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SEREIFAS CHOMETZ

Fire for burning Chometz

ערב פסח י"ד ניסן
Friday April 15th
7:00-11:30am
In the parking lot
opposite the shul

For more information please contact shul manager
845 587 3462



Yeshivas BEIN HAZMANIM

ישיבת בין הזמנים פסח תשפ"ב
Under the Direction of Rabbi Nachum Scheiner שליט"א



We are pleased to Announce that
Rabbi Yosef Fried

Will be delivering Shuirim
בעיני החג

And Serve as a Shoel Umeishiv
During Yeshivas Bein Hazmanim



Night Kellel

שליט"א UNDER THE DIRECTION OF RABBI NACHUM SCHEINER

Is proud to announce a new intriguing shiur
Insights of Maharal on the
הגדה של פסח
By
Rav Simcha Bunim Berger שליט"א
מורה דאתרא ק"ק ווילנעווס גרין

Wednesday Night
9:00pm
20 Upstairs

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



בית מדרש אור חיים BAIS MEDRASH OHR CHAIM

FOR YOUR PRE-PESACH CONVENIENCE

The following services will be offered on our Shul Grounds Information
will be posted beginning next week

For most items we have negotiated very fair pricing
and can pass this savings on to you

- MECHIRAS CHOMETZ
- SHAMES
- CHALLAH BURNING
- HAGALAS KEILIM
- PESACH STORE
- CAR WASH
- BARBER
- SHATNEZ TESTING
- 24 HOUR KALIM MIKVEH

The shul will also have its very own
Kimcha D'pische Tzedokah drive



Yeshivas BEIN HAZMANIM

ישיבת בין הזמנים

פסח תשפ"ב

UNDER THE DIRECTION OF
שליט"א רבי נחום שיינער

SCHEDULE
Seder 10:00am-1:00pm
*There will be
Matan Schara B'tzida.*
.....
Breakfast 9:15-10am
Lunch 1:00pm
.....
Shiurim B'inyanei D'Yoma

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

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רבי רפאל שמאול בן ר' אריב ליב זצ"ל

יום ה' פרשת מצורע ו' ניסן
-
יום ג' פרשת אחרי כ"ה ניסן

Thursday April 7th – Tuesday April 26

20 FORSHAY UPSTAIRS

For more information please contact
Rabbi Zevi Hammelburger
845 587 3462 Ext 7



Pesach Zmanim

These zmanim were calculated for 18 Forshay Rd. Please see our Pesach schedule for additional information

English date	Alos 72	11 deg	Neitz Minyan	Neitz	Shma 1	Shma 2	Tefilla	Min Ged	Pelag Gra	Plag Minyan	Shkiah	Hebrew date
Friday, April 15, 2022	5:05	5:20:22	5:57	6:17:10 AM	9:01	9:37	10:43	1:29:30	6:12:47 PM	n/a"	7:35:59 PM	יד ניסן תשפ"ב
Saturday, April 16, 2022	5:04	5:18:40	5:40	6:15:38 AM	9:00	9:36	10:43	1:29:22	6:13:34 PM	n/a	7:37:03 PM	טו ניסן תשפ"ב
Sunday, April 17, 2022	5:02	5:16:59	5:40	6:14:07 AM	8:59	9:35	10:42	1:29:15	6:14:22 PM	n/a	7:38:07 PM	טז ניסן תשפ"ב
Monday, April 18, 2022	5:01	5:15:17	5:52	6:12:36 AM	8:58	9:34	10:41	1:29:08	6:15:09 PM	6:03:09 PM	7:39:10 PM	יז ניסן תשפ"ב
Tuesday, April 19, 2022	4:59	5:13:37	5:51	6:11:06 AM	8:57	9:33	10:41	1:29:02	6:15:57 PM	6:03:57 PM	7:40:14 PM	יח ניסן תשפ"ב
Wednesday, April 20, 2022	4:58	5:11:57	5:59	6:09:38 AM	8:57	9:33	10:40	1:28:55	6:16:45 PM	6:04:45 PM	7:41:18 PM	יט ניסן תשפ"ב
Thursday, April 21, 2022	4:56	5:10:18	5:58	6:08:10 AM	8:56	9:32	10:40	1:28:50	6:17:32 PM	n/a	7:42:21 PM	כ ניסן תשפ"ב
Friday, April 22, 2022	4:55	5:08:39	5:55	6:06:43 AM	8:55	9:31	10:39	1:28:44	6:18:20 PM	n/a	7:43:25 PM	כא ניסן תשפ"ב
Saturday, April 23, 2022	4:53	5:07:01	5:55	6:05:16 AM	8:54	9:30	10:38	1:28:39	6:19:08 PM	n/a	7:44:28 PM	כב ניסן תשפ"ב

Latest time for eating chometz סוף זמן אכילת חמץ

Magen Avraham - Fixed 72 min. **10:19 AM** מגן אברהם - 72 שעות
Gra & Baal HaTanya **10:43 AM** גר"א ובעל התניא

Latest time for burning chometz סוף זמן ביעור חמץ

Magen Avraham - Fixed 72 min. **11:38 AM** מגן אברהם - 72 שעות
Gra & Baal HaTanya **11:50 AM** גר"א ובעל התניא
Midnight חצות **12:55 AM**



חול המועד פסח תשפ"ב Minyanim Schedule

Plag: 6:15 - 6:17

Shkia: 7:39-7:42

Shacharis

visikin 20 ↑ Neitz 6:12

Visikin sefarad 18 Main

	Tent ב	Tent א	Tent ב	Tent ג	Tent ד	Tent א	Tent ב	Tent ג	Tent ד	Tent א	Tent ב	Tent ג	Tent ד	Tent א	Tent ב	Tent ג	Tent ד	Tent א
6:15																		
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12:00																		

Mincha 18 Main Bais Medrash

	1:30pm	2:30	3:45	4:45	5:45	6:45
1:45						
2:00						
2:15						

Mincha followed by

Maariv

*Repeat קריאת שמע

6:00	12 min before פלג	-----	6:15 at פלג *	Tent א
7:30	12 min before שקיעה	-----	7:42 at שקיעה *	Tent א
7:40	at שקיעה	-----	7:50 10 min after שקיעה	18 Main
7:50	10 min after שקיעה	-----	8:00 20 min after שקיעה	Tent ב
8:00	20 min after שקיעה	-----	8:10 30 min after שקיעה	Tent א
8:10	30 min after שקיעה	-----	8:20 40 min after שקיעה	18 Main
8:20	40 min after שקיעה	-----	8:30 50 min after שקיעה	Tent ב
8:30	50 min after שקיעה	-----	8:40 60 min after שקיעה	Tent א

8:45-2am Maariv
Every 15 minutes - 18 Main

Weekday Minyanim

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

Late Minyanim Mariv

Daily

מעריב

1:00AM

1:15AM

1:30AM

1:45AM

2:00AM

For more info and to find out about new minyanim starting soon
ohrchain18@gmail.com // www.18forshay.com

Friday April 15, Erev Shabbos

Siyum Bechorim	
Sof Zman Achila	10:19
Sof Zman Beir	11:38
Early Mincha	1:30, 2:00, 2:30, 3:00, 3:30, 4:00 PM
Candle Lighting	7:18
Mincha Followed by Kabolos shabbos	7:05PM
Bais Chabad	7:05PM
Shkiya	7:36PM

Shabbos April 16 First day of Pesach (ברכת טל)

Shachris Vasikin (20 upstairs)	5:45AM (Netz 6:15) Followed by Daf Yomi
Early Shachris	8:00AM
Shachris	9:45AM
Early Mincha	1:45PM
Mincha	7:00PM
Shkiya	7:37PM
Maariv	8:00PM ותויעינו
Candle Lighting Not before	8:27PM (50 Min)
ספירת העומר	

Sunday April 17 Second day of Pesach

Shachris Neitz Tefillas Tal	5:40AM (Neitz 6:13) followed by Daf Yomi
Early Shachris	8:00AM
Shachris (Tent)	9:45AM (Hodu 9:55AM)
Bais Chabad	10:00AM
Sof Zman Kriyas Shema	9:18/9:54
Early Mincha	1:45PM
Mincha	5:45PM followed by Daf Yomi
Mincha	7:00PM
Bais Chabad	7:05PM
Shkiya	7:38PM
Maariv	8:23PM (ותן ברכה)

Thursday April 21st , ערב יום טוב

Early Mincha	1:30, 2:00, 2:30, 3:00, 3:30, 4:00 PM
Candle Lighting	7:24PM
Mincha	7:15 PM Followed by Maariv
Bais Chabad	7:15 PM Followed by Maariv
Shkiya	7:42 PM

Reminder
עירוב תבשלי

Friday April 22nd , שביעי של פסח

Shachris Neitz	5:35AM (Neitz 6:06) followed by Daf Yomi
Early Shachris	8:00AM
Sof Zman Kriyas Shema	8:55/9:31
Shachris	9:15AM (Hodu 9:30am)
Bais Chabad	10:00AM
Early Mincha	1:30PM
Mincha	6:00pm followed by Daf Yomi Shiur
Mincha	7:10 PM
Bais Chabad	7:05 PM
Candle Lighting	7:25PM
Shkiya	7:43PM
Maariv	8:03PM

Shabbos April 23rd , שיר השירים/יזכר של פסח

Shachris Neitz	5:35AM (Neitz 6:05) followed by Daf Yomi Shiur
Early Shachris	8:00AM
Sof Zman Kriyas Shema	8:54/9:30
Shachris	9:15AM (Hodu 9:30am)
Bais Chabad	10:00AM
Early Mincha	1:45PM
Mincha	6:05pm followed by Daf Yomi Shiur
Mincha	7:10M
Shkiya	7:44PM
Bais Chabad	8:35PM
Maariv	8:29PM

בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM

COMMUNITY LEARNING CENTER

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

מכירת חמץ על פי שיטת בעל התניא

הננו בזה להודיע שסדרנו, מכירת חמץ בבית מדרשנו,
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אצל הרב יצחק זילבער שליט"א

ראש כולל בבית מדרשנו

נא ליצור קשר עמו:

Rabbi Yitzchok Silber

845.709.3443

ysilber@gmail.com

בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER

מנין מיוחד עבור בני א"י

ביום אחרון של פסח
תפלת מנחה עם קריאת פרשת אחרי
בשעה 7:00

Tent א

FOR BNEI ERETZ YISROEL

ACHRON SHEL PESSACH
MINCHA WITH KERIA OF
PARSHS ACHREI

7:00pm

Tent א



BET PESACH

It seems barbaric the way we were saved from Makot Bechorot. In order to be saved from the plague we had to take the blood from the Korban Pesach and smear it on the top and sides of our door posts. Imagine, your wife just finished cleaning for Pesach and you come home with a lamb. She asks you, "What is the lamb for?" You respond, "We are just going to have a korban barbeque." She says "cool, as long as you clean up afterwards, no problem." You tell her "sure I am going to clean up as soon as I finish smearing all the blood on the doorpost." "What!?! Are you nuts? I just cleaned up?" "Don't worry everyone is doing it..."

Why was it not necessary to do anything in order to be protected from the other Makot but for Makot Bechorot we had to smear the blood of the korban pesach? Would the Malach Hamavet otherwise be unaware to pass over that home? The wild animals knew not to invade a Jewish home as did the frogs and lice etc. What was the significance of the smeared blood?

When Hashem created the world he wanted to have a dwelling place on earth. The location

where the Divine presence was to rest was meant to be on each and every person in mankind. However, Adam and Chava sinned with the tree of knowledge and so that plan was no longer viable. Plan "B" was that all of the Jewish people would be a nation of priests. In order for the Jewish people to receive that privilege we needed to do something special. The mitzvah done was korban pesach and by placing the blood on the doorway we made each home into a Bais Hamikdash. Just like on the Mizbeach there was the sprinkling of blood so too our homes became the epi center of the Divine presence. This was an enormous opportunity to have our own homes be the Bais Hamikdash where the Shechina comes and dwells.

When we did the terrible sin of the golden calf we lost that privilege too and we went on to plan "C". That is to build a central Bais Hamikdash where everyone goes to bring korbonos and the management privilege was given only to the small sector of Kohanim.

Because of our sins we lost the Bais Hamikdash but one day it will be rebuilt and Hashem will dwell among us again. Once we rectify these sins it will be a different world and it

will revert back to plan "A". Each and every one of us will be a chariot upon which Hashem's Shechina will rest. We will not need to go anywhere as the Divine presence will encompass our personal being. That leaves us with a remaining trillion dollar question; why will we need a Bais Hamikdash?

וְהָיָה בְּאַחֲרֵית הַיָּמִים נִבְנוֹן יְהוָה הַר בֵּית הַבְּרָאשׁ הַהַרִּים וְנִשְׂא מִגְבְּעוֹת וְנִהְרָוּ אֵלָיו כָּל הַגּוֹיִם - יִשְׁעִיהָ בֵּב־ב

"It will happen in the end of days: The mountain of the Temple of Hashem will be firmly established as the head of the mountains, and it will be exalted above the hills, and all the nations will stream to it" Yeshayah Hanavi is telling us that the purpose of the Bais Hamikdash is not for us, but for the nations of the world. We will all be a walking Bais Hamikdash like Adam before the sin. You can only imagine how the nations will flock to be a part of us and to serve us as they recognize our state of purity and holiness.

May we all be Zocha. Chag Shameah

Aaron Lankry



Rabbi Reisman Leil Seder is the Hakaras Hatov

The Maharal at the beginning of Gevuras Hashem asks a great Kasha. Kol Hamarbe Lesapeir Harei Zeh Meshubach. If you are Marbe to talk at the Seder about HKB"H's kindness to us you are praiseworthy. The Maharal asks that it is a contradiction to the Gemara in Berachos 33b (12 lines from the bottom) where the Gemara says that someone went over to Daven for the Amud Shemoneh Esrei and he added praise. We say (הקל הגדול הגבור והנורא) four expressions (הקל הגדול הגבור והנורא). He kept on going (הקל הגדול הגבור והנורא והאדיר והעוז). When he was finally finished, he was asked (ליימתינהו) (לכולהו שבחי דמרך). If you are adding, when do you stop the praise of Hashem?

The message of the Gemara is saying praises (הקל הגדול הגבור והנורא) which come from Chumash in Parshas Eikev or don't be Marbe praises on your own. That contradicts the Seder night where we say Kol Hamarbe Lesapeir Harei Zeh Meshubach?

The Maharal answers (חייב אדם לראות את עצמו כאלו הוא יצא ממצרים...וכל המרבה לספר

(ביציאת מצרים הרי זה משבח Hakaras Hatov, when it comes to recognizing the kindness that HKB"H did to us, by Hakaras Hatov there is no quieting a person. By Hakaras Hatov a person has to let go, a person has to not have Cheshbonos, a person has to express his appreciation. Hakaras Hatov.

The Maharal says that the feeling of the Leil Seder is the Hakaras Hatov, is the feeling, the sense that we are thankful to HKB"H for having chosen us as a people. Not just taken us out of bondage, given us the Torah and revealed himself to us.

In this, the Maharal is picking up on a theme which he writes in Parshas Beraishis rather famously where the Maharal writes in Perek 2 that Hakaras Hatov is a payment for a Chesed a person has. Someone gives something to you, there is nothing free in this world. In Olam Hazech there is absolutely nothing that comes free, a person has to deserve.

And so, Zagt the Maharal, don't do kindness to someone who is not Makir Tov, to someone who is not appreciative of the kindness. You are obligated to pay for everything that you get. And since what you get is from HKB"H for free, it needs to be paid for and you pay with Hakaras Hatov. Hakaras Hatov is an obligation. Chazal have an expression that a Ganaf, someone who steals, the language is he is Matriach Hashem and G-d evens it out. There is nothing

free in this world. You pay for everything. What an inexpensive payment for HKB"H's kindness. Isn't that beautiful. HKB"H's kindness is the Hakaras Hatov, thanking appreciating the Leil Haseder.

Let me end by stressing to everyone that as the Seder night comes upon us people should be Zahir in the Kiyum of the Mitzvos Halayla. People become complacent about the Halachos of the eating Matzah in the proper time, the proper amounts, without a Hefsek, without talking. Without speaking from Motzi Matzah until after the Korech which is something we know because the Beracha of Motzi Matzah goes on the Korech. We become complacent. The drinking the Arba Kosos K'din. A healthy person should drink properly, should drink wine K'halacha, should drink the Shiur. Should have the Kiyum of the Mitzvos of the night in the proper way. Don't become complacent and be careful. Zehiros Hamitzvos.

Let us hope that the Mechla Dim'hai'minus, food of our faith, which is the food of the Seder should go into our bones, should give us the Emunah the faith, the strength to serve HKB"H the way we should, to sit in the Bais Hashem Kol Yemai Chayeinu. Wishing everybody a Chag Kosher V'sameach!

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



INSPIRATION FOR THE SEDER

In this year's O-U Pesach magazine there is a selection of questions and answers posed to Rav Hershel Schachter shlita. One question in particular caught my eye: how does the Rav recommend we interact with family members at the Seder? Rav Schachter's response was "The Bnai Yissaschar writes that the purpose of the Seder night is to gain understanding of Hashem. This means that while recounting the story of Yetzias Mitzrayim one has the ability to strengthen his/her awareness of 'The 13 principles of Faith.'" The Rav further notes that one of the Baalai Hatsofos who lived in England and whose family was not fluent in Loshon Hakodesh recited the Haggadah in English. In short, the Seder is the time to engage each family member on each one's level and language, utilizing the Haggadah to expand our ultimate awareness of Hakodesh Baruch Hu.

Rav Schacter's discourse above compliments beautifully with the structure and main theme that we have been sharing on our daily videos from the Malbim Haggadah and it also echoes three inspiring thoughts that I saw in the Haggadah of Rav Shlomo Carlbach.

Let's begin with the Malbim. As we explained, the Malbim is one of the only Mefarshim who offers a very clear source for the structure of the Haggadah. Based on the main pasuk mentioned at the end of Parshas Bo והגדת לבנך ביום ההוא לאמר בעבור זה became the main source of the Haggadah's configuration. It begins with the obligation to entice and inspire the child with the telling of the story. The word 'Haggadah' means to connect and pull together which also relates to להגיד בבוקר חסדך which we will get back to later. The text of the Hag-

gadah goes on to prove this in the next 8 paragraphs beginning with the chronicles of Rabbis who spent the night discussing the Exodus and the relevance of the questions asked by four different types of children as seen from various viewpoints and interpretations. This is, of course, quite relevant today where the clash of the present generation and the previous ones creates a unique challenge as to how to inspire our children. And as we mentioned above and the Malbim repeats this point several times, the main goal is to impress in our children and in ourselves the idea that Hashem loves us and that He redeemed us from the lowest level and elevated us to the highest place both physically and spiritually. There is so much more that can be included to bring home this point. For example, from Rav Shlomo Carlbach we learn that the first child—the Chacham who although posing highly intellectual questions, is missing the sweetness and taste of the Mitzvos of Pesach. Hence our response to him is אין מפטירין אחר הפסח אפיקומן which refers to a delicious dessert—the Afikoman—and which keeps the taste of the meat (reminiscent of the original sacrifice) in our mouth the whole night.

Another beautiful thought is offered by Rav Shlomo in the name of the Belze Rebbe. He notes that the response to the question of the 4th child—the Rasha-- was הקהה את שיניו which many translate as knocking out his teeth or something to that effect which doesn't sound like the most astute method of parenting and could result in a costly dentist visit. The Rebbe explains this response differently. He says that the real problem is that we should be calling the child a Kadosh and not a Rasha. The next correct step in the response is that we knock out the רע which are the outside letters surrounding the letter ש the middle letter whose three lines represent our three forefathers—Avraham, Yitzchok and Yaakov. Deep down inside every Jew lies the DNA of our forefathers and we must make every effort to help him release it. I would

also like to suggest that the letter shin represents the Shainkiet of every Jew, i.e. the beauty within the Jew.

The Baal Haggadah is encouraging us to be ready to undertake the mission of passing on our heritage. The Torah already prophesized that there will be four, maybe even five types of children and the last one may not even be present at the Seder. He will be on the street waiting for someone to bring him in. We must therefore be mentally and physically prepared to reach out to this child and every child.

The last idea quoted by Rav Shlomo is from the Alexander Rebbe. It is a very hopeful and uplifting insight that will accompany us throughout the night when dealing with our children and with ourselves. All of us, at every age, must be stimulated and inspired from this special night.

The verse says להגיד בבוקר חסדך ואמונתך בלילות. The Rebbe wonders: if we are speaking about our Emunah in Hashem even at night, i.e. during the darkest hours of our life, then it should say ואמונתך בלילות which would mean my Emunah. But instead, it says your Emunah referring to Hashem's Emunah in us. Hashem is sending us the message through the word Haggadah and we're supposed to transmit the message to our kids that Hashem believes in us, He knows us and wants to bring success to every one of us especially on this night where we can break out of our limitations and reach the highest levels of connection. But we must really want it and must fervently request it, especially on this night when the Zohar says we can ask for anything.

May we merit to inspire and be inspired, to become aware of and connected to Hashem. Good Shabbas and Yom Tov and Chag Kasher Vesameach

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Manager
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A SEDER IN DACHAU

How a “Rebbe” Created Hope in the Most Dire of Circumstances

March 27, 1945.

Holocaust survivor Solly Ganor, living in Herzelia, Israel wrote up a remarkable story about a Passover seder he experienced, 70 years ago. The seder took place on March 27, 1945, in Dachau, the notorious Nazi concentration camp. He was a youngster at the time, a slave laboring in the death camp where hundreds of thousands perished.

This is how Solly recounted the story:

It is the story of a man who made a difference even while we dwelt in the Nazi hell. We did not know his name. We only knew him as the “Rebbe” and that he came to us from the Lodz Ghetto, through Auschwitz.

One evening, the “Rebbe” came to see us in our barracks. He was the same weird man from Lodz who staged the Purim party and almost got us killed by the German guards. We never found out if he was really a rabbi, but we all called him: “Rebbe.” He knew all the prayers by heart and always urged us to keep the faith even in Dachau.

Burgin, the head Jewish Capo, gave him the job of burying the dead and he had plenty to do, as more and more of our prisoners died. It was a dreadful job, but it was better than carrying hundred pound cement sacks on your back. He called himself “Chevra Kadishe” and was known to say Kaddish after every burial, which earned him our respect. Everyone considered him strange, but he was a kind man and always smiled, which was another reason why we thought he was crazy.

We were sitting around the small round iron stove trying to warm ourselves, when he came into our barracks. He smelled of the dead. We were well acquainted with that smell. “Yidden, peisach kumt in tzvelf tug un men darf baken matze,” (“Jews, Passover is coming in twelve days and we have to bake matzos.”) He spoke Yiddish differently from our Lithuanian Yiddish and sometimes it was difficult to understand him. He also had the strange habit of calling us “Yidden” and never called us by our names. We just looked at him in astonishment.

In the last few weeks, our situation had deteriorated. The watery soup we got for lunch became even more watery, and the daily portion of bread became thin and quite often green with mold. The German overseers showed increasing nervousness as the Allies were closing in and were even crueler, beating us at every opportunity. We knew that the Allies were somewhere in Germany, but whether we could hold out till they reached our camp was doubtful.

After the incident we had with the “Rebbe” on Purim, we weren't too surprised that he would come up with another loony idea. Then he gave us a sly look and wagged his forefinger at us. “Let me tell you, Yidden, we shall soon celebrate not only 'Yetzias Mitzraim' but also 'Yeztias Deutschland.'” He said this and gave a short high pitched laugh. (“We shall soon celebrate not only the exodus from Egypt, but also the exodus from Germany.”)

We thought that his statement “Exodus from Germany,” instead of liberation, was part of his strange behavior. “From your mouth to G-d's ears, but how on earth do you know that Pesach is in twelve days?” my father asked in surprise. “I know because it is four days before the end of March!” he said triumphantly. That didn't any make more sense to us than his precise knowledge of Jewish holidays. We hardly knew what day it was, let alone the days of our holidays.

“And to where is this Exodus taking us from Germany? Shall we cross the Red Sea to the promised land?” Chaim asked with derision. “No, we shall cross the Mediterranean to the promised land, young man,” he answered quietly. We looked at each other. Perhaps his ideas were not so crazy. We all thought that if we would survive this purgatory, the only place left for us to go was the Land of Israel (known at the time as Palestine).



“So, how about some flour? I will bake the matzos and make the proper blessing to make it kosher,” he said, rubbing his hands. “For G-d's sake, Rebbe, where do you expect us to get flour? We are all starving here and you come with your crazy ideas,” one of the prisoners said in an irritated voice.

“Look, if you want to have an exodus from Germany, we must have matzos,” he said, stubbornly. “Or there won't be an exodus from Germany,” he said, sticking up his chin. Then he suddenly pointed his finger at me and said, “You work in the German OT kitchen, you bring us the flour!”

I looked at him in astonishment. My father got really mad at him. “You want my son to risk his life to steal flour from the Germans for your Matzos?” Father practically shouted at him.

“For our Matzahs,” the ‘Rebbe’ said calmly. “He is the only one who can get the flour.” I thought about the cellar in the German kitchen, where they kept the foodstuffs. It was not only under lock and key, but the cook was always hanging around. There was no way I could get into the cellar, and if I did, I certainly wouldn't bother with flour, but would steal food to help us survive.

The “Rebbe,” as if sensing my thoughts, held up his hand. “I have something that may help you get the flour,” he said, and took out from under his armpit

a small rag tied with a string. He carefully untied it and took out two objects. He put it on his left palm and stuck it under my nose. I recoiled in disgust. They were two foul smelling teeth with some gold attached to them.

We were all stunned. We all knew that he buried the dead. When he saw our looks he smiled. “It's not what you think. I didn't pull any teeth from the dead. It was Zundel who gave it to me before he died. I promised him that I would barter the teeth for flour to make matzos for the Passover Seder. You wouldn't want me to go back on the promise I made to a dying Jew?” he said looking at us accusingly.

“Don't you understand? Pesach is the holiday of our freedom from slavery, aren't we slaves here for the Nazis? You know very well that this may be our salvation and the gate for our exodus from Germany.”

Obtaining the Flour

To this day, I don't know how I agreed to the Rebbe's crazy idea. Religion was the last thing on our minds under the circumstances. To some extent, we blamed G-d for what happened to the Jewish people in Europe. There was one sentence in the Haggadah that especially angered us: “In every generation our enemies rise to destroy us, but the Almighty always saves us from their hands.” He certainly was not saving all of us...

The next day, I took the gold teeth with me to the German kitchen where I was working. The cook was a mean old German man who always cursed us and would strike us with his iron soup ladle. But he never really hurt us. How should I approach him? What should I tell him? "Here are two gold teeth extracted from a dead Jew. Can you please give me some flour to bake some matzos for Passover?" He would probably deliver me to the SS guards to be shot.

The more I thought about it, the crazier it sounded. Finally, I decided to abandon the idea. When the cook saw me he called me over. "You can start cleaning the mess hall and then the wash room." His tone of voice was much milder than before. I felt a difference in his voice. While he spoke to me, he kept looking at the sky. Sure enough, a squadron of American fighter planes came roaring over the roofs. I saw them wheeling down towards the railroad tracks and heard their cannons rattling, followed by loud explosions. They must have been attacking some nearby target. It was an incredible sight and made my heart leap with joy. The cook almost fainted with fright and ran down to the cellar where the food was stored. I ran after him, but he began shouting, "Get out! Get out! Get out! I saw you gloating when the planes came over." He screamed at me. I quickly got out of the cellar hoping he would calm down after a while. I had made a huge mistake by making him angry. I called out to him and begged his forgiveness. "I was just frightened of the attacking planes, please forgive me," I said. We looked at each other. I could see in his eyes that he was thinking the same thing as I, "Soon the Americans will be here."

It was then that I suddenly blurted out the story of the Passover holiday and that we needed flour to bake matzos. It was as if the "Rebbe" had taken control of my tongue and made me say these things. Then I slowly opened the rag the "Rebbe" had given me and extended the two gold teeth to him.

For a while he looked at me as if I had gone mad. Then I saw some recognition in his eyes. "Is that the holiday Passover when our savior Yashke (the founder of Christianity) sat with his disciples and ate the unleavened bread at the last supper? Is the unleavened bread what you Jews call matzos?"

It was my turn to be surprised. I knew that he was an observant Catholic by the cross he wore around his neck, and I saw him cross himself several times when the American planes came over. This was an entirely unexpected turn of events.

As children we were taught that Yashke was always connected with trouble for the Jewish people. But if Yashke can help us get the flour, nu nu, we will take it... I was beginning to be hopeful. He looked at the gold teeth for a while but didn't take them. He didn't say anything more, and told me to clean up the mess hall and the wash room.

Before we went back to the camp, he came out of the kitchen and gave me a small paper bag full of white flour. "I think our lord would want you to have matzos for your holiday. After all he was one of your people. Sometimes we forget that." I don't know why he gave me

the flour, perhaps he thought that I would say a good word for him when the Americans came, or perhaps he did it out of religious convictions. The fact was that he didn't take the gold teeth. Whatever the reasons, the "Rebbe" had his flour and, on the small iron stove, he baked us little white wafers that reminded us vaguely of matzos. They had small holes in them and were slightly burned.

The Seder Begins

It was on March 27, 1945, when he brought the matzos and declared that the Passover Seder would now begin.

"Out of the seven ingredients needed to conduct the Seder, we now only have two. Matzos and Marror, but the Almighty will understand," this weird man said.

"'Rebbe', where is the Marror (bitter herb) that you mentioned?" We asked him. He looked at us. "Our lives in this camp are the Marror; all of our lives are bitter enough." He then divided the matzah, gave each of us a piece and made us say the blessings.

"Since you are the youngest of the group, you will ask the four questions 'mah nishtana.'" To my surprise, I remembered most of them and sing-songed the questions with the help of the others. We did not hide the 'Afikomen' because there were no children in our camp. The children had all been sent to Auschwitz to be gassed.

We had to go to work the next day and we were hungry and dead tired, but that night of Passover, we joined the "Rebbe" in holding some kind of a Seder. He remembered most of the Haggadah by heart; so did my father who had studied in a yeshiva when he was a boy. Some of the other participants also knew parts of the Haggadah. Some of us joined in saying the blessings, but we were all asleep before the "Rebbe" finished chanting the Haggadah. I vaguely remembered him singing Chad Gadya.

At the end, he made a short prayer in Yiddish: "Please, forgive us, Oh Master of the Universe, for conducting such a poor Passover Seder service. But it was the best we could do, and please deliver us, Oh Lord, from the hands of our enemies who rose up, once again, in this generation to destroy us."

What should I tell you? We all felt as if we were there at "yetzias Mitzraim" (the Egyptian Exodus) and we believed the "Rebbe" that we would also be at "yetzias Deutschland" (the German Exodus).

He woke me before he left and told me, "You deserve a special blessing for bringing the flour for the Matzos. You will be among those who will soon celebrate the exodus from Germany to the Holy Land."

About a month later, the war was over and we were rescued by the US army. It was May 2, 1945.

And Today...

We live today in very different times. Yet we still tell the same story as the "Rebbe" and the Jews in Dachau. Their story, our collective story, still inspires us.

Each year, when Pesach comes around, I ask myself the question: How can I turn my Sed-

er into the meaningful and transformative experience it was meant to be?

The holiday of Pesach, commemorating the exodus of the Jewish people from the land of Egypt some 3,300 years ago (in the year 1313 B.C.E.) reflects the liberation of the soul from the psychological and emotional constraints represented by Egypt.

What is Egypt? The Hebrew term for Egypt (Mitzrayim) may be translated as "inhibitions," or "restrictions." All of us struggle with various inner and outer inhibitions that stifle our growth and prevent us from maximizing our potentials. We may be paralyzed by fear, shame, guilt, resentment, codependency and addictions. We may be lacking the ability to love, to dream, to cry and to let go of our defenses, or we may be enslaved by unhealthy urges and feelings of envy, animosity and bitterness.

Often, our inner Jewishness—that intimate, wholesome and absolute relationship with the Master of the universe—is enslaved. It is there, but we know not how to access it.

In this sense, we are all in one or another type of "Egypt," and the Seder experience presents each of us with an opportunity to leave our personal Egypt and embark on the road toward redemption.

During the Seder, you and I owe it to ourselves to open our hearts and welcome into our lives the divine energy of liberation vibrating through the cosmos on the eve of Passover. To become fully you, fully human, fully Jewish.

Reclaiming Your Parents

The Talmud says, and it's quoted in the Haggadah, that "A second cup is poured and now the child asks 'Mah Nishtanah.'"

The Talmudic words "now the child asks" ("V'kan Haben Shoel") may also be translated as, "now the child may borrow."

Not all of us have been privileged to grow up with parents in our lives. Some were orphaned at a very young age; others may have had physical parents but never had emotional parents. Some of us were privileged to have nurturing parents who have since passed on to the next world. In all of the above cases the children are left behind, a void in their hearts. Here is the time during the Seder where "the child may borrow" a father and a mother. At this point in time, our father in heaven opens the chamber of unconditional love and boundless nurture, through which we may reclaim the confidence and security we so desperately needed from our fathers and mothers. Now the child is given permission to ask all the questions he could never ask. He may declare: "Father, I want to ask you four questions."

Because slaves don't ask questions. Free men and women ask questions. Not only because they feel they have a right to ask, but also because they fear not answers that may challenge them and perhaps even transform them.



PESACH – MAKAS CHOSHECH – LIGHT FOR KLAL YISROEL

10:23 "לא ראו איש את אחיו ולא קמו
איש מתחתיו שלשת ימים, ולכל בני
ישראל היה אור במושבתם"

"No man could see his brother nor could anyone rise from his place for a three-day period. However, for all of B'nei Yisroel there was light in their dwellings." The Ribbono Shel Olam afflicted the Mitzriyim with intense darkness. The Posuk tells us that not only were B'nei Yisroel not plunged into darkness, but there was light for Klal Yisroel. Which light is the Posuk referring to? Why doesn't the Posuk just say that the darkness did not occur to Klal Yisroel?

The Ribbono Shel Olam brought Choshech upon Mitzrayim so that the Mitzriyim should not see people from Klal Yisroel die. The Yidin who did not want to leave Mitzrayim were killed during the Makah of Choshech. When Moshiach comes, there will be darkness for fifteen days. During those days, all those amongst Klal Yisroel who do not want the ultimate Geulah will die. (דבש לפי)

The Yalkut says that Klal Yisroel were redeemed from Mitzrayim in the Zechus of their Emunah in the Ribbono Shel Olam. Kabalas Hatorah and Yetzias Mitzrayim hinge upon each other. Had Klal Yisroel not left Mitzrayim, they would not have received the Torah. Torah is called Ohr, as it says in Mishlei - 6:23 "כי נר מצוה ותורה אור". Where did Klal Yisroel demonstrate their Emunah in Hakodosh Boruch Hu to be Zoche to be redeemed? During Makas Choshech, Klal Yisroel could have easily fled Mitzrayim. Nonetheless they did not flee because they believed in Hakodosh Boruch Hu. Klal Yisroel were confident that Hakodosh Boruch Hu would take them out of Mitzrayim at the appropriate time, and that He Himself would take them out with great Kovod. "ולכל בני ישראל היה אור" - And to all of Klal Yisroel there was light; they followed the will of Hashem. "במושבתם", because they were listening to Hakodosh Boruch Hu. They remained in Mitzrayim and did not leave Mitzrayim during Makas Choshech. (מהר"ם שיק)

The six days of darkness correspond to the six thousand years of

this world. The six thousand years of Olam Hazeh are inherently years of complete and utter darkness. There is no one who can safely navigate his way around in this world. There is only one thing that can help a person, and that is the Torah Hakdosha. The Yetzer Hara covers our eyes and tries to induce us to do one Aveira after the next. There is only one thing that has Nitzchuyus, lasting power, and that is Torah and Mitzvos. The Torah Hakdosha illuminates the proper path that one must take in this world. (בן איש חי)

The darkness is a description of the blindness that comes about by one being self-centered and haughty. When one is oblivious to the plight of his fellow man, it is darkness. "לא", "ראו איש את אחיו", No man was able to see his brother. He did not see the emotions of his fellow man. One who does not see his fellow man "ולא קמו איש מתחתיו", cannot rise from his place. He loses the ability to grow and be a better person. (חדושי הרי"ם)

The light that the Posuk is referring to is not the light of day. The light that Klal Yisroel were given during Makas Choshech was the light of Olam Habah. (שפתי נהן על התורה)

Now we can have a deeper understanding as to the "light" that was given to Klal Yisroel. During Makas Choshech, two things were happening simultaneously. The Mitzriyim, and the Yidin who did not want to leave Mitzrayim, were punished. At the same time, Klal Yisroel were being taught a lesson for life. Olam Hazeh is a dark world. There are times that the bad actions of people create a very thick darkness in this world. There is only one way to find our way in this world - through following the will of the Ribbono Shel Olam by listening to the Torah Hakdosha. If one follows after his desires (Kovod, money, or other desires), he is keeping himself in a very dark world where he can no longer see anything around him. Such a person becomes very haughty, and is never able to grow. A person's job in this world is to use the Torah Hakdosha to help him navigate his way through the maze called Olam Hazeh. The path is wrought with many Nisyonos, and there is only one way to truly achieve victory. The Torah Hakdosha teaches a person how to do absolutely everything in life. The Yom Tov of Pesach is a time to reflect on the purpose of Hakodosh Boruch Hu taking us out of Mitzrayim - in order for us to receive the Torah Hakdosha. May we be Zoche to utilize the Torah properly, in order to achieve our purpose in this world, and to earn a place in the Next World.

BEING POSITIVE.. KEEPING YOUR GLASS HALF FULL- NOT HALF EMPTY..

Positive Psychology- is the art of filling up our world view with everything positive so there is no room for or no need for anything negative. The benefits are obvious- healthy attitudes bring healthy outcomes.

Tracht Gut es Zan Gut.. "If you think good it will be good."

The Torah as a document for living encourages us to be positive outlookers.. Have an Eiyen Tov, the Mishna in Pirkei Avos tells us.. Look at things with a positive eye. Harbor a Lev Tov.. shower the people you love with love...this is the recipe for all good things. What you give out you will get back.

The overriding feeling that our Creator wants only the best for us should permeate our very being and cause us to radiate a strong appreciation for all that we have! We must not take for granted all that we have and must publicly acknowledge our gratefulness- it is this acknowledgement that will make us happy and fulfilled.

What one has accumulated must be shared in order to be enjoyed- a healthy person realizes that all he has comes from above, even that which seems painful. Sometimes the yardstick by which success is measured leans heavily on the quality of appreciation. Eizehu Asheer Hasomayach Be Chelko- We can only be truly happy if we acknowledge our appreciation for what has been given to us by G-d.

The Torah speaks this week of 2 karbonos, sacrifices that differ in the times they must be eaten. The Korban Shelomim, a sacrifice, an offering that is voluntary and serves as a way to eat and fulfill our needs.. must be totally consumed within 2 nights and a day from when it is offered in the Beis Hamikdash. The Korban Todah- a sacrifice which is brought by those

rescued from doom and beneficiaries of a miracle, those whose lives have been uplifted and saved... Their sacrifice must eaten by nightfall.

The Netziv explains- When one is saved by a miracle- he has an obligation to thank the heavens above in a public setting. In order to totally finish the sacrifice- (it is a big portion with many loaves and much meat)... he must invite a large crowd of his friends and neighbors otherwise he will be penalized for not finishing within the allotted time.

This is the way of a Jew- we are urged to be appreciative and positive in all we do. That is our essence and the reason we are called Yehudim.. Which means the ones who give thanks-(from Hodaah- to be thankful).. We start each day with the words Modeh Ani-- I am eternally thankful to Hashem for keeping me alive for one more day and nourishing my Nesha- ma with all good things!

This year as Pesach once again comes to greet us with its respective anxieties and hard work- let us keep in mind that Hashem loves each and every one of us and is constantly showering us with love and goodness. We must not let our negative thoughts penetrate our lives..we must feel with every fiber of our body that just as G-d took us out of Egypt and delivered us into freedom-many years ago, He continues to stand by our side in everything we do.

A friend of mine who visited a hospital where his relative was recuperating, remarked to me how she expressed to him that she would be overjoyed if only she could clean her house for Pesach this year, if only she could look forward to the Mah Nishtana from her young children at a Seder that she will not be attending this year. Oh how she would love to merit peeling pounds and pounds of potatoes and cleaning a house once more.

Let's all take a moment to be thankful for all that we are able to do.

The more grateful we are.. the happier we will be.

Gut Yom Tov!

For the Seder Table

BEING BLIND TO YOU OWN FAULTS
AMAZING TRUE STORY!
Written by Rabbi Moshe Kormornick

וְהִצְרוּעַ אֲשֶׁר בּוֹ הִנָּגַע . . . וְטָמָא טָמָא יְקָרָא

And the person with tsaraas in whom there is an affliction . . . is to call out, “Impure. Impure” (13:45)

The Gemara teaches that one of the seven causes of *tsaraas* is speaking negatively about others. The *Shelah* writes that the Torah specifically instructs someone with *tsaraas* to publicly announce his impure status in line with the Gemara’s principle that one who invalidates others does so with a defect that he himself possesses. Accordingly, because the gossiper labelled others as “impure” by revealing their alleged defects, now, he must publicly admit to his own status as having that same defect.

In fact, the trait of denigrating others is so severe that the *Shulchan Aruch* writes that while every family is assumed to be *kosher* to marry into, someone who always declares others as ineligible should be assumed to be ineligible himself.

The following story poignantly illustrates this point: Many years ago, the owner of a large bakery decided to check that the weight of milk and cheese that he was receiving was accurate. He weighed the produce over several days and discovered that he was being cheated and receiving less than he was paying for. He brought the evidence to the *beis din*, who in turn conducted their own investigation, which concluded that the dairyman was indeed misleading the bakery. However, when the *beis din* confronted the dairyman, he was genuinely astonished at the accusation and pled complete innocence. However, once he was presented with the irrefutable evidence, the truth was soon revealed. It turns out that the dairyman did not have his own scales in order to calculate the weight of his products, therefore, he used the bakery’s bread — which are sold by weight — in order to determine the exact amount of milk and bread to give the bakery. The *beis din* investigated this and discovered that the dairyman was telling the truth, and it was in fact, the baker who was cheating his customers, which is why they received dairy produce less than they were paying for!

Many times, the character traits that we most need to work on remain hidden from our consciousness. Yet, one way to discover areas that require our attention is when we constantly see a certain fault within others. Using the principle that one who invalidates others does so with a defect that he himself possesses, if we see that we are focused on the faults of others in this area, we should spend time and consider whether we ourselves are struggling with the same challenges. And if we discover this to be true, then we should apply another of the Gemara’s principles not to criticize others about their failings before we have successfully confronted ours.

PESACH SEDER TABLE VORT: SNIPPETS YOU DID NOT KNOW ABOUT THE TEN PLAGUES

WRITTEN BY D FINE

The main part of the mitzvah to relate the story of the Exodus is the ten plagues. And the Chayei Adam says that it was the minhag to call in the non-Jewish helper to hear the ten plagues! So here are some things you might not have known about some plagues...

1)Frogs – Egypt at that time was at war with Kush over their borders. The frogs solved the problem by stopping on the precise border. And even when the

Egyptian magicians created their own frogs, they did not go over the border. [Yalkut] According to R’ Akiva there was one giant frog and every time the Egyptians hit it, it split into two, etc, until the land was full of them. [So why didn’t they stop hitting the frogs? Because anger throws logic out the window; Steipler]

2)Wild animals – There was one animal called a ‘Yedoni,’ who had a tube connecting it to the ground and if the tube was disconnected from the ground it would die. HaShem even brought the Yedoni to Egypt for the plague of wild animals – and it came with a clump of earth under it to ensure its survival.[Chanukas HaTorah]

3) Hail – Moshe warned the Egyptians of the coming plague of hail and told them to bring their belongings indoors. Pharaoh sent messengers telling people to leave everything outside, but people still took things inside; they feared the word of HaShem more than Pharaoh [Meshech Chochmah]. And HaShem made it so the hail only fell on things outdoors – it did not even fall on anything indoors [Brisker Rav]

4) Darkness – Normal darkness does not have an existence in and of itself; it is just an absence of light. And so, one candle knocks away much darkness. But this plague of darkness brought a new creation; an existence and reality of darkness which could not be removed by lighting candles [Sforno]. And the plague was worse because nobody helped their friends out [Chidushei HaRim]

5) Makkas Bechoros – Why is this the only plague that is called ‘makkas x; why not ‘makkas dam,’ etc too? The midrash says (brought in tosfos shabbos 87b) that when the firstborns heard Moshe’s warning about the plague of the firstborns, they rebelled against Pharaoh to make him let the Jews go free, and many were killed in this rebellion. It is this rebellion that we refer to in the word ‘makkas.’ [Birkas Chaim]

PESACH: GOING THROUGH TIME

Written by Moshe Kormornick

Rabbi Desler in Michtav m’Eliyahu explains regarding Pesach that man does not stay still with time passing him by. ie. monday comes and goes, tuesday...shabbos....pesach etc. Instead it is time that is stationary and man that travels through time. The relevance of this is massive. When we experience Shabbos today, we are really experiencing the very first Shabbos, and when we reach Pesach we have the ability to genuinely tune into HaShem’s “strong hand and outstretched arm” and allow Him to take us out of Egypt (ie. the constraints of Holiness and spirituality)today in the same sense as He did for our forefathers – because just as it was their “time of freedom” we are going through the exact same “time of freedom” today!

The Day the Rebbe Sent His Russian Guests to Go and See Reb Moshe

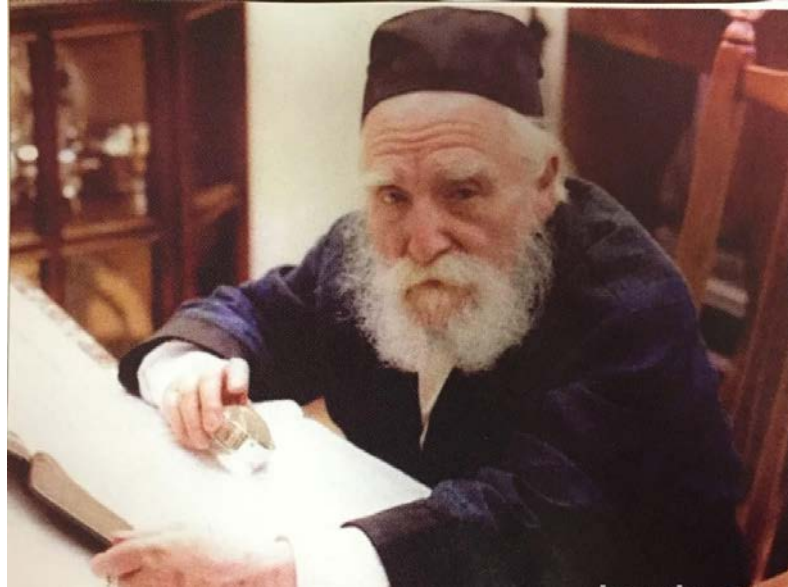
By Daniel Keren

Since the petirah of Rabbi Menachem Mendel Schneerson, the Lubavitcher Rebbe of blessed memory in 1994, the Jewish Educational Media (JEM) Foundation, a Chabad non-profit organization has conducted video interviews with thousands of individuals who had significant moments with the Lubavitcher Rebbe. Every week, JEM publishes a two-page Here's my Story that features excerpts of some of those interviews. The recent interview published for Parshat Pekudei with Rabbi Yoseph Yitzchak Zaltzman was titled "The Child Who Had to Disappear." Rabbi Zaltzman has been a Chabad emissary in Toronto since 1980 where he founded the Jewish Russian Community Centre of Ontario.

In his interview with JEM, Rabbi Zaltzman recalled that he was born in Dushanbe, the Tajikistan capital in 1956 when the Bolshevik Communist rule brutally oppressed Jewish religious life in the former Soviet Union. He was one of six children, which by that time was such an unusual situation as to result in the Soviet government bestowing a "Heroic Mother" medal to his mother. One of the benefits of that honor was that the family received an extra 11 rubles each month in order to buy more milk. How does a Jewish boy manage to maintain his Judaism in a country that persecutes those who try to teach Yiddishkeit to children? When Yoseph Yitzchak came of age, his parents told him that in order for him to continue in yeshivah, he "would have to disappear." How does a school child "disappear?" His parents explained that starting from September until mid-June when other children are in the government schools, Yoseph Yitzchak was not allowed to go outside or even near a window. Absolutely nobody should know that such a child exists.

Living a frum (religious) life under constant fear of being caught came to an end in 1971 when his father's application to emigrate from Russia to Israel was approved. Shortly after arriving in Israel and enrolling in the Chabad yeshivah, Yoseph Yitzchak found out that his father was traveling to spend the High Holidays with the Lubavitcher Rebbe and was able to get his parents to buy an extra ticket for him to fly to New York for the opportunity to meet the Rebbe. During that visit while Yoseph Yitzchak was standing the 770, the main Chabad Shul in Eastern Parkway in the Crown Heights section of Brooklyn an announcement was made: the Lubavitcher Rebbe wanted to see all of his Chassidim who had just came out of Russia. .

With others, Yoseph Yitzchak was admitted into the Rebbe's room by Rabbi Chaim Mordechai Aizik Hodakav, the Rebbe's secretary. After everyone who had just left Russia was in the Rebbe's room, the Rebbe closed the book he had been reading and after looking at all those in the room declared: "I want you to go to and see Reb Moshe Feinstein." Yoseph Yitzchak explains that Reb Moshe was the greatest Halachic authority of his time,



but coming from Russia, he had never even heard of him. The Lubavitcher Rebbe instructed Yoseph Yitzchak and his fellow Russian emigres that when they met Rav Moshe Feinstein: "Go, and tell him the way it was. And don't be humble about it. I want him to know how the chasidim survived in Russia." Leaving the Rebbe's office, they went straight into a few cars that were already waiting outside. One of them was even the Rebbe's car, which is where Yosef Yitzchak sat in the back seat. As he recalled:

"We arrived at Reb Moshe's home and sat with him on a few coaches. First, he spoke with the adults and then moved on to us younger boys: Myself, Yosef Yitzchok Mishulovin and Shmuel Notik. "What have you been studying? He asked us. "We had been learning the chapter Ha'omer, from Tractate Kiddushin of the Talmud, and he began by asking us a few questions about the Mishnah there. When I answered, I saw that he took out a handkerchief and began wiping his eyes. My first thought was that I had offended him somehow. "Somebody, told him that Reb Yankel Notik, Shmuel's father knew the entire Talmud. "Is it true?, he queried, turning to him. "Not all of Shas," he replied, "Maybe half." "It's only half," someone interjected, "but whatever you'll ask him will turn out to be in the half that he knows." Reb Moshe smiled. "He then posed a question to the group. "How did you do it?" "Reb Moshe was himself from Russia, and he knew what it meant to be religious there. "Fifty years after he left, he was seeing people come out of Russia as if Communism didn't even exist. We were fully religious, speaking fluently about the Talmud, Rashi and Tosafot in Yiddish. He was overwhelmed. "Reb Yankel Notik responded "How did we do it? Did we have a choice?" In other words, for us, being a Jew is not a choice; there are no alternatives." The Jewish Connection.

NOT SORRY TO MISS THIS ONE

As Told to Zelda Goldfield *names and details have been changed

Sheryl Goodman's two children had much in common as they grew up. Michael and Rebecca were both very bright, curious, hard-working, extremely determined and idealistic. Michael studied political science and environmental studies, eventually earning a professorship in a leading university. He didn't neglect his idealistic streak and became the president of his Reform Temple and a charismatic leader in civil rights causes in the local Democratic Party. Rebecca's dedication to helping mankind led her to medical school and she became a family doctor.

While still in school she became friendly with Orthodox Jews. The orthodox way seemed more authentic and inviting than the occasional temple services she had attended in her youth. By the time she graduated medical school, she had married a yeshiva student and had already given birth to four of their eleven children. The next step was to come on aliyah.

Mrs. Goodman's two talented children had chosen very different paths in their lives. Not only were the paths different, but they were diametrically opposed! Because they were separated by the Atlantic Ocean, there was little friction between them. Rebecca's profession brought her much satisfaction and also enabled her to support her learned husband and growing brood in Jerusalem. Her brother, too, was successful in his profession and in all his liberal causes.

When his only daughter, Sophie, decided to take off a semester from university and travel to Israel to teach English to Palestinian children in refugee camps near Gaza, Michael was elated and proud of her humanitarian act. However, he emphatically warned her not to spend time with his eccentric sister and her immense family. Sophie could visit for one Shabbos, to placate his mother – but no more than that!

A few months passed. How shocking and unexpected was Mrs. Goodman's urgent phone call to her daughter! Normally an active and healthy woman, Mrs. Goodman's doctor had diagnosed her with a terminal illness and gave her less than a month to live. "Rebecca, I know that this may sound irrational, but I want to come to Israel to die. Please arrange for me all the papers I'll need, medical escorts – all the red tape – and get me over to Israel as soon as humanly possible. This is my decision and wish – please, Rebecca, help me." Within less than a week(!) Mrs. Goodman was comfortably lodged in Rebecca's home. She didn't complain about the crowded home or about the noise of her eleven grandchildren. On the contrary, she reveled in all the attention and company. Since her husband had passed away a decade ago, she longed for family. And that is what she got in Jerusalem. Plenty of it. Once the children came home in the afternoon, Mrs. Goodman didn't have a minute to brood. She helped them with their English homework and they explained to her why they wore modest clothing, the laws honoring the

Sabbath, prayers and Tehillim – in other words – a crash course in Orthodox Judaism. In the mornings when Rebecca worked in her clinic, friendly neighbors took turns spoiling their family doctor's mother. When she had the strength, Mrs. Goodman in turn, entertained her visitors with her roaring sense of humor.

Sophie had not yet visited her eccentric aunt, but when her father told her of his mother's arrival in Israel and her terminal illness, she rushed over to be at her grandmother's side. Sophie spent not only one Shabbos there, but moved into Rebecca's burgeoning household. Mrs. Goodman asked her daughter to buy her some berets so that she could cover her hair like the rest of the women. She taught Sophie what the children had taught her.

Her oncologist's prediction was, fortunately wrong, & Mrs. Goodman passed the deadline for her demise. But all good things eventually come to an end, and after 4 months Rebecca saw that her mother was in a steep decline. Dr. Rebecca was not unacquainted with death. But this was different. Her own mother was dying – in her home. What was required & permitted according to halacha, especially on Shabbos? Her Rav advised her that since her mother's death was imminent, she should perform any melacha required or requested by her mother. The Rav also told her to explain to her children that this was pikuach nefesh. The Shabbos before her passing, Mrs. Goodman asked Rebecca to make her a scrambled egg. Rebecca sucked in her breath, and did as her mother asked. She walked into the shabbosdig kitchen, pushed away the cholent and kugels, and proceeded to crack the eggs, whip them up and fry them. The children, all decked out in their Shabbos finery, gaped in amazement as Rebecca cooked on Shabbos. Even Sophie let out a sigh of disbelief as her eyes followed her aunt's movements. The dutiful daughter served her mother the freshly scrambled eggs she had requested, and was roundly reprimanded by her mother. "Rebecca! It's Shabbos! Why did you make me scrambled eggs?" Mrs. Goodman wrinkled her nose in disgust. "You can't cook on Shabbos. Ugh. Get rid of the stuff."

Later that afternoon, 3 generations of Goodman women relaxed peacefully on the porch watching the Shabbos sun setting; Sophie was perched on a deck chair, Rebecca rested in the lounge chair, & Mrs. Goodman was propped up in her wheelchair. Sophie stood up abruptly to make an announcement. "Grandma, Rebecca, I have made my decision. After spending time in this house watching the loving interactions between all the kids, your caring friends, Grandma's respect for halacha, the wonderful & exciting customs, even all the strict but logical rules- I want to get on board. This is the kind of life I want for myself. I've signed myself up for classes at the local yeshiva for women. I start tomorrow!" Rebecca beamed lovingly at her niece, got up from the lounge chair & hugged her with all her might. "Mazal Tov!" Sophie searched for approval from her grandmother's eyes. "Grandma, what do you say?" "What do I say?" Mrs. Goodman winked & continued, "I say that one thing I will not be sorry to miss when I am gone, is seeing your father's face when he hears your news." The Jewish Press.



THE MOST IMPORTANT THING YOU NEED TO DO TO PREPARE FOR PESACH

Given the current price per pound, it sure doesn't feel like Matzah is lechem oni, the bread of the poor person. This year, 200,000 pounds of hand-made shmurah matzah were baked and shipped from Ukraine to the United States, in addition to what is shipped to Europe and Israel. But, two hours before the last 20,000 pounds were loaded onto a ship in the port of Odessa, Russia invaded, and the matzahs have been stuck in limbo since. Partially due to Putin, but also because of general supply chain issues and increased gas and shipping prices, the cost of matzah—and seemingly everything else for Pesach—is incredibly high.

More people than I can remember in any previous year have shared with me that they simply don't know how they will afford Pesach this year. Some have explicitly said that when they stand in the supermarkets and look at the prices, they calculate that they can buy matzah or meat but not both.

The bad news is that the prices this year are affecting more people than ever. The good news is that there is a solution to enable everyone to have a beautiful and simcha-filled Pesach.

Since the creation of the luxury Pesach program, rabbis have been railing against them for their excessiveness, extravagance, and the forfeiting of many of the traditions involved in preparing and experiencing Pesach. Ironically, many of those same rabbis have later "eaten their words" and accepted invitations to serve as scholars in residence, bringing their families to the very type of five-star experience they had long condemned.

But internal contradictions aside, there is a more fundamental reason not to rail against such programs: there is nothing inherently wrong with them. True, kashrus can be complicated at these programs, and yes, not all the environments and activities at every program are appropriate for Yom Tov, or ever. But these are not intrinsic or inherent deficiencies and just mean that one must choose the program carefully.

Baruch Hashem, there are many large Jewish families that, for practical reasons, simply cannot experience a Yom Tov together if they are not at a program. In addition, there are those who are unable to make Pesach for themselves, don't have family to go to, and rely on a program in order to experience a proper Pesach. And then there are those that can simply afford to experience the luxury of a Pesach program and, given that they are often generous with their support of charitable and communal institutions, why shouldn't they?

But there is a caveat. There is no Jewish holiday and no Jewish experience that more divides the "haves" from the "have-nots" than Pesach. The contrast between those experiencing Pesach with endless menu options, midnight BBQ's, quinoa sushi stations, and round-the-clock tea rooms, and those who literally don't know how they will buy matzah or wine, let alone meat, is startling and staggering.

As a community Rabbi, I am exposed to both extremes. When arranging for the sale of chametz, I like to ask what people's Pesach plans are. Often, I find myself meeting with someone who, with joy and excitement on his face and great anticipation in his voice, will describe the latest exotic location of the program he is attending this year or the

newest amenity or entertainment being offered. Literally moments later, someone will answer the same question with a tear in his eye and worry on his face and say I have no idea how I am going to afford matzah and wine this year because I am barely covering my bills day-to-day without these added expenses.

The Rambam writes (Hilchos Yom Tov 6:18):

When a person eats and drinks [in celebration of a holiday], he is obligated to feed converts, orphans, widows, and others who are destitute and poor. In contrast, a person who locks the gates of his courtyard and eats and drinks with his children and his wife, without feeding the poor and the embittered, is [not indulging in] rejoicing associated with a mitzvah, but rather in simchas kreiso, the rejoicing of his gut.

Though the Rambam is speaking of every holiday, there is a special practice of providing for others specifically before Pesach. The Rama (O.C. 429:1) quotes from the Talmud Yerushalmi, (Bava Basra 1:4) which states that residents of a city should give wheat or flour for matzah to those in their city in need. This is known as kimcha d'pische, flour for Pesach, or maos chittim, money for wheat.

And yet, even with the widespread practice of giving to maos chittim, there remain far too many who struggle to keep up with the exorbitant cost of making even a basic, no-frills Pesach and are left having to cut back and sacrifice in other areas just to get through what should be a joyous holiday season.

And herein lies the caveat. There is nothing wrong with enjoying and indulging in the luxuries a Pesach program provides, or with making a beautiful, elegant Pesach at home, for that matter, so long as everyone from your community can afford to have the basic necessities. There is no set amount mandated for maos chittim, but I humbly submit the following proposal:

Just as with tzedaka, where we are instructed to give a percentage of our income, our maos chittim should similarly be calculated based on how much we spend on ourselves for Pesach. If all of those who attend Pesach programs gave proportionally to maos chittim, we could ensure that all members of our communities have what they need for Pesach without having to compromise or make trade-offs with other basic necessities. And in the spirit of Pesach, v'chol hamarbeh, harei zeh m'shubach – anyone who can and does give more is certainly worthy of praise.

True, many Pesach programs run fundraisers over Yom Tov for all kinds of worthwhile causes, but only a fraction of people participate, and by that point it is too late to help serve this particular, urgent need. It is instructive that the practice of giving to maos chittim is quoted in the context of the law that mandates that we begin preparations thirty days before Pesach.

Not knowing how one will afford to make Pesach for their family brings unimaginable anxiety, stress, and worry that compound an already difficult situation. The sooner people can be provided for and have the security that their family will

indeed enjoy the amenities of Pesach, the less they will worry and fear.

A woman once approached the Beis HaLevi, Rav Yosef Dov Soloveitchik of Brisk, a few days before Pesach with a strange question. She wanted to know whether one could use milk instead of wine for the four cups of the Seder. The Rav asked her if she was ill, to which she replied that she was perfectly healthy. He then responded by giving her a large sum of money. After she left, the Rebbetzin asked her husband why he had given the woman so much money, when wine costs much less. He responded, "If she is asking about drinking milk at the Seder, it is obvious that she has no meat for Pesach, so I gave her enough to buy both wine and meat for the entire holiday."

When we sit down for our beautiful, bountiful seder with our loved ones, our simchas yom tov should be enhanced by the knowledge that we have done what we can to ensure that none of our brothers and sisters is sitting down to a bare table where real tears substitute for salt water.

We are already well within thirty days of Pesach. Whether you are going to a Pesach program or making Pesach at home, please don't wait to make sure that everyone can enjoy Pesach. When you are deciding how much to give, please consider what you are spending on your own Pesach for fine wines, delicious meats, and pounds of hand-made shmurah matzah, and give commensurately to ensure a beautiful Pesach for all your neighbors as well. Knowing that nobody in your neighborhood is struggling for Pesach will be more delicious, intoxicating satisfying, and simcha-generating than anything on your table.

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MATZAH FOOD OF HEALING

On the first night, the matzah that you eat strengthens your faith. On the second night, the matzah brings healing. When healing leads to faith, in that a person says, 'I thank You, G-d, for my recovery,' he was, nevertheless, sick. But when faith generates healing, a person is not sick in the first place.

==== Hayom Yom, in the name of the Baal Hatanya.

The Rebbe had the practice of giving Hachossid Dr. Avraham Seligson a matzah before Passover. One year he told him to come back again on the second night as well. When Dr. Seligson commented that on the first night matzah is the food of faith and the second night it is the food of healing, the Rebbe replied, in truth, the matzah on both nights is the food of healing.

UFARATZTA



PESACH

Can you figure out what each picture has to do with the Yom Tov of Pesach?



Rabbi Dani Staum

stamtora@gmail.com

KEY to Pesach Pix

Blow Torch – Kashering for Pesach requires that all absorbed taste of Chometz be purged. If chometz was cooked, baked or roasted, the oven or vessels used need to be purged of that taste with intense heat.

Clocks – One of the great lessons of Pesach is about the value of time. Dough less than 18 minutes can be baked into matzah and used at the seder. A moment beyond 18 minutes the dough becomes chometz and one crumb of it can disqualify an entire pot from being used on Pesach.

Half Hallel – After the first day of Pesach (two days of Pesach outside Eretz Yisroel) we only recite half-hallel for the remainder of Pesach. This is because on Pesach the korban Mussaf brought each day was the same (unlike on Succos where there was a different Mussaf brought each day of the Chag.) In addition, because the Egyptians drowned at the sea, we mitigate our Hallel somewhat, because it is sad when Hashem must destroy His creations, even when they are wicked. (Gemara Arachin 10)

Wolf and Lamb – The haftorah for the eighth day of Pesach is from chapter 11 in Yeshaya which speaks about the messianic era when there will be world peace, including “the wolf will dwell with the sheep” (pasuk 6).

Lost in the desert – During the days of Chol Hamoed Pesach, after our ancestors left Mitzrayim they actually were instructed to turn round and reenter the borders of Egypt. With incredible faith they followed Moshe and did so. This caused Pharaoh to think they were lost and that emboldened him to chase the newly freed nation, which led to the eventual showdown at the Yam Suf. *See Rashi Shemos 14:5 where he details the chronology of events.* This is part of the laining of the seventh day of Pesach.

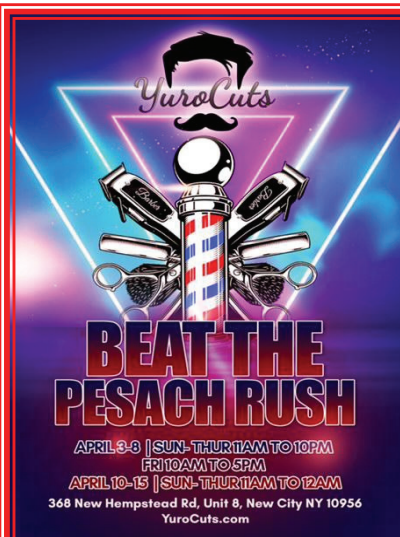
Haman – Haman was incriminated by Esther, condemned by Achashveriosh and hanged on the second day of Pesach. Many have the custom to sing Shoshanas Yaakov at their seudah on the second day of Pesach.

Just dew it – We “bentch Tal”, pray for dew and a successful bounty during the upcoming summer season, during davening on the first day of Pesach.

Shiras Hayam – The epic song sung by the nation on the seventh day of Pesach. We lain the account on that day.

Techilyas hameisim – On Shabbos Chol Hamoed Pesach the haftorah read is the incredible account from the prophet Yechezkel in which Hasheem instructs him to prophesize about the dry bones of Jews in the desert that would come back to life. Chazal say those were the bones of members of Shevet Ephraim who tried to leave Egypt before the time of redemption and were massacred. (Sanhedrin 92b)

Seudas Moshiach – Many have the custom to have a “seudas Moshiach” in the waning moments of Pesach. It is a custom from the holy Ba’al Shem Tov. It is connected to the haftorah read earlier that day about times of Moshiach. Celebrating our first redemption throughout Pesach gives us courage and excites us for the ultimate redemption with the coming of Moshiach.



And They Embittered Their Lives

During a scholarly lecture, a simple person asked Rabbi Yonasan Eybeschitz the following: The Torah says, "and they embittered their lives," but the cantillation symbol that the cantor reads is a **happy** tune! The simplicity of his question amused the more erudite listeners.

"Excellent Question!" said Rabbi Yonasan. "Hashem told Abraham that his offspring would be in exile for 400 years. But in fact we were in Egypt for only 210 years. Why was this? Since the Egyptians "embittered their lives," Hashem had pity on us and shortened the exile by 190 years -- surely a cause for song!

"By the way," said Rabbi Yonason, to the astonishment of his listeners, "the cantillation symbol, 'Kadma V'Azla,' hints at this idea by its exact numerical value: 190.

Rabbi Yehoshua Karsh

Responsible Employee

Employer: "We need someone responsible for this job."

Applicant: "Sir your search ends here! In my previous job whenever something went wrong, everybody said I was responsible."

Reasonable doubt...

Scene: A court room in Oklahoma where a person is on trial for murder.

There is strong evidence indicating guilt; however, there is no corpse. In the defense's closing statement the lawyer, knowing that his client is guilty and that it looks like he'll probably be convicted, resorts to a clever trick. "Ladies and gentlemen of the jury, I have a surprise for you all," the lawyer says as he looks at his watch. "Within 1 minute, the person presumed dead in this case will walk into this court room," he says and he looks toward the courtroom door.

The jury, somewhat stunned, all look on eagerly. A minute passes. Nothing happens. Finally the lawyer says: "Actually, I made up the previous statement. But you all looked on with anticipation. I, therefore, put it to you that there is reasonable doubt in this case as to whether anyone was killed and insist that you return a verdict of not guilty."

The jury, clearly confused, retires to deliberate. A very few minutes later, the jury returns and the foreman pronounces a verdict of guilty.

"But how?" inquires the lawyer. "You must have had some doubt; I saw all of you stare at the door."

Answers the foreman: "Oh, we did look. But your client didn't."

Did You Make A Donation?

At the United Way in a fairly small town a volunteer worker noticed that the most successful lawyer in the whole town hadn't made a contribution. This guy was making about \$600,000 a year so the volunteer thought, "Why not call him up?"

He calls up the lawyer.

"Sir, according to our research you haven't made a contribution to the United Way, would you like to do so?"

The lawyer responds, "A contribution? Does your research show that I have an invalid mother who requires expensive surgery once a year just to stay alive?"

The worker is feeling a bit embarrassed and says, "Well, no sir, I'm..."

"Does your research show that my sister's husband was injured in a car accident? She has three kids and no means of support!"

The worker is feeling quite embarrassed at this point. "I'm terribly sorry..."

"Does your research show that my brother broke his neck on the job and now requires a full time nurse to have any kind of normal life?"

The worker is completely humiliated at this point. "I am sorry sir, please forgive me..."

"The gall of you people! I don't give them anything, so why should I give it to you!"

Speed Camera

A motorist caught by a speed camera received notification of a fine in the mail, plus a picture of his vehicle. Duly impressed, he sent back the notification along with a photo of a \$100 note to pay the fine.

Hot air balloon hot air balloon

A man in a hot air balloon realized he was lost. He reduced altitude and spotted a woman below. He descended a bit more and shouted, "Excuse me, can you help? I promised a friend I would meet him an hour

ago, but I don't know where I am."

The woman below replied, "You are in a hot air balloon hovering approximately 30 feet above the ground. You are between 40 and 41 degrees north latitude and between 59 and 60 degrees west longitude."

"You must be an engineer," said the balloonist.

"I am," replied the woman. "How did you know?"

"Well," answered the balloonist, "everything you told me is technically correct, but I have no idea what to make of you, and the fact is I am still lost. Frankly, you've not been much help so far."

The woman below responded, "You must be in management."

"I am," replied the balloonist, "but how did you know?"

"Well," said the woman, "you don't know where you are or where you are going. You have risen to where you are, due to a large quantity of hot air. You made a promise which you have no idea how to keep, and you expect people beneath you to solve your problems. The fact is you are in exactly the same position you were in before we met, but now, somehow, it's my fault!"

Fire Truck in Chelm

When a small village in Chelm decided to buy a new fire truck, the town council met to decide what to do with the old one. Shlomie, an older man, stood up. "Ah think we should keep the old truck," he

said. "We can use it for all them false alarms!"

Printer issues

Customer: I have problems printing in red...

Helpdesk: Do you have a color printer?

Customer: Aaaaah... thank you.

Bad news

A doctor says to his patient, "I have bad news and worse news".

"Oh dear, what's the bad news?" asks the patient.

The doctor replies, "You only have 24 hours to live."

"That's terrible", said the patient. "How can the news possibly be worse?"

The doctor replies, "I've been trying to contact you since yesterday."

Diagnosis

This woman rushed to see her doctor, looking very much worried and all strung out. She rattles off: "Doctor, take a look at me. When I woke up this morning, I looked at myself in the mirror and saw my hair all wiry and frazzled up, my skin was all wrinkled and pasty, my eyes were bloodshot and bugging out, and I had this corpse-like look on my face! What's WRONG with me, Doctor!?"

The doctor examines her over for a couple of minutes, and then calmly says: "Well, I can tell you one thing for sure. There is certainly nothing wrong with your eyesight...."

Doing the right thing

My mother always told me, if you can't say anything nice, don't say anything at all....And people wonder why I'm so quiet around them.

Lottery Advice

If you find that you are holding the winning ticket for Powerball. Before anyone finds out call everyone you know. Tell them that you have an emergency and need to borrow \$10,000. Most likely the majority will ignore you.

This will come in very handy in a few weeks when they find out you have won the lottery.

Conversation

Police: Knock Knock

Me: Who's there?

Police: The Police

Me: What do you want?

Police: To talk

Me: How many are you

Police: Two

Me: Talk to each other



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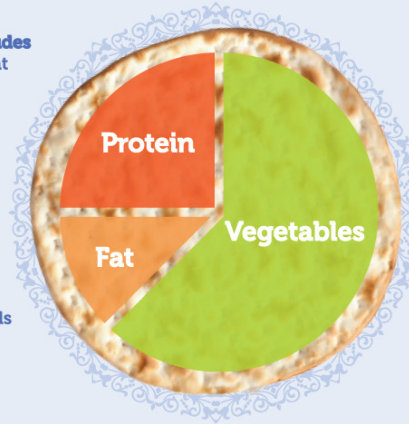
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IF ONE ATE OR DRANK WITHOUT HESEIVA

RABBI NACHUM SCHEINER

ROSH KOLLEL

The Shulchan Aruch rules that if someone did not lean for the matza or the four cups of wine, he must eat or drink over again. However, the Rama quotes the opinion of the Ravva, who rules that the entire concept of leaning is no longer applicable. This is because it was a way of royalty in ancient times. However, since in today's society this is no longer the norm, it is not necessary to lean.

Based on this, the Rama makes a compromise and rules that one should only rely on the Ravva in a case that one is not allowed to eat or drink again. Therefore, when it comes to the first two cups, one should drink over. However, with the last two cups – when one cannot drink more than necessary – one should not drink again. Another difference will be in regards to the afikoman, as we will explain.

AFIKOMAN

What is the halacha if one forgot to lean when eating the afikoman? There seems to be a contradiction in the Mishna Berura. In one place (472:22), the Mishna Berura writes that one should not eat again, because one cannot eat after the afikoman. This is based on the aforementioned ruling of the Rama, that when there is an issur involved we rely on the Ravva. Since one cannot eat after the afikoman, we will rely on the opinion that one has fulfilled the mitzvah. In addition, he writes, we can rely on the Rambam who does not require leaning for the afikoman at all.

Elsewhere (477:4), he writes that it is better to eat again, but if it is hard to, one does not have to.

Rav Shlomo Zalman Auerbach suggests that it depends if he was still in the middle of eating the afikoman, or if he was already done eating. If one is totally done eating, then he can no longer eat, and is not allowed to eat another k'zayis for the afikoman. On the other hand, if one was not finished, he would still be allowed to eat more. And he should therefore try to eat another k'zayis.

Based on this distinction he explains that when the Mishna Berura writes that one should eat again, he is talking about a case that one was still in the middle of eating, and is still allowed to eat more. He should therefore try to eat another k'zayis. But if one is totally done eating, then one can no longer eat anymore.

Rav Moshe Feinstein writes similarly that it depends if one already bentched or said that he is going to bentch. Since eating another afikoman would require a new brocha, it is considered eating another afikoman and would not be allowed. He explains that the Mishna Berura, who writes that one should eat again, is talking about

a case that one did not yet bentch. But after bentching, one can no longer eat anymore.

IN SUMMARY

If one drank one of the first two cups without heseiva, he should drink over. However, with the last two cups, one should not drink again. In regards to the afikoman, according to some opinions, if one had already finished eating, he does not eat over again.

In honor of the yom tov of Pesach, there are 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 Heseiva,”
- “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.

To receive updates of upcoming shiurim, to receive a link to current shiurim, or to access archived shiurim, please send a request to: Secretary@18forshay.com, or follow the prompts on our website 18Forshay.com.

Recorded shiurim are also available on CD at the shul – 18 Forshay Main Lobby.

All shiurim delivered at the Kollel Boker, Night Kollel, or any of our various programs, such as Legal Holidays and Yeshiva Bein Hazmanim are open to all. Come and join the many who enjoy these informative and intriguing shiurim!

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 Kiyumu v'Kiblu / Purim Shushan Purim*

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

~Night Kollel~

COMMUNITY KOLLEL NEWS WEEK OF PESACH

In connection to this year, being that Pesach falls on Shabbos, I gave a shiur at the Kollel Boker on the timely topic: "Halochos & Minhagim When Pesach Falls on Shabbos."

You can now join our whatsapp group and receive updates of upcoming shiurim, receive a link to current shiurim, or access archived shiurim. Please send a request to: Secretary@18forshay.com, or RabbiScheiner@18Forshay.com, or follow the prompts on our website 18Forshay.com.

SERVICES AT 18 FORSHAY

18 Forshay is once again buzzing with activity, during these hectic days before Pesach. Besides the minyanim around the clock, as well as the many hours of learning, in YBH, there are many different services being offered for the public.

These are all detailed in the various flyers, but just to mention here a few of the services we are providing:

- Mechiras Chometz – by our rabbis – You can also pick up a shtar in the shul. See flyers for more details.
- Car Cleaning – while you daven, 8AM-8PM
- Keilim kashering – 7-10 PM
- Sreifas Challah – 8AM-10 PM
- Shaatnez testing – 8AM-10:30AM, and 6PM-8PM (or drop off items all day in the van outside the shul)
- Sheimos Truck – 8AM-10 PM
- Full Pesach Store – Find all your pre-Pesach Products
- NEW! Barber Shop – Watsapp 845.204.8876 or call 845.598.5842. See flyers for more details.

YESHIVAS BEIN HAZMANIM

Yeshivas Bein Hazmanim started off, this past Thursday, with a bang. Due to the increased participation, the program has been moved to 20

upstairs, a larger area to seat everyone learning comfortably. Breakfast is served from 9:15-10am, the learning seder is from 10:00am-1:00pm, and lunch is at 1:00pm. The hot breakfast and lunch allows people to learn immediately after Shachris, and start their day with a proper Seder of learning. Many of the boys learn straight till 1, followed by pizza.

YBH will continue through Chol Hamoed, until Tuesday April 26. For more information please call: 845-587-3462.

Rabbi Yosef Fried is serving as Sho'el U'meishiv, and also gives a daily chabura on inyana d'yoma, which many bochurim are enjoying.

Rav Yaakov Kapelner, Maggid Shuir Igra d'Pirka, spoke on Monday about the unique halachos which apply to Pesach which coincides with Shabbos.

Rabbi Dovid Rube, Rav of Klal Ateres Rosh of Wesley Hills spoke about the mitzvah of emunah on Pesach.

And on Monday after yom tov, come enjoy a real highlight of YBH – Q&A with HaRav Yosef Viener Shlita, Rav, Kehillas Shaar Hashamayim of Wesley Hills, with "Timely Shailos Relating to Bochurim & Yungerleit."

People came over to the ones in charge to thank them for this unbelievable program, and how wonderful it is. Not only does it give them an enjoyable place to learn, with davening, breakfast and lunch, all on premises, it also helps them properly set up their bein hazmanim.

NEW SHIUR ON YERUSHALMI

You can follow in the footsteps of Rav Chaim Kanievsky zt"l, and become fluent in Yerushalmi! Come join Rav Simcha Bunim Berger, Shlit"a, as his Talmud Yerushalmi shiur continues into Meseches Yevamos, in conjunction with Daf Yomi. This is an opportunity to learn the inyanim and sugyos that run parallel to the Daf Yomi of Talmud Bavli. The shiur takes place: Monday through Friday, 6:15am – 7am, in 18 Forshay Upstairs, R' Lankry's office.

Wishing you a Wonderful Shabbos

and a Chag Kosher V'Sameiach,

Rabbi Nachum Scheiner



Mechiras Chometz

Rabbi Aron Lankry

305.332.3311

alankry@yahoo.com

Rabbi Daniel Coren

914.645.4199

rabbidac@gmail.com

Rabbi Nachum Scheiner

845-372.6618

ohrchaiimonsey@gmail.com

Available in the office just stop by



Rabbi Nachum Scheiner

מוהל מומחה

CELL: 845-499-6354



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please email us at betsuggestions@gmail.com

Just so you should know...



For all shul related questions please email **Rabbi Nachum Scheiner**
ohrchaim18@gmail.com or call 845-372-6618

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