured fifteen feet behind me to where my wife was standing and clutching the baby. Dr. Voney took one look at Chana and the baby. "Your baby! Your baby has a heart problem? Quick, get that baby an echocardiogram!"

Dr. Voney immediately raced across the waiting room, grabbed my baby and sped down the hallway, while Chana and I followed behind. All I could hear was Chana saying, "This is a bad idea! Bad idea!" By the time we reached the room where Dr. Voney was, the secretary had called for an emergency echocardiogram. "This is great," Chana mumbled. "How are we ever going to get a well-baby checkup?" "Don't worry," I tried reassuring her. "When they are done in there, we will explain that it was a mistake and that we were not asking for an echo, but simply a well-baby checkup."

Meanwhile, Chana and I peered through the window in the door, and saw our baby's heart on a big screen accompanied by a pounding noise. Thump, thump, thump, thump... Five minutes went by, ten minutes went by, twenty... and there we still stood outside. Since Dr. Voney had ordered this echo, the doctors could not stop until they found something. Forty minutes later, Chana and I still remained standing outside as a group of doctors stood inside trying to find a heart problem with a healthy baby.

Forty-five minutes later, the doctors finally flipped off the switch and filed out of the room. One chief echo cardiographer remained inside the room, and motioned to us to come in. As Chana and I entered inside and sat down, the doctor rolled over in his chair next to us and said, "Mr. Kelemen, your baby should be dead. He has dozens of holes in his heart. He has a blocked aorta and the only reason he is alive is because of a fluke. The ductus arteriosus, an artery which is usually only open in utero and closes when a baby takes its first breath, for some reason did not close. It therefore looked like there was normal circulation going through the baby's body, but the truth is that the aorta is completely blocked. The ductus arteriosus will not remain open as it is oxygen sensitive, and every time the baby inhales there is a risk that with that breath the ductus arteriosus will close and your baby will die."

"Okay," I said, "so what are we going to do? Does he need surgery?" As I said this, the doctor became very upset with me because I was not listening. So he started again in a very frustrated voice. "Mr. Kelemen, your baby needs emergency surgery now." "Fine!" I interrupted him. "Give me the paperwork and I will sign." But I was still not understanding the doctor. "No, no, no, Mr. Kelemen, you don't understand. These babies never make it. Normally what happens is that when a baby is born, it inhales to take its first breath and that closes the ductus arteriosus, and it looks like a stillborn. The baby never even cries. The moment that artery closes, all the blood is cut off to the brain and the baby is dead. Mr. Kelemen, there is no doctor in this country who is experienced doing this surgery. And these babies never make it."

Continued next week

## Most Valuable Daveners



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#### The True Wealth of Don Isaac Abarbanel

There is a well-known story about the Abarbanel (Don Isaac Abravanel) who was the finance manager of King Ferdinand and Queen Isabella in Spain in the late 1400s. Some people accused him of stealing, but King Ferdinand, who was very close to him and trusted him, asked him the value of his estate.

The Abarbanel gave a much smaller figure than he knew his Estate to be worth, and then added, "All that we think we own, such as our home, money in the bank, and all our other possessions are just temporary and can be taken away from us at any moment, but all the charity that we give away is what is really ours and that is what we will ultimately take with us to Olam Haba (the World to Come in heaven!)"

The Abarbanel went on to organize an effort to redeem 250 Jews who had been taken prisoner, donating most of the money himself and supporting them for two years, giving them time to learn the language and find work. This reminds me of a close friend of mine who's a true Baal Tzedakah. I remember when his business took a bit of a downturn and

he became somewhat concerned, he yelled out..."Baruch Hashem...even if I lose my business now and all my money, I'm satisfied knowing that all the money that I gave away to tzedakah can never be taken away from me!"

I asked him what he meant by that and he responded: "Don't you know that all the money that we give away to Tzedakah and the many people we help find employment are truly the only real assets that we own and that's what will accompany us after 120 years to Olam Habah?" *The Guidance and Teachings of Rabbi Amram Sananes*

# A SWIMMING TIP FOR LIFE SUBMITTED BY MR.M

During the 1960's, when Reb Avraham was a yeshiva student, he learned at the Vizhnitzer Yeshiva in Bnei Brak. Young Avraham had been orphaned at an early age, and his not having a father weighed heavily on him. As a result, he was a sensitive boy and often felt homesick. Also, he found the yeshiva lacking in cleanliness and he didn't like the food. All this led him to become quite depressed.

The Vizhnitzer Rebbe at the time, **Rabbi Chaim-Meir Hager**, author of Imrei Chaim, noticed that the boy was dis comforted and unhappy. He took the boy under his wing and suggested that perhaps a little vacation from yeshiva would be a good idea. The Imrei Chaim arranged for Avraham to travel to Netanya, where he would spend a few days in the seaside town and visit the separate beach there [secluded, with separate half-day shifts for women and men].

Avraham went to the beach and walked around on the sand, but didn't enter the water. Others at the beach were swimming, but Avraham hung back and just watched wistfully.

It so happened that the **Gerer Rebbe, Rabbi Pinchas-Menachem Alter**, known as the Pnei Menachem, was also at the beach. At that time, he was not rebbe, but rather rosh yeshiva of Yeshiva Sefas Emes, the flagship yeshiva of Ger in Jerusalem, a position that he was appointed to in 1957 and held for 35 years before assuming the mantle of leadership of Ger in 1992.

He noticed the somewhat forlorn-looking yeshiva boy and went over to greet him. During the conversation, he asked Avraham why he wasn't going into the water like everyone else. Avraham answered truthfully, "I am an orphan. My father passed away when I was young before he was able to teach me how to swim. I am afraid to go into the water because I cannot swim."

The Pnei Menachem smiled and said, "Don't worry! I will teach you how to swim."

The Rosh Yeshiva then waded into the Mediterranean together with the orphaned boy and taught him how to swim. Once Avraham got the hang of it and he had sufficiently mastered the art of swimming, the Pnei Menachem felt that he could be left on his own. However, before returning to dry land, he gave Avraham one last piece of advice - six words that Reb Avraham says made such an impact on him that it has remained vividly etched in his mind for the fifty years since it was given.

The Pnei Menachem said (in Yiddish), "Just remember one thing:

'Zolstu shtendig halten der kop aroif.' --'Always hold your head up...'"



## JOKE OF THE WEEK

### Humor for people who consider themselves clever

Who is this Rorschach guy? ... and why does he paint so many pictures of my parents fighting?

There are two types of people in this world:... Those who can extrapolate from incomplete data.

When I heard that oxygen and magnesium got together I was like Omg.

A Roman walks into a bar, holds up two fingers, and says: "Five beers, please."

A programmer's wife tells him: "Run to the store and pick up a loaf of bread. If they have eggs, get a dozen." The programmer comes home with 12 loaves of bread.

### And some one liners for the rest of us

Heard about that new band called 1023 MB? They haven't had any gigs yet.

'Welcome to plastic surgery addicts anonymous. I see a lot of new faces tonight, which is so disappointing'

Light travels faster than sound. This is why some people appear bright until you hear them speak.

If I agreed with you we'd both be wrong.

We never really grow up; we only learn how to act in public.

War does not determine who is right - only who is left.

Knowledge is knowing a tomato is a fruit; Wisdom is not putting it in a fruit salad.

Evening news is where they begin with 'Good evening', and then proceed to tell you why it isn't.

A bus station is where a bus stops. A train station is where a train stops. On my desk, I have a work station..

To steal ideas from one person is plagiarism. To steal from many is research.

I thought I wanted a career; turns out I just wanted paychecks.

So what if I don't know what "Armageddon" means? It's not the end of the world.



**As we clean our homes, it is not unusual to come across many items, that we would like to dispose of. Questions often arise regarding papers or publications that bear Hebrew letters and may be considered shaimos, religious items or texts, which may require special disposal.**

**Therefore, we present the following guidelines established by our Moreh D'asra Harav Aaron Lankry & Moreh Hora'ah Harav Daniel Coren**

**Any parts of Kisvei Kodesh such as Tanach, Gemara, and Siddurim, etc. must be put into sheimos. This includes tefillin, mezuzos, Rabbinic sefarim, and mezuzah covers.**

**Jewish newspapers, journals, magazines, children's homework and anything that is of a temporary nature may be put into a bag (or a double bag) and then disposed of.**

**While it may be ideal or even commendable to be stringent and to put all items into sheimos, this should not be done at the expense of others. Packing all your questionable sheimos into a free shul sheimos box results in an extreme expense and limits availability for those with real sheimos.**

**As with all questionable items, please consult your rav.**

**Note: As our shul is no longer able to accept Shaimos, Shaimos can be dropped off for a small fee at Capital Seforim located at the rear of the Atrium 401 W.Rt 59 Hours 12:PM - 11:PM**



### AMOUNT OF TIME FOR THE YICHUD ROOM

How long do the choson and kalah need to be in the yichud room? The Beis Meir (E”H 55) and the Avnei Nezer (E”H 319) write that they must be in there privately for long enough to have relations, which is somewhere between 3 minutes and 9 minutes.

In the name of Rav Chaim Ozer, it is written that the minhag in Vilna was nine minutes. Rav Shlomo Zalman is quoted as giving the shiur of 7 minutes. The Minchas Yitzchak and Rav Elyashiv held 5 minutes. Rav Nisim Karelitz writes that really 3 minutes is sufficient, but it is preferable to wait 5 minutes.

There seems to be an uncertainty as to what was the opinion of the Brisker Rav. The Minchas Yitzchak, there, writes that the Brisker Rav held a very long amount. However, others write that he held that it is sufficient for the eidim to just observe them enter into the yichud room. In other words, according to this version, the Brisker Rav was assuming that you do not need the time to actually be able for them to have relations; the requirement is just that they should be in a situation that allows them to do so.

Does the door need to be locked?

The Radvaz (I:121) writes that one does not need to lock, as long as it is a place that no one is expected to enter and they have their privacy. However, if due to the mayhem that often takes place after the chupa, and people can mistakenly walk in, they should lock it. Others quote Rav Vozner, who said that the door should be locked.

With this we conclude the topic of chupa. To sum up: there are two fundamental approaches that we discussed as to the definition of chupa – is it their being secluded, or is it merely taking her into his dwelling place.

There are numerous differences between these opinions:

1. The most obvious difference is if they need to have total privacy. If yichud is required they would need to be alone. If it is her being brought into his domain, there would no need for privacy.
2. In addition, there is the question regarding the allowance of a chupas nidah. If yichud is required, a nida would not be permitted to have a chupa. If it is just the mere fact that she is being brought into his domain, there would no problem with a chupas nida. The common practice amongst the Ashkenazim is to follow the Rama, who allows it.
3. On the flip side, the question is there is a need for the choson to have ownership in the yichud room. If yichud is just their being secluded, there would no requirement for him to have any jurisdiction on the room. It is suffice that they are alone together. However, if chupa constitutes her being brought into his domain, then there would reason to require his having ownership, or at least full jurisdiction on the room.

4. Is it necessary for them to be there for a certain amount of time? According to the Ran, that chupa constitutes her being brought into his domain, then there is, definitely no reason for them to be there for any length of time. If it is yichud which can allow them to act as husband and wife, according to some there would a requirement for them to be there for a certain amount of time.

According to both opinions, it is preferable not to allow too much time after the sheva brochos under the chupa until they reach the yichud room. There is a question as to how long the yichud needs to be, and if the choson needs to own the yichud room or it will suffice for it to be designated for his use.

### COMMUNITY KOLLEL NEWS:

The Night Kollel Daf Hashavua Program has starting Meseches Tannis. Come join this new and exciting mesechta. The shiur takes place on Monday – Thursday evenings from 8:15 – 8:45.

The Night Kollel has also started a new shiur in the acclaimed Sefer: “Zerah Shimshon,” known to be mesugel for yeshuos and brochos. The shiur takes place every Thursday night: 8:15 – 9:00, in 18 Forshay Main Bais Medrash, followed by Maariv at 9:00.

The Kollel Boker has taken a short break from their trek through Meseches Rosh Hashanah, to focus on some inyana d’yoma – a Pesach-related topic, the topic of selling the Chometz, Biur Chometz, and Sreifas Chometz. Come join us and gain clarity in this fundamental topic.

I gave a shiur this past Friday morning, on the topic of “Introduction to Selling the Chometz – How is it sold if it is still in my house?” See Halacha Corner for more details. Part II of the series will take place this Friday. I also gave a shiur on Wed. night on the topic of “Mitzvas Tashbisu – 3 methods: Bedika, Bitul & Selling Chometz.” As always, the shiurim are available on the shul’s website, 18Forshay.com, on MP3 in the shul, as well as on Torahanytime.

The Sunday Morning Halachah Chabura hosted a fascinating shiur on the topic of: “Shidduchim and Genetics in the Jewish Community,” given by Rabbi Yehuda Finchas.

The Night Kollel would like to take this opportunity to wish a hearty mazal tov to our members, Avraham and Chaya Szwerein, on the bris of their baby boy last week, who performed part of the bris. As he expressed it, it was a unique opportunity, after learning in the kollel the halachos of bris, and he was excited to put into practice what was learned.

Wishing you a Wonderful Shabbos and a Chodesh Tov,

*Rabbi Nachum Scheiner*



NEW SHUIR - Zera Shimshon



Sunday- Halacha Chabura Learning by Rabbi Finchas

### A Short Message From Rabbi Paysach Krohn

I once heard a great line which sends such an important and true message: “The right temperature in a home is maintained by warm hearts, not hot heads.” Living with this attitude in our home when relating to our spouses and children will surely create a pleasant and comfortable environment.

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

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Under the direction of:

Rabbi Aron Lankry, Rabbi Daniel Coren, Rabbi Nachum Scheiner



# Mechiras Chometz

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Wishing the Kehilla a

**תג כשר ושמח!**



**177 DAYS UNTIL UMAN**

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