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בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM



OUR BELIEVED RABBI SOKAVA REBBE

ROSH CHODESH NISSAN
PARSHAS HACHODESH

"בְּנִיֶסָן נִגְאָלוּ וּבְנִיֶסָן עֲתִידִין לִיגְאָל"

(ראש השנה י' ע"ב)

חודש טוב ומבורך



RABBI YY JACOBSON

WILL NOT BE
IN TOWN FOR
SHABBOS

TEFILAS SHELAH FOR
PARNOSSA PAGE 2



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תְּפִלַּת הַשָּׁל"ה הַקָּדוֹשׁ

לְפָרְנָסָה בְּהֶרְחֵבָה לְעָרְב רֵאשׁ חֹדֶשׁ נִיסָן

ראוי לצום שלא יאכילנו הקדוש ברוך הוא זכיותיו בעולם הזה, ויהנה זה התענית
יום קדם ערב ראש חודש ניסן. כי בניסן, טללים שהם לברכה, נפתחים.
(שני לוחות הכרית, מסכת תמיד אות קלד)

וזה הנוסחא של התפילה:

אֲתָהּ הוּא הָאֱלֹקִים, הַזֵּן מִקֶּרְנֵי רְאֵמִים וְעַד בִּיצי פְּנִים, וְאֲתָהּ
הוּא הַמְכִין כָּל צָרְכֵינוּ, וְנוֹסֵף עַל הַצָּרְכִים הַהֶכְרַחִים אֲתָהּ הוּא
הַנוֹתֵן בְּמַלְוֵי וְרוּחַ וְעֶשֶׂר וְכָבוֹד, כָּל זֶה אֲתָהּ עוֹשֶׂה בְּנִדְבַת לִבְךָ
הַטּוֹב, כִּי אֲתָהּ הוּא גְדִיב בְּאֵמֶת. לֹא כְמוֹ שְׂקוֹרִין לַפְּעָמִים
לְאָדָם אֶחָד גְּדִיב, כִּי גְדִיבְתוּ אֵינָה אֲמֵתִית רַק לְתִשְׁלוּם גְּמוּל אוֹ
בְּשָׁבִיל טוֹבָה שְׂקֻדְמוּהוּ וְהָרִי הוּא פְּסוּחָר. אֲכֹן מִי הַקְּדִימָךְ
וְשִׁלְמָת, וּבְנִדְבַת לִבְךָ הַטּוֹב, טוֹב וּמְטִיב אֲתָהּ לְכָל, וְלִי אֲנִי
עַבְדְּךָ הַשֹּׁבֵת עַל כָּל, וְנִתַּתְּ לִי עֶשֶׂר וְכָבוֹד מִיַּדְךָ הַכָּל, בְּרַכְתָּנִי
מִכָּל בְּכָל כָּל. נִתַּתְּ לִי סְפָרִים הַרְבֵּה, וְכֶסֶף וְזָהָב לְרֹב, וּמַלְבוּשֵׁי
כָבוֹד וְדִירָה בְּכָבוֹד. קִטְנַתִּי מִכָּל הַחֲסָדִים אֲשֶׁר עָשִׂיתְּ אֶת
עַבְדְּךָ, וְיִרְא אֲנֹכִי מְאֹד לְנַפְשִׁי שֶׁלֹּא יִהְיֶה, חֵם וְשָׁלוֹם, הָעֶשֶׂר
שָׁמֹר לִי לְרַעָה, לְהַאֲכִילֵנִי הַמַּעַט מִזְכִּיּוֹתַי שְׁבִידִי. וּבָאֵם הוּא כֵּן,
קַח נָא אֶת בְּרַכְתִּי, וְאֵל אֲרָאָה בְּרַעְתִּי לְעוֹלָם הַבָּא עוֹלָם
הַנִּצְחָה. וּבָאֵם רְצוֹנְךָ הַטּוֹב לְמִיָּהָב וְלֹא לְמִשְׁקָל, תֵּן בְּלִבִּי וּבְלֵב
כָּל הַגְּלוּיִם אֵלַי, שֶׁלֹּא לְהַשְׁתַּמֵּשׁ בְּמַתְנוּתֶיךָ לְתַעֲנוּגִים גּוֹפְנִיִם.
יְתַפְּרָנְסוּ מִמֶּנּוּ בְּעַלֵּי תוֹרָה, אֲנָשִׁים פְּשָׁרִים אֲנָשִׁים הַגּוֹנִים,
עֲשׂוֹת צְדָקָה הַרְבֵּה וּגְמִילוּת חֲסָדִים לְקְרוֹבִים וּלְרַחֲוֹקִים, וְדַבֵּר
ה' יְקוּם, יִהְיוּ לְרַצוֹן אֲמֵרֵי-פִי וְהִגְיוֹן לִבִּי לְפָנֶיךָ ה' צוּרִי וְגֹאֲלִי:

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PARASHET TAZRIA

The world that we live in is quite different from the rest of the nations of the world. The Jewish world follows an order that night comes before the day, while other nation's day precedes night. Metaphorically speaking the darkness or difficult times comes before the good times. People that live a life that day comes before the night might have a good time but as time passes and they don't accomplish or accumulate, their world only gets darker.

When living night preceding day, the reality is that before day break it's the darkest moment in time. When we experience painful times it's important to know in the darkest hour to hang in there as this is the sign that it's almost over, dawn will break soon. Anything of great worth is earned through toil and challenges. Imagine a world where you can buy children in Walmart for \$19.99 (at least there is a good return policy-save the receipt!), would children have a value? The more the pain

the more the appreciation and pleasure for what was obtained. The Chasam Sofer explains that Hagger had Yismael with Avraham immediately, while Sara had to wait 70 years. This was because in order to have a Yismael, you don't need preparation but to have a Yitzchak you need 70 years of Tefilla.

The Parasha speaks of two subjects that seem to have nothing in common; having children and the laws of Tzarat. Children are a good thing and Tzarat, not so much fun. The lesson is to depict the contrast of the two ways of life. A long term investment, which has tremendous gains over time versus short term pleasure of gossip that eventually leaves one alone and friendless. When one receives tzarat, he is sent out of the camps to live alone. You may enjoy the moment of knocking someone or feel elevated when speaking down about a person but it's only temporary. Ultimately this pleasure will cause much sorrow and loneliness because what goes around comes around. Long term pleasure comes with having children, that although difficult at times, (ok, lots of times!) the

satisfaction and joy of building a better world and an extension of one's self, is enormous.

The word for pleasure in the torah is Oneg, spelled Ayin, Nun, Gimel. The word for extreme pain is nega; nun, gimel, ayin. The gossip is an individual that chooses nega over oneg, one that puts his ayin tov last and not first.

We live at a time where there is a silent cry radiating from the hearts and souls of our fellow Jews. These people live in shadows and shade and do not see a future of light. How can we transform someone's darkness and help them hang on until dawn breaks? Sometimes a validating and listening ear can help lighten a heavy burden. Let's all resolve to be sensitive and aware of others who may need our attention and care. Let's make sure no one ever feels alone like a person with Tzarat, removed from the camp or the community. May we all be spared of any nega and only be blessed with an abundance of oneg.

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
1:32, 2:00, 2:30, 3:00, 3:30, 4:00

SHABBOS ZMANIM

CANDLE LIGHTING	7:03 ^{PM}
MINCHA ^{18 TENT}	7:13 ^{PM}
MINCHA ^{BAIS CHABAD}	7:13 ^{PM}
SHKIYA	7:21 ^{PM}
SHACHRIS ^{VASIKIN-DAF YOMI SHIUR}	5:58 ^{AM}
SHACHRIS ^{ASHKENAZ 18 MAIN}	8:00 ^{AM}
SHACHRIS - YOUTH ^{18 UPSTAIRS}	9:30 ^{AM}
SHACHRIS MAIN MINYAN ^{18 TENT}	9:15 ^{AM}
SHACHRIS ^{20 FORSHAY BAIS CHABAD}	10:00 ^{AM}
NEW SHACHRIS ^{18 MAIN}	NEW 10:15^{AM}
MINCHA	1:45 ^{PM}
PIRCHEI	2:00 ^{PM}
MINCHA SHALOSH SEUDOS	6:55 ^{PM}
SHKIYA	7:22 ^{PM}
MARRIV	8:02 ^{PM} ^{18 TENT} , 8:07 ^{PM}

WEEKDAY ZMANIM

SHACHRIS	
20 MINUTES BEFORE NEITZ 30 ON YOM TOV	
S 6:17	M 6:15 T 6:14 W 6:12 T 6:10 F 6:09
MINCHA & MARIV	
12 MINUTES BEFORE PLAG	
S 5:51	M 5:52 T 5:52 W 5:53 T 5:54
MINCHA & MARIV	
12 MINUTES BEFORE SHKIA	
S 7:11	M 7:12 T 7:13 W 7:14 T 7:15
APRIL 03 - APRIL 08	
NEITZ IS 6:37 - 6:29	
PELAG IS 6:03 - 6:06	
SHKIA IS- 7:23 - 7:27	
MAGEN AVRAHAM	
9:12 AM - 9:06	
GRA- BAAL HATANYA	
9:48 AM - 9:42	

Zmanim by our incredible Gabbi
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Spring
2022

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SHACHARIS MINYANIM

כותלין	20 Forshay ↑	Brachos 30 min/Hodu 20 min
כותלין	18 Main Sefardi Minyan with Birchas Kohanim	Shema 10 min
6:15AM	Tent ב	
6:30	Tent ג	
6:45	Tent ד	
7:00	Tent א	
7:15	Tent ב	
7:30	Tent ג	
7:45	Tent ד	
8:00	Tent א	
8:15	Tent ב	
8:30	Tent ג	
8:45	Tent ד	
9:00	Tent א	
9:15	Tent ב	
9:30	Tent ג	
9:45	Tent ד	
10:00	Tent א	
10:15	Tent ב	
10:30	Tent ג	
10:45	Tent ד	
11:00	Tent א	
11:15	Tent ב	
11:30	Tent ג	
11:45	Tent ד	
12:00PM	Tent א	
12:15	Tent ב	
12:30	Tent ג	

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

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MINCHA **5:45** PLAG **6:02**



PARSHAS HACHODESH

This coming Shabbas is a very auspicious Shabbas. It's Rosh Chodesh which itself is a big day; it is also the first of the month of Nissan which is a month that as the Mishna Berura explains is considered 'All Kodesh' - all holy. In fact during the entire month we don't say Tachanun or give eulogies unless it's for a Talmid Chacham who was just niftar. The reason for omitting these passages is that when the majority of the days in a month are those of Yom Tov during which we don't recite Tachanun, the whole month takes on the holiness of the holidays. In addition, the fact that we read from three Sifrai Torah on this day signifies the availability of what is called ריבוי אורות -- greater spiritual lights.

Let's fully appreciate this month by first defining the term Kodesh. It is equally important to also understand what we say at the beginning of the Haggadah at the Pesach seder-- יכול מראש חודש. Many of us focus on the obligation of telling the סיפור יציאת מצרים and all that is included in the event. The Malbim, however, in his brilliant explanation to the Haggadah, asks why we undertake to tell our children the story of Yetzias Mitzrayim on Rosh Chodesh Nissan. The Malbim provides the answer to his own question: He states that when Hashem introduces the mitzva of Pesach and all its details, He begins with description of the holiday of Pesach within the context of the month of Nissan. I think we can expand on the words of the Malbim by going back to our first question-- what does the fact that Nissan is referred to as Kodesh really mean to us?

Just to spice things up we will add another insight that the Malbim says regarding the seemingly redundant statements in the opening paragraph עבדים היינו לפרעה במצרים ויציאתנו ה' אלוקינו משם ביד חזקה ובזרוע נטויה

There are many questions but we will focus on the last words זרוע נטויה and יד חזקה. What does the Baal Haggadah want to bring out with these terms?

In order to better understand, let's first define the word Kodesh. Kedusha can be defined as a place, time or person that has been designated or separated out for a greater awareness of the Creator of the universe, i.e. Hashem. When we say someone, something or time is 'holy' – kadosh-- we are confirming that we are consciously experiencing something beyond the physical reality that we know of as עולם - world. When a guest was in the presence of a person such as Reb Chaim Kanievsky z"l while he sat learning or was conferring a blessing on someone, the visitor was able to feel elevated to a more transcendental place beyond time and which defies the normal laws of nature as we seem to know them.

This is the essence of the month of Nissan (see Aruch HaShulchan in his intro to the month of Nissan.) It is the month that the Jewish nation was born, a month that transcends both nature and time. This is the

injunction that Pesach night is supposed to pass on to the next generation and the directive begins on Rosh Chodesh. Because of its importance, there is a consideration to fulfill the obligation of יציאת מצרים סיפור today and not wait till the 15th of the month. However the Baal Haggadah teaches us through the teaching of Chazal that the ultimate level, the highpoint of the month of Nissan is on Pesach night itself when we can totally transcend this world using the mitzvos that are unique to the night of Pesach-- the matzot, four cups of wine, marror and the story itself that we not only need to narrate but to actually experience physically; we must envision ourselves as if we were coming out of our "Mitzrayim " and reach such a high level that we burst into song and praise with Hallel, a song which is usually sung during the day and not at night. Because Pesach night is actually like day יאיר לילה כאור we are able to sing Hallel at night.

May we be Zoche to fully experience all of the above. Good Shabbas, Good Chodesh

Advertisement for Bais Medrash Ohr Chaim Community Learning Center. Spring 2022 Early Friday Mincha. Mencha גדולה (between 1:30-1:35). Times: 2:00, 2:30, 3:00, 3:30, 4:00. 18 Main Bais Medrash.

Advertisement for Bais Medrash Ohr Chaim Community Learning Center. Late Maariv Motzai Shabbos. Half hour, One hour, One and Half hours, Two hours & Two and Half hours after Rabeinu Taam. 18 Main Bais Medrash. Schedule table with columns for צו, שמיני, תזריע, מצורע, אחרי, קדושים and rows for times 8:50, 9:20, 9:50, 10:20, 10:50.



Rabbi YY Jacobson

SING THEIR SONG

Somebody once asked a wise and deep man, "What is love?" He answered, "Love is learning the song in another person's heart, and singing that song to them when they forget it."

When I heard that insight, it reminded me of a story that happened in my youth. I grew up in Brooklyn and there was an elderly Jew, a survivor of Stalinist communism. He lost his family, he was a lone man, and together with it all, he was a very sincere Jew. His name was Reb Zalman Teibel. He introduced to the Chassidic world a very famous song - Ana ana avda d'kudsha b'rich hu." We recite this as we take out a Sefer Torah. This was his song that he brought to the Jewish world. He wrote it in the 60s. Years later, as I remember him, he was already a man in his high 80s or low 90s, and unfortunately, he suffered from Alzheimer's. He was somewhat senile, so they put him in a home for assisted living in Williamsburg, called Eshel Avraham. He didn't have immediate family, but fine, good Jews took care of him.

One year, right before Yom Kippur, somebody in Eshel Avraham said, "You know, Rabbi Zalman is very close to the Lubavitcher Rebbe. Let me bring him to the Rebbe to get a piece of honey cake before Yom Kippur, and receive a blessing for a good and sweet year.

The Lubavitcher Rebbe had a custom on the eve of Yom Kippur, after Mincha, to stand in his room, whereupon thousands and thousands of Jews would come by. Everybody came by for a split second, received a piece of honey cake and a blessing for a good and sweet year. The line stretched down Eastern Parkway, went up Brooklyn Avenue, and extended sometimes even further, but it moved quickly. There were many, many people, suffice it to say.

Reb Zalman was brought from Williamsburg in a wheelchair into the room of the Lubavitcher Rebbe. This was the first time the Rebbe was seeing him after not seeing him for quite a while. But the Rebbe observed immediately that he was mentally absent. He was just not present, and the Rebbe started to talk to him and bless him.

The Rebbe wanted to give him cake, but sadly, Reb Zalman didn't seem receptive to it. He wasn't fully coherent. Time inched forward, and now it was very close to him Kippur.

Suddenly, the Rebbe stopped the line and started to sing. The Rebbe had a beautiful voice. What did he sing? Reb Zalman's tune - "Ana ana avda d'kud-

sha b'rich hu."

In middle of the song, Reb Zalman suddenly came back to life. Sometimes, ordinary words cannot trigger the subconscious core that is very aware of everything. But a niggun, a melody, that comes from a person's early years, is embedded in the deepest parts of their brain, of their own neshama. And with the niggun, Reb Zalman was back, just like the good old days. Suddenly then, he looked at himself and he saw that he was standing in front of his Rebbe. The feelings of a chassid to a rebbe and a real rebbe to a real chassid are not describable. The love, the commitment, the loyalty on both sides. Reb Zalman went into a state of ecstasy. He couldn't believe it. He's here, right there.

The Rebbe was so moved, and that was when he gave him the piece of cake, and showered him with beautiful, stupendous blessings for a healthy year and long years. And indeed, he lived quite a few years more.

And then I understood what it means, "Love is learning the song in another's heart, and singing that song to them when they forget it."

Every single person has a song. Reb Nachman says every bush, every tree, every animal, every plant, every insect has a song. Certainly every Jewish soul has a song. Every soul has its unique song. Ahavas Yisroel doesn't just mean I like you, I get along with you, let's unite as words or slogans. Ahavas Yisroel is the courage for you and I, and each and every one of us, to learn the song in another person's heart. Learn the song in your wife's heart, learn the song in your husband's heart. Learn the song in each of your children's hearts. Learn the song in the hearts of every person you encounter, and when they forget their song, instead of getting angry, instead of getting judgmental, instead of getting critical, instead of retreating to fear or ridicule, instead, take a deep breath and sing that song back to them, so that they can resume singing their own beautiful song.

When we look to unite as Jews, when we look at the mirror and say that there's been enough division, enough fragmentation, enough mistrust, that splits, the hatred and the tunnel vision that makes us so narrow and restricted dissolves. The Jewish people are looking for expansiveness to infinity and to enter the room with G-d where there is space for every soul, which has its song Hashem wants to hear.

Every single person you meet, sing their song to them, and enable them to come alive.

ROSH CHODESH NISSAN: THE POWER OF RENEWAL

Based on a Naaleh.com shiur by Mrs. Shoshie Nissenbaum

Why was kiddush hachodesh (the sanctification of the new moon) the first mitzva given to the Jewish people?

The Seforno notes that Hashem gave us the power to determine Rosh Chodesh in contrast to Shabbat, which is built into creation. It was up to beit din to accept the witnesses who saw the new moon and then they would consecrate the month. Rosh Chodesh represents the energy of chiddush (renewal). It signifies rejuvenation, rebirth, and the ability to begin anew. This power was given into our hands.

Kohelet says, "There is nothing new under the sun." The Midrash explains that the verse refers to things under the sun, but not above. Klal Yisrael are above nature. This means that a Jew who is connected to Hashem and His abundant goodness has the ability to bring chiddush into his life. By tapping into the wellsprings of Rosh Chodesh, especially in the month of Nissan, and making ourselves a vessel to accept renewal, we can bring freshness and vitality into the rest of the year.

Renewal is something beyond human intellect. We don't realize on a day to day basis that we're changing. But in truth we are given another chance every morning to begin again. Hashem has so much trust in us that he gives us new opportunities every day.

The Chiddushei Harim teaches that the exile in Egypt began because of a lack of chiddush. The Torah says "Vayakam melech chadash (A new king arose)." The power of hitchadshut, of renewing oneself in avodat Hashem was taken away by the Egyptians. Therefore, the first step to redemption was the mitzvah of Kiddush Hachodesh, which returned the strength of hitchadshut into the hands of klal Yisrael.

This is the basis for what we read in the Hagadah, "Yachol mei'rosh chodesh." Why would we think it possible to begin fulfilling the mitzvah of sipur yetziat mitzrayim (telling over the story of the exodus) fifteen days earlier? The power of hitchadshut that began on Rosh Chodesh Nissan set into motion the redemption.

King David pleads in Tehilim, "Hashem take me out of the cage of my soul so that I may thank your name." Hashem yearns for our connection. When our speech is encaged, when our soul is restricted, expressing kavod shamayim (the glory of His name) is difficult. This stems from a lack of hitchadshut. The way to get out of the cage is by infusing new vitality into our service of Hashem. This is why Rosh Chodesh was the first mitzvah. Just as the moon waxes and wanes, so can we. There are times we feel full and times when we feel spiritually lacking, but we can gird ourselves with new strength and begin again.

Rabbi Nachman of Breslov taught that a Jew should approach his avodat Hashem with freshness, newness, and youthfulness. We must ask Hashem to open our hearts. The world's obsession with newness and staying young is really our soul calling for chiddush and freshness in avodat Hashem. We have to trust that we can make a new start, and that the people around us can too.

Hashem gives us the gift of Nissan at a time when the whole world is renewing itself. We say the blessing, "Shelo chiseir b'olamo," nothing is lacking in this world. If we examine the world of nature in all its intricacy we can learn bitachon. If Hashem created all this for a tree and a dandelion, certainly He can give me everything I need to blossom and grow. This is the secret of the month Nissan.

Women were given the mitzvah of Rosh Chodesh because they embody and empower the world with hitchadshut. We were redeemed in Nissan and in the merit of righteous women we will be redeemed.



Rabbi Reisman

A GESHMAKE THOUGHT ON BRIS MILAH FROM RAV PAM

Let us talk about the Parsha. Pashas Tazria has of course in the beginning the Mitzvah of Bris Milah. In the Atara L'melech there is only one piece on Tazria - Metzora and it is regarding Bris Milah. It is a thought that we heard Rav Pam say at many Bris Milah's when he spoke.

The Gemara in Nedarim 32a (21 lines from the top) says that (גדולה מילה שאילמלא מילה לא נתקיימו Milah is extraordinary, the world is Kayeim, it exists based on Bris Milah. Freigt the Maharsha, in the first Perek of Pirkei Avos it says in the last Mishna (

על שלושה דברים העולם קיים--על הדין, ועל האמת, ועל השלום). The same word Kayeim and it doesn't mention Bris Milah. The Gemara says (שאילמלא מילה לא נתקיימו שמים וארץ). So it should say Al Arba'a De-varim Ha'olam Kayeim and list Bris Milah? This is the Mahrsha's Kasha.

Rav Pam suggested a Teretz based on a Pesikta. The Pesikta says that Unkelos Hageir asked Rav Elazar why isn't Bris Milah in the Aseres Hadibros. It is such a basic fundamental Mitzvah in Klal Yisrael that it should have been in the Aseres Hadibros. How you decide what is in the Aseres Hadibros I don't know, however, Unkelos understood that it belongs there.

Rav Elazar answered. He said that Bris Milah is before the Aseres Hadibros. It needs explanation. Shabbos was also given earlier. What does it mean that Bris Milah is before? Zagt Rav Pam Pshat, Bris Milah is before the giving of the Torah, because the Milah is a Hakdama for learning Torah. The Bris Milah itself opens up the Jewish Neshama. The Bris Milah opens up the Orlah, opens up the Orlas Haleiv and makes the Yiddische Neshama be ready to absorb Torah.

Rav Akiva Eiger in a Teshuva in Siman Mem Bais quotes from the Olelos Ephraim (Rav Ephraim Margolius 1762-1828) the idea that Bish'as Bris Milah there is a completion of the Neshama of the child and it is Mesakein, it repairs the Neshama

and makes it suitable for Limud Hatorah. So that, Bris Milah is actually a Hakdama to Limud Hatorah.

Rav Akiva Eiger takes it literally. He says that since a grandfather is obligated to teach his grandson Torah and since Bris Milah is a Hachana for Torah, so where there is no father to do the Bris the grandfather is obligated as part of the Mitzvah of Limud Hatorah. Milah is Hakdama to Torah. That is Pshat that it is a Hakdama to the Aseres Hadibros. You need it first and then you can have the Aseres Hadibros.

Mimeila, (על שלושה דברים העולם קיים--על הדין, ועל האמת, ועל השלום), Bris Milah is the prerequisite for all of them. (

שאיילמלא מילה לא נתקיימו שמים וארץ). Bris Milah props up these three things. It makes Yidden suitable for these three things because the Bris Milah is the Hakdama that is Mesakein the Neshama.

With this I understand the Minhag to give a name at a Bris. There really is no early source or reason given for giving a name at a Bris Milah. Once I was traveling with Rav Pam in a car and somebody asked a question why we give a name at a Bris Milah.

There is no earlier Makar. The only K'tzas Makar is the baby that was born to Dovid and Basheva who died seven days old and he still didn't have a name. The Posuk calls him Yeled. So it is a bit of a Makar that we don't give a name until the 8th day but what is the explanation? The answer is that the name is connected to the Hashlamas Haneshamma. Since the name is connected to the Neshama as we understand that we give names L'iluy Nishmas, we connect to great people because we understand that the name is a connection to the Neshama, therefore, by Bris Milah where the Neshama becomes complete, that is the right time to give a name. That is why the night before there is a Minhag of Vach Nacht so that there should be Zechusim for the child to grow up with great Zechusim for Limud Hatorah.

This is Rav Pam's Vort regarding Bris Milah. A Geshmake thought. If you ever have to speak at a Bris it is a Geshmake thought.

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



Rabbi Steinfeld

ARIZONA MATZOS

Are Matzos that are baked from wheat that are grown on salty waters, like in Arizona, Kosher? What about Matzos baked with flour that has sugar in it?

There are four types of Matzos that are not just made from flour and water exclusively. The first type is Matzos that is kneaded with fruit juice which is called Matza Ashira. The second Matzah is spiced Matzah which is made from Dough or flour that has spices mixed into it. The third type of Matzah where spices are added to it. The fourth type of Matzah is Matzah that had salt added.

In Shulchan Aruch Orach Chaim 462:1 says that fruit juice with no water in it does not become chametz if added in the Matzah. One can eat it on Pesach, but one is not Yotzei the Mitzvah of Lechem Oni. The Rema says that in our Medinos we do not use fruit juice in the Matzah. Unless someone is sick or old. The Gra brings Gemara in Pesachim 36a which says that if it is not the first day of Pesach one can eat Matzah that is made from fruit juice. The reason the Bnei Ashkenaz do not eat Matzah made from fruit juice is because they were worried that the fruit juice may contain water.

The Tur in Orach Chaim 455 brings Gemara in Menachos 23b that says if one adds spices to Matzah, one is Yotzei as it retains the taste of Matzah. The Rokeach in 283 says that one should not add pepper as it heats up the dough and will cause it to become chametz. It is also brought down in Shulchan Aruch 455:6 that one can add spices if it is not peppers. The Mishna Berurah 46 says that the words the Shulchan Aruch uses that it has a taste of Matzah would be that it is kosher even on the first day of Pesach. He explains that this would not constitute Matzah Ashira. The he adds a Yesh Omrim that argue that it would only be Kosher the rest of Pesach but not on the first day of Pesach.

The Hagahos Maimonies in Hilchos Chametz uMatzah 5:300 brings an opinion of the Rashbat that says spices would be the same as kneaded in milk or honey and would be considered Matza Ashira. The Tur says that we forbid one from adding salt to Matzah as we are mekayem the mitzvah of "Al Titosh - Toras Imecha."

The reason why we don't add salt to Matzah. One opinion is based on the Rosh that says that Matzah is not called Matzah if it is salted as it causes the Matzah to become chametz much quicker as it is considered hot. The Rosh brings a raya fro'on Pesach. What would happen if a little salt was added? He concludes that despite the fact the Rema held that it is assur, the little salt added to the Matzah would not affect the Sefardim and they would be able to eat it even on the first day of Pesach.

Based on the above that we said we really don't add salt to Matzah is because of "Al Titosh - Toras Imecha," since the minhag was not based on not using flour that is grown in salty areas it is only limited to the fact that we are not allowed to add salt to our Matzah while it is in the state of flour or dough. Therefore, we can rest assured that one can use Arizona flour for Matzos even if it is grown in salty areas or even watered with salty water. Especially since **we are makpid not to let** the dough sit for more than eighteen minutes so we don't have a chashash of chimutz.

May we all be zocheh to eat Kosher Matzos! Amen!

GAN HATORAH

Rabbi Yakov Yosef Schechter

PARSHAS TAZRIA – PARSHAS HACHODESH A BABY'S YETZER HARA

12:2 "דבר אל בני ישראל לאמר אשה כי תזרע וילדה זכר, וטמאה שבעת ימים כימי נדת דותה תטמאה"

"Speak to B'nei Yisroel saying: When a woman has conceived and gives birth to a male, she shall be impure for a seven-day period, as during the days of her Nidah flow she shall be unclean." The Medrash says that the Posuk of תזרע אשה כי תזרע is connected to the Posuk in Tehillim (139:5) אהור וקדם צרתנו - "Last and first You have fashioned me." Rebbe Yochanon says that if a man merits, he inherits two worlds: this world and the next world, thus it is written, אהור וקדם צרתנו. If he does not merit, he will be required to give justification and reckoning for his actions, as the Posuk says in Iyov 13:21 "כפך מעלי הרהק" - "Remove Your hand from upon me." What is the connection between the Parshah of a mother becoming Tamei when she has a child, and speaking about this Posuk in Tehillim which the Medrash tells us is connected to matters of Olam Hazeh and Olam Habah?

The first Posuk in the Parshah tells us about the Tumah a mother has after childbirth, and then immediately, the Torah tells us that a boy is circumcised on the eighth day. What is the connection between the Tumah of the mother from childbirth, and the Bris Milah? Why does the mother become Tamei with the birth of the child? The Tumah is from the child who is born because the Yetzer Hara enters the child. Bereishis 8:21 "כי" - "Because the imagery of man's heart is evil from his youth." Rashi says on these words that when a child comes from his mother's womb, immediately, the Yetzer Hara is placed within him. The Yetzer Tov doesn't enter a person until he becomes a Gadol. Much toil and work in Chinuch is needed to counteract this great Tumah called the Yetzer Hara. The Bris Milah is the first step in fighting the Yetzer Hara. Shabbos 137b - At the time of the Bris Milah, the father of the child says, "אשר קדשנו במצותיו וצונו להכניסו" - "That we become holy with His Mitzvos, and He commanded us to enter into the Bris of Avrohom Avinu." Those who are standing respond to this and say, "כשם שנכנס" - "Just as he has entered into the Bris, so may he enter into Torah, marriage, and good deeds." The people are letting the father know that just as he was obligated to bring his son into the Bris of Avrohom Avinu through the Mitzvah of Bris Milah, so too he is "obligated" to bring the child to Torah, marriage, and good deeds. The father must teach his son the proper path in this world. If for whatever reason the father cannot do so himself, he is obligated to appoint someone else in his stead to ensure that his children follow the proper path of Avodas Hashem. This obligation on the parents begins with the Bris Milah and follows through after. The Tumah of the mother which comes from the entry of the Yetzer Hara must be combatted first with Bris Milah, and then to bring the child to Torah, marriage, and good deeds. (קול רם)

Drush L'Parshas Hachodesh - Yechezkel 46:1 "כה אמר ד' אלקים שעה החצר הפנימית" וביום השבת הפונה קדים יהיה סגור ששת ימי המעשה, וביום השבת "יפתח וביום החדש יפתח" - "Thus says my Lord Hashem Elokim: The gate of the Inner Courtyard that faces eastward shall be closed during the six days of labor, but on the day of Shabbos it shall

be opened, and on the day of the New Moon it shall be opened." Pirkei D'Rebbe Eliezer - Rebbe Eliezer says that the gates that were swallowed in the ground will Le'asid Lavo, in the future days of Moshiach, arise from the ground and return to their place. The gates of the Inner Courtyard that faces eastward will be closed during the six days of the week, and on Shabbos they will open up on their own, and then all will know that the day of Shabbos arrived. The same applies with Rosh Chodesh; Klal Yisroel would see that the doors would open on their own, and they would then know that at that moment, there was a new moon, and they were being Mekadesh the Chodesh Above. What is the meaning of this Pirkei D'Rebbe Eliezer? Why was it necessary for there to be a miracle to let Klal Yisroel know when Shabbos and Rosh Chodesh are? Isn't it something that is revealed to all? That which we count the months and years based upon the moon, is after the moon had a deficiency. The moon told Hakodosh Boruch Hu that there cannot be two equally great luminaries in the world at the same time, so Hakodosh Boruch Hu minimized the moon, as the Gemara says in Chulin 60b. However, Le'asid Lavo, the moon will return to its fullness, and the light of the moon will be like the light of the sun. Therefore, it will no longer be possible to set the months and years based upon the moon, for it will be a full moon, and not wax and wane. Additionally, Le'asid Lavo, we will be in a state of יום שכולו שבת, it will always be Shabbos - even during the weekdays. However, with all of this said, there is an added Kedusha to the days of Shabbos and Rosh Chodesh, for those are days that Klal Yisroel were Mekadesh it through their special Avodah to Hakodosh Boruch Hu, of Tefilah and being Mekayem the Mitzvos of those days. That added Kedusha will remain forever. With this understanding, we can explain the Pirkei D'Rebbe Eliezer. The gates opened on these days, for Klal Yisroel will not be able to determine when Rosh Chodesh is based on the moon, and not be able to determine what day is Shabbos. The gates will open to let Klal Yisroel know of these great days, which will have an extra special Kedusha for eternity because of their extra Avodas Hashem on those days. (טיב לבב)

Hakodosh Boruch Hu created the woman in a way that she is able to carry around the fetus for nine months. The mother and the father must know that their job is not complete when the child comes out. The mother is Tamei, which tells her that she must work on herself and then obviously must also work on her child. Eight days later comes the Bris Milah, when there is a Bris between Hakodosh Boruch Hu and Klal Yisroel. Each child must go through a Shabbos Kodesh before the Bris Milah, for the Shabbos is a time to build Emunah in Hakodosh Boruch Hu. After there is Emunah, there can be a true Bris. Shabbos is a time connected to Olam Habah. The goal is to make Olam Hazeh all about Olam Habah, to the point that Olam Hazeh is also considered Olam Habah.

We must remember, that we perform Avodas Hashem, we are performing acts of בצחיות, everlasting acts. Parshas Hachodesh - Chodesh Nisan, is the month of Geulah. We must be reminded that while there is a moon that waxes and wanes now, Le'asid Lavo it will be no longer - it will always be full. However, we now have the opportunity to infuse everything around us, the days, the places, with great Kedusha. May we be Zoche to truly increase Kedusha in this world, and be Zoche to the Geulah Shlaima, **במהרה כימינו אמן!**

RABBI BENTZION SNEH



ADAPTED FOR ENGLISH FROM THE WRITING OF RABBI SNEH

PARSHAS TAZRIA COLOR MY WORLD

מי האישי החפץ חיים אוהב ימים לראות טוב

King David wonders.. who wants to live the good life?

We know what he's getting at. There's a certain satisfaction that comes, by not being petty, not making snide remarks about others. There's a world of goodness out there. But jealousy is it's mortal enemy.

Not to worry- there is an antidote that is available to us all, Vitamin E; Emunah.

If we would only believe that Hashem provides us with that which is truly ours. What greater proof do we need than the fact that our neighbor has what we think we need, but we really don't.

Hashem is the great provider- but He knows best. Let's not second guess our Creator.

At its most primal level, Lashon Harah, speaking ill of others..comes from a place of jealousy, of not being satisfied with what we have.

That is why King David paved a clear path for us.. If we want to truly refrain

from speaking bad (netzor leshoncha meirah), we must look at life with a double dose of goodness. We must be an ohev yomim, liros tov, seeing the good in everything, every step of the way. And most importantly, we must exude thankfulness and gratefulness from every fiber of our soul. These are the hallmarks of a life lived well.

In ancient times speaking lashon horah would bring a blemish on our lives- affecting our possessions, our houses and finally infecting our physical bodies if we failed to heed the call.

Today, we do not have Tzaraas but nevertheless the ramifications are great- the poison of loшон horah...can destroy the life of the speaker as well as the object of his scorn. It can bring us to despair and depression infecting our mind and physical body, crawling into our souls like the worms of Tzaraas. It hurts our minds and hearts and stops us from feeling the joy and love in life.

We must be careful to be sensitive to each others feelings. Thinking well about everyone we know is a tall order but as Dovid Hamelech assures us- it is a tried and true way to welcome happiness into our lives.

Good Shabbos!

UFARATZTA

BEIS NISSAN [5,680 – 1920] is the yom hillula of Admur Shalom Dov, the 5th Chabad Rebbe, also referred to as the RaSHaB Nishmosoi Eiden.



The Rashab was called the Rambam of Chassidus as his Maamorei Chassidus stand out for their clarity and presentation of complicated-deep Chassidic-topics in an organized and clear fashion, much like the systematic arrangement of Halochos in the Mishneh Torah by the Rambam.

==== Igros Kodesh RaYYatz V5 P47

United We Must Stand

By Rabbi Pinchas Winston

SOMEONE ONCE SAID THAT you can tell how difficult something is to achieve by how many segulos there are for it, something you can do to spiritually increase your chances of success. Some are based on time-honored traditions while some are meaningless. It is not always easy to tell the difference.

Take shalom bayis—household peace—for example. There are a lot of things people are told to do to help with shalom bayis, many of which are mystical by nature. If shalom bayis was easy to maintain, its segulos would not be necessary. I know a shul where every Motzei Shabbos after Ma'ariv they call out blessings. “It should be a good week for parnassah!” one person will call out, to which the rest will answer, “Amen.” Another person will call out, “It should be a week of good health!” and again, they will all answer a resounding “Amen.” Invariably someone then yells out, “It should be a week of shalom bayis!” and they all yell, “Amen!” Something else that is similar and difficult to achieve is achdus—unity. Like shalom bayis, achdus is a highly held value. Like shalom bayis, it is one that is hard to create and even harder to maintain. It also works against human nature.

Yet, unlike shalom bayis, there are few if any segulos for achdus. Few if any talk even about the topic. It only really becomes a serious discussion if machlokes—disagreement—gets out of hand, like during shul elections, for example.

The problem with achdus, a shalom bayis issue on a community level, is that the lack of shalom bayis may come from a good place. Torah emphasizes a need to strive for spiritual excellence, which results in high expectations of others. High standards tend to make people judgmental of one another.

The trick is to be demanding on oneself without being demanding on others. You have to expect a high moral standard from yourself without imposing it on others. If anything, we have to lead by example, not through force or rejection. God wants a person to break his own heart, so-to-speak, to serve Him. He doesn't want a person's heart to be broken by someone else.

It has been said that if you want to destroy the Jewish people, God forbid, just leave them alone. They'll do it themselves through infighting. If you want to unify them however, then attack them. That is when Jews of all stripes and colors actually band together.

Is achdus important? It was at Mt. Sinai. In fact, receiving Torah seems to have depended upon it. Therefore, the Torah tells us that the Jewish people became uniquely unified at that time, “k'ish echad b'leiv echad,” like a single person with a single heart.

Achdus also seems to have been a part of the message of the half-shekel, given in the desert and yearly for the Temple upkeep. Just about everyone can afford to give a WHOLE shekel to tzedakah. We gave a half-shekel to emphasize the co-dependency of Jews. As the rabbis teach, “every Jew is a guarantor for another.”

Achdus is certainly important for redemption. National redemption takes national cooperation, a LOT of it. Otherwise people find themselves working against one another and undermining the efforts of others.

Unfortunately, achdus also seems to be something that Moshiach will have to make happen. According to the Leshem, the necessary spiritual ingredients to achieve achdus before then just aren't available.

For any achdus? Apparently not. Sports teams seem to have tremendous achdus, and you can find plenty of achdus in the business world as well. You just won't find all that much achdus when it comes to moral issues and the pursuit of truth. There are just too many people with different takes on both.

Even within the Torah world achdus is elusive. All Torah Jews, by definition, strive for the same goals: fear of God, excellence in Torah learning, chesed, etc. The problem is that just about every group has its own approach to the same objectives. They end up competing against one another.

People mean well. It's just that we're all born selfish. Torah tries to make people selfless, but it takes a lot more effort than some know how to put in. The end result can be a tremendous lack of achdus.

Moshe Rabbeinu knew all this. He saw it in everyday life, and tried to help with this. Even though in Parshas Vayakhel he gathered everyone together for a practical purpose, he also wanted to instill a sense of achdus in the nation. Whatever hap-

pened in the desert had long term spiritual impacts on the Jewish nation.

For example, says the Pri Tzaddik, this is why Moshe Rabbeinu showed the tablets to the Jewish people before breaking them. He wanted the Jewish people to see them, even though they wouldn't receive them. Just seeing the original tablets could spiritually impact their futures. Similarly, gathering the Jewish people together instilled a sense of achdus in the nation. Perhaps it is this that allows the Jewish people to unify, at least when threatened from the outside.

This Shabbos is also Parashas HaChodesh, the fourth of the special Maftirs for this time of year. We first received the mitzvah of sanctifying the new moon in advance of Chodesh Nissan while still in Egypt. Therefore, we read that parsha in advance of (or on as we do this year) Rosh Chodesh Nissan each year.

The moon represents the Jewish nation, which has waxed and waned over history, like the moon. However, there is a more powerful message built into the moon as well. There is a message about achdus in this mitzvah also.

The moon, for all of its brightness, has no source of light of its own. It's merely a rock floating in space reflecting the light of the sun. As long as the moon is in a position to do this, it is visible to man. If the light of the sun cannot make it to the moon, it “disappears.”

The Jewish people, for all of their brightness, have no source of light of their own. We're merely a people “floating” through history, reflecting the light of God. As long as we're in a position to do so, we are visible. If God's light cannot make it to the Jewish people, we disappear.

As Rashi points out, nations used to visit the Jewish people and marvel at a single nation with a single legal system, speaking the same language and eating the same food. This apparent unity reflected well on the Jewish people and to the nations of the world. It was a great Kiddush Hashem.

The exact opposite is true when the Jewish nation is fractured. Our disunity interferes with our service of God, preventing the Torah world from being “visible” in the eyes of the nations. We know God's word best, yet the Torah world has little if any credibility in the eyes of others. You can't be a light for the nations if they only see darkness when they look at you.

It is the right time of year too. Pesach is THE holiday that tends to unify Jews, all around the world.



Rabbi Efrem Goldberg

SMILE, EVERYONE IS WATCHING

Last week, four Israelis were killed, and several others were injured, in a terrorist stabbing attack at a shopping center and gas station in Be'er Sheva. Beautiful, innocent souls, guilty only of being Jewish and living in the one and only Jewish homeland, were murdered in cold blood, reminding us yet again how our brothers and sisters in Israel live daily with threats and dangers.

One would think a country whose citizens face terror regularly and are surrounded by hostile enemies who seek their extermination would be paralyzed by fear and would be debilitated by distress. Instead, despite the daily dangers, Israelis are remarkably happy.

According to this year's World Happiness Report that was just released, Israel has climbed to its highest ranking yet, breaking into the top 10 happiest countries in the world. Finland came in first for the fifth year in a row, while Afghanistan placed last at No. 146. At No. 9, Israelis are happier than Canadians (No. 15), Americans (No. 16) and the people of the United Kingdom (No. 17).

When the Founding Fathers included the "pursuit of happiness" as an American right and entitlement, it is almost as if there was an inherent concession that happiness can be pursued, but it is hard to ever attain. For many, that pursuit has grown tiring and indeed, they have given up. In 2006, Harvard psychologist Daniel Gilbert wrote a book called "Stumbling on Happiness." In it, he argues that the things and experiences we typically predict and imagine will bring us happiness, rarely do. Rather, he says, happiness is elusive, and while there are efforts we can make, our best bet is to hope to stumble upon it.

Judaism doesn't agree. Happiness, simcha, is not something that we stumble or trip upon by accident. It is the result of a conscious decision, a determined attitude. In his Mesillas Yesharim, the Ramchal writes that simcha is ikkar avodah, being happy and joyful is not a luxury or simply preferable, they are critical components of a meaningful life of serving Hashem.

We tend to think that when we are happy we smile, but it turns out to be the opposite. Science has shown that the mere act of smiling, engaging the micro muscles involved, can lift your mood, lower stress, boost your immune system, and even prolong your life. When you smile, your brain releases neuropeptides to help fight stress. Dopamine, serotonin, and endorphins are released that relieve pain and bring pleasure.

As a result, choosing to smile is choosing happiness, not only for you but for the people around you. Nicholas Christakis, a professor at Harvard Medical School, found that misery is not alone in liking company; happiness is also contagious. Knowing someone who is happy makes you 15.3% more likely to be happy yourself. A happy friend of a friend increases your odds of happiness by 9.8%, and even your neighbor's sister's friend can give you a 5.6% boost.

In Pirkei Avos (1:15) Shammai teaches: שְׂמַי אֹמֵר...וְהָיִי מְקַבֵּל אֶת כָּל הָאָדָם בְּסִפּוֹר פְּנִים יְפוֹת. Shammai used to say, receive all people with a pleasant countenance. Rav Ovadia

Bartenura provides a powerful interpretation: "When you bring in guests to your home, do not give to them while 'your face is buried in the ground;' as anyone who gives and 'his face is buried in the ground' - even if he gave all of the gifts in the world - it is counted for him as if he did not give anything." If you give someone, even generously, but you don't smile, it is as if you gave nothing. The smile is more valuable than the resource you shared.

Simcha, happiness, occurs when we make the decision to focus on the blessings in our lives, no matter how challenging or formidable the struggles we face simultaneously. If our happiness results from the blessings we already have, we can always find happiness, because we always have at least something. But if our happiness is determined by what we don't have—"If only I had more money, a nicer house, a better job, a more loving spouse, more loyal children"—we will never be happy because we can always have more and therefore by definition there will always be something we don't have.

In a recent Living with Emunah shiur, I challenged everyone, men and women, adults and children, to make the conscious effort to smile more, even—or especially—when we don't feel like it. Smile before walking into the house. Smile when the children come into the car at carpool. Smile when greeting your family at the end of the day. Be intentional, create the habit and routine of smiling in the moments that will create the mood and introduce the energy.

After the shiur, I received several emails about how smiles changed people's lives:

Since the end of the Emunah class today was about smiling, thought I'd share this with you. I was at a Shabbat meal when I was single and wasn't in the best mood. I guess dating was getting to me. A bunch of single guys were there at that meal and the lady of the home told my Rebbetzin that I need to smile more, especially if I'm looking for a shidduch. So on Simchas Torah weekend as I walked out of shul I started to smile going down the stairs with hundreds of singles around, and my future husband saw me smiling. He came over to me because I was smiling.

Another person wrote:

Your story in the Emunah shiur brought me joy (and a smile). Twenty-plus years ago as a young, single college graduate, I went for a Beracha from the Kaliver rebbe. After four hours, I was called in. The rebbe said to be happy. I said rebbe, I am happy. He said be happy. I was like wow. If this is all that rebbe said to me it must be a very deep Torah concept. I am generally a very happy, positive person. Optimistic, smiley... but those words stuck with me and I turned my relationships, especially with Hashem, to focus on happiness. I smiled much more. Then Hakadosh Baruch Hu sent me my zivug. I was on the women's side at a kiddush in shul and my now husband saw me smiling and asked a friend to find out who I was and set us up. The power of a smile and emunah...we were married that Adar! Now a gazillion sleepless nights later, several children, thousands of rides to school, mishmar, sports, etc, I do it with a smile. Each carpool. A smile is the first thing people notice externally.

Don't stumble on happiness, choose it by smiling more.

PARSHAS TAZRIA

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



Rabbi Dani Staum

stamtora@gmail.com

Parshas Tazria – Parsha Pix KEY

Bald spot – Among the Torah’s discussion of various forms of tzara’as, is tzara’as that appears on a bald spot - 13:40

Cohen Family – The only one who can issue a ruling about tzara’as is a Kohain - 13:9

Shirt with red stain/green stain – Tzara’as on an article of clothing is a dark shade of green or a dark shade of red – 13:49

Is it a girl or a boy – The beginning of the parsha discusses the lengths of time a new mother is tamei after giving birth – 12:4-5

Loshon Hora – Tzara’as is primarily a punishment resulting from speaking loshon hora – Arachin 15b. (However, it was a punishment for other things as well).

66 Days – After giving birth to a girl, the mother is ‘partially tamei’ for a total of 66 days, double the amount she would be tamei if she had a boy - 12:5

White chalk/Egg Whites/ Sheep wool/Snow - Tzara’as could be any one of these four shades of white. The kohain had to be an expert in recognizing each one – Mishna Negaim 1:1, Rambam Hilchos Tumas Tzara’as 1:2

The Singapore Surprise From the Desk of Yerachmiel Tilles

Two brothers from the American Wolfson family were hoping to close an important business deal in Singapore involving many tens of millions of dollars. After much negotiation the deal was to be signed with one of the most famous tycoons of Singapore. A man treated by most as a king, a powerful person due to his wealth, and also his character. Even though he was only a business man, many people were afraid of him. The week the deal was to be signed the brothers arrived several days early in order to finalize the details with their lawyers, a team that worked on the contracts. Towards the end of the week when all was ready, the signing was to take place in the office of this entrepreneur. When the brothers arrived at the building, the arbitrator was waiting for them by the elevator. He turned to them and said, "Excuse me for bringing this up, but here it is not a good idea to come to this meeting wearing a kipah (yarmulke, skull cap); it might offend certain people. Even though I understand this is a religious thing, I suggest that you take it off." The brothers answered "We will not take off our kipot! It is a religious practice. Under no circumstances will we take them off." "I didn't say to throw away the kipah. Just put it in your pocket until after the signing. Then put it on again and wear it as much as you like." "No way! We won't even consider it." They argued back and forth. The mediator finally said, "Isn't it a pity that a deal I worked on worth several tens of million dollars will fall through just because of a kipah but what can I do?" "Well, if we will lose this contract, it is from Heaven, but we do not take off our kipot." The mediator had no choice but to go along with their decision. They entered the elevator and arrived at the lavishly appointed hall where the signing was to take place. The furniture was richly upholstered, especially the chair at the head of the table reserved for the magnate. When he entered the room, all present stood up. He signaled with his hand they should sit, and then he himself sat down at the head of the table. The Wolfson brothers sat on his left side. Turning in their direction, the magnate addressed them. "Please drink some water. And don't forget to say the "shehakol" blessing," he added. Bewildered they looked at him. What is this? To be reminded of saying a blessing before drinking in Singapore by a non-Jewish businessman? How is this possible? After they said the blessing, the entrepreneur answered "Amen." From other interactions during the meeting, they wondered if this man could possibly be a Jew. He even had asked them in the colloquial of the Jewish people, "Did you davven (pray) shacharit (the morning prayer) today?" "Yes." "In the synagogue?" "Yes." "With a minyan (quorum of 10 men)" "Yes." "Did you notice that the Rabbi of the synagogue is an Ashkenazi (of European descent) Jew and the congregation is Sepharadi (of Eastern descent)?" This last remark showed such a knowledge of Jewish internal structure that one of the Wolfson men asked him, "Excuse me sir, but from where do you have such detailed knowledge of Jewish life?" "I'll tell you. I was born here in Singapore. My parents passed away when I was young, and I was adopted by a Jewish family. My adopted parents were religious people. My adopted father always took me to the synagogue, so I know what shacharit is, what mincha (afternoon prayer) is, what ma'ariv is (evening prayer) is, what the blessings are, etc. I know it all. "I never converted. I was not asked to and I stayed a gentile. But I'm well versed in all the customs. And I respect Jewish men who are not afraid to be seen as religious, who wear a kipah on their heads." They looked at the mediator and if to say with satisfaction "Nu, did the kipah cause harm?" In the end, in the merit of the kipah, the magnate smoothed the conclusion of the deal. He proclaimed, "I trust these people, they are true to their religion and tradition." As a result, the signing was done relatively quickly. The deal went through and was an enormous success. *Story Told by Former Chief Rabbi of Israel*



Quarterly Report

The economy is terrible. At the beginning of the year, the politicians promised things would improve by the last quarter... Well, I'm down to my last quarter and they haven't improved!

Saving the President...

One day the President was out walking and he accidentally tripped and fell off a bridge into the cold water below...

Three 10 year old boys were playing along the river and saw him fall in so they all jumped in and saved him and dragged him to shore.

He was so thankful that he told each of them, "Boys, you just saved the President of the United States and each of you deserves a reward."

The first boy says, "I want to go to Disneyland!"

"I'll take you there myself!!!" exclaims the Prez.

The second boy says, "I want a brand new pair of autographed Air Force 1 Sneakers."

"I'll buy them for you myself," he says.

"And I want a motorized wheelchair with a stereo built into it with custom speakers" the third boy says.

The president looks at the boy and says, "But son you don't look like you are handicapped to me"

The boy says, "I'm going to be when my dad finds out that I saved you from drowning!!!"

Every once in a while, Jokes at the BET receives critical review(s).

Analysis shows that at times our humor is difficult for some people to understand. Rather than educate them or explain our sense of humor (or lack thereof), we present our Jokes for the comically challenged.

1. Why are eggs bad at telling jokes?
They always crack each other up.
2. What do you call a 12-inch nose?
A foot.
3. Why did the man fall down the well?
Because he couldn't see that well.
4. What animal is the worst at hiding?
The leopard — he's always spotted.
5. What do you call a pony with a sore throat?
A little hoarse.
6. If you have 13 apples in one

hand and 10 oranges in the other, what do you have?

Big hands.

7. What starts with E, ends with E, and has only one letter in it?
An envelope
8. What did the grape say when he was pinched?
Nothing, he just gave a little whine.
9. What do you call a boomerang that won't come back?
A stick.
10. What is red, orange, and full of disappointment?
School pizza.
11. What did the Baby corn say to the Mama corn?
Where is popcorn?
12. What's the difference between ignorance and apathy?
I don't know, and I don't care.
13. How did the bullet lose its job?
It got fired.
14. Knock, knock.
Who's there?
To.
To who?
It's to whom.
15. My high school bully still takes my lunch money.
But on the upside, he makes great fries.

I hate people who use big words just to make themselves look perspicacious.

I thought my neighbors were lovely people. Then they went and put a password on their wi-fi.

I thought I'd tell you a brilliant time-travel joke, but you didn't like it.

Phone Call

A teenager girl had been talking on the phone for 30 minutes and hung up.

Dad: "Wow, that was short! Usually you talk for two hours. What happened?"

She: "Nothing. Just the wrong number."

Everybody knows this situation:

That awkward moment when you start telling a story and you realize no one's listening, so you slowly fade out and pretend you never said anything.

Dear Mom and Dad,

I beg you, please stop saying, and "Don't play with your food."

You spent the first 2 years of my life convincing me that it was a plane or a choo-choo.

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- Lunges**
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- Wall Angels**
(x12-15 reps)
- Standing Toe Touches**
(x12-15 reps)
- Side Bends**
(x12-15 reps)

60 sec Rest

Repeat 3-5 times



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- Isaac M



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RABBI NACHUM SCHEINER

ROSH KOLLEL

HESEIVA - SHOWING FREEDOM

As we enter Chodesh Nisan and start getting ready for Pesach, I would like to discuss the mitzvah of heseiva, leaning.

There is a mitzvah to lean while we eat and drink at the seder. The reason why we lean at the seder is to act like kings and princes, who would eat while leaning. That is why leaning is only required during the parts of the seder that show our being free people, such as the drinking of the four cups and eating matza. Maror, on the other hand, is to remind us of the slavery, and does not require leaning.

The Rambam (Chometz Umatza 7:6-7) adds that leaning is not just a way to feel freedom, but a manner of demonstrating this freedom. Only a free person would eat in such a manner and a slave does not. Eating in such an elaborate fashion is pronouncing that he is a free person.

LEANING AT THE TABLE

Rashi (Pesachim 99b), in describing the mitzvah of leaning, writes that one must eat “on a bed, and at the table.” Eating at a bed – or the halachic equivalent such as a comfortable chair – is understandable, since that enhances the comfort of the leaning. But why is there a need to eat at the table? Rav Chaim Brisker points to these words of Rashi, and says that we see from Rashi that part and parcel of the mitzvah of leaning is to do so at a table, and not just by holding the food in one’s hand, or having the food on the floor.

He adds that this can be the reason for the Shulchan Aruch’s requirement to have a nicely set table. As the Gra writes, this is considered a way of showing freedom. This is an interesting requirement, as we do not find that one should have a nice chandelier or nice pictures on the wall. Rav Chaim explains that it is only in regards to the table – which as we have seen, is a prerequisite to the mitzvah of leaning – that having a nicely decorated table is considered a beautification of the mitzvah.

UNDERSTANDING THE MITZVAH OF HESEIVA

Let us try to get a better understanding of the mitzvah of leaning and understand the essence of this mitzvah. The Brisker Rav writes that the mitzvah of leaning can be explained in two ways:

There is a mitzvah to lean on the night of the seder. However, the mitzvah has a specific time and place for its performance, such as during the eating of the matza or the like, but it is

really its own mitzvah.

The mitzvah of leaning is not a mitzvah of its own, but rather the Chachamim mandated that one must be leaning on this night while he is eating.

The difference between these two understandings would be in a case that one ate the matza without leaning. Should we say that the mitzvah of eating matza was done properly, and the person just lost out on the mitzvah of leaning, or was the mitzvah of eating matza also not performed correctly, and he must eat over again? That should depend on these two explanations. If it is a mitzvah that stands on its own, then the mitzvah of matza has been fulfilled and there would be no reason to eat again. On the other hand, if it is part of the mitzvah of matza, and the mitzvah of matza was not performed correctly, one would be required to eat the matza again.

We can take this a step further: Is there any reason to eat matza again? If it is a mitzvah that stands on its own, then the mitzvah of matza has been fulfilled and there would be no point in eating again. Although the mitzvah of heseiva was not fulfilled, it is too late, and eating another piece of matza will not help, since he was already yotzei the mitzvah. On the other hand, if it is a prerequisite in the mitzvah of matza, and the mitzvah of matza was not performed correctly, one can eat the matza again while leaning.

To be continued...

IN SUMMARY

Leaning is a way of showing freedom, and one should do it at the table, and in a comfortable chair. There is a question if there is a mitzvah itself to lean on the night of the seder, or just that one must be leaning on this night while he is eating.

Comments and questions are welcome and can be sent to: RabbiScheiner@18forshay.com.

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

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

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

Rabbi Scheiner

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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

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~Night Kollel~

COMMUNITY KOLLEL NEWS WEEK OF TAZRIA

Night Kollel

Rabbi Eliyahu Goldstein gave a hesped at the Night Kollolel on Rav Chaim Kanievsky zt"l. He pointed out how it is impossible for simple people like us to describe the greatness of Rav Chaim, who was like a malach. He described his sedarim in iyun and bekius, and how much time and effort he put into the writing of his sefarim. He mentioned how Rav Elyashiv zt"l was impressed with the fact that he wrote so much about different topics.

He described a seuda at their house, which was infused with kedusha and limud hatorah. He discussed the ruach hakodesh that we all saw, telling story after story of how his words were accepted in Heaven. He pointed out that this was all a continuation from his illustrious father, the Steipler, and venerated uncle, the Chazon Ish, who said about Rav Chaim (70 years ago!) that he was a master of the entire Talmud. He also reminded us that misas tzadikim only brings a kapara if we are aroused to teshuva, and we must strive to become higher.

Kollel Boker

In connection to Parshas Parah, as well as Meseches Megillah, currently being finished at the Kollolel Boker, I gave a shiur on the timely

topic: "Parshas Parah – Basis for the Chiyuv Kriah Being Min Hatoroh."

NEW SHIUR

In conjunction with Daf Yomi beginning Meseches Yevamos, Rav Simcha Bunim Berger, Shlit"a started a new shiur in Talmud Yerushalmi. 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.

Looking to bring more Torah into your life? Come join a great chevra in a group discussion, led by Rabbi Yossi Fried, every Wednesday night 8:55-9:55pm, in 20 Forshay, upstairs. Explore the laws of Shabbos, and get a deeper understanding of the halachic process and the practical applications of the halacha.

Rabbi Simcha Bunim Berger gives a number of weekly shiurim. On Thursday night, from 9:45-10:15, he gives a shiur on the parsha, with insights of the Maharal. The shiur takes place in 20 Upstairs.

MISHMAR

Ohr Chaim's Mishmar program takes place every Thursday night, at 10:15, giving young men in the workforce an opportunity to get together and enjoy each other's company, in true spirit of ahavas chavirim, with kugel and cholent. This



Rabbi Yehoshua Weber speaking at the Thursday night Mishmar



Reb Zalman Heller Hespel Reb Chaim Zatzal

Rabbi Nachum Scheiner

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past week the guest speaker was Rabbi Yehoshua Weber, Founder Ohr Tzvi, Rabbi Emertus, Clanton Park Synagogue, Toronto.

Wishing you Chodesh Tov and a Wonderful Shabbos,

Rabbi Nachum Scheiner

ב"ה

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