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BAIS MEDRASH OHR CHAIM

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שבת הגדול

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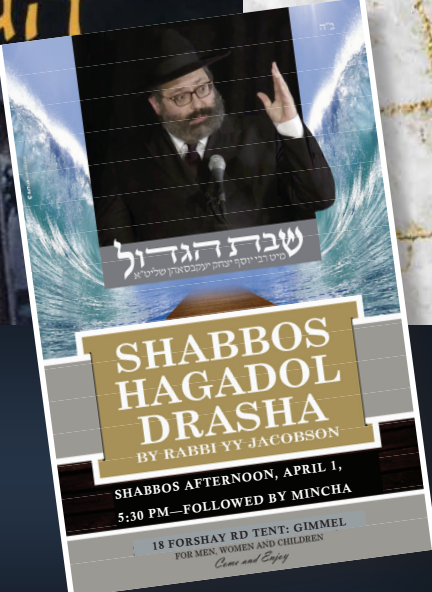
הגומל לחיבים טובות

SEE PAGE/Page 8



RABBI YY JACOBSON
WILL BE IN TOWN FOR SHABBOS

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SHABBOS HAGADOL DRASHA
BY RABBI YY JACOBSON
SHABBOS AFTERNOON, APRIL 1,
5:30 PM—FOLLOWED BY MINCHA
18 FORSHAY RD TENT: GIMMEL
FOR MEN, WOMEN AND CHILDREN
Come and Enjoy



GOLUS MITZRAYIM

Golus Mitzrayim would be the Jewish nations very first exile; indeed it was a prerequisite to becoming the Jewish nation. In order to learn how to be a true servant of G-D we needed to experience slavery and subservience to a power. Of course Hashem is completely unlike the cruel Pharaoh or Egypt and our serving Him is beneficial to only ourselves. Nevertheless, it was a lesson that would help us understand the true nature of subservience. Additionally we needed to go through a cleansing process that will enable us to be worthy of marriage to Hashem. The Parsha states that we entered Egypt as seventy souls though when you count those mentioned it is only sixty-six. We know Yosef and his two sons are included and that brings the total up to sixty-nine. Who is the seventieth person? Chazal explains it is Yocheved the mother of Moshe that was born right at the entranceway, literally at the gates of Mitzriam. Why is Yocheved counted in this number; there is no other woman included in this count? Why do we need to know where she was born? There are no other accounts of the birthplace of any of the Imahos or Avos? There is a rule that Hashem "prepares the cure before the illness". The Rabbis explain that the Torah is telling us, before they entered the painful exile; Yocheved the mother of the redeemer Moshe was born. The seeds

of redemption were sown even before the start of the galus. Although Hashem had to send us through this terrible ordeal, He already had the salvation in place. On a deeper level, the name Yocheved signifies another important concept. The yud and vav, beginning the name Yocheved, is part of Hashems name yud hey vav hey, that is absolute mercy. Yud, vav, represents the masculine aspect- the giving aspect of Hashems mercy. The rest of the letters chaf, beis, daled, spell kavod. As we entered the degradation of slavery, Yocheved is born, meaning Hashem will restore our dignity. We will suffer greatly in the hands of the Egyptians, but the seeds of our restored pride and self-worth were also planted in advance. We would make it out of bondage, would be redeemed with our dignity intact and it was all set up by Hashem at the very onset. We too, go through periods of our lives that are difficult and painful. Occurrences can take place leaving us feeling humiliated and bereft of our self-dignity. It may almost feel as if Hashem has forgotten us. The Torah is reassuring us that Hashem has indeed already set our salvation in place. He has already set motion the deliverance from our struggles and the seeds to restore our pride. Hold on in the knowledge that the redemption is imminent.

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY

1:32, 2:00, 2:30, 3:00, 3:30

Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ
TZVI BLECH : Gabbai



SHABBOS ZMANIM

WEEKDAY ZMANIM

CANDLE LIGHTING	7:02PM
MINCHA ALEF TENT	7:14PM
MINCHA BAIS CHABAD	7:14PM
SHKIYA	7:20PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:01AM
SHACHRIS ASHKENAZ 18 MAIN	8:00AM
SHACHRIS MAIN MINYAN 18 TENT	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00AM
NEW SHACHRIS 18 FORSHAY	NEW 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA SHALOSH SEUDOS	7:00PM
SHKIYA	7:21PM
MARRIV	8:01PM 18 TENT, 8:06PM

SHACHRIS
20 MINUTES BEFORE NEITZ
S 6:18 M 6:16 T 6:15 W 6:13
MINCHA & MARIV
12 MINUTES BEFORE PLAG
S 5:50 M 5:51 T 5:51
MINCHA & MARIV
12 MINUTES BEFORE SHKIA
S 7:09 M 7:11 T 7:12
SHUL SCHEDULE
APRIL 2 - APRIL 5
NEITZ IS 6:38 - 6:33
PELAG IS 6:02 - 6:03
SHKIA IS 7:21 - 7:24
MAGEN AVRAHAM
9:13 - 9:10 AM
GRA- BAAL HATANYA
9:49 - 9:45 AM

Spring 2023

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SHACHARIS MINYANIM

בית מדרש אור חיים	20 Forshay ↑	שעות 20 min/הודו 22 min
בית מדרש אור חיים	18 Main	בשעות 18 min
6:15AM	Tent א	
6:30	Tent ב	
6:45	Tent ג	
7:00	Tent ד	
7:15	Tent ה	
7:30	Tent ו	
7:45	Tent ז	
8:00	Tent ח	
8:15	Tent ט	
8:30	Tent י	
8:45	Tent יא	
9:00	Tent יב	
9:15	Tent יג	
9:30	Tent יד	
9:45	Tent טו	
10:00	Tent טז	
10:15	Tent טז	
10:30	Tent יז	
10:45	Tent יח	
11:00	Tent יט	
11:15	Tent כ	
11:30	Tent כא	
11:45	Tent כב	
12:00PM	Tent כג	

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

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RABBI COREN

Shabbas Hagadol and Pesach

The Unique Connection

This coming Shabbas is a unique one because it corresponds with the exact time of Yetzias Mitzrayim 3335 years ago. The tenth of Nissan was a Shabbas and on that day we were told to take the sheep of our oppressors (which they used to serve their deity), slaughter them and offer them to the real G-D of the world. Tosfos in Maseches Shabbas discusses... and explains that this is an interesting expression describing someone who is stunned and cannot react or respond.

The year we left Mitzrayim the 15th of Nissan was on a Thursday which makes the 10th of Nissan a Shabbas and as the Bais Yosef explains in Si-man 430, any Shabbas that falls before this date is referred to as Shabbas Hagadol because of the great miracle that took place that led to our redemption from Egyptian slavery.

[This Shabbas is so special that in order to stress the uniqueness of the day, we change our Shabbas greetings and wish each other *שבת שלום גדול ומבורך* instead of the traditional *שבת שלום*.]

The above explanation for calling the Shabbas before Pesach Shabbas HaGadol invokes its own question. In a year such as this one where the date of the 10th of Nissan falls out on a Shabbas we can understand why Shabbas takes on more importance. However in other years, when the 10th of Nissan falls out during the week, why would this Shabbas also be called great? Moreover, the whole idea of Shabbas being great seems strange because it's really the 10th of Nissan that is important not the Shabbas following it.

Years ago, I saw a beautiful explanation in the פסוק. The author explained that until the redemption that we experienced in Mitzrayim, Shabbas represented a single doctrine - it was to remind us that Hashem created the world in six days and rested on the seventh. Yetzias Mitzrayim began essentially on the 10th of Nissan with the taking of the Egyptian sheep. It is at this point that Shabbas took on its prominence because, as the Ramban explains, the significance of all the miracles that took place in Egypt was to remind us that Hashem didn't, Chas Veshalom, retire after creating the world but continues to be the Mashgiach of every detail in our lives (which is how the Mefarshim explain the different categories of the Makkos - See Maharal on Haggadah). Hence, from Yetzias Mitzrayim and onward we experience Shabbas by mentioning two key elements-- זכר ליציאת מצרי and זכר למעשה בראשית.

We now understand why the Shabbas before Pesach is greater than a regular Shabbas. In truth the reason goes even deeper. We find in the Mefarshim on the passuk לכם ממחרת the reason for counting from Shabbas--that the Shabbas here is actually referring to Pesach. That means that Pesach and Shabbas are so similar that Pesach is even referred to as Shabbas. Perhaps the reasoning is that the essence of Pesach is internalizing the message that Hashem is more than just the creator of the world and this has many important implications.

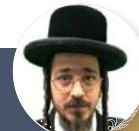
All the above took on a whole new dimension this year. In the past, I had heard and quoted Raneinu Bachye as saying that before our soul comes into the world we are told exactly which family we will be a part of and what our journey and mission are in this world. This year, after speaking about this idea on our daily videos, I decided to find the source for this concept.

I tried to find a connection to Tzadikim and Talmidai Chacham and eventually, a Talmid Chacham in Israel approached Rav Yitzchok Zilberstein, Shlita with this question and he excitedly related that when he was in Yeshiva in Sadigura they would attribute this idea in the name of the Reb Yisrael of Ruzhin. Someone then confirmed that it is indeed brought down by Rabeinu Bachye. In Parshas Ki Tetze, Rabeinu Bachye explains the words *ממנו* as follows: Before being created, all creations accepted their mission with complete understanding. Although this doesn't refer to each individual's neshama, it's pretty much implied. And then my good friend Yehoshua sent me a copy of a page by Rabbi Shimon Russell where he describes his visit to Reb Chaim Kanievsky Z"l where he posed this question: Is Rabineu Bachye implying that each soul was commissioned by Hashem for its unique journey? Reb Chaim Z"l answered in the affirmative.

This idea is a powerful spring board for preparing us for the big night of Pesach which as the Haggadah explains is the night where we look back at our collective history and see a recurring theme. We begin the story with our forefather, Terach, Avram's father, and describe our journeys which included four exiles and many challenges along the way. All this was orchestrated for us to reach the perfect level of being, the precious nation of our loving father, Hashem.

Good Shabbas Hagadol

RABBI BENTZION SNEH



הקב"ה לא מוותר על אף יהודי. ביום השביעי של חג הפסח נבקע הים לבני ישראל - נס קריעת ים סוף. במדרש תנחומא מובא שהים נבקע פעם נוספת עבור שני אנשים דתן ואבירם. שניים אלו ראו שהים עומד להסגר, שבו בחזרה לחוף והתל-בטו מה לעשות?! לחזור למצרים? -לא כדאי תהיה מהפכה, יקום מלך חדש לך תדע מה יעשה לנו... ללכת עם בני ישראל? למי יש כח לכל ה"בלאגן" הזה?

בלוסף החליטו ללכת עם בני ישראל, אך היה מאוחר בני" כבר היו בצד השני.

הקב"ה בקע להם את הים בשנית ועברו. בואו לרגע נתבונן מי היו השניים הללו: מסופר שכשמש יוצא לראות בסבולתם של אחיו ביום השני: "יוצא ביום השני והנה שני אנשים עברים נצים" מי היו אלו? דתן ואבירם, והם שאמרו "נתנה ראש ונשובה מצרימה" (במדבר יד) שהמרו על ים סוף. ושניהם הותירו מן המן דכתיב "ויוותרו אנשים ממנו עד בקר" (שמות טז) והם שיצאו ללקוט "ולא מצאו". והם גם היו במחלקתו של קרח שנאמר: "הוא דתן ואבירם" שהם עמדו ברשתת מתחלה ועד סוף.

והוכחה לכך כשמש מוכיח: "ויאמר לרשע למה תכה רעך" - למה תכה רשע כמותך?! והחצוף עונה לו: "ויאמר מי שמך לאיש"? ועדיין אין אתה איש ועורך נער ותרצה להיות שר ושופט עלינו?

משה סובל מהם לכל אורך הדרך וגם לאחר שנבקע להם הים ובכל זאת הקב"ה בוקע להם את הים בשנית? מסקנה:

ה' לא מוותר על אף יהודי שמראה קצת רצון לחזור לעם ישראל.

אז איך עושים את זה?

רצון לא תמיד מספיק - נדרשת תפילה.

אדם יתבע על זה (לאחר 120 שנה) שלא ביקש עזרה מה' לשוב בתשובה...

משל למה הדבר דומה: לרופא מתלמד בחדר המיון שמנהל המחלקה הודיע לו: "תאלץ להישאר היום לבד במחלקה". "טוב אין לי ברירה אשאר... אבל זה לא מסוכן?!". שאל המתמחה תראה, הסביר המנהל "באם תרגיש שאתה לא מסתדר או אם יש משהו חריג התקשר אלי או אל סגני, אנו נדאג לתגבר אותך ולמצוא פיתרון הולם". הרופא המתחיל ניסה את כוחו ורץ מחדר לחדר ומחולה לחולה פה נותן תרופה שם מנשים, מסכן, לא נשם אף לרגע. אך לשווא, חולים החלו למות ולאבד הכרה.

כמובן שלמחרת הכותרות זעקו: "זוועה בבית החולים: ד"ר נעצר באשמת גרימת מוות ברשלנות..."

לבית המעצר הגיע מנהל בית החולים והנה הוא שומע את בכיו של המתמחה המסור: "אתם לא מתביישים?! הרי רצתי בכל הכוח מחולה לחולה ומחדר לחדר כמעט התמוטטתי, ואתה עוד מאשים אותי? במקום להעריך את עבודתי?" תראה, אמר המנהל אני יודע איך ניסית להתמודד מול הכל, אפילו הצלחת עם חלק מהמאושפדים, אבל בוודאי שאתה לא יכול לבד, ואף אחד לא דורש את זה ממך, השאלה היא פשוטה: "למה לא התקשרת אלי? למה לא ביקשת עזרה? היינו מיד שולחים".

כן הוא הנמשל: אנחנו כל כך רוצים להתעלות בכל מיני דברים. רוצים להתחזק בכל דבר טוב. ומנסים מעבר לכוחותינו לפע-מים. וזה לא הולך.. אחר כך עוד תובעים אותנו?... אבל שכחנו דבר אחד: להזעיק עזרה. לבקש מה' במילים שלנו ולומר: "אני לא מסוגל עוד... עזור לי להתגבר על אי ב' ג'... אני לא יכול לבד!..."

הבה נזכור שני דברים: הקב"ה איננו מוותר על אף יהודי, ועלינו מוטלת החובה לבקש עזרה כשאנו מרגישים שהדבר מעבר ליכולותינו.

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Hachnasas Sefer Torah

BAIS MEDRASH OHR CHAIM

Excitement filled the air on Sunday, March 26th, as the Monsey community gathered to celebrate a Hachnasas Sefer Torah, an event that will undoubtedly be remembered for years to come. The Kesivas Haosios, the writing of the letters, took place at the home of Lazer and Heather Scheiner with the Chashuvei Ha'ir being Mitztaref. Reb Lazer made sure that members of the Sefardi community took part as well. Now it was time for the Sefer Torah to be welcomed into its new home.

This particular Sefer Torah was a special Sefardi Sefer, dedicated in memory of the Sar Hatorah Harav Hagaon Rav Ovadia Yoseph Ztz"l. Bez"l It would be used every morning at the Vasikin Sefardi Minyan at Beis Medrash Ohr Chaim. The anticipation was palpable, and the excitement grew as the music started.

The procession began with respected Rabbonim, Baalbatim and Bochrin dancing and singing. Children wore crowns, waved flags, and held torches as a Chupah covered the Torah. The sight was breathtaking, and the community couldn't help but feel the intensity for this momentous occasion. The Shul was decorated with lights and banners, and the atmosphere was electric with a sense of pride and joy.

As the procession entered the parking lot, the dancing and singing reached a crescendo, the Sefer Torah was eventually brought to its new home in the Aron Kodosh of 18 Main. The joyous moment was a testament to the strength of the community, and the deep connection they shared.

The simchah continued with dancing and food in the tents, where friends, family and community members came together to celebrate the momentous occasion. It was a time of Achdus, and true Kavod Hatorah.

In conclusion, the Sefer Torah will undoubtedly serve as a source of Chiyus for Beis Medrash Ohr Chaim as each week the members of the Sefardi Minyan read those holy words.



MORE PHOTOS ON PAGE 15



RABBI REISMAN

SHABBOS HAGADOL

Rav Druk in Darash Mordechai explains (on page 74 in the Vayikra volume) and everyone who talks about Shabbos Hagadol asks, why is it called Shabbos Hagadol? It was the 10th day of Nissan. We don't usually celebrate the day of the week. Every Drasha of Shabbos Hagadol starts with that.

He has the following thought. He makes the point that the mention of Hashem's Kisai Hakavod which is something mysterious. I don't know that we understand it. It appears in Yechezkel and it appears in Tehillim. The idea of the Kisai Hakavod is mentioned often in regards to Shabbos. There are numerous places in the Davening of Shabbos where the Kisai Hakavod is mentioned. I believe that I mentioned this in a previous Drasha as well (Ed. Note: Parshas Bo 5779 Ayin Sham in Darash Mordechai in the Shemos volume page 109).

What does it mean that HKB"H goes and sits on his Kisai Hakavod? Rav Druk explains that Shabbos is a day of Hashgacha Protis. When G-d sits on his throne it means that He is someone who should be evident to everyone. The idea of sitting on a throne is an idea of showing Hashgacha Protis. That is Shabbos.

Shabbos is a day of Hashgacha. Frum Yidden don't work for 1/7th of the week. They don't work no matter what opportunity comes their way. You would think that they would be poorer than everybody else. But as you know, Frum Yidden are not any worse off financially as a group, maybe they are better off than everyone else. It is Hashgacha Protis. It shows HKB"H's control over the world.

Shabbos Hagadol is called Shabbos Hagadol. It happened on Shabbos. It wasn't the 10th of Nissan. It was Shabbos. It was a day that Klal Yisrael went and as it says in Shemos 12:21 (מִשְׁכָּנוֹ, וְקָחוּ לִי כֶּסֶף) regarding the Korban Pesach. They took the Avodah Zorah of Mitzrayim in front of them and the Mitzrim did nothing. You would think that they would stone them. No! It is a Shabbos of appreciating and understanding the Hashgacha Protis that HKB"H has for us all of the time.

Therefore, we mention the Kisai Hakavod when we take out the Sefer Torah on Shabbos. We mention the Kisai Hakavod after Keil Adon on Shabbos. The Kisai Hakavod is mentioned in the Erev Shabbos Yom in the preparation for Shabbos.

The idea of the Kisai Hakavod is appreciating that there is a throne room where HKB"H sits and he is a Melech over all of us. (בַּיּוֹם הַשְּׁבִיעִי הִתְעַל ה' וַיֵּשֶׁב עַל כִּסֵּא) (כבודו). On this day (הִתְעַל ה' וַיֵּשֶׁב עַל כִּסֵּא כְבוֹדוֹ) we should appreciate.

Zagt Rav Druk, that is why it is called Shabbos Hagadol. This experience is a Shabbos experience specifically.

With that thought I wish one and all a Gevaldige Shabbos Hagadol and a meaningful preparation for a Chag Kosher V'sameach!



GAN

HATORAH

RABBI YAKOV YOSEF SCHECHTER

PARSHAS TZAV – SHABBOS HAGADOL

TORAH BRIMMING AT IT’S SEAMS

על מוקדה על המזבח כל הלילה עד הבקר ואש המזבח תוקד בו” 6:2
“צו את אהרן ואת בניו לאמור זאת תורת העלה הוא העלה על”

“Command Aharon and his sons saying: This is the law of the elevation-offering: It is the elevation-offering that stays on the flame, on the Mizbe’ach all night until the morning, and the fire of the Mizbe’ach should be kept aflame on it.” After saying, “זאת תורת העלה” – why does the Torah then repeat, “הוא העלה”?

There was a once a great Talmid Chochom who entered a Bais Medrash and saw many students sitting and toiling in Torah, toiling in Gemara, in Pilpul Hatorah with great sharpness. However, he was able to ascertain that they were not learning Torah Lishma, rather they were learning to best the other person in their learning. The Talmid Chochom said to them, “I see that this Bais Medrash is filled with Torah brimming at its seams.” The students were joyous over the seeming praise that the Talmid Chochom gave them. When the Talmid Chochom saw that they were happy, he realized that they did not understand his intention and explained, “Don’t you know that one who learns Torah Lishma is immediately elevated in front of Hakodosh Boruch Hu, and that is why the Torah is called ‘fire,’ for fire rises. However, if one learns Torah Shelo Lishma, it is held back from rising and will remain in the Bais Hamedrash below. This is why I told you that I can see that the Bais Medrash is filled with Torah.” The students understood and were embarrassed as to how they were learning Torah. “זאת תורה העולה” – This is the way for the Torah to be elevated, to be praiseworthy, “היא העולה” – it must be able to rise upon High, and not be held down in the Bais Medrash. This is Torah Lishma. The Torah is telling us here that the way to learn the Torah Hakdosha and be elevated in front of Hakodosh Boruch Hu, is for one to learn it Lishma. (בן איש חי)

ויאמר ד’ אל משה ואהרן זאת חוקת הפסח” Shemos 12:43
“Hashem said to Moshe and Aharon, this is the decree of the Pesach-offering, no alienated person may eat from it.” The Medrash says, that this Posuk is connected to Mishlei 14:10 “לב יודע”
“The heart knows its own bitterness, and no stranger will share in its joy.” This Posuk refers to Klal Yisroel who were placed in servitude in Mitzrayim. Hakodosh Boruch Hu freed Klal Yisroel and He commanded them to bring a Korbon Pesach. The Mitzriyim wanted to partake in the Korbon Pesach with Klal Yisroel, but Hakodosh Boruch Hu said, Chas V’sholom - “כל בן נכר לא יאכל בו” - “כל בן נכר לא יאכל בו” - “לב יודע מרת נפשו, ובשמחתו” and “לא יתערב זר” What is the meaning of this Medrash? The Posuk says, “זאת חקת הפסח, כל בן נכר לא יאכל בו” - What is the Chok here that the non-Jews could not partake of the Korbon Pesach? We know that Parah Adumah is a Chok, for we don’t understand it. However here, it seems obvious to us why the Mitzriyim should not be able to

partake in the Korbon Pesach – for it was holy, and the Mitzriyim were not – and therefore they should not eat it. The Medrash is coming to answer this question, for in truth, in Mitzrayim, Klal Yisroel were Oved Avodah Zarah. It was only now that Hakodosh Boruch Hu told them to remove themselves from Avodah Zarah, and to be Mesaken themselves by bringing a Korbon Pesach. Had Klal Yisroel not been Oved Avodah Zarah, they would have known on their own that the Mitzriyim could not partake of that which is holy, the Korbon Pesach. Being that they were Oved Avodah Zarah, what was different about them that they were allowed to partake while the Mitzriyim were not? Why were the Mitzriyim called, “בן נכר” here? Hakodosh Boruch Hu examines what is in a one’s heart. Hakodosh Boruch Hu knew that in truth, the Neshomos of Klal Yisroel were not connected to the Avodah Zarah. It was only due to the situation in Mitzrayim, that they succumbed to serving Avodah Zarah and sinned against Hakodosh Boruch Hu. Being that they were not connected to it, it is like their sin was exterior to them, and they were still a holy people. Therefore, it was easy for them to remove that impurity, and to bring a Korbon Pesach to achieve a Kapparrah. Conversely, the Mitzriyim completely connected themselves to the Avodah Zarah; they were ensconced in Avodah Zarah, and for them it would have been very difficult to remove the impurity of the Avodah Zarah. Therefore, Klal Yisroel were allowed to partake in the Korbon Pesach, while the Mitzriyim were not allowed. It says in Brochos 4b – that for performing righteous acts some people are called “בן עולם הבא.” The question is, isn’t every Yid one, as it says in Sanhedrin 90a – “כל ישראל יש להם חלק לעולם הבא” The difference is that while all of Klal Yisroel are entitled to a portion in Olam Habah, that is only like something on the outside, as if they are getting an external gift. That which Chazal say that one is a בן עולם הבא, means that they are completely connected; they are intrinsically connected to Olam Habah. So too here, the Mitzriyim were called, “בן נכר,” telling us that the reason that they could not partake in the Korbon Pesach was because they were completely connected to the Avodah Zarah. (קהלת יעקב)

Shabbos Hagadol was when Klal Yisroel tied the sheep to the bedposts, in preparation for the Korbon Pesach that they were going to bring. They needed to attach themselves to Hakodosh Boruch Hu, and turn away from the filth and Avodah Zarah of Mitzrayim. The Olah represents the Torah. The way to have the Torah have a true effect upon the person and become part of his very being, is by learning Torah Lishma. As we prepare for the great Yom Tov of Pesach, we must strengthen ourselves in Torah Lishma, so that, “הוא העולה” – that our Torah will be elevated in front of Hakodosh Boruch Hu, and that we should become true בני תורה. In the Zechus of our becoming true B’nei Torah, may we be Zoche to see the ultimate Geulah, במהרה בימינו אמן



RABBI STEINFELD

WHO IS FIRST ELIJAHU OR MOSHIACH?

The Chasam Sofer in the Teshuvos on Choshen The Gemara in Eiruvim 43b says that Eliyahu Hanavi will come before Mashiach to let us know that the geulah is really close.

The following question is asked by the Kli Chemda concerning the order of the “Harachamans” that are said after a Bris. We say a Harachaman that says, “...should send us His Moshiach,” and the next Harachaman says, “... He should send us the Kohen tzedek (Eliyahu Hanavi).” This would seem to say that Moshiach will come before Eliyahu. Is this so? How do we explain the order of the Harachamans?

There are a few ways to explain this. The first is from the Kreisi Upleisi who says that there are two types of geulah. There is a geulah of “Be’itah” (in the proper time) and there is also a geulah of “Achishena” (in a hurry.) When Moshiach comes in the proper time, then the seder is that Eliyahu Hanavi comes to tell us about it first. However, if Moshiach arrives “achishena,” in a hurry, then there is no time for Eliyahu to come and be mevasser the geulah. We daven in the Harachaman that Moshiach should come in a hurry and afterward Eliyahu Hanavi will come.

Another explanation from the Kli Chemda is that since Eliyahu Hanavi is at every Bris since he is called the “Malach Habris,” there is no need to ask him to come because he is already there. We just use the opportunity to ask for Moshiach. In the event we are not zocheh to Moshiach then, we daven that Eliyahu Hanavi should come and be mevasser the geulah after the Bris.

The Siddur Otzar HaTefillos has a third answer that explains there will be two Mashichim coming; Mashiach ben Yosef and Mashiach ben David. Eliyahu Hanavi will come in between these two Mashichim.

May we be zocheh to see both Eliyahu Hanavi and Moshiach in our day!

Do you have a topic or discussion you want to read about? Please send comments or questions to hymanbdshevens@gmail.com or berachsteinfeldscorner@gmail.com

UFARATZTA

WORD OF CHOICE

The Rebbe would always go out of his way not to say a negative word outright. For instance, the Rebbe would use the words “not good” instead of the shorter version of “bad” etc. etc.

The Rebbe quoted the Gemara Psachim P3,1: that a person should never let a coarse expression come out of his mouth, quoting a pasuk (Brashis 3,8) “From the animals that are “tahor” and from the animals that are “not tohor.”

==== 11 of Nisan Yom Holedes of the Rebbe. 7th Rebbe of Chabad.

13th of Nissan Yom Hilula of the Tzemach Tzedek. 3rd Rebbe of Chabad





RABBI YY JACOBSON

How Can Sensitive People Calm Their Anxiety?

The Kabbalah of the First Jewish BBQ

Why am I Never Content? – The Kabbalah of a BBQ Passover Cuisine

The Hebrews have been living in Egypt for 210 years. For close to one hundred years they were brutally oppressed. The male adults were subjected to slave labor, while their children were drowned and slaughtered. At last, after ten plagues that devastated the Egyptian Empire, the night of liberation has arrived. Moses, in the name of G-d, instructs the Jewish people on their behavior during that memorable night, when they will discover liberty. Surprisingly, the nature of that night's cuisine occupies a significant space in the Divine imagination:

"G-d said to Moses and Aaron... They shall eat the flesh on that night, roasted on the fire, with matzos and bitter herbs. Do not eat of it roasted in a pot, or cooked, or boiled in water; only roasted on the fire."

Indeed, this became the annual Passover routine. When the Holy Temple (Beis HaMikdash) stood in Jerusalem, every Jewish household (or group of smaller households) would bring a lamb or kid to the Temple on the fourteenth day of the Hebrew month of Nissan, the day preceding the festival of Passover. The lamb would be offered in the Temple courtyard, parts of which would be burned atop the altar. It would then be roasted on a spit over a fire. That night -- the first night of Passover -- the meat would be eaten with matzah and maror (bitter herbs), constituting the three staples of the seder. Nowadays, in the absence of a Holy Temple, our seder tables are left only with the matzah and maror, without the Passover offering.

In this commandment, we encounter once again that the Creator of heaven and earth is concerned not only with cosmic and existential truths but also with people's kitchen patterns. The way you prepare dinner -- in a microwave, on the stove, on a grill, or directly on the bonfire -- is significant in G-d's eyes. In the Jewish faith, G-d is intimately involved with every dimension of human life and experience.

Yet it seems strange that G-d would choose the roast and reject the sauté for the Passover offering. Does G-d really care if you cook, boil or sauté the Passover offering meat? What is the message behind this peculiar mitzvah? What sets the Passover offering apart from all other offerings in the Temple in that it is the only one that must be roasted over a fire, and you were not even permitted to pot roast it in its own juices without any other liquids? Don't get me wrong. I have no qualms against a decent barbecue, especially one accompanied by a laffa (the Yemenite version of matzah) and spicy herbs (maror). Yet I'd still not turn the braai, as our South African friends fondly define the barbecue, into a moral and Divine commandment!

Psychological Cooking and Roasting

Yet it is precisely here where we subtly encounter the Jewish definition of freedom.

The difference between cooking and roasting is, that while in cooking (or boiling or sautéing) the food is prepared via a combination of both fire (or heat) and water (or other liquids), roasting only employs fire as the means to heat the food.

In roasting itself, where you don't involve any other external liquids, there are two categories: pot-roasting and fire roasting. Pot-roasting still involves a partition between the food and the fire, while in fire-roasting, the food comes in direct contact with the fire.

What is the difference between fire and water? Fire is always rising, licking the air, in a perpetual upward dance. The flickering flame is never "content" in its space; it is always seeking to depart from its container and soar to the "heavens." Water, on the other hand, descends, and it can be contained to remain in one space of tranquility.

Fire also shatters and decomposes every item it comes in contact with. Water possesses the quality of connecting items.

In the works of Jewish mysticism, Kabbalah and Chassidus, where every physical phenomenon mirrors spiritual energy, fire represents upward striving, yearning, thirst, passion, tension, and restlessness. Water, on the other hand, symbolizes satiation, containment, tranquility, fulfillment, calmness, and resolution. Fire decomposes, breaks, and divides; you place an object in fire and it's challenged to its core, literally. Water connects and unites, and helps the nutrients you eat to be absorbed and integrated by your body, representing integration.

Fire represents the part in us that challenges the status quo, seeking to shatter convention; water embodies our ability to make peace with life, to come to terms with reality; to embrace what is.

On the Essence of Freedom

Human life must synthesize "fire" and "water." If we only develop our fire dimension, the resulting tension can be harmful. People who are never satisfied, tend to make themselves and the people around them miserable. On the other hand, if we are only water-like creatures, we can become paralyzed and immobile, smug and narrow. A healthy and productive life is one in which one learns how to balance and even integrate the "fire" and "water" elements within the human personality.

But how? How can we operate on both levels of consciousness? Either we yearn for a journey of ceaseless ambition and fervor, or for an existence of tranquility and gratification? Either we are ambitious to no end, or we just surrender to the status quo?

Which quality within us is more liberating, is it the water or the fire? One would imagine that freedom means achieving that state in which the psyche is cleansed from the tension and longing that only serves to turn life into a battlefield of ideas and emotions. "Show me the heart unfettered by foolish dreams and I will show you a happy man."

Comes the Torah and tells us that on the

very night when Israel embraced the miracle of liberty, it simultaneously learned that the Passover freedom offering could not be prepared with even one drop of water, only through direct contact with fire. Why?

Freedom is the ability to be truly and fully human. And to be human is to be moved by the call of the infinite, by endless mystery, by boundless vision. Created in the image of the Divine, the infinite essence of reality, a person's horizons are forever extending. The infamous lack of human satiation is not reflective of man's lowly nature; on the contrary, it is reflective of human greatness. A human being always senses that there is much more to life, to reality, to truth, and he/she yearns for it. Of course, the incessant yearning of a restless soul can become a source of anxiety and can lead to acute pain, stress, and even addiction. People who are more spiritually sensitive, suffer from more anxiety. Ecclesiastes writes: "For as wisdom grows, vexation grows; to increase learning is to increase heartache." But the solution for that is not numbing your sensitivity, or repressing your spiritual antennas; it is discovering that you are a channel for the Divine flow of energy vibrating through the universe and you, so you need not control the information that passes through you. Whatever G-d is sending through you at this moment is exactly what you need to bring into consciousness at this very moment. Don't let it get stuck in your brain. This takes a lot of inner work, humility, and letting go.

To live a free life, free to express your full humaneness and G-dliness, means never to dull your fire or stifle your horizons; not to allow even a drop of water to slake your thirst and silence your quest; not even to allow a "pot" to contain and limit your inner fervor and passion to touch truth.

Your perpetual striving ought not to result in tension and anger, but rather in celebration of the opportunity to mirror Divine infinity. You must learn to cherish the restlessness within your heart, to make peace with your peacelessness, to embrace your unwillingness to embrace convention. Don't turn it into an ego thing, which will deprive you of satisfaction, but see it as part of being in the "flow" of cosmic consciousness and universal oneness.

Erasing Truth?

A little story:

A student, once visiting the Lubavitcher Rebbe in his Brooklyn office, saw the Rebbe erase a few words that he had written earlier.

"Why do you erase words that you wrote?" the student asked the Rebbe. "I am sure that if a mind as great as yours originally conceived these words, they contain gems of truth; why destroy them?"

"When I wrote these words," the Rebbe replied, "they might have reflected the truth of that moment. But as time moves on, the truth of the past must be discarded for the sake of a deeper light that has emerged."



RABBI EFREM GOLDBERG

DON'T SAY OCD, DEPRESSED OR ANXIETY UNLESS YOU MEAN IT

Some people dread Pesach preparation time, but not for the reason you think. As challenging as it can be to search for and eliminate chametz, chametz isn't rude, it isn't insensitive, and it doesn't hurt feelings. People, on the other hand, often unintentionally, are or do all three. In conversations, around Shabbos tables, and even from the pulpit, we casually describe ourselves or the atmosphere surrounding Pesach as an "OCD holiday" or refer to "neurotic" people preparing for Pesach. Of course, nobody means harm when using these descriptions and only intend on highlighting the intensity and attention to detail necessary in Pesach preparation.

Yet, I have come to learn that such casual and careless use of language can, even unintentionally, be hurtful and harmful to people navigating clinical OCD and neurosis. Describing the annual process of cleaning and koshering for Pesach as "OCD" diminishes what that diagnosis really means and minimizes the challenge of navigating and living with it. It can cause those already feeling on the outskirts as even more not understood or supported.

I recently wrote about the dangers of safe spaces and taking personal responsibility for if we allow other's words to hurt us. But make no mistake, that doesn't absolve us of our obligation to use our words sensitively, to be careful how we speak and the language and terms that we use.

Don't use terms or expressions like "I'm so OCD," "I'm depressed," or "I have anxiety" flippantly or glibly. These words have real meaning and when we use them out of context or apply them inappropriately, we diminish them and rob the people they apply to of language that captures their story.

As mental health challenges have proliferated, we have an even greater responsibility to be sensitive, supportive, and steadfast in removing stigma surrounding these issues. Depression, anxiety, or OCD are no more the fault of the person suffering with it than cancer or Alzheimer's are the fault of someone suffering with one of those conditions. Just as the patient with cancer cannot simply will his or her cancer away and the individual with Alzheimer's cannot simply choose to stop forgetting, the

person with depression cannot just "decide" to not feel anxious, worthless, or exhausted, the person with OCD cannot simply choose to stop having obsessive thoughts or behaviors.

Having a physical illness can be awkward, but should not be a source of embarrassment or guilt. Similarly, having OCD, depression or anxiety are equally out of one's control, and should not be a source of shame or inadequacy.

In the winter of 1902-1903, Rav Shalom Dov-Ber Schneerson, the 5th Lubavitcher Rebbe, known affectionally by the acronym Rashab, travelled from Lubavitch White Russia to Vienna to consult with the famous Professor Sigmund Freud. He was accompanied by his son, Rav Yosef Yitzchak Schneerson (who later became the 6th Rebbe), who then told the story of these encounters to his son-in-law, Rav Menachem Mendel Schneerson, the last Lubavitcher Rebbe. The Rebbe transcribed it and once shared it at a public gathering in 1962.

The Rashab was forty-two years old at the time and was struggling with depression. Rav YY Jacobson describes that the Rebbe told Freud after years of working on himself, he hadn't been successful, "not one faculty have I refined, not one idea is really clear in my mind." He had feelings of inadequacy, particularly in comparison to his ancestors. The Rebbe was in Vienna for more than three months and met with Freud several times. While we know the Rebbe had an impact and influence on Freud, it is also reported that the Rebbe embraced Freud's treatment and support.

Recently, Artsroll published "Rav Chaim: The Life and Legacy of the Sar HaTorah," by Rabbi Naftali Weinberger. An article in Mishpacha Magazine covering the book and its author noted a significant inclusion in both the new book and the author's previous biography of Rebbetzin Kanievsky:

"Gadol biographies" sometime get a bad rap for portraying the subjects as infallible, perfect human beings, but Rabbi Weinberger took the reality route instead. In one section, he relates how Rebbetzin Batsheva heeded the advice of her physician and took Valium to calm her anxiety when the tragedies of her many visitors and petitioners became too much for her

sensitive soul to bear. For Rabbi Weinberger, was there a level of self-censorship?

"The story about the Rebbetzin taking anti-anxiety medication actually appeared in her biography," says Rabbi Weinberger. "The backdrop for that was an interview I conducted with her daughter and son-in-law, Rav Zelig and Rebbetzin Bracha Braverman. They told me how the Rebbetzin was very proud of her personal example when she occasionally needed the meds — it was an encouragement for others who were told by their own physicians to take medication.

"After that interview, I discussed it further with several other Kanievsky children who told me I should publish it, that the Rebbetzin would surely have wanted it published. And baruch Hashem, there's been very nice feedback from this — from therapists, and also from people who told me they themselves became more compliant about taking necessary meds after knowing that Rebbetzin Kanievsky also took medication."

These great people and others weren't ashamed to get support and neither should anyone else be.

The Arizal saw the connection between speech and freedom in the very name of the upcoming Yom Tov. Pesach, he explained, comes from "Peh - sach" - "a mouth converses." Part of affirming our freedom on Pesach is affirming the awesome responsibility that comes with freedom of speech.

Rav Kook (Orot HaKodesh vol. III, p. 285) writes: "As the soul is elevated, we become acutely aware of the tremendous power that lies in our faculty of speech. We recognize clearly the tremendous significance of each utterance; the value of our prayers and blessings, the value of our Torah study and of all of our discourse. We learn to perceive the overall impact of speech. We sense the change and great stirring of the world that comes about through speech."

Pre-Pesach is a time to be more careful, not callous. Let's clean out not only our homes of chametz but also our vocabulary and lexicon of language which harms or hurts and bring the redemption one step closer.



RABBI FRAND

WHY ARE THE LAWS OF KORBAN TODAH FOUND IN PARSHAS TZAV?

Parshas Tzav introduces the laws of the Korban Todah [Thanksgiving offering] [Vayikra 7:12]. Rashi explains that a Todah offering is brought by “someone who experienced a personal miracle”. Rashi gives as examples of such – one who traveled on the High Seas or one who traveled through the desert and safely reached his destination, one who was thrown in jail and then released, and one who was sick and recovered.

Rav Yosef Chaim Sonnenfeld makes an interesting observation. Parshas Vayikra enumerates all the sacrifices that an individual might ever bring with one exception. For some strange reason, the law of Korban Todah does not appear in Parshas Vayikra, but rather first appears in Parshas Tzav.

Parshas Tzav begins with the words: “Command Aaron and his sons, saying: This is the law of the Olah offering.” This entire parsha is addressed to the Kohanim. They have to know how to execute the laws of sacrifices – how do you bring a Korban, where do you bring a Korban, when do you bring a korban, etc. In a sense, Parshas Tzav serves as a manual for Kohanim. Israelites do not need to be as familiar with the contents of the parsha because they do not offer the actual sacrifices. This strengthens the question. Not only is it problematic why the laws of the Thanksgiving offering do NOT appear in Parshas Vayikra, it is also problematic why DO they appear in Parshas Tzav?

Rav Sonnenfeld further asks about Rashi’s use of the word “miracle” (nes) to describe the four events that trigger the requirement to bring a Korban Todah. True, each of these situations might involve risk or danger to some extent, but can they truly be categorized as “miracles”? What does this mean?

The truth of the matter is that while these situations may not be in the same category as the splitting the Red Sea or other “Open miracles” (nes galui), they certainly reflect Divine Providence, the Hand of G-d watching over us and do at least fall into the category of “hidden miracles” (nes nistar).

Today, because of advances in medicine, we take for granted that a person can have heart bypass surgery and be back on the job a short time later. For several hours, this person was not breathing on his own, yet we take his recovery for granted! Despite our growing accustomed to the “miraculous”, it nevertheless remains miraculous.

The obligation to offer thanksgiving to the Almighty is even to offer it upon experiencing a so-called “natural miracle”. The Talmud tells us [Brachos 7b] that when Leah had her fourth child and called him Yehuda saying, “This time I will thank the Almighty” (hapa’am ODEH es Hashem) [Bereishis 29:35], it was the first time in the history of the world that someone expressed gratitude to the Almighty.

This statement puzzles many commentaries – do we not find other places where people expressed gratitude prior to Leah? Was Noach’s offering of sacrifices to G-d upon exiting the Ark not a form of thanksgiving to Him? The answer is that until Leah, the people who brought sacrifices or expressed thanks to the Almighty were expressing thanks for OPEN miracles. Leah was the first to express thanks to Him for even a HIDDEN miracle.

When Noach and his family were the only people saved while the whole planet was destroyed, the obvious miracle demanded thanksgiving to the Almighty. However, when one has a baby, it is all too easy to take the attitude “I did it myself”. What is more natural than having a baby?

Leah said, “No. It is a big deal!” The fact that a woman becomes pregnant and has a normal pregnancy and a normal delivery is a very big deal. It requires an expression of thanksgiving to the One who made it all possible.

A young man who had been married one year had a baby girl. The man asked Rav Eliezer Schach, his Rosh Yeshiva, whether he should make a Kiddush to celebrate the occasion. Rav Schach said, “Suppose you were married for 8 years and your wife was unable to conceive all that time, and then she became pregnant and you had a baby girl. Would you make a Kiddush then? Of course you would. Now that Hashem saved you from 7 years of anguish and frustration, should you not certainly make a Kiddush expressing your gratitude?” It is not just a miracle when a woman has a child after many years of childlessness. It is a miracle even when she has a baby after just one year of marriage.

This is what Leah taught us. A natural miracle is a miracle nevertheless. This is the idea expressed by Rashi when he calls the four types of people who bring a Todah offering, people who have experienced miracles. It is the Nes of seeing the Hand of G-d in every act of nature.

This, Rav Sonnenfeld says, explains why the Korban Todah is located in Parshas Tzav and not in Parshas Vayikra. If there is a group of people who need a special exhortation regarding “natural miracles” it is the Kohanim. The Mishna in Avos [5:5] says that there were miracles every single day in the Beis HaMikdash. Flies never came to the slaughtered animals. The wind never deflected the smoke arising from the Altar. They lived with miracles. When someone lives with miracles on a daily basis, then the occurrence of a nes is just another day at the office. People get used to the miracles. That is life. We can become so accustomed to miracles that we no longer appreciate them.

There is a Yiddish expression that conveys the concept that “In a place where there is a printing press, people step on shaimos [Torah texts, etc.]”. Outside the printing press, when someone sees shaimos on the floor, he rushes to pick it up and kiss it. However, if the printer would stop to pick up shaimos from the floor every time he saw it, he would not get anything done.

The same thing is true with “common place miracles” – having a baby, recovering from an illness, passing through the desert, and so on. We can become jaded and forget that we are experiencing “miracles”.

This is why the laws of Korban Todah are located in Parshas Tzav. We all need to be reminded of the truth that G-d’s Providence must be recognized as Divine intervention – i.e. a miracle – even when it occurs frequently. However, the Kohanim who witness miracles on a daily basis, have a special need for this reminder. Therefore, Korban Todah is located in Parshas Tzav, which is directed specifically to the Kohanim.

A DEBT REPAID

Bernard Hillstein (name changed) had finally conceded he could no longer live alone and had to enter an assisted living facility.

He always craved warmer weather.

So when Bernie found an assisted living complex in southern Florida, which had a Shul and was completely Shomer Shabbos, he hurriedly signed the lease.

He noticed the fine print only after his deposit was cashed, and he gave up the lease on his apartment in New Jersey.

Ever since Ethel, his wife of 56 years, passed away six years ago, Bernie welcomed Oakley into his home on the advice of his doctors.

Bernie acquired Oakley, a German Shepherd, as a service-guide dog to help him get on his own.

Over the last six years, Oakley has become Bernie's constant companion.

Without Oakley, Bernie doesn't know how he would have survived Covid.

As he and Ethel had no children and his own eyesight was failing, without Oakley in the apartment, Bernie would have suffered the greatest pain of all, complete loneliness.

As you can imagine, Bernie was worried when he noticed in the fine print that no pets, including service animals, were allowed in the assisted living facility.

Bernie immediately came to my office and asked me to help him get some waiver or exception to the no-pets rule.

Bernie could not imagine moving without his beloved Oakley.

I listened to Bernie and called the facility.

The manager listened to me calmly and politely, yet, he was firm in explaining the rule of no pets meant no pets, period. No waivers and no exceptions are possible.

I called the Rabbi, the Chaplain of the facility, yet, he, too, explained that his hands were tied.

He had no clout or authority to allow Bernie to bring Oakley to the facility.

Bernie was beside himself with grief.

He had already given up his New Jersey

apartment and signed the lease in Florida.

Yet, the thought of abandoning Oakley, which meant living alone, felt like a death sentence to Bernie.

I made more phone calls, and finally, the exasperated assisted living manager said, "Look, these are the rules. If you want, call Mr. Hertzler; he owns the facility, and only he can give you permission.

However, he's an elderly Chassidische Yid. I highly doubt he will be interested in allowing a dog in his facility."

As only Hashem could orchestrate things, Mr. Hertzler, who rarely left Florida, would be in New York for a family Simcha. I was able to arrange a face-to-face meeting with him that Sunday evening.

When I arrived at the house where he was staying in Boro Park, my expectations were not high for success.

Mr. Hertzler, who was more comfortable in Yiddish than English, was a Chassidische Yid. When I shook hands, I could not fail to notice the blue numbers on his forearm.

I realized this would be a mission in futility as what 95-year-old Holocaust survivor would allow a German Shepard to live as a guest in his facility?

Nevertheless, after making many phone calls to set up this meeting and traveling to Brooklyn from Passaic, I had to make my plea. If (or more likely, when) he says no, I'll know I tried my best.

Mr. Hertzler was extremely hospitable, offering me delicious kokush cake and strong sweet tea,

After schmoozing a little about my Shul, I got down to the point and explained the situation and why Bernie needed to have Oakley live with him. I stressed how Oakley was all Bernie had in his life and what a Mitzvah it would be to allow him to have Oakley live with him.

Mr. Hertzler listened patiently and then responded by quoting a passuk, "Lo Yechratz Kelev L'Shono" ("But not a dog shall growl against any of the people of Israel" – Shemos 11:7).

I thought perhaps Mr. Hertzler was not

focusing on what I said.

I repeated my plea, and he repeated the passuk.

He then looked at me and said with a smile.

"I have been waiting for you to come for seventy-eight years. Of course, your friend can bring his dog. In fact, I will personally pay for all of the dog's needs."

My perplexed expression must have conveyed my confusion, as Mr. Hertzler explained.

"In 1945, towards the war's end, the Nazis were evacuating the lager (Concentration Camp). As I knew the Russians were just days in arriving, I decided to hide under the barracks in a crawl space. The Nazis took their German Shepards to sniff out any Jews. Anytime the dog smelled a Jew, it began barking. As the Nazi and his dog neared my crawl space, I repeatedly davened with all my heart, "U'Lchol Bnei Yisroel Lo Yechratz Kelev L'Shono."

To my amazement, the dog passed right by me. I could smell its breath, yet, the dog made no sound and kept moving.

It was then I made a promise to Hashem.

Just as Hashem paid the dogs back for not barking by Yetzias Mitzrayim, I would also pay back a German Shepard for not barking at the time of my own personal Yetzias Mitzrayim.

Finally, the day I have been waiting for has arrived.

Tell your friend he and Oakley will be my honored guests."

I sat there stunned and speechless.

Mr. Hertzler placed another piece of kokush cake on my plate as he said with Simcha, "You thought you came to ask me for a favor. However, the opposite was true; Hashem sent you here to allow me to pay back my seventy-eight-year-old debt. Please, let us make a L'Chaim together to thank Hashem for His kindness."

"If Not Now, Then When?"- Hillel

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JOKES

I'M THE GREATEST HITTER IN THE WORLD...

A little boy was overheard talking to himself as he strutted through the backyard, wearing his baseball cap and toting a ball and bat. "I'm the greatest hitter in the world," he announced. Then, he tossed the ball into the air, swung at it, and missed. "Strike One!" he yelled. Undaunted, he picked up the ball and said again, "I'm the greatest hitter in the world!" He tossed the ball into the air. When it came down, he swung again and missed. "Strike two!" he cried. The boy then paused a moment to examine his bat and ball carefully. He spit on his hands and rubbed them together. He straightened his cap and said once more, "I'm the greatest hitter in the world!" Again, he tossed the ball up in the air and swung at it. He missed. "Strike three!" "Wow!" he exclaimed. "I'm the greatest pitcher in the world!"

WHAT'S ROUND AND BAD TEMPERED?

What's round and bad tempered? A vicious circle.

DEFECTIVE NAILS...?

Two guys were doing construction on a house. One of them who was nailing down siding would reach into his nail pouch, pull out a nail, and then either toss it over his shoulder or nail it into the siding. The other guy, figuring this was worth looking into, asked, "Why are you throwing those nails away?" The first guy explained, "If I pull a nail out of my pouch and it's

pointed towards me, I throw it away 'cause it's defective. If it's pointed toward the house, then I nail it into the siding." The second guy was outraged. He yelled, "You fool! The nails pointed towards you aren't defective! They're for

ONLY IN AMERICA

Only in America... can a pizza get to your house faster than an ambulance....
Only in America... do people order double deep fried burgers, a large fry and A diet coke...
Only in America... do banks leave both doors open and then chain the pens To the counters...
Only in America... do we leave cars worth thousands of dollars in the driveway and leave useless things and junk in boxes in the garage...
Only in America... do we use answering machines to screen calls and then Have call waiting so we won't miss a call from someone we didn't want to talk to in the first place...
Only in America... do we buy hot dogs in packages of ten and buns in packages of eight...
Only in America... do we use the word politics to describe the process so well. Poli in Latin meaning many and tics meaning blood sucking creatures...
Only in America will you see people circling the parking lot looking for a close space at a gym.
Only in America.....do they have drive-up ATM machines with Braille lettering.
Only in America.....are there handicap parking places in front of a skating rink.
Only in America.....do drugstores make the sick walk all the way to the back of the store to get their prescriptions while healthy people can buy cigarettes at the front.

GRADUATION SPEECH

When my son graduated from high school, he had to give a speech. He began by reading from his prepared text. 'I want to talk about my mother and the wonderful influence she has had on my life,' he told the audience. 'She is a shining example of parenthood, and I love her more than words could ever do justice.' At this point he seemed to struggle for words. After a pause, he looked up with a sly grin and said, 'Sorry, but it's really hard to read my mother's handwriting.'

FAMILY GENETICS

The topic for my third-grade class was genetics. Smiling broadly, I pointed to my dimples and asked, "What trait do you think I passed on to my children?" One student called out, "Wrinkles!"

THE ASYLUM

It doesn't hurt to take a hard look at yourself from time to time, and this should help get you started. During a visit to the mental asylum, a visitor asked the director what the criterion was that defined whether or not a patient should be institutionalized. "Well," said the Director, "we fill up a bathtub, then we offer a teaspoon, a teacup and a bucket to the patient and ask him or her to empty the bathtub." "Oh, I understand," said the visitor. "A normal person would use the bucket because it's bigger than the spoon or the teacup." "No," said the Director, "A normal person would pull the plug. Do you want a room with or without a view?"

GRANDMA'S REVENGE

When my three-year-old son opened the birthday gift from his grandmother, he discovered a water pistol. He squealed with delight and headed for the nearest sink. I was not so pleased. I turned to Mom and said, "I'm surprised at you. Don't you remember how we used to drive you crazy with water guns?" Mom smiled and then replied....."I remember."

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- Smoked Minute - Cherry Wood Infused
- Smoked French Roast - Coffee & Chili Rub Approx 4 lb
- 3 Bone / 5 Bone Flanken Rosemary Wine Reduction
- Braised Boneless Short Rib Flanken
- Pepper Crust Skirt Steak 2 Strips Cut Into Thirds
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USING OTHER DRINKS FOR THE FOUR CUPS

If one is unable to drink wine, can chamar medina – a drink that is used as a wine replacement, such as shnops – be used? When it comes to kiddush on Shabbos the Shulchan Aruch (O”C 272:9) quotes a machlokes if one can use chamar medina for kiddush, when wine is not available. What about for the four cups?

The Brisker Rav suggests that the halacha should depend on the machlokes we discussed previously. According to Tosfos, the mitzvah is to recite the brochos over wine, and this mitzvah is no different than other occasions when we recite a brocha with wine, and chamar medina can be used. However, according to the Rambam and the Rosh since there is also a mitzvah to drink the wine, to show that we are free, it is possible that only wine shows that we are free, and not a substitute.

The Rama (483) writes that one is allowed to use chamar medina for the four cups. At first glance this seems to follow the opinion of Tosfos that there is no requirement to drink the wine to show our freedom. According to the Rambam, since we must drink wine to show freedom, chamar medina should not fulfill that obligation. However, the Brisker Rav adds that the Rambam may agree that if one has no wine, it is still a benefit to use chamar medina.

As we explained, the Rambam holds that there are two elements to the mitzvah: the brocha and the drinking. Therefore, even if there is no mitzvah to drink chamar medina, there is still a mitzvah to recite the brocha on the cup of chamar medina, just like according to Tosfos. So the Rambam may agree that chamar medina is still better than nothing, because that way a person will still fulfill the mitzvah of reciting the brocha on the cup of chamar medina.

This can be seen from the following story, which took place during the First World War, involving the two illustrious sons of Rav Chaim Brisker: Rav Moshe and Rav Velevel (the Brisker Rav). It was during wartime and there was a limited amount of wine available – only enough one for one person to have four cups – and they were trying to decide what to do. Should they have the baal habayis use the wine and be motzi all the others or should everyone use chamar medina and not be yetzei from the baal habayis?

At first, they thought that either way would be equally fine. Their reasoning was as follows: According to Tosfos, either way is good, since one person can be motzi everyone and chamar medina is also fine. Therefore if each person recites the brochos over chamar medina or if the baal

habayis is motzi, either way everyone fulfilled their obligation. On the other hand, according to the Rambam, although they will fulfill the brocha element, for the drinking element neither option will work, since each person must actually drink the wine, and chamar medina will not be enough.

At the end they decided that it would be better to have the baal habayis be motzi everyone in the first cup – the kiddush – using wine, since some hold that chamar medina cannot be used for kiddush.

SUMMARY

Using chamar medina for the four cups is a machlokes, which may depend if the mitzvah of the four cups is similar to other times we recite a brocha over a cup of wine or if it also includes a mitzvah to drink the wine.

There are also a number of Kuntreisim available – both in English and in Hebrew. Here are some of the highlights:

Baking Matzos

*“Afiya Lishma” – What to have in Mind
Requirement of Mayim shelanu
Keeping the dough cool
Baking matzos on Erev Pesach*

Mechiras Chometz

*Selling the chometz and being mevatel
What the seller has to know
The 3 Methods of Mitzvas Tashbisu
Mitzvas Tashbisu – Active or Passive?*

Leil Haseder and Daled Kosos:

*“Starting the Seder Early”
“Understanding Hesieva,”
“Women’s Requirement in the Mitzvos of the Night”
“What to use for the Daled Kosos”*

Hard copies are available at the shul, or you can send an email to: Rabbisheiner@18forshay.com.

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