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מועד קטן כח ע"א



RABBI YY JACOBSON

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TOWN FOR
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SHABBOS MEVORCHIM
NISSAN
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Rosh Chodesh (1 Day)

Next Shabbas Kodesh (Tazria)

Molad: Friday afternoon 36 minutes after 4 PM



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Thursday, March 31st

22 GOLDEN ROAD
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8:00 PM

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NEW SHIUR

TALMUD YERUSHALMI

STARTING MESACHTES CHAGIGAH

Learn the inyanim and sugyas that run parallel to the Daf Yomi of Talmud Bavli
BY MAGGID SHIUR
Rav Simcha Bunim Berger, Shlit"a
Monday through Friday

6:15am - 7am

18 Forshay
Upstairs, R' Lankry's office

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פרשת שמיני
Enjoy a Lively discussion of relevant Torah Topics
In a warm informal atmosphere
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This weeks Guest speaker
שליט"א רבניט"א
Rabbi Vehoshua Weber
Founder Ohr Tzvi Rabbi Emeritus Clanton Park Synagogue, Toronto

10:15 PM | 20 Upstairs

Looking forward to seeing you
Yudi Steinmetz Shlomo Becker

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Currently Learning
מסכת מגילה

Summary Shiurim from Rosh Hakollel
Erev Shabbos Halacha Shiurim הפרשה ובעניני חיינו
7:00-8:00am
18 Upstairs Bais Medrash

Shacharis
6:15 & 8:00am

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:
Rabbi Nachum Scheiner 845.372.6618 ohrchaim18@gmail.com

Mincha Mariv Minyanim

18 מנחה ↓ (between 1:20 - 1:40)

1:30	At פולג *	Tent א
1:45	At שיקיבה *	Tent א
2:00	6 MIN, אפרת	Tent ב
2:15	10 MIN, אפרת *	18 ↓
2:30	20 MIN, אפרת *	Tent ד
2:45	30 MIN, אפרת *	Tent ג
3:00	40 MIN, אפרת	Tent ב
3:15	50 MIN, אפרת	Tent א
3:30	60 MIN, אפרת	18 ↓
3:45	72 MIN, אפרת	Tent ד
4:00	8:30	Tent א
4:15	8:45	Tent א
4:30	9:00	Tent א
4:45	9:15	Tent א
5:00	9:30	Tent א
5:15	9:45	Tent א
5:30	10:00	18 ↓
5:45	10:15	18 ↓
6:00	10:30	18 ↓
6:15	10:45	18 ↓
6:30	11:00	18 ↓
6:45	11:15	18 ↓
	11:30	18 ↓
	11:45	18 ↓
	12:00am	18 ↓
	12:15	18 ↓
	12:30	18 ↓
	12:45	18 ↓

↑ Upstairs
↓ Main Floor

18 מנחה ומעריב

12 MIN, אפרת	Tent א
12 MIN, BEFORE LATER	Tent ב
12 MIN, אפרת	Tent א
6 MIN, אפרת	Tent ב
AT שיקיבה AT	18 ↓
10 MIN, אפרת	Tent ד
20 MIN, אפרת	Tent ג
30 MIN, אפרת	Tent ב
40 MIN, אפרת	Tent א
50 MIN, אפרת	20 ↑
60 MIN, אפרת	Tent ד

SHACHARIS MINYANIM

20 Forshay ↑
18 Main Sefardi Minyan with Birchas Kohanim

6:15AM	Tent ב
6:30	Tent ג
6:45	Tent ד
7:00	Tent א
7:15	Tent ב
7:30	Tent ג
7:45	Tent ד
8:00	Tent א
8:15	Tent ב
8:30	Tent ג
8:45	Tent ד
9:00	Tent א
9:15	Tent ב
9:30	Tent ג
9:45	Tent ד
10:00	Tent א
10:15	Tent ב
10:30	Tent ג
10:45	Tent ד
11:00	Tent א
11:15	Tent ב
11:30	Tent ג
11:45	Tent ד
12:00PM	Tent א
12:15	Tent ב
12:30	Tent ג

Brochos 30 min/Modu 20 min before Netz

Tent א - 18 Tent
Tent ב - 20 Tent
Tent ג - 22 Tent
Tent ד - New Tent

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TO OUR VERY DEAR FRIEND AND COLLEAGUE

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CONGRATULATIONS TO YOU AND YOUR WIFE ON THE BIRTH OF YOUR ANGEL.

WE WISH YOU AND YOUR BABY GIRL A LIFETIME OF HEALTH AND HAPPINESS.

Felisitasyon pou ti fi

Pou nou renmen anpil zanmi ak kòlèg Junior

Ti fi ou a se yon benediksyon ki soti nan syèl la. Usher li ak lanmou ak swen. Se pou Bondye beni nou tout epi ede nou chak fwa nou chèche l nan men li.

it's a girl!

With gratitude to Hashem Yaakov and Rivkie Moradi Rabbi Aaron and Rifkie Blech request the honor of your presence at the marriage of their children

Davidah
and
Txvi

Monday, the twenty-eighth of March
Two thousand and twenty two
Simchas Chosson Vekallah 9:30 pm
Congregation Keter Torah
600 Roemer Avenue
Teaneck, New Jersey

Honored Grandparents

David's Land & Eta Battalion Rabbi Moshe and Leah Blech n'l
Loved and Annon Moradi n'l Rabbi Shmuel Leib Gutman n'l
Rabbeitan Elisaveth Gutman

בעזרת
נעלה את ירושלים
על ראש שפחתנו
עוד ישבע בערו יהודה ובחוצות ירושלים
אני לדודי
ודודי לו
קול ששון
קול חתן
קול שפחה
קול כלה
בשבת והודאה לה יתברך על כל הטוב שגילנו
בתכבדים אע בזה להזכיר את קרובי ויהודיע
להשתתף בשפחת כלולות בנינו היקרים
החתן והשפחה
צבי הירש ה'
הכלה והשפחה
דוידה פרום ת'
שתקיים אייה לעול טוב ובשעה טובה ונצלחת
ביום שני, כ"ה אדר ב' תשפ"ב
שפחת חתן וכלה 9:30
בקהל כתר תורה
פינעק, ניו דזשערזי
זוהי חתונה
רב אהרן ורבקה בלעך
יצקב ורבקה פינעק פראדז'
זוהי חתונה
המבית שליליא גרמני
בית קבר אהרן ורחל ורחל
בית 66 המושב ליליא בלעך וצ'א

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יום כיפור קטן (מוקדים)

ערב ר"ח ניסן

Thursday March 31 - יום ה' פ' תזריע

- 1:30pm – Tent ב
- 2:00pm – Tent ב עם קריאת ויחל
- 3:00pm – Tent ב
- 4:00pm – Tent ב
- 5:00pm – Tent ב
- 6:00pm – Tent ב



בית מדרש אור חיים

THANK YOU FOR ALL OF THOSE THAT PARTICIPATED
IN THIS YEARS MISHLOACH MANOS FUNDRAISER



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Shmuel Yosef & Leah Rieder

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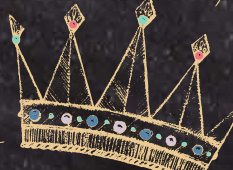
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Reb Chaim & the Grasshopper

STORY EXPLAINED BY

HARAV YISROEL REISMAN

I would like to explain one of the most famous Rav Chaim Kanievsky's stories. Rav Chaim Kanievsky wrote a Sefer on the laws of Chagavim, grasshoppers. The laws of Chagavim are of course in this week's Parsha. Most famously during that time that Rav Chaim Kanievsky was learning the Halachos of Chagavim he wondered about certain physical attributes of the Chagavim and a grasshopper jumped in onto his Shtender where he then examined it and let it go, however, he was able to Pasken a Halacha based on viewing the grasshopper. A number of years ago someone once asked Rebbetzin Kanievsky Aleha Hashalom whether this was true and she responded true? It came twice! This is the story. The question is when one learns Hilchos Chagavim what in the world did Rav Chaim Kanievsky want to see in this grasshopper? What was there that is complicated about a grasshopper that would require Rav Chaim Kanievsky to examine it?

Here I would like to answer the question and tell you why I think this took place. The Simanai Kashrus of a grasshopper are four. Grasshoppers have to have 4 legs and 2 jumpers (those are the legs that give the grasshoppers a distinctive look). These are legs that protrude higher than the body of the grasshopper. It has to have 4 wings and the wings have to cover most of the body of the grasshopper. We have an additional Siman that it has to be called a Chagav but that is not the Din Torah. So there are 4 Simanim, 2 having to do with the wings, 4 wings and the wings have to cover the body, 4 legs, and 2 jumpers. Regarding these two jumpers the Posuk says 11:21 (אך את-זה, תאכלו), מכל שרץ העוף, ההלך על-ארבע: אשר-לא (לו) (קרעים ממעל לרגליו, לנתר בהן על-הארץ). Jumpers that are above the feet.

Rashi in this week's Parsha says in 11:21 ממעל לרגליו: סמוך לצוארו יש לו כמין)



שתי רגלים לבד ארבע רגליו, וכשרצה לעוף ולקפוץ מן הארץ מתחזק באותן שתי כרעים ופורח, ויש הרבה מהם במקומינו בינותינו, כאותן שקורין לנגושט"א [ארבה], אבל אין אנו בקיאים בהן, שארבעה סימני טהרה נאמרו בהם ארבע רגלים, וארבע כנפים, וקרוסולין אלו כרעים הכתובים כאן, וכנפיו חופין את רובו. וכל סימנים הללו מצויין באותן שבינותינו, אבל יש שראשן ארוך ויש שאין להם זנב וצריך שיהא שמו חגב, (ובזה אין אנו יודעים להבדיל ביניהם) that these 2 jumpers are found in the front of the body closer to the neck of the grasshopper while the 4 feet are found in the back of the grasshoppers. That is the way Rashi translates the Posuk.

Our grasshoppers are not that way, they have the 2 jumpers in the back and not in the front while the 4 legs are found in front. There are many Meforshim who are Matmia (who wonder) where did Rashi get this from as we have never seen such a grasshopper. Obviously there is a tremendous Nafka Mina. If we Pasken like Rashi that the only grasshopper that is Kosher is the one that has the 2 jumpers towards the head then most of the grasshoppers that we have today are Treif (not Kosher) because they are lacking this Siman. If we Pasken that the jumpers can be in the hind section then most of the grasshoppers we have today are Kosher. The Meforshim don't Pasken like Rashi because they reject that there is such a Mitzios, that such a grasshopper exists at all. Although Rashi seems to say that he had seen it.

In the Shulchan Aruch when you look at Hilchos Chagavim nobody on the page of Shulchan Aruch brings Rashi L'dina.

Yet if you take Rav Chaim Kanievsky's Sefer he Paskens like Rashi. He says that we Bnei Ashkenaz who follow the Psak of Rashi are only allowed to eat grasshoppers who have jumpers closer to the head which means that all the common grasshoppers are not Kosher. From where did Rav Chaim Kanievsky get to Pasken this way? To Pasken like Rashi which is not brought in the other Poskim? There can only be one answer. Rav Chaim Kanievsky was learning these Halachos and a grasshopper visited him and he picked it up and he saw that Rashi is right, there is a Min (type) of grasshopper that has jumpers closer to the head and feet lower. Well if one sees such a grasshopper obviously a person would Pasken like Rashi. The only reason to reject Rashi is for those who have never seen it. That would explain why Rav Chaim Kanievsky would have to observe and see physically that such a grasshopper exists and of course that explains why he Paskens that way. The moral of the story is of course although Sefardim have a custom to eat grasshoppers, we Ashkenazim would have no such custom because we would follow Shittas Rashi as Rav Chaim Paskens and we would refrain from grasshoppers which is all as well because I don't think we have a big Taiva for the eating of grasshoppers. That is an explanation of the story and my purpose is not the story, my purpose is that you know the Halacha and now that you have learned hopefully you will see it in Rashi (ממעל לרגליו) Rashi's unique Teitch and the fact that Rav Chaim actually Paskens this way.



PARASHET SHEMINI

The Parasha opens with a commandment to Aaron “Take for yourself a calf, a young male of cattle for a sin offering” Rashi explains; this is to inform Aaron that Hashem grants atonement for him through this calf, for the golden calf that he made. Why does Aaron need atonement at all? We know the Parah Aduma was a Kaparah for the Aigel, as it is said “the mother will come and clean up the mess of the child”.

Rav Yehuda Tzadka, Rosh Yeshivat Porat Yosef in Jerusalem, shares an insight. There were 3 types of sins that took place by the golden calf: 1) People that prostrated themselves to the Aigel, they were killed by sword. 2) Those that only in their hearts worshipped, they passed away in the plague that took place after the grinding of the Aigel. People drank it with water and died just like a Sotah that dies as they drink the water. 3) Those people who did not protest against the actions that took place during the Aigel, for them the Kaparah was the Parah Aduma. Group

#1 violated in their heart and action, group #2 only in their heart and group #3 lacked the protest against evil. Aaron was not in any one of these groups. His violation was in action but not in heart as his intention was to stall the people until Moshe would return in hope to prevent the sin. He brought a Korban in this weeks’ portion as a kaparah for his “sin”.

This seems to imply that Aaron did a sin and needed atonement. That cannot be possible because his thoughts were pure, and even his actions were to stall the people. When the Aigel was miraculously created in the fire, Aaron was shocked. This was not what he expected to happen, he expected for the gold to simply melt. Even his action was not sinful.

The Talmud (kedushin 39b) teaches us that if one has good intentions without action Hashem will attach an action to his intention. When one has negative intention with a positive action, Hashem won't include the negative intention to the action. Here Aaron intention and action were good, it was Hashem who threw him a curve ball that produced the Aigel causing great embarrassment to Aaron. How

do we rectify the pain of Aaron for all of eternity and inform the world of his innocence?

The Parasha opens that it was on the eighth day of the Meluim. The number eight always signifies something that is above nature like the 8 days of Chanukah and Brit Mila given on the 8th day. Additionally, it was Rosh Chodesh Nissan and the word Nissan comes from the word Nes, miracle. Hashem is showing that Aaron did not sin with the Aigel, rather the miracle that Hashem performed made it appear as though he sinned, causing him great distress. Now Hashem is illustrating through this time, at the Mishkan through Aharon bringing this Korban, that he is innocent of any sin and is worthy of being the Kohain Gadol. That is why Hashem commands Aaron “kach lecha Aigel, take for yourself an Aigel”; it's for you and everyone to know with absolute clarity that you're not at fault due to the miraculous results that caused an Aigel to appear. This korban was a special opportunity for Aaron to come closer to Hashem, clear his name and establish his purity.

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
1:34, 2:00, 2:30 ,3:00 3:30, 4:00

SHABBOS ZMANIM

CANDLE LIGHTING	6:55PM
MINCHA ^{18 TENT}	7:05PM
MINCHA ^{BAIS CHABAD}	7:05PM
SHKIYA	7:13PM
SHACHRIS ^{VASIKIN-DAF YOMI SHIUR}	6:10AM
SHACHRIS ^{ASHKENAZ 18 MAIN}	8:00AM
SHACHRIS - YOUTH ^{18 UPSTAIRS}	9:30AM
SHACHRIS MAIN MINYAN ^{18 TENT}	9:15AM
SHACHRIS ^{20 FORSHAY BAIS CHABAD}	10:00AM
NEW SHACHRIS ^{18 MAIN}	NEW 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA ^{SHALOSH SEUDOS}	6:55PM
SHKIYA	7:14PM
MARRIV	7:54PM ^{18 TENT} , 7:59PM

WEEKDAY ZMANIM

SHACHRIS	
20 MINUTES BEFORE NEITZ 30 ON YOM TOV	
S 6:27	M 6:26 T 6:24 W 6:22 T 6:21 F 6:19
MINCHA & MARIV	
12 MINUTES BEFORE PLAG	
S 5:45	M 5:46 T 5:47 W 5:48 T 5:49
MINCHA & MARIV	
12 MINUTES BEFORE SHKIA	
S 7:03	M 7:04 T 7:06 W 7:07 T 7:08
MARCH 27 - APRIL 01	
NEITZ IS	6:47 - 6:39
PELAG IS	5:57 - 6:01
SHKIA IS	7:15 - 7:20
MAGEN AVRAHAM	
9:19 AM - 9:13	
GRA- BAAL HATANYA	
9:55 AM - 9:49	

Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ
TZVI BLECH - Gabbai



Spring
2022

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SHACHARIS MINYANIM

כותיקין	20 Forshay ↑ <small>Birchos 30 min/Node 20 min</small>
כותיקין	18 Main ^{Sefardi Minyan with Birchas Kohanim}
6:15AM	Tent ב
6:30	Tent ג
6:45	Tent ד
7:00	Tent א
7:15	Tent ב
7:30	Tent ג
7:45	Tent ד
8:00	Tent א
8:15	Tent ב
8:30	Tent ג
8:45	Tent ד
9:00	Tent א
9:15	Tent ב
9:30	Tent ג
9:45	Tent ד
10:00	Tent א
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11:45	Tent ד
12:00PM	Tent א
12:15	Tent ב
12:30	Tent ג

Tent א - 18 Tent
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PARSHAS PARAH HAS A FEW NOTEWORTHY LESSONS

There are a few noteworthy ideas that I would like to discuss in Parshas Parah. We read the description of the purification process surrounding the ashes of the red cow. According to some opinions, the reading of Parshas Parah is biblical. If so, it would be incumbent upon us to delve deeper into this topic in order to know what to think when listening to the segment.

Additionally, where is the source to say that there is a biblical command to read Parah? Normally a biblical command is pretty explicit in the Torah and yet here we don't seem to find anywhere that says we must read or remember and think about the Parah aduma?

The Malbim offers a brilliant and beautiful explanation, connecting with the words of Rashi and other Midrashim on the topic. The Malbim teaches that the mitzva of Parah Aduma is a discreet code word for the mistake of the golden calf. In Devarim 9:7, we are commanded explicitly to remember the mistake we made with the golden calf, "זכור את אשר הקצפת... remember how you angered Hashem in the desert with the golden calf". However, Hashem in His compassion, changed things in order not to embarrass us. Here Hashem called it the "Mitzvah of Parah Aduma" so as not to disgrace the Bnei Yisroel. This fits beautifully with the Rashi that explains the idea of Parah Aduma is the mother cow cleaning up the mess of the baby calf. In essence, the Mitzva of Parah Aduma is about cleansing ourselves from Chet HaEigel Hazahav.

Rav Ahron of Karlin would say that just like one becomes purified from his Tumah by the sprinkling of ashes, similarly one can attain a spiritual purification from the

reading of Parshas Parah.

Furthermore, the author of the sefer Davar Beito adds a beautiful insight into what we should be thinking when reading Parshas Parah in the weeks leading up to Pesach. Constructing a golden calf was in essence putting faith and trust in an object other than Hashem. As a rectification, we cleanse ourselves with a mitzva primarily used as a preparation for Korban Pesach and the mitzva of eating Matzah, which symbolize Emunah and Bitachon in Hashem, the essence of the Yom Tov of Pesach.

This leads us to our Tzadik Hador, HaRav Chaim Kanievsky, zt"l who was loved and revered by everyone, which is something that is hard to find in any generation. What was the secret of Reb Chaim? What was the source of light that one felt so strongly when entering his small apartment, causing visitors to sit in awe just watching Reb Chaim glued to his Gemar? When Reb Chaim looked up and smiled you felt like the sun was shining on you. It wasn't hard to feel the presence of the

Schechina resting upon Reb Chaim and you felt spellbound by his brilliant short yet humorous and humble responses.

I think part of the secret was the purity of Emunah that the Rav had. The clarity that Hashem is our Father in Heaven and He gave us the precious Torah which has no comparison to anything else in the physical world. The Torah for Reb Chaim was everything. It was life itself. It was as if Hashem Himself (based on Maseches Shabbas) is speaking and connecting us to a world filled with a delight that transcends all reality. It was, therefore, understandable why he couldn't take his eyes away from his Sefarim, as this was the source of the incredible inner joy and happiness that was infectious to all who saw him.

I am sure that many more stories will be shared soon about Reb Chaim in news articles and books and I hope the above opens the gate for us to take the journey of following the giant footsteps of Reb Chaim, zt"l.

Good Shabbos.

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Advertisement for Bais Medrash Ohr Chaim Community Learning Center, Late Maariv Motzai Shabbos, 18 Main Bais Medrash, with a table of times.

Table with 6 columns (צו, שמיני, תזריע, מצורע, אחרי, קדושים) and 6 rows of times.

PARSHAS SHEMINI

Can you figure out what each picture has to do with the parsha?



Rabbi Dani Staum

stamtora@gmail.com

Parshas Shemini – Parsha Pix KEY

Birchas Kohanim – On the first day of Nissan, the day of the inauguration of the Mishkan, a divine fire came down on the Mizbeiach, and Aharon and his sons blessed the nation. Rashi says they blessed them with Birchas Kohanim – 9:22

Eat It – Moshe was angry with Elazar and Isamar (and Aharon) because they didn't eat from the meat of the Korbon Mussaf brought in honor of Rosh Chodesh (one of three korbanos offered that day). Aharon explained to Moshe that they didn't eat it because they were mourning for the death of Nadav and Avihu. In the end Moshe agreed with them and unabashedly admitted that he had been mistaken - 10:16-17

Fish (Fins and Scales) – The Torah states that a fish is kosher when it has fins and scales – 11:12

No Alcohol – After the death of Nadav and Avihu, Hashem commanded the remaining kohanim to never perform the avodah after they drank wine – 10:9

Different Liquids – The Torah discusses the laws of foods becoming tamei. Before a food can become tamei it must have become wet from one of the seven liquids - wine, blood, oil, milk, dew, honey, water (unlike the picture which has only 6 and not exactly the correct liquids) - 11:34

Lizard (crawling on its belly) – The Torah states that any creature that crawls on its belly is not allowed to be eaten – 11:42

Tragedy – A moment after the service in the Mishkan was consecrated and the nation celebrated with unparalleled joy, tragedy struck with the shocking death of Nadav and Avihu – 10:2

Split (Cloven) Hooves and Chews Cud – Animals are kosher to be eaten if they chew their cud and have split hooves – 11:3

I am silent – In the face of the greatest tragedy of his life – the shocking death of his righteous sons – Aharon remained silent – 10:3

In his weekly column in the Yad Ne'eman newspaper, Rabbi Shmuel Baruch Genut recounts the following: A Jew approached Rabbi Chaim Kanievsky Shlita and told him that a student in his yeshiva has two older sisters who have not yet found their soulmates. He asked Rabbi Kanievsky to bless the sisters to finally find their other half.

Rabbi Kanievsky answered at great length, unlike the usual. He said to the questioner as follows: “Here are some tips. Take a pen and paper and write down:

- Take upon yourself to be extremely careful of speaking or hearing gossip.
- Don't criticize anyone.
- Don't be particular (*makpid*) on anyone.
- It is also very important that nobody is *makpid* on them. So if there is a suspicion that they caused somebody pain – they should appease them, ask for forgiveness and ask them not to be *makpid*.
- They should pray for friends who are searching for a shidduch.



This is the advice of Rabbi Chaim Kanievsky Shlita for finding a match.



RAV CHAIM KANIEVSKY ZT"l ON THE PARSHA

Rav Chaim Kanievsky has an interesting thought on this week's Parsha on the Gemara that Nadav and Avihu Paskened a Halacha in front of Moshe Rabbeinu and were therefore, Chayuv Misah. Rav Chaim Kanievsky brings this Gemara in Eiruvim 63 (19 lines from the bottom) and the story of Rabbi Eliezer who had a Talmid that Paskened a Halacha in front of him and Rabbi Eliezer said (תמיה אני) אם יוציא זה שנתו ולא הוציא שנתו if this man will live out his year.

Rav Chaim Kanievsky Klers a Chakira. When somebody is Moreh Halacha in front of his Rebbi which he is not allowed to do, and he is Chayuv Misah Bid'ai Shamayim, does Mechila help. Does it help if the Rebbi forgives him and that will erase the Onesh. Or to put it in different words, is the Aveira of being Moreh Halacha Lifnei Rabo, Paskening a Halacha in front of your Rebbi a Bain Adom L'chaveiro Aveiro, an Aveira towards your Rebbi for which Mechilah should work or is it a Bain Adom L'makom Aveira, it is an Aveira which violates Kavod Hatorah of Mesorah which is the basis of Torah in Yiddeshkeit, the fact that it goes from Rebbi to Talmid. Is it a violation of Bain Adom L'makom, Kavod Hatorah in which case Mechila won't help? This is Rav Chaim Kanievsky's Kler and he has a Tzorech Iyud Gadol, he says from the aforementioned Gemara, Rebbi Eliezer's Talmid Paskened in front of him and Rebbi Eliezer said (תמיה אני) that this Talmid will be punished. Why wasn't Rabbi Eliezer just Mochel him? It seems to indicate that Mechila does not work. On the other hand, in Maseches Berachos 31b (16 lines from the bottom) (אל הנער הזה התפללתי א"ר אלעזר שמואל מורה הלכה לפני רבו היה שנאמר וישחטו את הפר ויביאו את הנער אל עלי משום דוישחטו את הפר הביאו הנער אל עלי אלא אמר להן עלי קראו כהן ליתי ולשחוט חזנה שמואל דהוה מהדרי בתר כהן למישחט אמר להו למה לכו לאהדורי בתר כהן למישחט שחטיה בזר כשרה אייתוהו לקמיה דעלי אמר ליה מנא לך הא אמר ליה מי כתיב ושחט הכהן והקריבו הכהנים כתיב מקבלה ואילך מצות כהונה מכאן לשחטיה שכשרה בזר אמר ליה מימר שפיר קא אמרת מיהו מורה הלכה בפני רבך את וכל המורה הלכה בפני רבו חייב מיתה אתיא חנה וקא צוחה קמיה אני האשה הנצבת עמכה בזה וגו' אמר לה שבקי (לי דאענשיה ובעינא רחמי ויהיב לך רבא מיניה אמרה ליה אל הנער הזה התפללתי) we have where the young Shmuel Paskened a Halacha in front of his Rebbi, Eli. Eli said that he is Chayuv Misah. Chanah begged Eli to forgive and Eli forgave Shmuel and the Onesh didn't happen. This seems to be a contradiction between the Gemara in Maseches Berachos and the Gemara in Maseches Eiruvim as to whether Mechila helps. This is Rav Chaim Kanievsky's Tzorech Iyud.

Some years ago when the Navi Shiur began, we came to this point and I suggested a Teretz. I don't recall if I had a source for it, but I suggested the following Teretz which I would like to share with you. We will say that Mechila does not help as is indicated by the Gemara in Maseches Eiruvim. A Moreh Halacha Lifnei Rabo Chayuv Misah. What took place with Eli and Shmuel? Shmuel Paskened in front of Eli and Eli said that he is Chayuv Misah. Chanah begged him. What did Chanah say? As it says in Shmuel I 1:27 (אֶל-הַנֶּעֶר הַזֶּה, הִתְפַּלַּלְתִּי) this is the child for whom I prayed when I stood before you and you promised me that a child would be born and this is that child. Then he said ok I will be Mochel. The question is why is that a reason to be Mochel, because of that there is a reason to be Mochel? It doesn't make sense! The answer is Chanah said that the Aveira of being Moreh Halacha Lifnei Rabo is an Aveira violating Kavod Hatorah, Kavod of a Rebbi, in this case Kavod of a Gadol Hador. Said Chanah, on the contrary, this is the greatest Kavod. It was your Beracha that caused a woman who was barren for so many years to give birth. It is your Kavod that this child grows up and that this child has a mouth which can give forth great ideas in Piskei Halacha. On the contrary, it is your Kavod and it is not a violation of Kavod Hatorah. To this Eli agreed. Therefore, although Mechila technically doesn't help Chanah's argument here it carried the day.

These shiurim have been transcribed from an actual drasha. As speed is of the essence, spelling and grammar may be compromised



THE WONDERS OF THE WORLD

King Solomon tells us in Proverbs that the human soul is compared to a flame. The flame is never stagnant, it's never paralyzed. There's always motion and movement. It's always swaying and dancing, kissing heaven, licking the air, in the many ways that represents our lives, which are always in a state of motion and movement. Life is filled with fluctuations, but when you gaze at the flames, you also see a very deep tranquility and serenity, a silence, a warmth, an intimacy. It's almost like the flames are inviting us to show up to life with full presence and silent mindfulness. To be able to appreciate that life itself is not just about making a living; to appreciate wholeness within all of the vicissitudes of life; and to discover peacefulness and serenity within our scattered lifestyle. The flame reminds us to find tranquility within our upheavals and fragmented schedules, and ensure that the constant flux and movement of life doesn't take us away from showing up to life with our full presence, enjoying every moment of the miracle of life.

A group of junior high school students in Chicago were studying about the seven wonders of the world. The teacher asked them to write down what they think qualify as the seven greatest wonders on our globe. At the end, it was the following which received most of the votes: Egypt's Great Pyramids, the Taj Mahal in India, the Grand Canyon in Arizona, the Panama Canal, the Empire State Building, the Great Barrier Reef and China's Great Wall. While gathering the votes, the teacher noticed that there was one student, a quiet girl, who did not turn her paper in yet. He asked the girl if she was having trouble with compiling her list of the seven wonders, and the girl replied, "Yes, I can't quite make up my mind what they are because there are so many." The teacher went further. "Why don't you tell us what you have, and maybe we can help?" The girl hesitated and then read from her paper.

"I think the seven wonders of the world are to touch, to taste, to see, to hear, to feel, to laugh and to love." The room fell silent. You could hear a pin drop.

The young girl reminded us of a simple yet profound truth about life. Money can buy you a house, but not a home. It can buy a bed, but not rest, it can buy a clock, but not time, it can buy a book, but not wisdom. It can buy a position, but not respect. It can buy medicine, but not life. It can buy acquaintances, but not friends. It can buy connections, but not intimacy. It can buy admirers, but not love. It can buy fun, but not happiness. It can buy possessions, but not meaning. It can buy everything in the world, but not inner dignity. Watch those flames and listen to that story of living a life full of constant change and growth. And yet, anchored in absolute serenity and inner wholeness.

GAN HATORAH

Rabbi Yakov Yosef Schechter

PARSHAS SHEMINI – PARSHAS PARAH LET THE MOTHER CLEAN UP

It says in the Yalkut Chukas 759 – “בשעה” שעתה משה למרום שמע קולו של הקב”ה ש”שישב ועוסק בפרשה פרה” – When Moshe Rabbeinu went up to Shomayim, he heard Hakodosh Boruch Hu learning the Sugya of Parshas Parah. Why was Hakodosh Boruch Hu learning the Sugya of Parah Adumah when Moshe entered Shomayim? Rashi, Bamidbar 19:22, explains a reason for the Parah Adumah with a Moshol of a child of a maidservant who sullied the palace of the king. The king will say, let the mother come and clean up the refuse. So too with Klal Yisroel who sinned with the Eigel, the calf, that the mother, the Parah, should come and clean up the mess of the child. This Moshol is somewhat difficult to understand, for what does the palace of the king have to with anything – just say that the mother will come and clean the child? Secondly, we bring many other Korbonos which consist of a שור, a male, and it atones for our sins – why over here do we specifically need a פרה? Thirdly, wouldn’t it make more sense to bring an Eigel for a Korbon to atone for the Chet of the Eigel, for it was with the Eigel that a sin was transgressed? We also need to understand why by Parah Adumah, one who is Tamei becomes Tahor from it, while one who is Tahor, becomes Tamei? The דור ודעה, the generation of knowing, certainly did not think that an animal or anything else for that matter, was a god. They certainly knew that there was only One G-d above, rather they were only seeking leadership down here. While they believed in there being Hakodosh Boruch Hu, they erred greatly by thinking that He does not run the world, for it is beneath His dignity. They sought an Eigel for they wanted leadership in this world, being that it was beneath the dignity of Hakodosh Boruch Hu to do so Himself.

Klal Yisroel made a grave error, for Hakodosh Boruch Hu is Mashgiach over all, from the horns of rams to the eggs of lice. Nothing is hidden from Hakodosh Boruch Hu, and He alone gives sustenance to all. Hakodosh Boruch Hu’s desire to give to His creations is more than the creations want to receive that goodness. The Gemara in Pesachim 112a says, “יותר ממה שהעגל ירצה ליניק, רוצה ליניק, רוצה ליניק” – “More than the calf wanting to nurse from the cow, the cow wants to nurse the calf”. Chazal is telling us that although at times when the cow wants to nurse the calf, the calf will kick or gore the mother, the mother cow will strengthen herself and not be deterred. She will do all that she can to ensure that she nurses the calf for that is what is good for it. A mother having compassion for her child also applies to animals. Hakodosh Boruch Hu also seeks to give to His creations more than they want from Him. When they sin, they are withholding that goodness from coming down – nonetheless, Hakodosh Boruch Hu continues to seek to do good with them, and give them goodness. Hakodosh Boruch Hu commanded us to bring a Parah Adumah for Klal Yisroel sinned with a calf and said that Hakodosh Boruch Hu is not Mashgiach over this world below. By

doing so, they sullied the palace of Hashem. The Medrash Tanchuma tells us that initially Hakodosh Boruch Hu wanted to rest His Shechina in this world, for the main purpose of the creation of the world was for man – in which case, this world would have been the palace for Hashem. Klal Yisroel sullied it by making a statement as if to say that He is not Mashgiach here. Therefore, Klal Yisroel were to bring a Parah Adumah, as the Parah wants to give more than the calf wants to receive – for it is Hakodosh Boruch Hu Who wants to give more than we want to receive.

It is for this reason that Parshas Parah is Lained after Purim, for the miracle of Purim was part of Teva, nature. One could say that really there was no miracle. The Parah Adumah is to strengthen within us that Hakodosh Boruch Hu is Mashgiach over all – and certainly one can clearly see that the miracle of Purim consisted of fantastic miracles orchestrated by Hakodosh Boruch Hu. Klal Yisroel were sinning by partaking in the Seudah of Achashveirosh, and while they were actually sinning, Hakodosh Boruch Hu was already preparing the Yeshuah. He had Vashti killed, so that it could set up Esther to become the queen and ultimately be the messenger to bring salvation to Klal Yisroel. Hakodosh Boruch Hu showed that His love for us, and His wanting to give goodness for us, is even greater than what we want to receive. Hakodosh Boruch Hu was learning the Sugya of Parah Adumah, for it is what Klal Yisroel needed to know after the sin of the Eigel, that the Parah, Hakodosh Boruch Hu, wants to give Klal Yisroel much Shefa, despite their sullying themselves.

The reason that the one who is Tamei becomes Tahor and the one who is Tahor becomes Tamei, is because one needs to recognize that it all comes from Hashem. One who thinks he is Tahor and does not need Hashem, becomes Tamei. All must know and understand that Hakodosh Boruch Hu is Mashgiach over all, and without Him we cannot do anything. (קהלת יעקב)

Klal Yisroel were to build a Mishkan for Hashem. Perhaps they may have thought that they don’t really need it, and they were doing it for Hashem. First, we are told about Shabbos. Shabbos is a time when Hakodosh Boruch Hu rested, and we are to rest. It is a time when our Guf and Neshama are to be at peace with each other, for everything is all for the sake of Hashem. Hakodosh Boruch Hu, like the Parah, wants to heap much goodness upon us. It is we who are doing things to withhold it, yet Hakodosh Boruch Hu seeks to give it anyways. Klal Yisroel were to build a Mishkan so that they could do more on their part to bring goodness to themselves, for it was not that Hakodosh Boruch Hu needed it. May we use this awesome power of Shabbos to rise to great heights in Ruchniyos, so that the Shefa that Hakodosh Boruch Hu sends our way can get to us. In the Zechus of our recognizing that everything truly comes from Hashem, Who is Mashgiach over all, may we be Zoche to become purified, and be Zoche to see the rebuilding of the Bais Hamikdash, במהרה בימינו אמן!

RABBI
BENTZION SNEH



ADAPTED FOR ENGLISH FROM
THE WRITING OF RABBI SNEH

A WORLD OF CLARITY

ואת החזיר כי מפריס פרה

I was privileged to hear a maaseh about R’ Meir Premishlan (1703-1773) a Rebbe whose every move was clothed in Ruach Hakodesh. R’ Meir was known to heal with pesukim from the Torah and the following story which was verified to me via personal testimony from generation to generation likewise involves the interpretation of pesukim from this weeks Parshah.

Two young talmidei chachomim were on a mission which had brought them to Premishlan. The journey was long and difficult and they reached the town with only minutes to spare before Shabbos.

Going directly to the beis medrash, they remained there after davening til each one found a host for Shabbos.

Each man was invited to a separate house, each host was well to do. But there was a problem at each household. At one, the master of the household, had plenty of food- but personally did not eat much- so the guest, embarrassed to ask for more remained desperately hungry. At the second home the head of the house put large loaves of challah on the table but cut only a few pieces and did not distribute any more slices during the meal. The guest suffered in silence, eating only one slice of challah the whole night..the meal was equally as small.

The same thing occurred at the day meal as well.

For the third meal the guests joined the the Rebbe at shul together with their hosts and most of the community.

Our guests were ravenous since the minchah prayer had been delayed and everyone waited an extraordinary amount of time for the third meal of Shabbos.

Mincha was delayed because the Rebbe was discovered at his home, unbeknownst to all, directing his servant to feed each bird and duck in his courtyard a specific amount of food. Only when he was finished did he head to the synagogue.

At the third meal the Rebbe asked to see the two young men. “Where did you eat this Shabbos?” He asked them.

They mentioned the names of the hosts. Quietly the Rebbe summoned the hosts to his table.

In a low tone the Rebbe informed them that the mitzvah of hachnosos orchim, welcoming guests was holy beyond words.

But it must be done properly.

If you serve food but do not eat much yourself- your guests may be embarrassed to eat and go away hungry from the table.

The Torah hints at this in our Parshah. The chazir, a non kosher animal, is mafris parya, has split hooves, but garer lo yigar, he does not chew his cud.

In a play on words- R Meir related the following to the host.

“You sliced bread (mafria parsha) but you yourself did not eat (Garer lo yigar).

The second host was the opposite.

Like the camel who rechews his food, but does not have proper split hooves.” You were maaleh geirah.. You ate, but were not mafria parsha.. You did not slice enough bread and other food for your guests.”

Only the creature with both signs, both behaviors, is kosher.

The Rebbe then made the two young Talmidei Chachomim large plates of fish and challah to eat.

Astonished by the ability of the Rebbe to see deep into their actions and give mussar.. the hosts both changed their ways from that moment on.

During his dvar Torah, the Rebbe made reference to the importance of doing mitzvos with food- and hinted that the ducks and birds he fed were merely reincarnated souls in need of a tikkun, a heavenly correction, through food and had thus been sent to the Rebbe for that purpose.

We live in a world of hester, a world clouded by mystery, but Tzaddikim can see through the darkness with an amazing clarity.

May we all be zoche to be guided by righteous Tzaddikim and have the courage to change our behavior, when needed, through their positive influence.

Good Shabbos!



A STORY STRESSING THE REWARD FOR METICULOUS KASHRUS OBSERVANCE

RABBI FRAND

The pasuk at the conclusion of the section of forbidden foods listed at the end of the parsha says: "For I am Hashem Who brings you up from the land of Egypt to be a G-d unto you; you shall be holy for I am holy." [Vayikra 11:45] Rashi cites the teaching of the House of Rav Yishmael that the pasuk means to say, had I not brought Israel out of Egypt for any reason other than that they do not make themselves impure through eating of the forbidden foods as do the other nations, it would have been sufficient cause for them to have been redeemed.

It is difficult to OVERSTATE the importance of the laws of Kashrus. It is likewise difficult to UNDERSTATE the great harm done to a Jewish soul by the consumption of forbidden foods. I once heard Rabbi Berei Wein quote a statistic published by the Jewish National Fund that today 80% of their money comes from only 10% of the Jewish population. Despite the fact that Jews have a reputation for being generous, that may have been the case 40, 50, 60, or 80 years ago. Today, the eating of pig, shellfish, crab, and improperly slaughtered meat that the Jewish people have been consuming over the past 50 years has taken a toll on the Jewish soul. The "Yiddishe neshama" is not what it used to be because of the corrosive effect of forbidden food entities.

That having been said, I read the following story that was written by Rabbi Yosef Chaim Sonnenfeld, a disciple of the Kesav Sofer. The Kesav Sofer, in turn, was the son of the Chasam Sofer who told this story in the name of his teacher, Rav Nosson Adler. The story took place in the late 1700s or the early 1800s.

There were two successful Jewish merchants who lived in Pressburg, the city of the Chasam Sofer. They had their own fleet of boats in which they used to travel the world in pursuit of their import/export business. These merchants were once arrested by Spanish authorities off the coast of Spain with their ship full of merchandise. At that particular point in time, piracy was rampant in the Mediterranean Sea and therefore smuggling and piracy was common. The Jews and their merchandise were detained because of the (false) suspicion that their goods were pirated or smuggled.

They were brought into the port of Barcelona to be held in custody while the investigation proceeded as to whether their cargo was legitimate. They were lucky, however, in that at that time, the Spanish Government had very good relations with the Austro-Hungarian Empire and its Emperor, Franz-Yosef. Based on the good diplomatic relations, the Jews were not thrown into jail. They were treated very respectfully while they were being detained. They were assigned to two customs officials, who would take care of them while the investigation proceeded. Each was taken home by one of the customs officials to relax and be served lunch.

There was only one problem. Despite the fact that this story took place between two and three hundred years after the Inquisition, the Inquisition was still alive and well in Spain. Under terms of the Inquisition, any person in Spain suspected of being Jewish was given the choice of either converting to Catholicism or being burned in the town square. The merchants realized that if their Jewish identities would be revealed, they would face this horrible choice.

Therefore, the Jews disguised themselves so that they would look like Gentiles. As mentioned before, each merchant was assigned to a different customs agent. The customs agent had his servant serve them

lunch - consisting of chicken and wine. The customs agent noticed that his guest turned white as a ghost. He then told his guest to follow him to the attic. When they got to the attic he told him, "I know that something is wrong. You turned white as a ghost when my servant brought you your food. You are Jewish, aren't you?" Before the guest had a chance to answer, the customs agent told him, "So am I." It just so happened that this customs agent was a descendant of the Marranos, who outwardly converted to avoid expulsion from Spain, but secretly tried to maintain their Jewish identity and Jewish traditions. To prove his point, he closed the door of the attic, pulled up a floor board and took out a shiny and sharp knife used in ritual slaughter ('chalif'). He told his guest, "The chicken we are about to eat, I personally slaughtered it!" Kosher L'Mehadrin!

The Jewish merchant was flabbergasted at the personal Divine Providence (Hashgocha Pratis) that sent him specifically to this man's house! He ate his meal, the investigation concluded that there was no problem with their merchandise, and both merchants were released. The Jew met up with his partner and asked him about his experiences. The second Jew was very distraught. He admitted that he had to eat non-Kosher meat to preserve his appearance as a non-Jew. He had ruled for himself that this was a matter of life and death and in such situations one is not required to be a martyr to eat only kosher food. The first Jew told his friend, "The same thing happened to me, but I had the unbelievable fortune of being hosted by a secret Jew who was a Shochet, and I was able to eat kosher."

The man who had to eat the non-Kosher meat was beside himself when he heard this story. "What was my sin, what was my iniquity that caused G-d to lead my partner to a secret observant Jew and I was forced to eat nevilah?" When he got back to Pressburg, he went to his holy Rebbi, the Chasam Sofer and told him the story. "What", he asked his teacher, "did I do wrong in my life that I was put into a situation that I had to eat non-Kosher?"

The Chasam Sofer responded, "I have a tradition from my teacher, the holy Gaon Rav Nosson Adler, that any person who never put anything in his mouth that had the slightest question of being forbidden, the Almighty guarantees that this person will never come into a situation which would force him to eat something that is prohibited. If you are so careful that you never ever put anything questionable into your mouth the 'measure for measure' reward is that the Almighty will see to it that you in fact never have to eat anything prohibited."

The Chasam Sofer concluded, "It must be that some time in your past, you must have eaten something forbidden or something about which there was at least a doubt that it might be forbidden." The merchant responded, "Rebbi, it cannot be. It is not true!" The Chasam Sofer insisted: "Think hard." Finally, the merchant admitted: "There was one incident. When I was first married, my wife made chicken for us. She brought me the chicken after she got it from the slaughterer and showed me a 'shaylah' [question] she had about the chicken. I was a young newlywed. I was ashamed to tell my wife that I did not know and she should ask the Rabbi. I did have Semicha. I learned the laws of Shechita and of Tereifos. I looked at the chicken. I saw the shaylah. I said 'kosher.'"

Being a newlywed, his wife did not trust him. She took the chicken to a Rav. She told the Rav, "My husband has Semicha, he learned the laws of Tereifa, and he says the chicken is Kosher. Is he right about that?" The Rav looked at the chicken and it was not such a simple question, but he did not want to second guess the newlywed husband so he said, "Okay, your husband says it is kosher, you can rely on his opinion." The merchant told the Chasam Sofer, "I ate that chicken."

The Chasam Sofer exclaimed, "That is it! You put in your mouth something that had a possibility of being prohibited. That is why you forfeited the guarantee mentioned by Rav Nosson Adler. The other merchant must have never put anything with a doubt of prohibition in his mouth. He had the guarantee from the Almighty that he would be protected from ever eating non-kosher food."



MARKING OUR TWO-YEAR ANNIVERSARY SINCE SHUTTING DOWN

This week marks the two-year anniversary of Boca Raton Synagogue, like shuls across the world, shutting down in response to the threat of the then-new Coronavirus. I will never forget the meeting of rabbanim gathered in my office as we held a call with the head of our local hospital and he made a personal request that we announce a temporary closure and short lockdown to both slow the spread and preserve the critical, lifesaving resources. As desperately as we resisted, ultimately, we gave him our word, hung up the phone and convened for Mincha—what was to be the last minyan on our campus for over two-and-a-half months.

Looking back over these past two years, there are many decisions we can be proud of and stand by, others that were the best decisions at the time and that we would make again with the knowledge and information we had at the time, and others we undoubtedly could have made better (I have no doubt some reading are thinking in one direction, while others believe the opposite).

This week, I happened to come across an open letter I had written to our Shul, the building and campus I missed so much. Reading it moved me because it brought me back to how I had felt. But it also saddened me greatly, because I realized just how quickly so many of those feelings faded, and how fast I went back to taking so much for granted.

To my dear, precious, and sacred Synagogue:

For the last ten weeks I have missed you so. I have longed to be together with our shared friends, united in prayer in your sanctuary, joined in learning in your Beis Medrash, celebrating beautiful simchas in your social hall. I have yearned to bring our children to youth groups in your classrooms and to play on your playground. For ten weeks I have pined to spend time with friends in your hallways, to shmooze on your front lawn, and to linger in your lobby.

For over two months now I have dreamt of kissing your Torahs, of singing along to the sweet melodies coming from our wonderful chazzanim standing on your bima. My finger aches to point at the Torah being lifted during hagbah for all to see and my hand hurts from not giving out candies

to the countless children who come to say “Good Shabbos” on Friday night. My feet yearn to dance with Bar Mitzvah boys upon receiving their first liyah and my head hankers to get hit by candies thrown at young men celebrating their aufruf. My office sits empty, absent the people who come to meet with me, but as much to encounter you, to find solace, strength, meaning and support in your walls, in the symbols and holy objects your furnishings contain.

Every day for over seventy days I have wondered, when? When can we come back? When will this exile end? When will this isolation expire? When will we be together again? When will we finally feel the comfort and confidence you provide? We have never needed you more than when we can't have you. We have never wanted you more than when you are inaccessible to us.

Davening simply hasn't been the same. What I would give to hear those who sometimes daven so loudly they distract me. Things just don't feel right without the pacers, the shukelers, the stragglers, the whisperers, the screamers, and I dare say, even the talkers. Maybe we weren't all getting it entirely right, but we were there, we showed up, we were together. And now we are so far apart, so alone, so distanced. Our davening is too quiet, too isolated, too far away from you, our holy space and sanctuary. Just being with you brought out our best, helped us concentrate and focus, and now we feel so lost, so displaced, so out of sorts.

To be completely honest with you – it certainly has been refreshing to automatically be on time, to be able to daven at our own pace or to slow down for the sake of children we now daven with, to not have to fight for a parking spot or a seat. But we would trade those comforts and conveniences in a heartbeat just to be with you again.

My beloved and cherished shul, I have missed walking behind your Torah to and from the bima, shaking hands and hugging friends along the way. My soul screams to have the privilege and honor to transmit our tradition's timeless teachings from your shtender to a packed room, men and women, young children and Holocaust survivors, most of whom are thirsty to drink from the fountain of our Torah's wisdom and even to those whose eyes are closed as they are “deep in thought.”

Just a few months ago, your worn-out carpet and areas that need a coat of paint jumped out at me as I focused on your blemishes and flaws, but now I couldn't

notice such things because you are beautiful to me, perfect as you are, and I just want us to be together again.

To be clear, our separation is not your fault or ours. You heroically sacrificed, shutting down long before you were legally obligated to, all to protect us, even though it meant you would sit alone, empty and maybe even looking abandoned.

My darling BRS, for months I have fantasized about our reunion. I have visualized our first time back together, the palpable joy, the unbridled happiness, the affectionate hugs, the sincere seudas hoda'ah and the emotional birchas shehechyanu. I have pictured how we would decorate you, how we would sing and dance with your Torahs, kiss your siddurim, embrace your chumashim. We would settle into your chairs, breathe a sigh of relief, and feel a surge of strength, faith, and hope. We would be back where we belonged.

And now that this day is finally here, we feel so close and yet we must remain so far apart.

This coming week, if all continues to go well, we will return to your campus, but we still cannot enter your premises. We will be together in makeshift minyanim, but we will still be separated by at least 8 feet. Instead of hugs or handshakes, we will be lucky to say hi. Instead of a reunion, we will experience a tease. Instead of feeling we are back, we will still feel like we don't know where we are. Instead of dancing, we will be distancing. Rather than see into each other's hearts we will be staring at one another's masks.

As badly as we want things to return to normal and to be familiar, my dear shul, we accept that this simply isn't an option just now. Last week we completed the third book of the Torah and declared “Chazak.” We couldn't scream it with you, but nevertheless we meant it more than ever when we turned to one another and said, “Be strong, be strong, and together we will be strengthened.” And this week, as we begin the fourth book of the Torah (we will have so much rolling to do when we finally come home to you), we acknowledge that a person has to make himself or herself a midbar, a desert, to truly receive Torah. We have proven our willingness to live with barrenness and spiritual homelessness and now, in that merit, we desperately hope to come home.

Our dear shul, our love and longing for you will never fade. While we still can't step inside, we will soon be one step closer

to being together. We hope you understand that while that will have to do for now, it still isn't enough.

With love and longing,

Your dear friend,

Efrem

As we reflect on the last two years, there is so much we are grateful to move on from but there is also so much to hold on to and to take with us. Don't put this extraordinary time entirely in the rear-view mirror. Revisit and reflect on those feelings and experiences, and transform what was a difficult two years into the catalyst for transformation, growth, and breakthrough in our relationship with our shul, ourselves and those around us.

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UPSET ABOUT SOMETHING

.... Feeling bad and upset about worldly things, not only that it does not help but it can ruin things. Even more so in the spiritual realm, it can bring great loss by causing depression and being lethargic in serving Hashem and doing good. Therefore, you must try forcefully in any way you can to get out of this state of mind and to make yourself happy with what you have. Like the well-known rule: In Gashmiyus, you should look at someone in a lesser standard than you and thank Hashem for all the good that he gave you. In Rucniyus, you look at someone in a higher standard and beg Hashem to give you the good sense to learn from him and to have the strength to elevate yourself to a higher level in Torah and Mitzvos.

UFARATZTA



Second-of-all ... be strong with your trust that Hashem will help you. ...

DR. SIMCHA

Hi ☐☐ all ! Happy ADAR ☐

This parsha starts with ויהי

Chazal say that it could be a לשון של צער !

Where's the צער here ?!

This was the last of "putting up the MISHKON , taking it down then back up !

We need to continuously do this & to never stop getting back up like NEW & FRESHER THAN EVER !!!

Make this SHABBOS as if it was our first ever ! O ' yeah ! (remember to share it)

GS , dr. Simcha (aka avi)

Ps. The S & the I in the word simcha is Share It ☐



Payback for a Car Loan on Erev Shabbos

The Shlesinger family from Alon Shvut was vacationing in Northern Israel. On Friday afternoon, their 28-year-old son, Elisha, was driving up to be with his family for Shabbos. He needed to refuel, but inexplicably, he kept missing the turn offs as he sped toward his destination. After passing five gas stations in a row, he finally pulled off into the next one. He looked at his watch. It was 3 hours before Shabbos, and he was an hour from his destination. All in all, his timing was good. As he filled his car, he noticed a woman with children standing next to their car, noticeably upset. He approached her and asked if he could help. "I accidentally filled my car with diesel fuel instead of regular fuel," she said, frowning, "and now it won't start! I am not an expert in cars but I do know that I must get home before Shabbos."

Elisha listened to her predicament, and furrowed his brow. There was no way to remove the fuel. It needed professional attention and there were no mechanics on duty at the station. And besides, they were all off work now anyway. "Where are you headed?" he asked the woman. "To Alei Zahav in the Shomron," she said, anxiety filling her voice. Elisha happened to know precisely where that was and he made a mental calculation ... Alei Zahav was far, almost three hours away, and there were only three hours left till Shabbos begins! She clearly needed to get there, with her family, but how? No wonder she was frantic. It seemed impossible. But not to Elisha. He didn't think twice, he held out his car keys to the astounded woman. She looked at him uncomprehendingly. "Here," he said, with an urgency in his voice, "take my car and start driving right this minute to Alei Zahav! I just filled up so you have plenty of gas. Hopefully, if you leave now, you'll make it in time! Here's my cell phone number. Let's be in touch after Shabbos and we can figure out how to get the car back to me." The woman was flabbergasted. A young man, a total stranger, was giving her his car? Why? How? Elisha was insistent and told her again and again that if she didn't leave right now, she might not make it. She thanked him profusely and took off for Alei Zahav with her kids. Meanwhile, Elisha called his father and explained the situation. His father promptly came to pick him up, and everyone made it to their respective destinations in time for Shabbos.

On Sunday morning, the woman returned with the car. She met Elisha's mother and told her how amazed she was by her son's kindness and generosity. Elisha's mother beamed with pride at her son's gracious nature. "How can I thank him? What present can I give him?" asked the woman. She really felt sincere gratitude and she could afford to buy him something. She just needed to know what that was. "Trust me, Elisha doesn't need presents," Elisha's mother exclaimed. "What he needs is a wife!" The woman made arrangements to get home and left the car. But she never stopped thinking about what Elisha's mother said. "What he needs is a wife!"

As soon as she arrived back in Alei Zahav, she wrote up the encounter and posted it on her online account, adding that the wonderful man in the story who went out of his way to help her, was in fact, seeking a wife. Suddenly, ideas came pouring forth. One of the first suggestions was a woman named Naomi. Amazingly, with Hashem's help, just a few months later, Naomi and Elisha were happily married!

It is hard to miss the tremendous Hashgacha here. Two people taking a trip on an ordinary Friday afternoon happen to meet each other at a random gas station in the north of Israel. Both display great acts of kindness - Elisha's selflessness to help a woman in distress results in the woman's tremendous act of kindness in helping to find him a life partner. This was truly not an ordinary Friday afternoon! Hashem above is watching, helping, and moving the pieces on the chessboard... Source: This story was heard from Rav Yosef Tzvi Rimon, (Rabbi of the Gush Etzion Regional Council and Rosh Kollel of Yeshivat Har Etzion) the rabbi who officiated at Naomi and Elisha's wedding. (Chabad.org) Rabbi Dovid Hoffman's Torah Tavlin parsha sheet.



WHO GAINS THE LOST HOUR?

A private nurse was hired to work through the night from 10:00 PM until 7:00AM. The nurse got paid "by the night" and they never agreed upon an hourly rate. On the night when the clock changed from winter to summer, she ended up working one hour less than usual. The question arises does she lose part of her pay? If this would be a yearlong job, you could say she will make up the hour when the clock changes back. But this job happens to be a temp job.

Reb Yitzchok Zilbershtein answered that since the main clock is the winter standard time, the fact that they change to savings time does not give her the right to collect for the hour she did not work. Reb Chaim Kanievsky Zt"l was asked regarding the changes in shift on the night of the clock change. The first shift states that they are working based on the new clock, so they wish to end at 1:00 old time, 2:00 new time. The second shift disagrees and says they are working on the new time schedule and therefore the 1st shift should work the extra hour. Reb Chaim paskened that the winter standard time is the correct time and therefore the first shift needs to work longer. Reb Chaim said that his uncle, the Chazon Ish, never changed his clock. The Chazon Ish said that just because the Government wants to save money does not mean I need to change my Seder Hayom.

When Reb Chaim was asked about the private nurse, he paskened not like Reb Yitzchok Zilbershtein and said she deserves the full night's paycheck. The difference between the shift change and this nurse is that by the shift change there is always someone on duty so therefore we pasken like the winter clock, but by the nurse there is no one taking her over in the morning, so she fulfilled her job even though she worked an hour less.

Most Poskim in Eretz Yisroel agree with the above psak. Rav Chaim Wozner though writes that a compromise should be made and only half of that hour should be deducted, since they did not specify this scenario.

In conclusion, a person should anticipate the changing of the clock and have this scenario already put in as part of the terms of payment for employment. Otherwise, the clock change can change the remuneration.

We see the great value of time! Use it wisely!

A man visits his doctor and says, "Doctor, I keep seeing green Martians before my eyes."

The doctor asks, "Have you seen a psychiatrist?"

The patient says, "No, only green Martians!"

COUNTING CALORIES

Nutritionist: You should eat 1200 calories a day.

Me: OK, and how many at night?

QUESTIONS ABOUT MOUTHWASH?

Just Gargle it.

FIND THE RIGHT LAWYER

If you can't find a lawyer who knows the law...

Find a lawyer who knows the judge!

REVISED GAME PLAN

Losing weight doesn't seem to be working for me

So from now I'm going to concentrate on getting taller!

FAST DIET

Everyone asks me how, despite all the diets I've tried, I still cannot seem to lose any weight. Between you and me, I don't want to brag, but I guess I'm just that good! This week I managed to finish my 2-week diet in three hours and 29 minutes!

DIETING DEFINITIONS

Calories (noun): Tiny devious creatures that live in our closets, and make our clothes smaller and smaller every night.

Diet (noun): An odd process where, instead of watching what we eat – we watch what other people eat.

TWO CANNIBALS

There are two cannibals eating a clown, one turns to the other and says, 'Does this taste funny to you?'

WANTED POSTER

A vertically challenged psychic was arrested one day. He escaped from jail and the newspaper headline read, "SMALL MEDIUM AT-LARGE."

LOOKING FOR A LUMBERJACK...

A large, well established, Canadian lumber camp advertised that they were looking for a good Lumberjack.

The very next day, a skinny little man showed up at the camp with his axe, and knocked on the head lumberjacks' door. The head lumberjack took one look at the little man and told him to leave.

"Just give me a chance to show you what I can do," said the skinny man.

"Okay, see that giant redwood over there?" said the lumberjack. "Take your axe and go cut it down."

The skinny man headed for the tree, and in five minutes he was back knocking on the lumberjack's door.

"I cut the tree down," said the man.

The lumberjack couldn't believe his eyes and said, "Where did you get the skill to chop down trees like that?"

"In the Sahara Forest," replied the puny man.

"You mean the Sahara Desert," said the lumberjack.

The little man laughed and answered back, "Sure, that's what they call it NOW!"

SEEING THINGS



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SPOTLIGHT ON PURIM 5782 AT OHR CHAIM 18 FORSHAY

RABBI NACHUM SCHEINER

ROSH KOLLEL

Purim at Ohr Chaim was so uplifting and inspiring, taking it to a whole new level!

In preparation for Purim, I gave a series of shiurim:

Parshas Zachor: Why is the Ezras Noshim Full – Chiyuv or Hiddur?

Taanis Esther & Simchas Purim – Conflicting Messages or Complementary Ideas?

Eiruv Tavshilin & Purim – Any Connection?

TEHILLIM ON TAANIS ESTHER

We had a group reciting the entire Tehilim B'tzibur, led by Rabbi Coren Shlita. On this auspicious day of Taanis Esther, the 13th of Adar, was when the Jews gathered together to fight the enemy. This came along with powerful prayers, as this was not just a physical battle, but a war against the wicked Amaleik, and all they stand for. This day has therefore remained a day known for its intense power of tefillah.

MINYANIM AND MEGILLAH LEINING:

The action began with many minyanim for Mincha throughout the day of Taanis Esther, and Purim day, every 15 minutes, as well as Maariv on Motzei Purim, into the wee hours of the night. We even had close to 40 readings of the megillah. True to Ohr Chaim style, we try to provide as many services as possible, including helping everyone to hear the megillah at the time that works for their schedule. Even the last kriah – at 4:00pm – had plenty of people!

On Wednesday night, we had both early

and late minyanim for krias hamegillah, in order to accommodate all the different customs. In the morning, as usual, there were 3 Vasikin minyan: Rabbi Coren's minyan, a chasidesha minyan, and a sefardi minyan, which of course had birchat Kohanim.

KIDS PROGRAM:

On Wednesday, Purim night, was the Ohr Chaim Purim kid's party. The kids program begins at 7:15pm, with a kid's megillah reading at 7:45pm, which took place in Tent Gimmel, followed by the party, from 8-10:15pm, in Tent Daled, with inflatables, balloon twisting, music, refreshments, and of course cotton candy, and catered to infants – 10 years old. In true 18 Forshay style, we even provided babysitting for the toddlers, to allow the parents to hear the megillah in shul.

YESHIVAS MORDECHAI HATZADIK:

Yeshivas Mordechai Hatzadik – run by our very own Rabbi Fried – took place on Purim morning, from 9:30-10:30, doubling as a grand finale of this winter's amazing weekly Avos Ubanim Program.

LEARNING PROGRAM OF YESHIVAS KIYMU V'KIBLU:

The learning of Yeshivas Kiyemu v'Kiblu – the learning program for the auspicious days of Purim – which took place in the Heichal Hatorah, 18 upstairs was simply breathtaking, and out of this world! How beautiful it is to see people taking time from their busy Purim schedules to put in some bona fide learning:

On Purim Night – for 1 hour between 9-11pm – what a beautiful way to start off

Rabbi Scheiner

KOLLEL BOKER
7:00-8:00am

Chavrusa learning Gemara
Currently: מסכת מגילה

Friday - Shuirim
Beinyonei Dyoma and relevant topics

NIGHT KOLLEL
8:15-9:45pm

CHAVRUSALEARNING
- HALACHA

Currently: הלכות יום טוב
הלכות חול המועד

SHUIRIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

- Daf Yomi
8:45-9:45

- Mishna Yomis
8:45-9:00

- Daf Hashovua
8:15-8:45

- ZERA SHIMSHON SHIUR
8:15-9:00 Thursday Nights

ADDITIONAL LEARNING PROGRAMS:

- Yarchei Kallah / Shuirim on Legal Holidays - by acclaimed Guest Speakers
- Yeshivas Bein Hazmanim

- Yeshivas Kiyemu v'Kiblu / Purim Shushan Purim

- Shovevim Program / Early Friday morning learning b'retzifus. o Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah



Purim All Night Learning



Purim 2022



Bais Medrash Ohr Chaim



Ohr Chaim Staff

Megilla Reading





Carnival

Purim 2022

Bais Medrash Ohr Chaim



Yeshivas Kimu Vekiblu



Yeshivas Mordechai Hatzadik



Rabbi Jacobson Farbrengn



~Night Kollel~

the Purim!

On Purim Day – for 1 ½ hours between 8:30-12pm – what can be a better way to start the festivities of the day, than with a solid learning seder!

On Shushan Purim – for 2 hours between 10-1pm, hammering in the kabalas hatorah of Purim!

Each session had many participants, and some even had a full house. In addition, there were many who just couldn't bring themselves to leave this wonderful paradise, and stayed well after the official ending time, in order to learn even longer!

LEARNING THE ENTIRE NIGHT OF PURIM

Once again this year we had a program of learning through the entire night of Purim. It is well known the greatness of learning on Purim night, specifically between the reading of the night megillah and the day reading. What a beautiful sight to behold: over 100 people – young and old, and all types and stripes – learning through the night with such diligence and hasmada! Many participants commented how thankful they are, as this special seder lifted them up into a new world of kedusha, setting the tone for the kabalas hatorah of this wonderful day, just as people stay up on Shavuot night!

We also had the recital of the entire tehillim b'tzibbur, before the vasikin minyan.

DAF YOMI

Ohr Chaim provided 3 different Daf Yomi shiurim over Purim:

Wednesday night 9:00pm (English) with Rabbi Azarya Cohen, 18 Upstairs – Office

6:15am (English) with Rabbi Yankey Moddel, 18 Upstairs – Rabbi Coren Office

8:15am with Rabbi Asher Bendict (Yiddish), 18 Upstairs – Rabbi Coren Office

PURIM FARBRENGEN

The grand finale was the beautiful farbrengen with Rabbi YY Jacobson. Words cannot describe

the joy and ecstasy – the dancing, the pearls of wisdom and inspiration, the unlimited food and drinks. The feelings of ambiance and camaraderie were just so elevating!

All in all the many programs provided by Ohr Chaim, benefited thousands of men, women, and children. Anyone who was there will be sure to be inspired at least until next Purim!



Reb Eliyahu Goldstein giving a Hespida at the night about Reb Chaim Kanievsky Zatzal



Siyum Daf Yomi Mechkaz Moed





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