



Email "Sign up" to betjournal@gmail.com to receive the weekly BET issue.



OUR BELOVED RABBI
SOKAVA REBBE

שביעי של פסח יום קריעת ים סוף

הזמן לבקש מהקב"ה על זיווגים ופרנסה



RABBI YY JACOBSON
WILL NOT BE
IN TOWN FOR
SHABBOS



יזכור
אחרון של פסח



MONSEY
URGENT CARE

845-356-2273
77 Route 59, Monsey, NY
In front of Evergreen Shopping Center



CHOL HAMOED
תשפ"ב

יום ד' חול המעוד
Thursday April 21st

Rabbi Coren

Maggid Shiur Bais Medrash Ohr Chaim

בענין שביעי של פסח בהלכה ובהגדה

12:15pm – 1:00pm

20 Upstairs



בס"ד



Yeshivas
BEIN HAZMANIM

ישיבת בין הזמנים פסח תשפ"ב

Under the Direction of Rabbi Nachum Scheiner שליט"א

SHIUR

Rabbi Yosef Viener
Rav, Kehillas Shaar Hashamayim of Wesley Hills

**Timely Shailos Relating
to Bochorim & Yungerleit**

Monday April 25th
יום ב' פרשת אחרי
12:00pm

Questions can be submitted in advance: Call 845 587 3462 Ext 7



בס"ד



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 Shiurim
בעיני החג

And Serve as a Shoel Umeishiv
During Yeshivas Bein Hazmanim



בס"ד



Yeshivas
BEIN HAZMANIM

ישיבת בין הזמנים פסח תשפ"ב

Under the Direction of Rabbi Nachum Scheiner שליט"א



Rabbi Aaron Lankry
מרא דאתרא

כ"ג ניסן - א' פרשת אחרי
Sunday April 24th

12:15pm – 1:00pm

20 Forshay – Upstairs





Yeshivas BEIN HAZMANIM

ישיבת בין הזמנים

פסח תשפ"ב

UNDER THE DIRECTION OF
שליט"א רבי נחום שיינר

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

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

Thank you to our Donors:

Lazer & Heather Scheiner

Michael & Rachele Vago

לע"נ החבר שמואל בן החבר נתן ע"ה
מרת מרים בת מיכאל ע"ה

לע"נ ר' ישעיה בן ר' משה

נדבת ברוך בירנבוים

לע"נ זקינו הרה"ג

רבי רפאל שמאול בן ר' אריב ליב זצ"ל

Kellet Beker

Halacha Chabura
SUNDAY MORNING

Night Kellet

יבתי קאלה
YARCHEI KALLAH

ישיבת בין הזמנים
Yeshivas BEIN HAZMANIM

שובביים
PROJECT



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	5:35	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	5:35	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**



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

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

Rabbi Aaron Lankry
מרא דאתרא

Rabbi Nachum Scheiner
Rabbinic Coordinator
ראש הכולל
Kollel Boker & Night Kollel

Rabbi Daniel A. Coren
Maggid Shiur

Wishing the Kehilla a

חג כשר שמח!

חול המועד פסח תשפ"ב Minyanim Schedule

Plag: 6:15 - 6:17

Shkia: 7:39-7:42

Mincha 18 Main Bais Medrash

6:15	Tent ב	1:30pm	2:30	3:45	4:45	5:45	6:45
7:00	Tent א	1:45	3:00	4:00	5:00	6:00	Tent א 7:00
7:15	Tent ב	2:00	3:15	4:15	5:15	6:15	7:15
7:30	Tent ג	2:15	3:30	4:30	5:30	6:30	

Mincha followed by

Maariv

8:15	Tent ב	6:00 12 min before	פלג	-----	6:15 at	פלג *	Tent א
8:30	Tent ג	7:30 12 min before	שקיעה	-----	7:42 at	שקיעה *	Tent א
8:45	Tent ד	7:40 at	שקיעה	-----	7:50 10 min after	שקיעה	18 Main
9:00	Tent א	7:50 10 min after	שקיעה	-----	8:00 20 min after	שקיעה	Tent ב
9:15	Tent ב	8:00 20 min after	שקיעה	-----	8:10 30 min after	שקיעה	Tent א
9:30	Tent ג	8:10 30 min after	שקיעה	-----	8:20 40 min after	שקיעה	18 Main
9:45	Tent ד	8:20 40 min after	שקיעה	-----	8:30 50 min after	שקיעה	Tent ב
10:00	Tent א	8:30 50 min after	שקיעה	-----	8:40 60 min after	שקיעה	Tent א

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

Shacharis

visikin 20 ↑ Neitz 6:12

Visikin Sefer 18 Main

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

FOR FRIDAY & SHABBOS SEE PESACH SCHEDULE
ZMANIM FOR WEEK OF PARSHAS ACHREI - MOS

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:43 M 5:42 T 5:41 W 5:39 T 5:38 F 5:37

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:07 M 6:08 T 6:09 W 6:10 T 6:11

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 7:33 M 7:34 T 7:35 W 7:36 T 7:37

APRIL 24 – APRIL 29

NEITZ IS 6:06 - 5:57

PELAG IS 6:19 - 6:23

SHKIA IS - 7:45 - 7:49

MAGEN AVRAHAM

8:53 AM - 8:49

GRA- BAAL HATANYA

9:29 AM - 9:25

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

פסח תשפ"ב
Yom Tov Zmanim

Thursday April 21st , ערב יום טוב

Reminder
עירוב תבשלי

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

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

Weekday Minyanim

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

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
ohrchaim18@gmail.com // www.18forshay.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
PARSHAS ACHREI
7:00pm
Tent א



KRIYAS YAM SUF

A number of years ago, Mottie Green shared with me a chidush about the sea splitting. It seems that the sea was split not once but twice; once for the nation and once for Dasan and Avirom. I never knew this and he showed it to me in the Targum Yonatan. After Am Yisrael left Egypt and was resting along the sea, the pasuk states that Pharaoh spoke to Bnei Yisrael. Who was this that he spoke to if they all left Egypt? It was Dasan and Avirom who have stayed behind. They thought that Bnei Yisrael were only going on a three day road trip so they did not bother going. Later when they discovered that they were leaving indefinitely, they realized they missed the boat. They followed in the chase and watched as Pharaoh and his army drowned and then the sea split again just for them.

Dasan and Avirom were the two individuals that were fighting and Moshe called them a Rasha. They then snitched on Moshe and he had to run for his life. During the 40 years in the desert they always caused trouble so why were they needed? Why weren't they left to die like

the other 80% in the Makah of darkness? Why did these individual merit such a great miracle for themselves?

The Gra as repeated in the sefer Kol Eliyahu asked a question; in one place the Torah said the Bnei Yisrael went into "the sea on dry land and the water was a wall on both sides". In another place, verse 29, it states Bnei Yisrael went "on the dry land in the sea and the water was a wall on both sides". There are two discrepancies in these pasukim. #1 did they go into the sea or dry land? #2 the word wall "choma" has two spellings; in the first verse it's with a Vav and in the second verse it is written without a Vav. The Gra asked, why is the pasuk written in two different ways? The Gra explains that the people that had faith in Hashem jumped in when the sea was in place. The people that were lacking in Emuna only went in once the sea had turned to dry land. The wall was spelled without a Vav and can also be read chama-anger. The sea was angry at those who waited and did not display emunah in Hashem.

This deepens our question. If the sea was upset at those who waited to jump in, how

much more it should have resisted splitting for Dasan and Aveiram who waited until after the Egyptians drowned. Why would it split again for them?

Maharil Diskin explains that Dasan and Avirom were Jewish police men during the enslavement in Egypt. When the work quota was not filled they were held responsible and received many beatings in the place of other Jews. They hated Moshe and Aaron because when they came into the picture things only got more difficult for Bnei Yisrael. As the work quotas increased and supplies diminished Dasan and Aveiram received even more beatings. It seems somewhat justified for them to dislike Moshe and Aaron although they stuck their neck out for the rest of the Jewish people. They stayed behind in case Moshe's plan would fail and the nation would need to return to Egypt.

This was why they merited the sea to split a second time just for them. When a person is willing to take a hit for someone else to save their life they gain tremendous merit. A person can change the course of nature due to his selfless actions.

WHAT IS YIZKOR?

Elevating the soul of a departed loved one.

Yizkor is a short prayer that has a deep spiritual impact on the soul of departed relatives and leaves a powerful emotional impression on those who say it.

Yizkor is founded on two fundamental Jewish beliefs; one, that the prayers and actions of people in this world can have an elevating spiritual effect on the souls of the departed, and two, that a primary, God-given mission in every person's life is to make the world a kinder, better, more beautiful place. In Jewish life, this pursuit of kindness is known as olam chesed yibaneh, "to build a world of kindness."

Yizkor is a beautiful expression of these ideas. The central element of yizkor is the commitment to make a charitable donation in honor of ones departed relative. By making such a commitment, you are affirming the belief that God wants us to do what we can to be helpful and alleviate the suffering of others. When you make an effort to help someone else, and do so in honor of a relative, then the relative becomes the motivating cause behind your act of kindness.

In essence, you and your departed relative become partners in this act of kindness. The result is that you become a better, more giving person, the departed soul of your relative is elevated and the recipient benefits from your kindness and generosity.

JUST THE BASICS

1. The word yizkor means "to remember" and refers to a special prayer said on behalf of family members who have passed away.

2. Yizkor is an opportunity for living relatives to have an elevating spiritual impact on the soul of a departed loved one. For the person saying yizkor, it can be a very important reflective moment.

3. The yizkor prayer is recited during the synagogue prayer service on Yom Kippur and the holidays of Passover, Shavuot and Sukkot.

4. One begins saying yizkor on the first holiday after the person passed away.

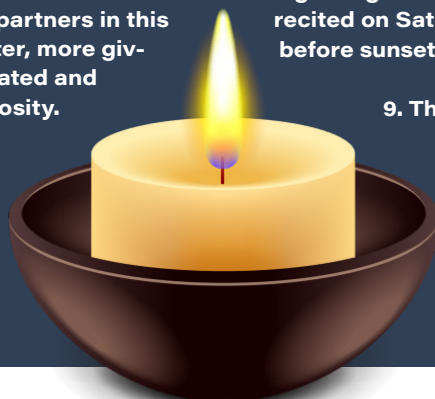
5. Yizkor can be recited on behalf of any relatives, though people are most meticulous to say it on behalf of those for whom kaddish is said: parents, children, siblings and spouse.

6. Though the yizkor service is brief, it is customary for all congregants other than those who will be saying yizkor, to leave the synagogue while it is said.

7. If there is no synagogue where one lives, or if it is exceptionally difficult to attend synagogue, one may say yizkor privately at home.

8. It is customary to light a candle in ones home before sunset at the beginning of a holiday on which yizkor is said. If Yizkor will be recited on Saturday, the candle must be lit on Friday afternoon before sunset.

9. There are two parts to yizkor: 1) A brief prayer for the departed and 2) A commitment to give charity (tzedaka) on behalf of the deceased person's soul. In addition to a monetary donation, one can also commit to donate time to a charitable cause.





UNDERSTANDING THE SEGULOS OF THE DAY (KRIYAS YAM SUF)



In his inspiring Sefer Nesivos Shalom, the Rebbe z"l asks a powerful question: Why does it say that the Jewish people believed in Hashem and in Moshe only after they saw the Egyptians dead at the sea? This implies that until then they did not accept it as true. This is difficult to accept because when they were preparing to leave Mitzrayim it says "Vayaamen Haam"-the nation believed. So what happened at the splitting of the sea that caused the Jewish people to believe to a greater extent than they already did?

The answer is very powerful. The Rebbe explains that a human being can have three different levels of Emunah. One is Emunas Hamochin which involves your mind. The second level, Emunas Halev, is in your heart. And the third is Emunas Haevarim—Emunah in your entire body, i.e. your entire body is responsive in the form of Emunah. What happened in Mitzrayim was nothing compared to the transformation the Jews experienced at the splitting of the sea. Until they reached the sea and threw themselves into the water their Emunah was intellectual and wasn't a part of their every fiber. Only after the crossing of the sea were they able to eternalize their Emunah and reach a much higher level.

This beautiful idea explains why Hashem told Moshe to stop davening, that it wasn't the right time or place. Rather he should go and tell the people to cross over. This is very strange as davening is our most effective weapon. However, the Jewish people needed to go to the next level of Emunah and the only way was for them to take the plunge into the water.

The Rebbe relates a story about a rebbe who, at his Shvii Shel Pesach meal, asked which one of his chasidim would like to partake of some Bizas Hayam, the spoils from the sea. The concept behind Bizas Hayam is that every Shevii Shel Pesach there is a reawakening of an abundance of segulos and yeshuos and a person can experience these segulos each day.

In response to the Rebbe's offer, one of the chasidim exclaimed, "Rebbe I want to have the Emunah that the Jewish people had then." The Rebbe was very impressed with this request.

When we speak about the idea that this day can be a segulah for things that happen then this includes all the comparisons that Chazal make to the splitting of the sea. There are two comparisons and another that is commonly forgotten. The most recognized one is, of course, shiduchim; the second is parnassa. There is a third, however, which is mentioned in Maseches Pesachim that says that going to the bathroom is like the splitting of the sea. This may sound somewhat strange but when we truly study and appreciate the complexity of the digestive tract we can't but marvel at how precious the blessing of Asher Yatzar is.

One of my favorite stories from Rav Zilbershtein was about a kollel man who insisted on making an Asher Yatzar each day during his seder learning. This bothered the other learners and they sent the shayla to the Rav. Surprisingly, the Rav responded that he has a right to request 10 people to answer his blessing, the reason being that in a sefer called Shaaylos Utshuvos min Hashamayim the author compares going to the bathroom to crossing the sea

and reciting Hagomel. The book goes so far as to say that if a person really knew what it is involved in relieving himself he would notify his family before going to the bathroom to say goodbye. (I once related this story on a WhatsApp video and a viewer called and told me he wanted to say goodbye. I was caught off guard until he explained, "Rabbi, you said that a person should say goodbye before going to the bathroom.") I don't recommend this practice but it certainly is an eye opener for us and helps us to appreciate how Hashem shaped our bodies in such a specific manner.

So what is the common denominator of the three segulas when compared to the splitting of the sea? Perhaps we can say that kriyas yam suf was about internalizing Emunah and the three areas of life where we tend to forget Hashem are shiduchim, parnassa and especially our bodily functions. It is difficult to really feel Hashem deep within our souls unless something goes wrong G-d forbid. On Pesach, a powerful and special day, we have the opportunity to see Hashem everywhere--in our marriage, our parnassa and especially in every part of our body.

Good Yom Tov
Good Shabbos

Rabbi Aaron Lankry
Marah D'asra
305-332-3311 | alankry@yahoo.com

Rabbi Daniel Coren
דוד"ג - מנוד שיעור
914-645-4199 | rabbidac@gmail.com

Rabbi Nachum Scheiner
Rabbinic Coordinator,
Rosh Kollel, Kollel Boker & Night Kollel
845-372-6618 | rabbisheiner@18forshay.com

Uri Follman
Manager
845 587 3462 | manager@18forshay.com



Rabbi YY Jacobson

CORONAVIRUS, JULIUS CAESAR & MOSHIACH WE ARE READY FOR A NEW-OLD CONSCIOUSNESS

Moshiach's Meal

It was the custom of the Baal Shem Tov to partake of three meals on the last day of Passover. The third meal, which took place late in the afternoon, was known as the "Festive Meal of Moshiach," or "Moshiach's Seuda," for on this day the energy and light of Moshiach and the future redemption shines and is more revealed.

That is why the Haftorah read on the eighth day of Passover is Isaiah chapter 11, containing many of the majestic prophecies about the redemption and Moshiach. Why on this day? Because the first two days of Passover celebrate primarily the past redemption, while the last days of Passover, especially the 8th day, represents the future Messianic redemption.

The Caesar

There is a strange statement in the Talmud regarding Moshiach. When the Talmud wishes to describe Moshiach, the man who will redeem the entire world from bloodshed, oppression, greed and corruption, it describes him as the "Caesar," while describing King David as a "half a Caesar:"

סנהדרין צט. ב: אמר רב יהודה אמר רב עתיד הקדוש ברוך הוא להעמיד להם דוד אחר, שנאמר ועבדו את ה' אלהיהם ואת דוד מלכם אשר אקים להם, הקים לא נאמר אלא אקים. א"ל רב פפא לאב"י והכתיב ודוד עבדי נשיא להם לעולם? כגון קיסר ופלגי קיסר.

Rabbi Judah said in the name of Rav: The Holy One, blessed be He, will establish for the Jewish people another David, as it is written, And they shall serve the Lord their G-d, and David their king, whom I will raise up unto them; not 'I raised up,' but 'I will raise up' is said. Rabbi Papa asked Abaye: But it is written, And my [first] servant David shall be their prince forever? They will be like a Caesar (emperor) and a half-Caesar (viceroy). [Moshiach, the new David, will be the Caesar and the original David will be the Viceroy, the half-Caesar].

A few questions come to mind:

- 1) What does this mean? Why will there be a need for a Caesar and a half-Caesar?
- 2) Why will Moshiach be the Caesar and King David the half-Caesar?
- 3) The title "Keisar," or "Caesar," originating in Latin, served as the family name of the powerful dictator of the Roman Republic, Julius Caesar (100 BCE—44 BCE), who lived 130 years before the destruction of the Second Temple (in 68, 69 or 70 CE), and played a critical role in the gradual transformation of the Roman Republic into the Roman Empire. Julius Caesar's conquest of France, Britain, and Germany, and his assassination of the Roman leader Pompey (in 48 CE), had him emerge as the unrivaled leader of the Roman world. Julius was ultimately stabbed 23 times on the steps of the Roman Senate, where he fell to his death, and the title Caesar was embraced by subsequent Roman Emperors. What began as the family name (the cognomen) of Julius Caesar became a title of imperial character, used by all Roman and Byzantine Emperors. The change from being a familial name to a title adopted by the Roman Emperors can be dated to about 68/69 CE. This is quite interesting because it is the year of the destruction of the Second Temple by Rome.

Now, when the Talmud wants to describe Moshiach and King David it employs this term: "Caesar" and "half-a-Caesar." Why? The term for a king usually used in Torah and Talmud is "Melech." The viceroy is called "Mishneh Lamelech," second to the king. Why, suddenly, when it comes to Moshiach, the greatest king of Israel, does the Talmud choose a Latin term, and what is more, the title embraced by the very Emperors who were responsible for the war against the Jews and the very destruction of the Temple—the exact antithesis of Moshiach who will redeem the Jews, rebuild the Temple, and bring us all back to the Holy Land?!

What is more, the very title Caesar was adopted by Rome in the very year it destroyed our Temple and exiled the Jews. Could the sages of the Talmud not find a better name for Moshiach than the title of the Roman Emperors, Caesar?

How about King David? He lived 800 years before Julius Caesar. Why is

he defined as a "half-Caesar?"

The Relationship Between Julius Caesar & the Jews

True, the Jews did take a special liking to Julius Caesar. Many earnestly mourned the murder of Julius Caesar on March 15, 44 CE; but none so vigorously as the Jews. Caesar's biographer, Gaius Suetonius Tranquillus, wrote this: At the height of the public grief a throng of foreigners went about lamenting each after the fashion of his country, above all the Jews, who even flocked to the place [of his burial] for several successive nights.

Why were the Jews so shattered? The proverb "the enemy of my enemy is my friend" definitely applies in this case. The High Priest at the time was a descendant of the Chashmoneim, Hyrcanus, who had been somewhat in alliance with Pompey, the great Roman general, Caesar's enemy, who marched into and dominated the Land of Israel. Yet Hyrcanus later allied with Caesar against Pompey. Hyrcanus' change of heart might have been partially motivated by Pompey's harsh decrees and burdensome taxes and partially motivated by the power that Caesar was rapidly gaining over Pompey.

If Hyrcanus hadn't committed thousands of Jewish soldiers to Caesar's Alexandrian siege, Caesar's ending might have come a lot sooner than 44 BCE. As it were, the Jews were instrumental in helping Caesar to win this civil war and become the sole ruler of Rome. Caesar never forgot this. Not only did Caesar revoke Pompey's decrees and taxes, but he also allowed the walls and fortifications of Jerusalem to be rebuilt and restored Jaffa, as well as a number of other coastal cities, to Jewish rule.

Yet, notwithstanding the benevolent relationship, we are still baffled why Moshiach is defined by his title Caesar?

I want to share with you an explanation I heard from the Lubavitcher Rebbe, 32 years ago, during a public address on the last day of Passover 1988, as he celebrated the Moshiach feast of the Baal Shem Tov.

Caesarian Birth

First, we need to understand the origin of the family name Caesar.

Tesefot, the commentary on the Talmud authored by the Ashkenazic scholars in Germany and France from the house of Rashi during the 12th and 13th century,

explain the origin of the name Caesar:

לסוף כמה שנים מלך עליהם אחד בחזקה, שמתה אמו בלדתה ונבקעת בטנה ומצאוהו ח' ומלך עליהם ונקרא קיסר בלשון רומי, והוא לשון כרות בעברית, ועל שמו נקראו כל המלכים שלאחריו קיסר.

Caesar in Latin means a cut, hence the English name for a "Caesarian Birth," what we call today C-Section. When the fetus cannot exit the womb of its mother via the natural birth canal, the mother's stomach is cut, and the fetus is extracted. This procedure, which was performed on a dead or dying mother, dates back around 700 years before Julius Caesar. In the Mishnah and the Talmud we discuss the "Yotze Dofen," the child who "comes out through a wall," extracted from the mother's abdomen and uterus, as a natural delivery is not possible.

Julius Caesar had a grandfather who was born through a Caesarian procedure. His mother died and they extracted the fetus through "the wall." This child was thus given the name Caesar and it became the family name of all his descendants, including of Julius. Thus, the title: Julius Caesar.

Which only intensifies and expands our original question: Why did all the Emperors wish to adopt this name Caesar? What is even more absurd: The title Caesar as a title for a King has become universal, adopted in almost every culture and language. In German and Yiddish we have the "Kaiser," in the Russian dialect we have the "Tzar." In English we have "Caesar." Many other languages, including Japanese, Arabic, the Slavic, Baltic, Germanic, Turkic, Uralic, African, Asian, African dialects and many more—use this term to describe Imperial power. And the Talmud ensures us that even Moshiach will be described as the Caesar! Why?

Stuck

To explain this, I am going to tell you a little story. There was a poor Jew, Mosheleh, who trudged up and down the steep staircases in the high apartment buildings in his neighborhood. He knocked on doors and asked for charity. At the end of a tiring day, he sat on a park bench and counted the coins people had given him. His mind wandered and he dreamed of better times.

"One day, I will be rich. I will own great fortunes and have a lot of influence in the communi-



Rabbi Reisman

A Pesach Lesson For The Entire Year

I would like to discuss a thought which has to do with the lessons of Pesach. We read in the Haggadah (מלמד שהיו שם ישראל מצוינים שם). This teaches us that Klal Yisrael in Mitzrayim were Mitzuyanim. What is Mitzuyan? Mitzuyan in modern Hebrew means excellent. Actually, Mitzuyan means that they stood out, they were noticeable, and they were distinctive. (מלמד שהיו ישראל מצוינים שם). Bnei Yisroel were distinctive in Mitzrayim. That needs an explanation. If we understand that Klal Yisrael were on the 49th level of Tumah, what distinctiveness would be praiseworthy of Klal Yisrael?

Here we really learn a tremendous lesson. There are times that a person does Aveiros, a person has a Yeitzer Hora. There are two types of reactions to a person who realizes that he has a Yeitzer Hora and that he is doing an Aveira. There are some people who do Aveiros and because of that they rationalize and they say oh you don't really have to keep the Torah, it is not so important. There are other people who do Aveiros and they realize that they have a Taiva they have a desire and what they are doing is wrong. There is a very very big difference. Those people who were in Mitzrayim who did Aveiros and fell into the 49th Shar of Tumah, had they become like the Egyptians had they started to dress and talk like the Mitzrim they would have pulled themselves away from Klal Yisrael forever, like later happened with the Greeks. The Misyavnim became like the Greeks and disappeared from Klal Yisrael forever. (מלמד שהיו ישראל מצוינים שם). Even when Klal Yisrael did Aveiros Lo Shino Es Malbusham, Lo Shino Es Shemam, Lo Shino Es Lishonam. They stayed Mitzuyanim. It is import-

ant, even when a person has a weakness in Avodas Hashem that the way he dresses and the way he talks his mannerisms should stay as mannerisms of Bnei Torah. Many Bnei Torah who go through difficult times and they throw away the Levush, the dress of a Ben Torah because they don't see themselves as Bnei Torah. They rationalize and say that it doesn't matter. True, if a person is an absolutely successful Oveid Hashem then it doesn't matter. However, when a person is struggling it is very important that a person affirm that he is very much connected to the Bnei Torah of the world.

Rav Moshe in a Teshuva writes an amazing thing. He writes that if you have a Shul which is a conservative or reform shul and it has a Mechitzah, the men and women are separate, it does everything Al Pi Din but it is labeled a conservative shul, that is not a Shul it is a temple. It is a place of Apikursos. On the other hand if you have a place that is labeled as an orthodox Shul, a frum shul and there is no Mechitzah, they are sitting in ways they shouldn't be, they are doing Aveiros, the building is still a Shul. Why? (שהיו ישראל מצוינים שם) The Shul is labeled orthodox. People have Taivos people have desires and that does not make it not be a Shul. If it labeled reform, conservative, catholic, Muslim then it is not a Shul. The label matters. (מלמד שהיו ישראל מצוינים שם). The lesson of our difficulties in Mitzrayim is to stay (מצוינים).

Remember that you are a Ben Torah, Remember that you are a Talmid Chochom, remember that you have aspirations. Don't let go of it. That is very much the lesson of Lo Shino Es Shemam, Lo Shino Es Malbusham. To stay with the Levush the Malbish the attitude the label of a Ben Torah no matter where in the world you may be found at the moment.

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

structive: they imposed new realities on the people, causing bloodshed, violence and untold pain. Our world has seen many revolutionaries, many people who dreamt big and achieved the seemingly impossible, but at what price, and for what purpose? The French revolution killed three million, and the Russian revolution—50 million! The Chinese revolution exterminated 70 million. Most revolutions in history have been brutal and bloody, ultimately denying the human right they initially came to secure.

The uniqueness of Moshiach's leadership is this: Though it will be the greatest revolution in history, it will nonetheless not be superimposed on humanity. On the contrary, Moshiach will reveal the incredible potential each person already has inside of him or her which lay dormant. He will not superimpose on humanity a "world order" to suit his dreams, but will show humanity how to actualize its own inherent and innate spiritual and emotional potential, bringing to the fore our incredible inner goodness and holiness which has always been there behind the "door" which Moshiach will burst open.

This is the idea of the Caesar and half-Caesar during the time of Moshiach: Moshiach will not only be a Caesar, creating an unprecedented, unmatched and unparalleled revolution unlike anything previously in history; his revolution will be one that is fully integrated in the consciousness of people, one that will resonate within our own souls and hearts. He will not only be a "Caesar," creating an opening in a closed wall, but also a "half-Caesar," creating openings that don't seem radical at all, since they resonate so deeply. He will penetrate walls, which when penetrated reveal themselves to be no walls at all. Yes, he will break open walls, but only those which are blockages eclipsing our true inner alignment with infinity and oneness. In this he embodies the legacy of the first King David, a great revolutionary indeed, but one who worked and operated within the structure and framework of the people, not destroying them, but enhancing them.

Today, as the coronavirus brought the whole world to its knees, humanity is ready to open itself up to a new consciousness—of oneness, of interconnectivity, of transcendence, and a redefinition of man as a spiritual agent, an ambassador of love, light and hope. We are ready to live higher, to think higher, and to become the people we really are—manifestations of infinity in our world. We are ready for the revolution Moshiach will bring about, one that will be non-revolutionary at all: a return to the truth of our oneness with each other and with infinity.

ty." The poor man rubbed his hands and his forehead became wrinkled as he thought.

"Then," he thought to himself, "I will make a new law. All new houses which are built will have to be only one or two stories high. My life will be much easier! I will not have to climb all those stairs in order to collect alms!

Yes, poor Mosheleh, could never liberate himself from the idea that he will one day not have to beg for money. His greatest fantasy, his most broad vision, was that he would not have to climb up all those stairs in order to get his few dimes and quarters.

What Is a Leader?

The first definition of a leader is that he does not follow, but lead. He can lead his people to expand the horizons of his people and lead them to new, previously uncharted terrains. He opens new pathways in their thinking process and achieves what others might think is impractical. Only then can he truly lead and significantly enhance the lives of his constituents. In the words of General Montgomery: "The difficult we do immediately; the impossible takes a little longer!"

The best way to describe such a personality is "Keiser," or Caesar, that procedure which creates a "door," an "opening," where nobody saw it possible. The true leader extracts the child through unconventional channels and pathways. Where others see closed walls, he creates unconventional openings.

The Greatest Revolutionary

Yet from all revolutionaries in history—from all the Caesar's in history--Moshiach is going to be the greatest one yet: transforming the very consciousness of the entire world. He will win the greatest battle of all time: the battle over our instinctive selfishness, greed and egocentricity; the battle over our perceived material crudeness.

Moshiach will help people discover the inherent spirituality and unity of the entire universe and every creature in it. Such a leader must think "out of the box" in the most radical way, as he will reveal a new reality which the rest of us see as almost impossible. He will usher in the ultimate Caesarian birth: The "wall" which separates us from each other, the "wall" which separates us from infinity, the "wall" which eclipses our vision of the true integrated reality of our universe, will be opened and a new child, the child of peace and love, will emerge.

An Integrated Revolution

Yet here is the deal: Where many kings throughout history, many Casers, were indeed brazen, audacious, and unabashed—this quality of theirs was often mean and de-

GAN HATORAH

Rabbi Yakov Yosef Schechter

SHEVI' I SHEL PESACH - SINGING A NEW SONG

יום ליבשה נהפכו מצולים, שירה חדשה שבחו גאולים - "The day that the depths turned to dry land, the redeemed ones sang a new song"

This Piyut is recited by some on the seventh day of Pesach, before Shemoneh Esrei of Shachris. This Piyut is connected to that which we say every Shachris, before Shemoneh Esrei, "גאולים שירה חדשה שבחו". This Piyut was composed by Reb-be Yehudah Ben Shimon Halevi, (born in Spain about the year 1080), well known for his famous work called, "Kuzari." What is the significance of this Piyut being recited on Shevi'i Shel Pesach?

"שירה חדשה שבחו גאולים" - "A new song the redeemed ones sang." The fact that Klal Yisroel were redeemed caused a new awareness. The sudden and spectacular change from a state of long and difficult slavery to a state of triumphant and wealthy freedom stirred their minds to an exalted state of new understanding which they expressed in poetic ecstasy - "A new song." (הללי נפשי)

"With a new song, the redeemed ones praised Your Name at the seashore." This "new song", that of praising Hakodosh Boruch Hu for the bad as well as the good, resulted from their heightened awareness of the sovereignty of Hashem's rule over the world. After B'nei Yisroel crossed the sea, having been miraculously redeemed, and were standing safely at its outer banks, they achieved a heightened awareness of the concept of Malchus Shomayim, and therefore ended their song of praise by declaring the Name of Hakodosh Boruch Hu as their Melech - King. (עיון תפילה)

At the end of "עזרת" we say, "משה ובניו" - "ישראל לך ננו שירה" - which tells us that Klal Yisroel sang Shira to Hakodosh Boruch Hu. What is this, "שירה חדשה" - "new song" that we are referring to here? The first Shira that Klal Yisroel sang was for the great might that Hakodosh Boruch Hu exhibited to the world by taking revenge against the Mitzriyim. The second Shira was a Shira thanking Hakodosh Boruch Hu for redeeming Klal Yisroel from Mitzrayim. Klal Yisroel first sang Shira when they saw that their enemy was being destroyed. However, the, "new song" was what they sang after they were on dry land, and their enemy was no longer. It was then that they were completely redeemed from the power of the Mitzriyim, and they sang this song with great joy. (אור החמה)

We say that Klal Yisroel sang a "שירה חדשה" which means a song in Loshon Nekeivah, and not a "שיר חדש" - a song in Loshon Zochor, for just as a woman has pain from childbirth, yet after it, there is often another child, and pain again. While Klal Yisroel were redeemed from the pain of Mitzrayim, there would be more exiles that Klal Yisroel would endure, and thus their song was a song of Loshon Nekeivah, it was not a song of complete and eternal freedom. However, in the future we will be Zoche to sing a "שיר חדש" - a

new song, Loshon Zochor, which is not associated with any pain, and there is no pain in the future, it will be an eternal freedom. Additionally, at that time, Klal Yisroel would only be Zoche to inherit like a Nekeivah, not everything, just the land of Eretz Yisroel, but in the future, they will be Zoche to inherit like a Zochor, and will inherit the entire world. (אבודרהם)

It was only when Klal Yisroel saw the Mitzriyim dead on the river bank, when they no longer had any fear that perhaps the Mitzriyim will come after them from a different direction, that they sang this Shira. (עבודת החיים)

Klal Yisroel sang a new song when they saw the Mitzriyim dead on the river bank, for it was then that they saw clearly that Hakodosh Boruch Hu rules over the entire world, even the most powerful Sar, ministering angel, the Sar of Mitzrayim. (נחורא)

Some explain that Klal Yisroel sang Shira at the river bank, before the Yam split, for at that point they had such great Emunah in Hakodosh Boruch Hu, that they were sure that they would be saved. (מנחם ציון)

תהמות יכסימו, ירדו - Shemos 15:5 - "רשי" - "במזולת כמו אבן" - "Deep waters covered them; they descended in the depths like stone." The Torah uses three similes to describe the Mitzriyim: stone (in this Posuk), straw (Posuk 7), and lead (Posuk 10). The Torah is telling us that each and every Mitzri was treated exactly according to what he deserved. The most wicked were tossed about like weightless straw, thrown about relentlessly, which was very painful, and they suffered the most. The better ones, were like lead, which sinks immediately; they sank immediately without too much pain; they suffered the least. Then there were those who were in between; they weren't exceedingly wicked, yet they weren't like the "best of them," (best of the worst - they were all bad - just different levels of bad) sank like rocks, which did not sink very fast; they did suffer, but not nearly as bad as the straw. (רשי שמות) (ט"ו)

This Piyut is very appropriate to recite on Shevi'i Shel Pesach, the day that Klal Yisroel traversed the Yam, and the Mitzriyim were killed in the Yam. Klal Yisroel sang a new song, for they had complete Emunah in Hakodosh Boruch Hu, and recognized that He is in charge of all, and each and every person gets exactly what he deserves. The Mitzriyim were all dead, and they no longer had to fear them. This is to connect us to Hakodosh Boruch Hu. But more than that, they saw how each Mitzri was punished based on his deeds. Chazal tell us that every Yid was able to see the Mitzriyim who directly harmed him, so that they saw that everything Hakodosh Boruch Hu does is measured, and Midah K'neged Midah. The new song that they sang was filled with thanks and Emunah, but we must beseech Hakodosh Boruch Hu that we be Zoche to sing a new song in Loshon Zochor, a new song that will be an eternal song, one of complete redemption, with the coming of Moshiach, בימינו במהרה אמן!

RABBI BENTZION SNEH



ADAPTED FOR ENGLISH FROM THE WRITING OF RABBI SNEH

LIVING WITH EMUNAH

ויאמינו בד' ובמשה עבדו (יד-לא)

We utter these famous words as a prelude to "Az Yashir" conveying our faith in a most tangible way. When we crossed the Yam Suf we had no fear. We had complete faith in our Creator.

But there is emunah and there is emunah.

Not every instance of faith is equal.

When Moshe and Aaron asked the Elders to accompany them to Pharaoh's palace when Moshe first came back to Egypt..before the Makkos, on their first trip to the palace to meet Pharaoh, the torah tells us that the nation had emunah! ("Vaya'am-ein Haam"). The elders had plenty of faith... but when they reached the gates of the palace, they panicked and backed out rather than accompany Moshe and his brother to meet Pharaoh!

What type of emunah was this?

Fast forward to the Yam Suf, a year later. After seeing the Makkos and all the miracles, the Jewish people had developed a deeper faith. But yet on that very first trip to Pharaoh when the elders had backed out, the Torah still tells us that they had emunah... Emunah? - what type of slippery faith was this?

The Alter of Novardok explains by way of a parable.

A gang of thieves in prewar Warsaw had devised a clever way of making money.

They were offering a "financial opportunity" to potential "clients" .

They would provide \$100,000 of expertly forged bank notes (guaranteed to be undetectable as counterfeit), if the client would give them \$30,000 in real money.

To prove the excellence of the forgery their victim was told to pick any three notes and bring them to the head branch of the bank ("someone just paid me with these..can I check their authenticity?") to see if they could be detected.. The potential "investor" did as he was told. Everything passed through flawlessly. The man was so excited he could almost taste the \$70,000 profit.

The man traded; his 30,000 real, their 100,000 fake.. Walking down the street with the fake notes in tow, he met 2 policeman who ordered him to open his suitcase.

" These notes- are all forgeries, you are under arrest for counterfeiting, at this level it's life in prison for you !"

The man handed over the suitcase, but when the policemen looked away he ran down an alleyway eluding their chase.

The man was happy to escape with his life .. even though he lost \$30,000.

What happened? The notes were an undetectable forgery, If the main branch of the bank and their testing couldn't prove the forgery why did the man run away?

Let's fill in the gaps. The "policemen" were not real. They were gang members in costume.

The Alter explains.. The reason the victim did not stand his ground was because deep down inside he knew the notes were fake.

Real emunah runs deep. You can take it to the bank- so to speak.

When the Elders reached the gates of Pharaohs palace they fled because their emunah was undeveloped.

But after a year full of events proving the existence of Hashem, they were ready to believe.

Each year when we read the story of the splitting of the sea on the seventh day of Pesach, we are reminded that we once had a deep and undying faith.

Life is an illusion. Our ego works hard to convince us that success comes because we are smart or talented. There is no doubt in our minds that we control our destiny.

This is simply not true. Let's take a cue from our ancestors who modeled emunah for us. We must believe with all our hearts that our Creator has never left our side.

All we own is a direct gift from Hashem.

If we believe this with every fiber of our being, we will see miracles even greater than those we saw when leaving Egypt!

Good Shabbos and Good

Finding the Light in the Darkness of Galus Miztrayim

BY SIMCHA GITTEL

After their salvation from Galus Miztrayim and the mighty display of HaShem's Hand at Krias Yam Suf, Moshe Rebbeinu lead the men in singing Az Yashir, a song of praises to HaShem. When the men had finished, the women followed Miriam HaNavia with drums and dances to a song of their own.

ותקח מרים הנביאה אֶחָת אֶהָרֹן, אֶת-הַתָּפִים
בַּיָּדָה; וַתִּצְאֶן, כָּל-הַנְּשִׂיִם אַחֲרֶיהָ, בַּתָּפִים
וּבַמְחֹלֶת

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. (Shemos 15:20)

There is a well-known Rashi on this possuk that is worth repeating here:

מובטחות היו צדקניות שבדור שהקדוש ברוך הוא עושה להם נסים והוציאו תופים ממצרים

The righteous women of that generation were so certain that the Holy One, blessed be He, would perform miracles for them, that they took timbrels out of Egypt [in order to use them to sing praises to HaShem].

That the Jewish women in Egypt could come to such a level is both amazing and inspiring. But, how did they get there in the first place?

There could be a hint to part of the answer within the possuk itself.

The word תָּפִים comes from the word לתפף, which means striking or knocking, and the word מחלת is related to the word מחלה or infirmity and illness.

Throughout the Egyptian exile, the women realized that in all their sorrows HaShem was right there with them, sharing in their distress. They understood that the nisyonis themselves were meant to bring them closer to their spiritual potential- both on a personal and national level.

After Krias Yam Suf, they didn't just follow Miriam with drums and dances. These women brought with them all that

they had experienced in Egypt- all the pain and tears, all the setbacks and daily struggles along the way. These experiences were precious to them. It was in those darkest moments, when they felt knocked down and sick with sorrow, that they found HaShem, and with that knowledge they were able to rise above the encroaching darkness and depression that surrounded them.

As the cornerstone of the Jewish home that was being targeted for destruction, the women no doubt felt the period of Egyptian servitude and harsh decrees more keenly than the men. The women's greatness was that they were able to see and focus on the light of HaShem- even in the darkness and despair. The Midrash recounts many displays of HaShem's compassion and Guiding Hand. He was visible to anyone who sought to find Him.

In the bleakest moments, the women strengthened themselves, stood their ground, and never lost sight of their goal. In the end, they were not only rewarded with personal geula, but with a simcha that far surpassed that of the men. These righteous Jewish women were dancing and singing praises to HaShem with the simcha of knowing that davkah because they had struggled through such incredible hardships were they able reach such incredible heights.



Rabbi Steinfeld

SALE OR FIRE SALE

There are many Poskim that came out against the way we sell Chametz. We find in the MachtzisHashekel Orach Chaim 448:3 that writes that the mechirah will not work as even the Goyim know that this sale is just to avoid the issur of having chametz. Even if the Yidden selling it are doing it "blevShalem" but the Goyim who are buying it don't have any intention of buying the place nor the Chametz of the Yid. The Machtis Hashekel concludes that the sale was only effective during the olden days where the mechiras Chametz was rare. Those mechiros were done blev shalem between both the yid and the Goy. Today where many sell the Chametz just because their parents did and the Goy will not and does not have any hava amina of buying the Chametz then it would be a very difficult thing to be mattir! The Machtzis Hashekel concludes that it is possible that we are reliant on the Bais Yosef in the name of the Ran in 431 that since the Chametz is not really in one's reshus it is just a din that the Torah put it in your reshus that is why the mechirah maybe works.

The Vilna Gaon was makpid not to buy Chametz after Pessach that was sold to a Goy. He held that the mechirah would be very weak. In contrast we see in the BiurHagra in 448:3 that the mechirah is good as there is no "haraama." We could explain that the Gaon would not buy from a Soicher that sold a lot of chametz because he really does not have in mind to be mevatel all the chametz but in the event where someone sells a minimal amount where he would not be terribly upset to lose it, then one can rely on that mechirah.

The Bechor Shor in Pesachim 21 says we can affirm our mechirah despite the fact it looks like a "haraama" as the buyer is usually not even capable of paying the balance the seller is really not interested in selling it nevertheless since Min HaTorah one can be mevatel the Chametz. Everyone is actually mevatel it as we know a person is supposed to spend all his money not to be oveir on a Lo Taaseh. Therefore, it is only assur MiDeRabbanan that they said it has to be destroyed, Just as they said it needs to be destroyed they also allowed for a mechirah as the Rosh brings in the name of the Tosefta in Pesachim 85. We see again the mechirah is a shvache mechirah. The Baal HaTania says that the only way to do a proper mechirah is via another Jew buying the Chametz and then selling it. Thereby, there is no interaction between the one selling the chametz and the Goy buying the chametz.

The Chasam Sofer argues and says that we don't care if the Goy is actually koneh the chametz our goal is that it should be out of the reshus of the Yid selling it. The reason the Chametz is in the house is that the Yid is watching it on behalf of the Goy. The problem with this is that this would not constitute a mechirah if there is no buyer there is no seller. We could say is that really every Yid should be mafkir his chametz and we do say it. But this hefker is not a regular hefker as we do not need to put it outside it is rather a hefker that makes it like dirt and it has no value. For that we would not be oveir on Chametz but since it is in our reshus the Torah makes it as if it is ours and we are oveir so for that we need to sell it to a goy so it is out of our reshus. We need to show hesech hadaas from the chametz for that it would be sufficient to make a sale to a Goy despite it being a haraama so as not to be oveir on bal yeiroah.

The Chasam Sofer says that we should sell our Chametz and it is forbidden to speak against the mechirah as it was a minhag and one should make sure to do all kinyanim with the goy. One should make sure to designate the place of the chametz for the goy so it is not considered in your reshus.

May we all be zocheh keep all the Mitzvos of Pesach!



STORIES TO INSPIRE

The Power of the Unlocked Door

One of the popular kevarim in Poland is the kever of the Bnei Yissaschar zt'l. (There is a hachnasas orchim there, so people can have a good meal and a place to rest before they continue on their travels.) A young man told me that he was at the kever of the Bnei Yissaschar & saw a bachur praying there with immense kavanah. He knew that bachur. It was his neighbors' child. He also knew that this bachur had fallen off the derech 10 years before. What turned the bachur around? How was he saying Tehillim with so much sweetness?

When the bachur finished his Tehillim, the young man greeted him, & asked him how he did teshuvah. The bachur replied, "Someone told me something that totally turned me around. The person who told it to me didn't realize the imprint he was having on my life. "He told me that my parents keep their front door open every night, as they hope that I will return. They don't want me to come to the door, find it locked, & turn away. That's when I returned home & also to Yiddishkeit, after ten years of wandering.

Travels of a Kallah

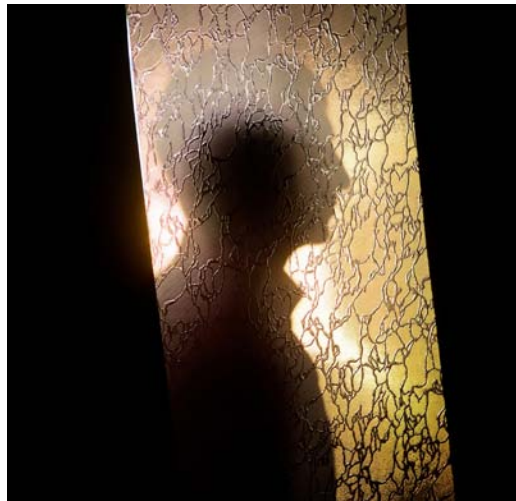
Rabbi Dovid Goldwasser

מי כמכה באלם ד'... נורא תהלת עשה פלא

Who is like You among the heavenly powers, Hashem... awesome for praise, performer of wonders (Shemos 15:11)

As a young girl named Rena made her way into a van in Israel, she took a seat in the back. She was a poor kallah (bride) who could not afford her own wedding gown and needed to resort to procuring one from a free-loan gemach organization. Settling herself in a seat, she anticipated a two-hour drive ahead until she reached her destination. Up front was seated a Rabbi who was wearing earphones and listening to a lecture, attempting to block out any disturbing noises. While the van continued along, a few more people boarded and the driver turned on the radio.

To Rena's dissatisfaction, the radio was playing a song of gross decadence that no Jewish girl should ever have to hear. As she unwillingly listened to the disturbing words, she eventually could no longer take it. Raising her voice, she kindly said, "Excuse me driver, but could you by any chance turn the music off?" Turning around in his seat, the driver stared straight at her and replied, "No. There are other people here that enjoy it and I'm going to leave it on. They are also paying a fare." Unable to do anything more about the situation, Rena remained



silent as the van continued to move along. As a couple more people soon joined as passengers, the music increased in volume.

It was becoming impossible for Rena to bear; she couldn't stand it. Again, she kindly pleaded, "Sir, I am nicely asking you, please turn it off." And again he turned around and said, "I am sorry, but you are not the only passenger in this van. Frankly, you are not going to overrule everyone else here. We are going to listen to it because we enjoy it." And with that, he turned back around to face the road.

"Fine," said Rena, "you don't have to turn it off. But please let me out of the van here." Swiveling back in his seat a third time, the driver said, "I want you to know that I will not give you back your money." "I didn't ask for my money back," replied Rena, "just please let me off." As Rena was about to descend from the car, the Rabbi sitting in the front seat took note of all the commotion. "Wait, wait! What's going on?" The Rabbi as well began to beg the driver to turn off the music, but it was to no avail. The driver was firmly adamant that matters run as he wishes. With no other resort remaining, the drive pulled off to the side and let Rena off in a lonely, deserted area.

Later that day, the Rabbi was on his way back from running his errands. Walking down the street, he was astonished to see right before him Rena, the very girl who had so bravely stood by her opinion earlier that day. Running over to Rena, he asked her if she was okay. "I am perfectly fine," she replied. "In fact, I am beaming with joy. Let me tell you what happened; you won't believe it:

After I was let off the van, I had to wait for only ten minutes until another car came along and picked me up. As I made my way to the back of the car, I took a seat next to an elderly woman. She was very kind and jolly, introducing herself as Faige. She asked for my name and where I was headed. I told her that my name was Rena and explained that I was heading to a gemach organization because I am a poor bride in need

of a wedding gown. This organization provides brides with used but nice gowns and I was thrilled I would be able to get one. I then asked Faige where she was going. She told me the following:

"Right now I am on my way to the gravesite of R' Meir Baal HaNeis. It is his yaartzeit today, the anniversary day of his passing, and every year I go there. The reason I have this custom is because of my father. I grew up in one of the poorest families in Yerushalayim. My family was so impoverished that we could barely afford food for each day, let alone for Shabbos and Yom Tov. Matters continued to decline until one day, in a cry of desperation, my father went to the grave of R' Meir Baal HaNeis and prayed his heart out. By the time he returned home, he was clearly a different person. Something unexplainable had changed. From that day onwards, money began to flow into our house. There was more money and more money. My father started making successful business deals and we eventually became one of the wealthiest families in Yerushalayim.

My father in due time passed away, but he left two requests in his will. Every year on the yaartzeit of R' Meir Baal HaNeis, I am to go pray next to R' Meir's grave. Secondly, on the day of his yaartzeit, I am supposed to find a poor kallah and pay for her wedding expenses in addition to committing to support her and her husband for their entire first year of marriage. Rena, my dear kallah, you will not have to look for any free-loan gemach. You will not have to borrow any dress. I will provide you with a beautiful new wedding dress and all the expenses for your first year of marriage will be taken care of."

All that Hashem requests of us is to do our part. When we remain steadfast in our resolve to live by our Jewish values and ideals, Hashem will respond in kind with abundant blessing. What minutes ago seemed bleak and dismal can turn around for the better right before our eyes, leaving us materially and emotionally enriched in ways we never imagined.

Buying a Miracle

Rebbetzin Frumah Altusky

אל תיראו התיצבו וראו את ישועת ד

Do not be afraid; stand and see the salvation of Hashem (Shemos 14:13)

As a little eight-year old girl heard her parents crying behind their bedroom door, she bent her ear over to listen in. "What should we do for our little boy? He's dying and nobody can help him; he needs a miracle to save him. We have no money to afford a professional doctor and nobody else can do the job." Their son had been diagnosed with a brain tumor and was in need

of desperate life-saving surgery. But all options looked hopeless.

Hearing of her parent's and brother's anguish, the little girl ran to her room and opened her drawer. She was only eight years old, but she had a pouch where she had saved up some money: \$1.79. Running to the local drugstore, she stood in front of the window. Seeing a young girl in front, the owner of the store inquired, "Where's your mommy?" "I'll wait," she said. "Where's your mommy?" the man asked again. "I'll wait!" she repeated. And so the owner let her wait.

"I came to buy a miracle," she said.

After standing on her feet for some time, she started to shake her pouch. The owner, standing next to his brother who was visiting, caught attention of the little girl's behavior. Turning to her, he quietly asked, "What can I help you with?" "I came to buy a miracle," she said. "I'm sorry," the owner tried to explain, "but we don't sell miracles in a drugstore." "But my brother needs a miracle to get better!" the little girl persisted. "Well," the man sighed, "I think you'll have to go somewhere else because this is not the right place."

"Just one minute," said the owner's brother taking note of the conversation. "What's the problem with your little brother that you want to buy a miracle?" "He's dying because something is growing in his head. If a doctor doesn't remove it, he will not survive. I heard my parents crying behind the door. They don't know that I heard, but I came here because I have \$1.79 saved up. I could pay for something; maybe I could help save my brother!" Looking down at the little girl, the owner's brother asked, "Do you want to take me to your house and let me talk to your parents?" "You'll really come?" the girl said as a smile began to form at the corners of her mouth. "You're the miracle?" "I don't know," he replied, "but let me see."

He was an eminent brain surgeon visiting his brother. Entering the house and discussing the matter with the parents, he consented to perform major surgery. Diligently attending to the boy, he was successful in removing the tumor and giving the boy another chance at life.

Unable to thank the doctor enough, the parents were elated to no ends. When it came to paying for the surgery, the parents said, "What can we tell you? You saved our son. How much do we owe you? Even if it takes a lifetime, we will pay whatever it takes." "Don't worry," the doctor said, "it was already paid for." "Already paid for? What do you mean?" astounded the parents. "Yes, it was already paid for – it cost \$1.79."

Our children are the biggest blessing we have. We may often times fail to appreciate just how special they are, but indeed we all certainly would do the world for them in our unbounded love. And sometimes, they show us that they too are willing to do the world for us. With all their heart, they take all that they have and literally save another life. And how much does it cost? Cheaper than you ever would have thought: \$1.79.

Little Threads, Marvelous Masterpiece

Rabbi Label Lam

Eli, a close friend of mine, once related the following story to me:

A number of years ago, I traveled to Hartford, Connecticut for a wedding. The wedding was held downstairs in the social hall, where a large crowd had gathered to share in the joyous occasion. At one point during the dancing, a few men began readying various props for what was then called the 'Techiyas Ha'meisim' dance. It entailed a few men running around and chasing each other and was done for fun in order to enrich the joy of the wedding and bring levity to the chassan and kallah.

At the time, I decided to head upstairs to see if I could find a kittel which would be used for part of this little show. I began searching around the main shul in various places, until the gabbai who oversaw the day-to-day care of the shul entered inside. It ostensibly appeared that I was rummaging around the room with the intent of stealing something, a scene which obviously offset the gabbai. But I quickly reassured him that I was only there looking for a kittel with which to perform the dance.

As we briefly introduced ourselves and I tried to deescalate any tension which would arise from my unwelcomed presence, I was curious as much as to ask where the gabbai was originally from. He appeared to be an elderly gentleman and replied that he was from a certain city in Hungary. As I heard the city's name, I was quite amazed. I knew for a fact that my own family had once lived there too. "What is your family's name?" the gabbai asked me. "Friedman," I replied. "As in Dovid Friedman?" continued the gabbai. "Yes," I said, "Dovid Friedman was my grandfather." "You look just like him!" enthused the gabbai. "You know, he was a very wealthy man who graciously supported many organizations." "I never had the privilege of meeting him," I said, "as he perished in the war. But I would love to learn more about his life."

The gabbai by now had turned ashen white. "Let me tell you something," he said, "I am one of the few survivors from that town in Hungary. After the war, I returned there to see if I could find any remnant of Jewish life. But everything was gone. I could not even come across a page from a siddur. The only article remaining was your grandfather, Dovid Friedman's, shtender (lectern) where he used to stand. I walked over and looked inside. The only thing I could find was his kittel. I wondered to myself what I could do with it, and then I realized. I could provide poor grooms with the customary kittel worn during a wedding. And so, I took it with me and used it to perform hundreds of weddings in the DP camps in subsequent years.

"And now, here you are decades later as his grandson, searching for a kittel to perform the mitzvah of rejoicing with the chassan and kallah at a wedding. It reminds me of your father's legacy and kittel which was also used to bring joy to many, many Jewish grooms and

brides."

The tapestry which Hashem weaves together in the world to produce stories and events which surprise and amaze us are readily available for us to open our eyes and see. More than we can imagine, Hashem pulls together such little threads, which come together to form a beautiful masterpiece.

A Story about the Apter Rav on Erev Pesach

Rabbi Yisroel Reisman

I saw a beautiful story about the Oheiv Yisroel, the Apter Rav (1748 - 1825). He was the Zakein in the Chassidic world in the 1800's. The unquestioned leader in Hashkafa of the Chassidic world and the Apter Rav was preparing for Pesach. In his home on Erev Pesach some collectors came and they were collecting Matzahs for Jews who had no Matzahs. One of the maids opened the door and saw them collecting and knew that the Apter Rav would want to give them Matzah. She saw three Matzahs on the table wrapped in a cloth and she gave them to the collectors. The Rebbetzin walked in and said what happened to the Matzahs on the table?

The maid said I just gave them to Tzedaka. Those Matzahs were the Erev Pesach Matzahs, the Matzahs Mitzvah. As you know, the custom in many communities and especially Chassidic communities is to bake Erev Pesach Matzahs, Matzahs Mitzvah so to speak. The Rebbetzin knew that the Apter Rav would be very distraught at having lost these Matzahs. So she quickly went and took 3 regular Matzahs out of the box, put them where the Matzahs Mitzvah had been in order not to cause Agmas Nefesh to the Apter Rav. And so, the Apter Rav came out had the Sedarim, he used the so called Matzahs Mitzvah and life went on.

One day of Chol Hamoed a couple came to the Apter Rav in a bitter dispute. The man said I want a Get. What happened? The man said my Minhag is not to eat Gebrokt and I told that to my wife. She went and deliberately Gebrokt and fed me Gebrokt on Pesach, terrible! He was angry.

To which the Apter Rav said, let me tell you something. My Matzahs Mitzvah disappeared on me. I pretended that I didn't notice. I said nothing and the Seder went on. Over Gebrokt you are making a Tumult.

There is a tremendous lesson. The lesson is in knowing to say nothing. Pretend not to notice. Sometimes we Takeh don't Chap, we don't understand things and it causes us Agmas Nefesh. Something that we want to understand but we don't understand causes a person pain. Use that Middah for the good and don't notice everything. Sometimes it makes life so much better.



WHAT KIND OF FRIEND ARE YOU? *POINTING THE FINGER BACK AT YOURSELF*



The wedding was magnificent. A beautiful chuppah took place on the beach as the sun set and then it was time to go inside for the reception. I looked at my place card and went to my assigned table. When I got there I was startled to discover that I was seated at a table of the chassan’s young friends many of whom I had never met. I looked around the ballroom and noticed both a rabbis’ table and a table of community members either one of which would have been a much more logical placement for me. I engaged in great conversation with the young men at my table and I enjoyed the evening but I must admit I was bewildered and confused as to why I was put at that table. To be honest I was more than just perplexed. I was insulted and offended and felt somewhat singled out.

my hosts for having seated me in the wrong place the blame lay entirely with me.

Often life is more complicated and less clear. And yet how often do we rush to judgment failing to pause and reflect on our role in any given situation? How often do we draw unfavorable conclusions regarding those around us even our good friends?

The Mishnah (Avos 1:6) tells us: *Aseh lecha rav u’kneh lecha chaver v’hevei dan es kol ha’adam l’chaf zechus* — Make yourself a rav and acquire for yourself a friend and judge each person in a favorable manner. What is the connection between the injunction to give the benefit of the doubt and the imperative to acquire a friend?

message or were preoccupied with a pressing matter. So they haven’t reciprocated by inviting you for a Shabbos or Yom Tov meal. Maybe they cannot afford to entertain guests or they are insecure in their ability to host a proper or meaningful Shabbos or Yom Tov seudah. So they said hello and shook hands with others at the kiddush or simchah and ignored you like you were invisible. Maybe they simply didn’t see you or were distracted at the moment.

The final dance concluded sheva brachos were recited and I headed to the valet to retrieve my car. I reached into my suit pocket for the ticket and immediately I felt like a fool. In my pocket were two place cards that looked exactly alike with nearly identical envelopes and calligraphy. In truth I had been assigned to sit at the table with my peers. Unbeknownst to me however a place card from a different wedding had remained in my pocket and when the time came to find my seat I had taken that old place card out instead of the one I had been assigned at this wedding.

To be a good friend is to be forgiving flexible and willing to cut others slack. It is to see the best in them not look for the worst. To find an excuse or explanation for their behavior not to compile the evidence to support a case against them.

Rav Menachem Benzion Sacks in his commentary on Pirkei Avos explains that the capacity to give the benefit of the doubt is a prerequisite to being a good friend. Nobody is perfect. Everyone has flaws and deficiencies. Shlomo Hamelech in his great wisdom observed “*Ki adam ein tzaddik ba’aretz asher yaaseh tov v’lo yecheta* — there are no fully righteous people in the world who only do good and never fall short.”

Of course not everyone deserves the benefit of the doubt nor does everyone deserve our friendship. But if we seek to develop lasting friendships and acquire real friends not just passing acquaintances we must be more forbearing and train ourselves to give the benefit of the doubt and not jump to assume the worst.

The Gemara (Bava Basra 60b) tell us “*Keshot atzmecha v’achar kach keshot acheirim*” which is usually translated as “Correct yourself first and only then correct others.” Rav Samson Raphael Hirsch suggests an alternative translation. The word keshot appears a number of times in the tefillah of Berich Shmeih — as in *Oraisei keshot u’neviohi keshot* — and it means “truth.” Based on this Rav Hirsch explains the mandate of our rabbis as be truthful with yourself and only then examine others.

We cannot have real meaningful and enriching friendships if we cannot favorably judge the people we interact with. Nobody wants to be judged negatively. None of us wants to be caught criticized or condemned by our friends.

Rav Menachem Benzion Sacks points out that the Mishnah subtly includes a strategy for judging others favorably. Rather than say *hevei dan ha’adam l’chaf zechus* it says *hevei dan es kol ha’adam l’chaf zechus* judge the entire person favorably. The key to drawing positive conclusions is to look at the entire person including his finest qualities and your whole history with him rather than concentrate on the isolated negative incident alone. To be a good friend is to see the totality of the person including who he strives to be and not just focus on the reality of that particular moment.

To be a good friend means to allow other people to be imperfect and vulnerable and to give them the confidence that you will be loyal — which means giving them the benefit of the doubt and assuming the best whenever possible.

So they didn’t e-mail text or call you back immediately. Perhaps they never received your

Next time you are tempted to point your finger at another check your pocket. You may just find that the fault lies with you.



EVERYONE NEEDS ATTENTION

By Rabbi Yissocher Frand

The pasuk [verse] at the beginning of the parsha says, “Vayehi b’Shalach Pharaoh es ha’am” – “and it was when Pharaoh sent out the nation”. The Medrash Rabbah comments on the word “Vayehi” – “and it was”. The Medrash says that the expression “vayehi” is related to the word “vai” (as in ‘oy vai’), which means to cry out. The Medrash asks, “Who cried out?” The Medrash answers that Pharaoh screamed in anguish when he had to send the Jewish people out.

What did Pharaoh cry about? The Medrash relates a parable. A King had a son who travelled away from home. The prince spent some time at the house of a wealthy person. When the King heard where the prince was staying, he corresponded with this person and asked him to send the prince home. The wealthy person ignored the letter. The King sent more letters, all of which were ignored. Finally the King went to the house of this person to take his son home himself.

When the King finally took his son home, the wealthy person started to cry out. The neighbors asked him, “Why are you crying?” He responded, “I had a great honor in hosting the prince in my home. The King corresponded with me and took an intense interest in what was happening in my home. Now, I no longer have the prince in my home, so the King will have no interest in me whatsoever. That is why I cry out.”

That is how Pharaoh felt. As long as the Jews were in Egypt, G-d kept sending him messages. Now that the Jews left, Pharaoh would no longer have a ‘correspondence’ with the Master of the World. “Woe to me” (vay), says Pharaoh, “that I sent the Jews out and lost my dialog with G-d”. That is why the pasuk begins “VAY-ehi b’Shalach...”

What conclusion must we arrive at from this Medrash? Was Pharaoh a masochist? Did he miss the ‘correspondence’ that G-d was sending to him: Blood, Frogs, Lice, etc., etc. Did he love getting beaten up. Why did he cry out when he was no longer ‘hearing’ from G-d in this fashion?

Pharaoh may have had deep psychological problems, but masochism was not one of them. Pharaoh was a very real human being. Human beings need to feel wanted. They need to feel “I am somebody. Somebody notices me.” When a person is no longer noticed, he feels like less of a person.

Rav Shlomo Wolbe Zt”l (one of the premier personalities in the mussar movement mentions in one of his books that a certain young man once stopped coming to prayer services at a Yeshiva. A friend asked him, “What happened? Don’t you daven anymore?” The young man responded, “Heaven forbid, I daven at another minyan now. There is no shortage of minyanim in Jerusalem.” His friend asked him, “Why don’t



you daven in the Yeshiva anymore?” The young man responded, “This way maybe the mashgiach [spiritual mentor of the students] will notice me.”

This is an example of the fact that negative notice is better than no notice. “I want somebody to know that I exist.” Apathy is worse than punishment.

Small children sometimes ‘act out’. (Sometimes they don’t have to be so small.) We may ask, “Why are they acting out? Why can’t they behave? Why can’t they just sit quietly at the Shabbos table? Why do they act out, only to be sent away to their rooms in the middle of the meal?”

The answer is that they, in fact, want to be sent away because that way they are at least noticed. We all have a choice. We can either give our children or our spouses positive attention or we might have to give them negative attention. But we will need to give them attention, one way or another.

This is the lesson of the Medrash. Pharaoh would rather be beaten over the head and worse, than not be noticed by G-d at all. The worst thing for Pharaoh was the realization that after sending out the nation, G-d would become oblivious to him. Everyone needs attention.

ACHARON SHEL PESACH

What is the significance of Acharon Shel Pesach? The second day of Shavuot is not called Acharon Shel Shevuot; Simchas Torah is not called Acharon.

Acharon Shel Pesach is not just another day of Pesach. You have the first day of Pesach, the second day of Pesach, Shviev Shel Pesach, then, Shmini Shel Pesach. Acharon Shel Pesach is the end of Pesach: meaning, the culmination and completion of the concept of Pesach.

The concept of Pesach is going out of Mitzrayim. All the Golus’n are also named Mitzrayim, because they oppress the Jewish nation. The day of Acharon Shel Pesach is a revelation of Moshiach, the concept of going out of all Golus’n forever. On this day, the Haftorah is about Moshiach. The Baal-Shem-Tov Called the seudah of Neilas Hachag, Moshich’s Seudah.

==== Farbrenge Acharon Shel Pesach 5,725 -1965.

UFARATZTA



Q: Why do we have a Haggadah at Passover?

A: So we can Seder right words.

Miracle at the Red Sea

Nine-year-old Yossele, was asked by his father what he had learned in school.

“Well, Dad, our teacher told us how G-d sent Moses behind enemy lines on a rescue mission to lead the Israelite people out of Egypt.”

“When he got to the Red Sea, he had his army build a pontoon bridge and all the people walked across safely.”

“Then, he radioed headquarters for reinforcements.”

“They sent bombers to blow up the bridge and all the Israelites were saved”.

“Now, Yossele, is that really what your teacher taught you?” his father asked.

“Well, no Dad, but if I told it the way the teacher did, you’d never believe it!”

Source of a Minhag

As Moses and the children of Israel were crossing the Red Sea, the children of Israel began to complain to Moses of how thirsty they were after walking so far. Unfortunately, they were not able to drink from the walls of water on either side of them, as they were made up of salt-water.

Then, a fish from that wall of water told Moses that he and his family heard the complaints of the people, but that they through their own gills could remove the salt from the water and force it out of their mouths like a fresh water fountain for the Israelites to drink from as they walked by.

Moses accepted this kindly fish’s offer.

But before the fish and his family began to help, they told Moses they had a demand. They and their descendants had to be always present at the seder meal that would be established to commemorate the Exodus, since they had a part in the story. When Moses agreed to this, he gave them their name which remains how they are known to this very day, for he said to them, “Go Filter Fish!”

A Real Einstein

At the conclusion of the Shabbat

services, the congregants of Beth Israel synagogue filed out toward of the sanctuary to the kiddush. As one of them left, he shook the rabbi’s hand, thanked him for the sermon and said, “Thanks for the message, Rabbi. You must be smarter than Einstein.” Beaming with pride, the Rabbi said, “Why, thank you!”

As the week went by, the rabbi began to think about the man’s compliment. The more he thought, the more he became baffled as to why anyone would deem him smarter than Einstein. So he decided to ask the man the following Shabbat.

The next Saturday he asked his congregant if he remembered the previous week’s comment about his speech. The congregant replied that he did. The rabbi asked: “Exactly what did you mean that I must be smarter than Einstein?”

The man replied, “Well, Rabbi, they say that Einstein was so smart that only ten people in the entire world could understand him. But Rabbi, not even one person can understand you.”

Hat Discount

Shlomo and Miriam Cohen were visiting Shlomo’s 95-year-old Zadie when he asked them to take him to buy a new Shabbos hat.

Shlomo was worried that Zadie wouldn’t have enough money to buy the hat and might become embarrassed, so he asked the salesperson to tell Zadie that whichever hat he chose costs \$25 and Shlomo would pay the difference. Zadie picked out a beautiful new Shabbos hat and was charged \$25. After he left, Shlomo paid the other \$175.

Later Zadie said, “What an amazing bargain! The last one I bought there cost me \$200!”

A Bunny Story

Once upon a time there was a man who was peacefully driving down a windy road. Suddenly, a bunny skipped across the road and the man couldn’t stop. He hit the bunny head on. The man quickly jumped out of his car to check the scene. There, lying lifeless in the middle of the road, was the bunny. The man cried out, “Oh no! I have committed a terrible crime! I have run over a bunny!” The man started sobbing quite hard and

then he heard another car approaching. It was a woman in a red convertible. The woman stopped and asked what the problem was. The man explained, “I have done something horribly sad. I have run over a bunny, and it’s all my fault.” The woman ran back to her car. A moment later, she came back carrying a spray bottle. She ran over to the motionless bunny and sprayed it. The bunny immediately sprang up, ran into the woods, stopped, and waved back at the man and woman. Then it ran another 10 feet, stopped, and waved. It then ran another 10 feet, stopped, and waved again. It did this over and over and over again until the man and the woman could no longer see the bunny. Once out of sight, the man exclaimed, “What is that stuff in that bottle?” The woman replied, “It’s harespray. It revitalizes hare and adds permanent wave.”

Playing games with a Chelmer

A guy from Chelm was playing Trivial Pursuit one night.

It was his turn, he rolled the dice and landed on “Science & Nature”.

His question was, “If you are in a vacuum and someone calls your name, can you hear it?”

He thought for a time, and then asked, “Is it on or off?”

Limited Funds

“Hey Alexa, can you check my bank account and see what Apple product I can afford to buy....”

Alexa: “Apple Juice.”

LUXURY EXPERIENCE Airport
CAR SERVICE
New York | New Jersey

Rides to and from all NY Airports including
JFK • Newark • LaGuardia • Westchester

Shlomo
845 826 0144



- *Chaim's Mobile Detailing* -

Contact Chaim @8455376868

Servicing Monsey and the greater Rockland area

AVAILABLE FOR WEEKENDS.

4 BEDROOM SLEEPS 8+ 3 BATH

STUNNING KITCHEN, LARGE DINING ROOM

ON FORSHAY ROAD

PLEASE CALL 845-548-4787

PATCH PLASTER PAINT



PRIVATE UPDATED HOUSE
AVAILABLE FOR WEEKENDS.

5 BEDROOMS, 3 FULL BATHROOMS,

1 MIN. WALK TO 18 FORSHAY.

PLEASE CALL 845-204-8283 AND LEAVE A MESSAGE.

35⁺ Years

OF SERVING THE COMMUNITY

- ◇ WILLS & TRUSTS
- ◇ ELDER LAW
- ◇ PROBATE
- ◇ TRUST ADMINISTRATION
- ◇ HALACHIC WILLS
- ◇ TAX PLANNING
- ◇ MEDICAID PLANNING
- ◇ ESTATE PLANNING
- ◇ SPECIAL NEEDS PLANNING
- ◇ ASSET PROTECTION



Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

RAMAPOST.COM

Haas & Zaltz, LLP

845.425.3900

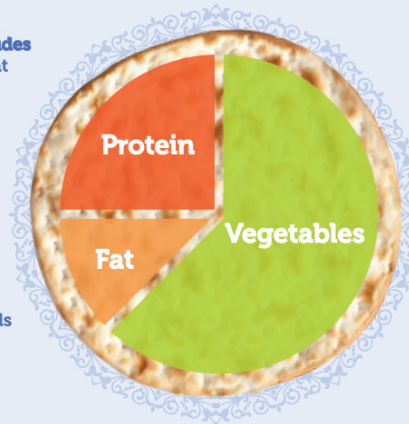
INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM

365 ROUTE 59 | SUITE 231 | AIRMONT, NY 10952

MyPesachPlate

• Protein includes

- Red meat
- Chicken
- Fish
- Eggs



• Vegetables

- The more colors the better

• Fat includes

- Healthy oils
- Nuts
- Seeds

Have a Healthy and Kosher Pesach



from
Tzviki





RAV CHAIM KANIEVSKY ON MIZMOR L'SODAH

RABBI NACHUM SCHEINER

ROSH KOLLEL

Over the yom tov of Pesach, we do not recite Mizmor L'sodah, because the Korban Todah had chometz. After Pesach is over we once again commence its recital.

The opening phrase of Mizmor L'sodah exclaims, "the entire world shall cry out [in thanks] to Hashem." Since the Korban Todah was brought by people who were saved from specific dangers, this call to others seems to be out of place. Rav Chaim Kanievsky zt"l once related the following explanation, based on a story that he witnessed. One morning, in the famous Lederman shul, where Rav Chaim davened for many decades, a man announced after davening that he is making a l'chaim. He explained that he had been hit by a truck when crossing a major intersection and he emerged without a scratch. He therefore would like to publicly express his thanks to Hashem for being saved.

The next morning another member of the shul walked in and announced that he too would be making a l'chaim after davening. Everyone asked if he had also been in an accident. He answered that although he had not been in any accident, and nothing at all had happened to him, he realized that for 30 years he had crossed this very same intersection and not once did he get hit. That was all the more reason to publicly express his thanks to Hashem for being safe and sound. The same, said Rav Chaim, can be applied to Mizmor L'sodah. There are specific people who bring this Korban, after being saved from danger. However, all those who hear about the salvation should realize that they must be even more thankful for having been saved from danger in the first place.

THE ESSENCE OF THE MATZA
- REMEMBERING THE SLAVERY AT
THE TIME OF THE FREEDOM:



There is an apparent paradox in the meaning of the matza. On the one hand, matza is called "lechen oni –

the poor man's bread." Indeed, matza was the food that the Jews ate during their time as slaves. Being that the Egyptians rushed them to their slave labor, they did not allow them the luxury of letting their bread rise. Yet, we say in the hagadah that the matza serves to commemorate the redemption, and the fact that the Yidden had to rush out of Mitzrayim, not leaving time for the dough to rise. This is why the matza is eaten in a reclining position, as a commemoration of the redemption. So, which one is it: is the matza a sign of freedom or is it a sign of bondage?

There are many explanations given on this topic. I would like to share one beautiful idea, which can be found in the Seporno. The pasuk (in Parshas Re'ah – which is in the reading of the last day of Pesach) states: שִׁבַּעַת יָמִים תֹּאכַל עָלָיו מִצֹּת לֶחֶם עֲנִי כִּי בְּחֶפְזוֹן יֵצְאֶת מִמִּצְרַיִם – For seven days you shall eat poor bread, because you left Mitzrayim in a hurry. This pasuk also seems to refer to two opposite concepts. The pasuk begins with the fact that matza is poor bread, symbolic of slavery, and concludes that matza is symbolic of freedom, commemorating the rush at the time of the redemption.

The Seporno explains that this pasuk is telling us that the matza, indeed, serves a dual purpose. Yes, the matza is a reminder of the redemption, but we do so by eating the "poor man's bread," which was baked in a hurry at the time of the redemption. With this we commemorate how Hashem transformed the rushing when the Jews suffered under the Egyptians – eating "poor man's bread" – into the wonderful moment when they were rushed for the redemption.

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 Kolloel~

COMMUNITY KOLLEL NEWS WEEK OF PESACH

KOLLEL NEWS

As the summer begins, the Kolloel Boker will be starting yet another Mesechta, learning a blatt a week. Come grab the opportunity and join us on our trek through Shas! The Kolloel Boker meets every morning from 7:00-8:00.

After studying hilchos yom tov this past winer zman, the Night Kolloel will continue on to hilchos Chol Hamoed. Is it chol or is it moed? Come join us and learn what Chol Hamoed is all about! The Night Kolloel is from 8:15-9:45, with Mincha or Maariv available before or after.

As in the past, we will b'ezras Hashem, have experts and professionals with featured shiurim on these fundamental topics. Now is the time to join one of our many learning programs and keep the momentum going! Come join the Ohr Chaim family, and the many that start off their day or end their day with some exciting and invigorating Torah learning.

Here are some other shiurim featured by the Kolloel:

MISHNA YOMIS

The Mishna Yomis shiur is now making its way through Seder Zeraim. The shiur takes place every night – 8:45-9:00 PM, 18 Forshay – Upstairs. Seize the opportunity to learn several Mishnayos daily – with a magid shiur par excellence – which will enable you to get to know these difficult mesechtos! If you would like more info please call (845)323-6601 or Email kaliksteinr@gmail.com.

YESHIVAS BEIN HAZMANIM

Yeshivas Bein Hazmanim continues to grow by leaps and bounds. 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.

YBH will continue 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.

After yom tov, come enjoy pearls of wisdom from our very own Mara d'Asra, Rabbi Lankry, as well as a Q&A session with HaRav Yosef Viener Shlita, Rav, Kehillas Shaar Hashamayim of Wesley Hills, with his "Timely Shailos Relating to Bochurim & Yungerleit."

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 just started 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 continuous Chag Kosher V'Sameiach

Rabbi Nachum Scheiner



Let's Rise
MONSEY CHALLAH BAKE
לעליו נשמת יששכר דוב בעריש בן ר' שלמה נ"י
יוסף ברוך בן משה אהרן

Come Join
40 WOMEN IN
HAFRASHAS CHALLAH

Thursday, April 28
SHLISSEL CHALLAH AND ROSH CHODESH IYAR

8 QUINCE LANE
SUFFERN, NY 10901
8:00 PM

PLEASE RSVP
917-721-0855
MONSEYCHALLAHBAKE@GMAIL.COM

BRING YOUR OWN DOUGH OR TEXT HENNY AT
917-750-5523 IF YOU WOULD LIKE TO PURCHASE
DOUGH FOR \$20

HOSTED BY:
SARAH AYDEL STEINMETZ, HENNY KLIPPER & GITTEL FOLLMAN

Rabbi Nachum Scheiner

מוהל מומחה

CELL: **845-499-6354**



Sign Up for an Amazing New WhatsApp Group

Receive links to all Shiurim given by our Rosh Kolloel

Harav Nachum Scheiner

Receive links to the latest and most relevant shiurim on Halacha and contemporary issues

To join this extraordinary group

Whatsapp 845-499-6354

Or email

ohrchaimmonsey@gmail.com

בס"ד

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



The entire Kehilla is invited
 to join
נעילת החג – סעודה שלישית
 Together with our Rabbanim

אחרון של פסח
 following mincha
18 Forshay Main Bais Medrash

בס"ד

בס"ד

157 DAYS UNTIL UMAN

To receive weekly issues of the BET email
betjournal@gmail.com or go to 18forshay.com

Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker,
 please email us at betsuggestions@gmail.com

Just so you should know...

