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In honor of the sefardic community and the sefardi Vasikin minyan at Ohr Chaim, we would like to invite you to a

הכנסת ספר תורה

לעילוי נשמת
שר התורה הרב הגאון מרן
הרב עובדיה יוסף
צוק"ל

which will take place
This Sunday March 26
יום א' פרשת צו, ד' ניסן תשפ"ג לפ"ק

• 12:00 PM - כתיבת האותיות •
Izzer and Heather Scheiner
1 Celia Ct. Suffern NY 10901

• 1:00 PM - Procession & Dancing •
To Beis Medrash Ohr Chaim
18 forshay Rd. Monsey
Followed by dancing and buffet

אשורר שירה לכבוד התורה,
מפז יקרה זכה וברד.
בחר בעמו, להיות לו לשמו
אומה נבחרה

על כל
קרובן תקריב
מלח

THE SECRET OF SALT/Page 8

RABBI YY JACOBSON

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PARASHAT VAYIKRA

I once had the special zchut to spend some time with one of the grand children of Baba Sali, Rav Shlomo Buso. He told me a story of a Tzadik that came to a certain town to give chizuk and of course fundraise. It was late at night and he was studying in the town shul when he fell asleep. He was startled awake in middle of his sleep and sees the Shamash of the shul standing over him with a knife ready to stab him. The Tzadik jumps up and begs for his life pleading that the man to spare his life. The Shamash falls down and starts to cry bitterly and the Tzadik asks him what the matter is. The shamash responds, "I have been serving the community for my whole life, and we built shuls, schools, and all the infrastructure necessary for a community. The only thing we are lacking is the grave of a great Tzadik, I was hoping you would not mind volunteering". They were looking for a human Korban but he declined.

The Baba Sali had an older brother Rav David who due to his greatness was called Ateret Roshainu the crown of our head. He is buried at the southern Sahara of Morocco bordering with Algeria. Over a hundred years ago the two countries were at war and as always the Jews were in the middle. The Jews were constantly being accused that they are spying for the other side. The Algerians wanted to wipe out the entire Jewish community to send a message to all that this is what happens to those who spy for their enemy. Harav David was the Rosh Yeshiva and the spiritual leader and he sent a message to the Algerian authorities saying, if you crush the head of the snake then the body dies. He volunteered to be a

Korban on behalf of the Kehila and be killed to spare the rest of the people. The Algerians accepted. They placed him into a Cannon and blew his body across the landscape. The Algerian army prohibited anyone to collect his body parts and bury them. Rav David had requested from two people that if they do him the chesed of burying his body parts they will have a portion in Olam Habah right next to him. The two men did this chesed shel emes and the Algerian army killed them.

The first Korban in Parshat Vayikrah is a korban Olah in which the entire animal is burnt. The Midrash Tanchuma explains that the Olah is to rectify the sin of improper thoughts. The connection between the two is that a person is obligated to love Hashem with all his heart and when a person has negative or evil thoughts, chances are he is lacking in his connection with Hashem. The Korban is there to reconnect a person totally with Hashem and it is done by putting the entire animal up to be burnt for Hashem.

We can understand the greatness of Harav Dovid Abuchacheiru who offered himself as a korban Olah. He sacrificed his entire being which illustrates his total love for his community and for Hashem. We should be Zocha to have such Ahavat Yisrael and Ahavat Hashem to be willing to give ourselves over totally for others. May Hashem avenge our enemies.

Shabbat Shalom
Rabbi Aaron Lankry

NEW MINYANIM ADDED:

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

SHABBOS ZMANIM

CANDLE LIGHTING	6:54PM
MINCHA ALEF TENT	7:04PM
MINCHA BAIS CHABAD	7:04PM
SHKIYA	7:12PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:14AM
SHACHRIS ASHKENAZ 18 MAIN	8:00AM
SHACHRIS MAIN MINYAN 18 TENT	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00AM
NEW SHACHRIS 18 FORSHAY	NEW 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA SHALOSH SEUDOS	6:55PM
SHKIYA	7:13PM
MARRIV	7:53PM 18 TENT, 7:58PM

WEEKDAY ZMANIM

SHACHRIS
20 MINUTES BEFORE NEITZ
S 6:29 M 6:28 T 6:26 W 6:24 T 6:23 F 6:21
MINCHA & MARIV
12 MINUTES BEFORE PLAG
S 5:44 M 5:45 T 5:46 W 5:47 T 5:48
MINCHA & MARIV
12 MINUTES BEFORE SHKIA
S 7:02 M 7:03 T 7:04 W 7:05 T 7:06
MARCH 26 - MARCH 31
NEITZ IS 6:49 - 6:51
PELAG IS 5:56 - 6:00
SHKIA IS 7:14 - 7:18
MAGEN AVRAHAM 9:20 - 9:15 AM
GRA- BAAL HATANYA 9:56 - 9:54 AM

Zmanim by our incredible Gabbi
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TZVI BLECH : Gabbai



Spring 2023

בית מדרש אור חיים
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ניסן / אייר תשפ"ג

SHACHARIS MINYANIM

בית מדרש אור חיים	20 Forshay ↑	שחרית 20 מנ"מ/הודו 22 מנ"מ
בית מדרש אור חיים	18 Main	שחרית 18 מנ"מ
6:15AM	Tent ג	
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	
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11:00	Tent א	
11:15	Tent ב	
11:30	Tent ג	
11:45	Tent ד	
12:00PM	Tent א	

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

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RABBI COREN

Parshas Vayikra -

Preparing for Bdikas Chametz and Seder Night

This past week I shared a chidush concerning the four Parshiyos – Shekalim, Zachor, Parah and HaChodesh which have an interesting common denominator that teach us two powerful lessons. All four Parshiyot have some connection to the word הזה - which literally means “this”. The link in Shekalim is quite explicit - זה יתנו - this is what they should give--a half a shekel. In fact, Chazal comment about the special word זה where Hashem showed Moshe a coin of fire. With regard to Parshas Zachor, we are reminded of Esther who pointed out the arch enemy of the Jewish people, Haman the wicked, with the words צר ואויב המן הרע הזה. In Parshas Parah we are taught that the parah--calf-- is a tikun for the sin of the Golden Calf and that when Aharon Hakohen was describing to Moshe Rabeinu the details of what had taken place, he explains that העגל הזה יוצא. Lastly, Parshas HaChodesh begins with the statement לחדש הזה לכם. In addition, there seems to be a very important point in the Haggadah where we also use this term--when we say בעבור זה which the Haggadah explains is referring to the mitzvos of the night.

[Rav Schwab Z”L in Parshas Bo has a fascinating discussion regarding the Gemara in Shabbas 147 about Rabbi Elazar Ben Arach who mistakenly read the words הזה which connects to everything we are discussing. Rav Schwab also quotes a profound insight which he learned from his visit to the Chafetz Chaim Z”L in 1930 regarding the final Geulah that should take place this coming month, the month of Nissan.]

I thought of two new concepts regarding the word הזה. The first is the importance of understanding the true meaning of Clarity. I have quoted many times the words of Rav Noach Z”L who was known to say “It’s clarity or death.” When you don’t have clarity, it can be deadly. When you have clarity, you have everything but obviously there are levels. When I mentioned this idea in shul someone commented, “Yes, it’s true. Especially when you die you get the ultimate clarity.” The goal, however, is to get clarity earlier on, before it’s too late. The word הזה implies targeting something with lucidity. My son, Azarya Mordechai, pointed out that when the Jewish people crossed the Red Sea they said זה אלוהינו. Chazal explain that they had the ultimate clarity. Even a maid was able to view things that the prophet Yechezkel was able to see. Parshas Shekalim represents Hashem providing Moshe with clarity for what he couldn’t understand. With regard to Parshas Zachor and Amalek, the clarity comes to eradicate the ultimate safek – doubt-- about Hashem’s Torah and influence in the world. Parshas Parah is the prime example of per-

forming acts despite understanding their reasons. And in Parshat HaChodesh, we are given the ability to view Hashem through the miracles He performed during the month of Nissan, especially on the night of Pesach.

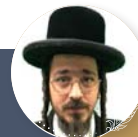
The second insight that came to me with regard to הזה concerns the numerical value of 12 which takes us back to the beautiful Orach Chaim in Parshas Beshalach on the words והעליתם את עצמותי מזה אתכם. Yosef was hinting to Moshe and the Jewish people that by taking his bones out of Mitzraim they would be atoning for the mistake they made when Yosef was looking for his brothers and the angel Gavriel told him מזה מזה. According to Rashi, the brothers had removed themselves from their brotherhood and sibling connection and the word הזה represents the unity of the 12 tribes. And as I’ve explained in the past, unity - achdus -- doesn’t mean everyone is doing the same thing. The Magen Avraham explains that there are 12 different Paths in Shamayim and each one is acceptable and beautiful. And just like the Jews crossed the Red Sea on twelve different paths so too there are 12 Paths of Tefilah and Avoda. (The Maharal tells us that even when the Bais Hamikdash will be rebuilt there will still be 12 different Nusachs of Tefilah).

Now we can apply this idea to the four Parshiyos. As we learned above from the Alschich, Shekalim is about every Jew offering the same half a coin. Amalek and Haman tried to kill the Jews because they believed they were separated and scattered - מפוזר ומפוזר. Parshas Parah focuses on the idea that one needs to sacrifice his own purity in order to purify someone else. And Parshas HaChodesh represents the Korban Pesach, the Korban of redemption, which had a unique quality to it. As Chazal say (see Bavli and Yerushalmi Pesachim) the Korban is eaten in groups - בכנופיה meaning families and friends joined together. Even the passuk uses terms ושכניו הקרוב אליו במכסת נפשות --his neighbor that is close to him in number of souls. The idea here is that it’s not one Korban for everyone but rather it’s brought in groups which represent an aspect of unity.

So how does this all connect to Sefer Vayikra and Bdikas Chametz? You will have to wait until next week for the answer but I will offer some ideas to ponder: The little alef of Vayikra; the announcement of nullifying your Chametz to be like the earth; Hakaras Hatov as the theme of the Haggadah and the reason for the Baal Haggadah’s paragraph of ברוך המקום ברוך הוא. Stay tuned.

Good Shabbas

RABBI BENTZION SNEH



ויקרא. א' זעירא, פעם היה ילד שאביו אהב לטייל איתו בסביבה פסטורלית של העיר בה התגוררו. טיילו ברגל, כי בדם מנים הם רק למעטים היה רכב. פעם, באחד מעיקולי הדרך המרוצפת באבנים, אביו סימן לו להקשיב לרעש שנשמע ושאל אותו: "חוף מציץ הציפורים האם אתה שומע עוד משהו?" "כן" ענית "אני חושב שעגלה מתקרבת אלינו." "נכון" אמר האבא "עגלה ריקה מתקרבת".

שאל אותו, "אבא, עדיין לא רואים את העגלה, איך אתה יכול לדעת שהיא ריקה? "ודאי שאפשר לפי עוצמת הרעש" ענה לו האבא. "כי ככל שהעגלה ריקה יותר היא מרעישה יותר".

נקודה למחשבה: אם אתה רואה מי - שמדבר יותר מידי - שמנסה להשתלט על השיחה - שלא נותן לאחרים לסיים משפט - שלא מקשיב - שלא מפסיק להתפעל בהצלחותיו. אז אני מבין "יככל שעגלה ריקה יותר היא מרעישה יותר".

"יהללך זר ולא פיך נכרי ואל שפתיך" (משלי). עונה, פירושה לא להתפאר, או לשבח את היכולת והכישורונות שלך, אלא לתת לאחרים גלגות אותם. עונה היא תכונה ואפילו דרך חיים שבה אנו מאמינים שכולנו שווים ואין מי שחשוב יותר מאחר.

"ויקרא אל משה וידבר הי אליו מאוהל מועד לאמר". הי קודם כל קרא אל משה בשמו, ורק אחרי דיבר אליו ואמר לו מה לעשות. השלב הראשוני הוא להיות נעים כלפי הזולת, לפני שבכלל עוסקים בסיבה. וכמה חשוב לקרוא לאדם בשמו ולתת לו תחושה שהוא קיים, משמעותי ושגן רואים אותו. והאות א' במילה ויקרא היא קטנה יותר משאר האותיות. משה לא רצה להבליט את עצמו, הוא לא נכנס לאוהל מועד בביטחון עצמי, הוא מחכה שיקראו לו. כמה ענווה, הגינות, נימוס ומוסר יש במשה רבנו.

אנחנו לא יכולים לצפות מאחרים שיעריכו אותנו יותר משאנחנו מעריכים את עצמינו. הרי זו כל התורה על רגל אחת. אם אנחנו לא אוהבים ומעריכים את עצמנו, אנחנו לא מאפשרים לאחרים לאהוב ולהעריך אותנו. ומי שמעריך את עצמו, מקבל מודע וכישורים, אך לא שם את עצמו במרכז ולא מבקש לעצמו תהילה וכבוד מהעולם, אלא מבקש לעשות את שליחותו ואת המעשים הראויים והרצויים למען משהו גדול יותר פועל בצניעות. וההצלחה בחיים נמצאת בענוה.

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Rabbi Reisman

A THOUGHT ON THE HAGGADAH

(עבדים היינו לפרעה במצרים). We will all sit and after the (מה נשתנה) respond that we were all slaves to Pharaoh in Mitzrayim. I understand that most of you can say that, however, I am from Sheivet Levi. Why am I saying (עבדים היינו לפרעה) (במצרים)? I wasn't a servant, I wasn't a slave. My parents were not slaves or servants. How does Sheivet Levi say (עבדים היינו)?

Once you think about it it is even a stronger question. Avraham Avinu was told as is found in Beraishis 15:13 (ועבדו, וענו אתם--ארכבע מאות). That the Jews would be put to work and be given pain and tortuous work. I am a Levi. How was Avraham Avinu's Bris Bein Habesarim Nevuah accomplished with me?

Rav Druk in his Darash Mordechai (Vayikra volume page # 76) brings B'sheim Rav Yaakov Kamenetsky. I have to go to Yerushalayim to hear a Vort from my own Rosh Yeshiva. He says B'sheim Rav Yaakov the following. A third Kasha. How were the 400 years Mekuyam? How were the 210 years Mekuyam? The actual work was only 86 years.

Says Rav Yaakov, the Avos felt the pain of the Galus from the fact that they lived intermingled with the pagan world around them, with the non-believing world around them. It was very painful for them. It was very difficult for them. It was tortuous. They had to walk, do business and deal with people that are so far from knowing the truth of Torah. They felt at all times that they were in Galus.

When Yaakov Avinu and his sons and grandchildren came down to Mitzrayim they felt the Galus, they felt the pain of leaving Eretz Yisrael. They felt the pain of living in a society such as Egypt which was full of idolatry. They were in Galus. They didn't have to work, they felt the Galus. When they died, a new generation came up. This was a new generation, this was a generation that mixed freely among the nations. They felt comfortable among the Mitzrim. They felt comfortable going to the Mitzri Mall, they felt comfortable going to the Mitzri Amusement Park. They felt comfortable walking the streets of Manhattan. They felt like they belonged. They didn't feel like they were in Galus. The Kiyum of Galus which for over 300 years had been accomplished from the Bris Bein Habesarim, had been accomplished without them being

made slaves, for 300 years there was a sense of Galus, it was not necessary to have servitude. That came to an end. And suddenly in order to make that Klal Yisrael, and the Jewish people to feel like they were in Galus HKB"H caused that they be enslaved, that they be servants, they work for others and in that way the Galus will continue.

Sheivet Levi on the other hand which still felt the pain of Galus even after the period of time where Yaakov and his children had already passed on. They were in Galus without having to work. So it was Mekuyam in them the (וענו) (אתם--ארכבע מאות, שנה). The pain of living among non-Jewish individuals who don't believe in G-d, who don't believe in Torah.

Says Rav Druk, that is why it says (שמות) (אלה, שמות) (בני ישראל, הבאים, מצרימה). These are the names of the Jews who are coming. It doesn't say Ba'u, who came. It says Yaakov and his children were always at all times feeling that they have come to a strange place. As long as it was a strange place they felt the Galus.

What this means to say is that there was plan A and plan B. HKB"H told Avraham Avinu that they are going to be in Galus, in a painful Galus. Plan A was that the Galus would be accomplished without them being slaves and working hard. Because they will feel that they are in Galus. Plan B, if Plan A doesn't work you go to Plan B. You make them feel like they are in a strange place and that in the case of Mitzrayim was Shemos 1:8 (ויקם מלך-חדש). As soon as (ותמלא הארץ, אתם) they walked among the people of Egypt it didn't bother them, it didn't disturb them. We are all good people, sure we are all good people but some believe in the Ribbono Shel Olam and some don't and you are mixing among them? So we are going to make you feel like a stranger in the land. Then things changed.

Our parent's felt like strangers in America. Our generation, Oy Yoi. We feel like we belong, we feel like citizens. We don't feel like guests. We are guests in America. You don't know it? Guess what. (ויקם מלך-חדש). There is a new government. The government has totally different values than we have. Now you feel it? Let's hope we do. Because in the Galus we are supposed to feel it. If we feel like strangers

in a foreign land, if we feel the pain of living among people whose sense of values are totally different than ours then it is fine. That is the way it is supposed to be. We are supposed to be in Galus.

In the Sefer Divrei Eliyahu from a Talmid of Rav Chaim Brisker in which he writes that Rav Chaim said in the name of the Beis Halevi the following. He said if Reuven hates Shimon and you ask Reuven why do you hate Shimon? If he is going to answer I despise Shimon, he walks around with ripped clothing, he is smelly all the time, he doesn't shower, he doesn't behave in a fine way, if you say that well then there is an Eitza. You go to Shimon and you teach him to bathe, to dress properly and then the Sin'a will dissipate. However, if you ask Reuven why do you hate Shimon and he says I just hate the guy, I just can't stand his guts. Then you go to Shimon and you say put on better clothing, take showers, dress as a fine upstanding wealthy man. Then when Shimon dresses as a fine upstanding wealthy man, Reuven is going to hate him even more. Because he hates him B'etzem, he hates him Tachas Sin'as Sanai'sa.

Many times Jews throughout our history have thought that the non-Jew doesn't like us because we are different. We are different and if only we would be the same they will love us. So there is a Beis Levi that says it is a mistake. Tachas Sin'as Sanai'sa. It is an inherent hatred, a dislike that the non-Jews have for the Jewish people. If you are going to dress up as a nice fancy classy person, it isn't going to help you. It is going to make it worse. (ועבדו, וענו אתם--ארכבע מאות, שנה). Pesach we remember that we are a nation apart, whether we like it or not. We are a nation apart. Ata Virchatanu Mikol Ha'amim, we are a nation apart but a princely nation. A nation that sits at the Seder closes the door to the outside and celebrates that which we have a continuous line of Emunah and faith throughout human history all the way back to Avraham Avinu. What a special night.

As we prepare for Pesach and we Lain Parshas Vayikra about the Avodah in the Beis Hamikdash, the majesty of the Avodah, the inspiration of the Avodah. We should be Zoche to see it again Bimihaira B'yameinu Amen.

A NISAYON BRINGS UPON -NEIS- HIGHER THAN NATURE

When you are confronted with a nisayon, lacking in health or money, this can get in the way of avodas Hashem. This comes from the Shem Elokim which has the same numerical value as "Hateva" = Mother nature. It seems like the Shem Elokim = Nature, conceals the shem Hashem - Yud Kay Vuv Kay, which is the name used when G-d relates to us, higher than nature. But the truth is, that Hashem hu haElokim -- it is all names of our G-d that created

nature and is above the laws of nature.

Therefore in a parnasa issue, for instance, when it seems that it is impossible to keep a Torah Shiur, daven every word or be straight forward in a business deal, according to nature, yet, you trust HaShem that is higher than nature, doing the above according to Torah law. Then you gain 2-fold.

1 You bring Hashem - above nature into nature, thereby, making yourself a dwelling place for G-dliness.

2 when Hashem shows you success, you become a stronger Baal B'tochon, bringing yourself to a higher level of serving Hashem happily.

==== Rashab, admur Shalom Dovber. Maamar V'yataata Moskve. Sefer Hamaamorim '657 P52.Beis Nisan Yom Holedes of the Rashab - 5th Chabad Rebbe.





PARSHAS VAYIKRAI

DON'T FORGET THE SALT

1:2 "ונפש כי תקריב קרבן מנחה לד' סלת יהיה קרבנו, ויצק עליה שמן ונתן עליה לבנה"
 31:2 "וכל קרבן מנחתך במלח תמלח ולא תשבית מלח ברית אלקיך מעל מנח
 תך, על כל קרבנך תקריב מלח"

"When a person offers a Mincha to Hashem, his offering shall be of fine flour; he shall pour oil upon it and place frankincense on it." "You shall salt your every Mincha offering with salt, you may not discontinue the salt of your G-d's Bris from upon your Mincha, on your every offering you shall offer salt." The Parsha of Mincha begins by stating that the Mincha is comprised of three ingredients: flour, oil, and frankincense. The end of the Parsha states that every Mincha must have salt accompanying it. The Posuk continues and states that the rule of salt applies to each and every Korbon that is brought, not just the Korbon Mincha. If salt is one of the ingredients necessary for the Korbon Mincha, why isn't it stated in the beginning of the Parsha with the rest of ingredients? Why does the Torah teach us the Din that salt is required by all Korbonos when discussing the Korbon Mincha?

Mitzvah 117 "מצות מליחת הקרבן" – The salt is a Remez to the qualities of bringing a Korbon. Salt has the quality of preserving food and preventing spoilage. Similarly, bringing a Korbon preserves one's soul and guards it so that it should last for eternity. (ספר החינוך)
 "ולא תשבית מלח ברית אלקיך" – Why was the Bris that salt would be brought with every Korbon and not actual water? – כתובות 79:2 – Rashi tells us about the formation of salt. There is seaside property containing ditches into which saltwater enters and is trapped. The sun evaporates the water, leaving behind the salt. The water below the firmament rises to the Heavens in the form of condensation. The salt is the part of the water which always remains below the firmament. Hakodosh Boruch Hu told the water that even the "lowest part of the water"; the salt, which always remains on this world, will be used in all Korbonos on the Mizbe'ach. This is a lesson for people in their everyday lives. One must always look for Ruchniyos, even in the most mundane

objects such as the salt of this world. (אמת ליעקב)

Meseches Avos 4 – There are three crowns: Torah, Kehunah, and Malchus. The crown of Shem Tov, a good name, is above them all. Why does the Mishna state that there are three crowns and one above all of them? The Mishna should say that there are four crowns, including the crown of Shem Tov. The crown of Shem Tov is not a fourth crown, rather it encompasses the other three crowns. If one does not have the crown of Shem Tov, the other three crowns have no value. This crown is not an independent crown. The crown of Shem Tov connects the other three and gives them value. If one has the Kesser Shem Tov, the other crowns are worth having. The salt of the Korbonos gives flavor to the Korbonos. It is Meramez to the aspect of bringing Korbonos L'shem Shomayim. All of one's actions should be to fulfill the will of the Ribbono Shel Olam. Bringing Korbonos L'shem Shomayim is what gives value to the Korbonos. (באר משה)

Salt is not an ingredient like the other three. Salt is Meramez to one bringing a Korbon with pure intentions. A Korbon without "salt" is a Korbon with ingredients that have no value. One must bring a Korbon L'shem Shomayim. The salt is to remind us what the true purpose of our existence is. We are on this world to be Me-kadesh Shem Shomayim and make the Ribbono Shel Olam's name great. One needs to bring a Korbon with the thought of how he can better himself in his Avodas Hashem. Our connection to the Ribbono Shel Olam is through the Torah Hakdosha. The reason that the Din of all Korbonos requiring salt is said by the Korbon Mincha is because the Korbon Mincha could potentially be seen as the lowest and least important Korbon. The Torah is telling us that as long as the Korbon is brought with "salt", the Korbon is considered important by the Ribbono Shel Olam. As we prepare for the great Yom Tov of Pesach, we must strive to purify ourselves through the Torah Hakdosha. We must elevate the "salt", the mundane of this world, through the Torah Hakdosha.

EATING THE TORAH WAY

The Chasam Sofer in the Teshuvos on Choshen Mishpat in the Hashmatos 196 writes that in our times, where we unfortunately don't have the Bais Hamikdash, the eating of matzah is the only mitzvah Min HaTorah. We don't have terumah, kodashim nor maaser sheini.

There are two questions. If this is so, why shouldn't we need to eat the biggest shiur of Kzayis? We find by one who ate Chailev that one must write down how much he ate as the Gemara in Yuma says that maybe baisdin in the times of the Bais Hamikdash will say that he didn't eat the shiur and he won't be chayev a korban. We see that we worry today about the Bais Din of the future.

The second question is that we find that one has to eat a kzayis in the Succah on the first night of Succos. Also, one must eat on Erev Yom Kippur.

The answer to the first question is that when it comes to a Mitzvas Asseh we only must do the amount that the Bais Din of our time establishes. As we see in many places that we adhere to the shofet of our times. In contrast, when we do a Lo Saaseh where we will have to bring a korban, then we need to adhere to the Bais Din that will be in the time when we bring the korban. Hence, the reason one must write down how much chailev he ate.

To answer the second question, there is no chiyuv to eat in a Succah, there is a chiyuv to sit in the Succah and the only way to do it is via eating. Therefore, the eating itself isn't min HaTorah. The eating on Erev Yom Kippur is enabling us to fast and therefore the eating is not the chiyuv min HaTorah.

We see that eating the "Torah Way" is only applicable on the first night of Pesach when eating a Kzayis Matzah.

May we all be zocheh to eat Min HaTorah everything that will be applicable when the Bais HaMikdash will be rebuilt!

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



RABBI YY JACOBSON

The Lame Leading the Blind

The Kabbalah of Chess

The Orchard

The Midrash is intrigued by the statement in this week's Torah portion, Vayikra: "When a soul (nefesh) sins." Not "when a person sins," but "when a soul sins." Is it the soul who sins? Says the Midrash: Rabbi Yishmael taught: this is comparable to a king who has an orchard of prime figs. He appoints two watchmen, one was lame, and the other was blind, entrusting them with his orchard. After a while, the lame turns to the blind and says, "I see such delicious fruit in this vineyard!" And the blind man replies, "So let us eat."

"But can I walk?!"

"And can I see?!"

So the lame man rode on the back of the blind man, and together they reached and ate the fruit, and then returned to their positions.

After a while, the king enters his orchard. He asks them, "Where is my beautiful fruit?"

The blind man says, "O king, how can I have eaten them? I can't see!" And the lame man says, "O king, can I walk? How can I have reached them?"

The king was wise, what did he do? He hoisted the lame man on the back of the blind man and had them walk together, saying "This is how you ate my figs."

Just so, in the future day of reckoning, G-d will ask the soul, "Why have you sinned before me?" And the soul will reply, "Master of the Universe! I did not sin, the body sinned! Behold! From the moment I departed him I am like a pure bird, soaring towards heaven. How have I sinned?" So G-d will say to the body, "Why have you sinned before me?" And the body will reply, "Master of the Universe! I have not sinned, the soul sinned! Behold! From the moment the soul departed, I am lifeless as a stone cast upon the earth! How can I have sinned before you?"

What does G-d do? He brings the soul, casts it into the body, and cleanses them together, as it is written, *He shall call to the heavens above -- this is the soul -- and to the earth -- this is the body -- to judge His people.*

Who Needs the Metaphor?

The Midrash is explaining that sin is only possible through a full and working collaboration between the body and the soul. The body can get things done, but it is directionless; the soul gives direction but it is aloof and "lame"—spiritual and ethereal. Together, they can achieve their goals: they can transgress together, and they can perform good deeds together. Yet the questions should be asked: The objective of allegories in the Torah is to clarify an otherwise difficult concept. Yet the point in this Midrash seems to be straightforward and simple: The body on its own is a corpse; the soul on its own is heavenly. Together, they create the reality we call "the

human being." Why the need for the elaborate metaphor of the blind and the lame in an orchard to explain the concept?

The truth is, however, that this metaphor explains to us not only that the body and soul need each other, but also the very nature of the body and the soul and why they so desperately need each other.

The Capacity for Revolution

The body is represented by the blind man. Blinded by material reality, on its own, it is oblivious to the existence of transcendent oneness, to G-d. It subscribes to a "what you see is what you get" interpretation of existence; it is unable to see beyond its temporal perspective; it is unable to ever perceive or identify truth. It can't even see electricity, never mind the Divine electricity of life. And the worst type of blindness is the blindness of the one who thinks he can see.

But the soul can see. She is intimately aware of the higher realities of life; she is not fooled by the illusion of materialism and consumerism.

On the other hand, the body can walk, while the soul is immobile. This is one of the great paradoxes of life: Because the soul can see, it is rendered "lame" and immobile. In the face of stark truth there is no room for mistakes, hence no room for decisions. If there is no decision-making, if there is no challenge or struggle, then there is no growth, no real movement. The soul, because it is so intensely aware of the truth, and because it is so perfect, is "stuck" in its orbit. Growth depends on the catalyst of failure, of imperfection.

Only if you are capable of falling very low are you capable of climbing very high.

The body, because of its blindness, knows how to walk, and run. In the words of King Solomon: "I returned and saw under the sun, that the race does not belong to the swift, nor the war to the mighty; neither do the wise have bread, nor do the understanding have riches." In its ignorance, the body is susceptible to fall and rise, to struggle and persevere, to learn from its mistakes, and grow. And it teaches the soul the secret of growth. Before that, it was on autopilot, robotic and consistent as the angels, and therefore stagnant.

The Story of Sam Reshevsky

Samuel Herman (Sammy) Reshevsky (1911-1992) was a famous chess prodigy and later a leading American chess Grandmaster. He was a contender for the World Chess Championship from about the mid-1930s to the mid-1960s; coming equal third in the World Chess Championship 1948 tournament, and equal second in the 1953 Candidates Tournament. He was also an eight-time winner of the U.S. Chess Championship.

At the age of six, he would play against as

many as 30 players at a time, moving quickly from board to board and could repeat all 30 games afterwards, move by move. He was known as "Shmulik der vunder kind"—Shmuel the wonder child. He was a descendant of Rabbi Yonasan Eibshitz, who descended from the great Kabbalist, Rabbi Isaac Luria, the Arizal.

Sammy Reshevsky grew up in an observant home, and throughout his life and fame, remained faithful to his Judaism and Torah, refusing to ever play chess on the Sabbath or Holidays. Upon turning 70 and no longer on top of his game, he asked the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, if he should retire. The Rebbe advised him to continue playing because it was a "Kiddush Hashem"—a proud demonstration of a Jew succeeding without compromising his spiritual ideals and values. Reshevsky complied and shortly afterward, he traveled to Russia and upset the world champion, Vassily Smyslov.

An interesting tidbit: in 1984, the Lubavitcher Rebbe sent Sammy Reshevsky to California to try and help his colleague Bobby Fischer get out of his world-famous depression and isolation.

Living in Crown Heights in the 1940's, Sammy prayed in the central Lubavitch synagogue at 770 Eastern Parkway in Brooklyn, NY. Once, at a Sabbath gathering (farbrengen in Yiddish), in 1948, the Rebbe, in recognition of his presence, explained the spiritual meaning behind the chess game.

The Chess Game

There is one king. All of the other pieces revolve around him and their entire mission is to protect and serve him. G-d is the King, all else was created by Him, given the opportunity to connect to His truth and to serve Him. The queen represents the feminine manifestation of the divine, known as the "shechinah," intimately involved with every aspect of creation, granting vitality and substance to every existence. The queen is the most practically effective piece, often sent into the lines of fire, even placed in danger. Likewise, G-d risks His own dignity, as it were, by investing Himself in every creature and existence, subjecting Himself to the vicissitudes of the human condition.

Then there are bishops, rooks, and knights. They are swift, free, not limited by the squares immediately surrounding them; they can "fly" around freely, without constraints. These are symbolic of the angels—in their three mystical categories we discuss in the daily morning services, "seraphim," "chayos" and "ofanim," represented by the bishops, rooks, and knights.

In order for there to be free choice in the world, there are two teams, the white and the



RABBI EFREM GOLDBERG

GREETING EVERYONE WITH A SMILE

black. One team representing G-dliness and holiness; the other team representing everything antithetical to G-dliness and holiness. The teams are engaged in a fierce battle. And for the confrontation to be meaningful each team contains, at least on the surface, all the properties contained in the opposite team. Both teams pretend to have a king, queen, bishops, rooks, and knights. Finally, there are the pawns. They are very limited in their travel, moving only one step at a time, only in a singular direction, and they constantly get "knocked off." But when they fight through the "board," arriving at their destination, they can be promoted even to the rank of the queen, something that the bishop, rook, or knight can never achieve. The Pawn represents the human being living down here on earth. We, humans, take very small steps, and we are so limited in every aspect of our journey and our growth. We also constantly make mistakes and get "knocked down." But when man perseveres and overcomes the angst and despair of his or her own failings and mortality; when we fight the fight to subdue darkness and to reveal the presence of the "king" within our own bodies, our own psyches and the world around us—the human being surpasses even angels; the pawn is transformed into a queen! The human life reunites with its source above, the queen, the Shechinah, experiencing the deepest intimacy with the King Himself. The bishops, rooks, and knights, though spiritually powerful and angelic, are predictable, and limited by their role. There is no room for real promotion, no substantive growth, no radical progression. Yes, they fly around, but only within their own orbit. The angels on high, as well as the soul alone on high, before entering the body, are powerful yet confined by their own spiritual standing. It is the limitations of the human person that stimulate his or her deepest growth. The limits of our existence create friction, causing us to strain against the trials and disappointments of life.

Embracing the Difficult Marriage

So the body and soul can choose to accept their natural schizophrenia, as a victim, with each blaming the other for its faults, shirking responsibility and duty. Or they can choose to embrace the challenges and opportunities this existential conflict provides, taking the sight, clarity, and vision of the soul and harnessing it to the mobility and energy of the body. This, then, is the message behind the mid-rashic metaphor of the lame and the blind watching the orchard of the king. When the lame soul leads the blind body, the blind body can raise to lame soul to unimaginable heights.

The 20th of Adar, marked the *yahrzeit* of the great Rav Shlomo Zalman Auerbach zt"l. In a tribute written shortly after his passing, Rav Aharon Lichtenstein, who shared a very close relationship with Rav Shlomo Zalman, described him as a "Gentle giant." He wrote:

Reb Shlomo Zalman was endowed, as a *lamdan*, with a set of qualities which served him, ideally, as a *posek*. He had encyclopedic knowledge — and he had it, as *mechudaddim beficha*, at his fingertips. His temperament was remarkably judicious, invariably level-headed, and never pedestrian. He was deferential to the views of others, and yet genuinely self-confident. He could be innovative and even daring.

Rav Shlomo Zalman's brilliance was undeniable, and yet it was perhaps surpassed only by his humility and sensitivity to all. R' Chanoch Teller recounts the following anecdote: "When Rav Shlomo Zalman passed away, a beggar in Sha'arei Chesed sobbed in her anguish: "Now who will say 'good morning' to me every day?" (Mi yagid li boker tov?)"

While a testament to his unpretentiousness and accessibility, the anecdote has the potential to leave the reader believing that one must be the *gadol ha'dor*, the greatest of the generation, to be friendly, caring and gracious to all. Indeed, Rav Shlomo Zalman's greatness was seeing his warmth and friendliness as nothing extraordinary at all, but something that should come naturally and be instinctive.

The Talmud testifies (Berachos 17a) about Rabban Yochanan ben Zakai that no one ever preceded him in a greeting [of Shalom], even a stranger in the marketplace." The Mishna in Pirkei Avos (4:20) encourages us all, "Hevei makdim b'shalom kol Adam, be the first to greet each person." The Maharal explains that when you walk by someone without offering a greeting you make him or her feel invisible and insignificant. By making a point of greeting someone you demonstrate that you don't see yourself as superior or better than another. Rather, by instigating the greeting, you show that you respect that person as an individual and thereby you give them dignity and worth.

In his book, "Reflections of the Maggid," Rabbi Paysach Krohn tells the following story:

In Argentina there was a ritual slaughter complex, comprised of several buildings. There was a building where the animals were fed, a building where they were slaughtered and then meat packed and loaded onto trucks, and an office building with dressing rooms for the *shochtim* (ritual slaughterers). The entire area was surrounded by a tall chain link fence and everyone entered through a wrought iron gate in the front, near the parking lot.

The owner, Yisrael (Izzy) Nachmal, was a workaholic. He was the first one in every morning and the last one out every evening. He oversaw every aspect of his company, Ultimate Meats, and

made it a point to know every worker. The guard at the front gate, Domingo, knew that when Izzy left in the evening, he could lock the gate and go home.

One evening as Izzy was leaving, he called out to the guard, "Good night, Domingo, you can lock up and go." "No," Domingo called back, "not everyone has left yet." "What are you talking about," Izzy said, "everyone left two hours ago!" "It is not so," Domingo said, "One of the *shochtim*, Rabbi Berkowitz, hasn't left yet." "But he goes home every day with the other *shochtim*, maybe you just didn't see him," Izzy said. "Believe me, I am positive he didn't leave yet," the guard insisted. "We better go look for him."

Izzy knew that Domingo was reliable and conscientious. He decided not to argue, but instead got out of his car and rushed back to the office building with Domingo. They searched the dressing room thinking that perhaps Rabbi Berkowitz had fainted and was debilitated. He wasn't there.

They ran to where the animals were slaughtered, but he wasn't there either. They searched the truck dock, the packing house, going from room to room. Finally they came to the huge walk-in refrigeration room where the large slabs of meat were kept frozen.

They opened the door and to their shock and horror they saw Rabbi Berkowitz rolling on the floor, trying desperately to keep himself warm. They ran over to him, lifted him off the floor and helped him out of the refrigerated room, past the thick heavy wooden door that had locked behind him. They wrapped blankets around him and made sure he was warm and comfortable.

Izzy Nachmal was incredulous. "Domingo," he asked, "how did you know Rabbi Berkowitz hadn't left? There are over two hundred workers here every day. Don't tell me you know the comings and goings of every one of them?"

The guard's answer is worth remembering. "Every morning when that rabbi comes in, he greets me and says hello. He makes me feel like a person. And every single night when he leaves he tells me, 'Have a pleasant evening! He never misses a night - and to tell you the truth, I wait for his kind words. Dozens and dozens of workers pass me every day - morning and night, and they don't say a word to me. To them I am a nothing. To him, I am a somebody.' I knew he came in this morning and I was sure he hadn't left yet, because I was waiting for his friendly good-bye for the evening!"

When you are checking out of a store, make it a point to look at the person's nametag and use his or her name. Instead of feeling invisible or anonymous, you will give them a sense of identity and dignity. We may not have encyclopedic Torah knowledge, but every one of us can be extraordinary just by making a point of greeting everyone with a smile.



RABBI FRAND

THE CONSOLATION PRIZE OF SALT

In the Parsha [reading], the Torah says, “You shall salt your every meal-offering with salt; you may not discontinue the salt of your G-d’s covenant from upon your meal offering – on your every offering shall you offer salt.” [Vayikra 2:13] Why salt? Rashi quotes a famous teaching of our Sages: “A covenant has been made with salt from the six days of creation that the ‘Lower Waters’ were promised that they would be offered on the Altar via the salt and via the water libations on the Festival (of Succos).”

On the first day of creation, when G-d split the waters, two cate-

gories of water were created – the Upper Waters (in G-d’s Heavenly Abode) and the Lower Waters (down here in the oceans). The Medrash quotes the Lower Waters complaining to G-d (in perhaps the first recorded instance of a complaint that would echo throughout history): “It’s not fair!”

The Lower Waters complained about the disparity of their fate: People will fish in us, they will swim in us, and they will dump in us. We are given an inferior lot in life to that of the “Upper Waters”. According to the Medrash, G-d offered a consolation prize to the Lower Waters: The salt that is found in the Lower Waters of the ocean will have a special place. Eventually, that salt will be offered upon the Altar. “True, the Upper Waters are with Me in Heaven, but you Lower Waters are privileged in that you contain the ingredient of salt!”

This consolation prize seems a bit hard to swallow (no pun intended). But even beyond that, it seems totally incommensurate with the complaint. When a child complains, “You gave “X” to the other child”, we know very well that this child will not be consoled by telling him “Do not worry. I will give you “Y” – twenty-five years from now”. Take it from me, this will not work.

But that seems to be exactly what G-d told the Lower Waters. “Although the Upper Waters are with Me right now, do not worry because 25 hundred years from now, when the Temple is built and sacrifices are offered – then your salt will be on the Mizbayach [Altar].” However, the Lower Waters apparently accepted this consolation prize. The knowledge that they were destined to be on the Mizbayach, albeit two and a half millennia later, was enough of a prize to mollify them.

The Shaarei Orah (Rav Bergman) quotes a Tosofos [Brochos 40a] that says that as a result of this Medrash, Rav Menachem was very meticulous about bringing salt to his table. (The table at which we eat is compared to the Mizbayach.) This remains a Jewish custom.

When Jews sit around the table waiting for the blessing of Hamotzi to be recited over bread, they cannot talk words of Torah (after having washed their hands). During that time, they are temporarily without any Mitzvos. The Medrash says that the Satan seizes the opportunity to begin prosecuting against them. But the Covenant of the Salt, which is sitting on the table, protects them from the words of the Satan.

Rav Bergman explains why specifically the salt protects them. G-d’s answer to the Satan is “Yes, they are sitting around the table now, without saying anything, apparently wasting their time. But just wait a few minutes. In a few minutes they will be reciting blessings, they will speak words of Torah and they will be fulfilling Mitzvos – just give them some time, just wait!” It was salt which accepted the admonishment to “just wait”. It was the salt who was able to consider something that would happen in the distant future as though it were happening right now. Therefore, specifically the salt – out of all the items in the creation protects us from the Satan when we are waiting out a period of non-participation in Mitzvos

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JOKES

YOU HAVE 10

A man hasn't been feeling well, so he goes to his doctor for a complete checkup. Afterward the doctor comes out with the results. "I'm afraid I have some very bad news," the doctor says: "You're dying, and you don't have much time left."
"Oh, that's terrible!" says the man: "How long have I got?"
"You have 10," the doctor says sadly.
"What do you mean, 10?" the man asks: "10 what? Months? Weeks? What?!"
"Nine, eight..."

VISIONS OF THE FUTURE

A man went to the doctor and said: "Doctor, I keep having visions of the future."
"When did these start?"
"Next Thursday."

75 CENTS

The teacher asks Joanie, "If you had a million dollars and gave away one quarter and another quarter and then another quarter, how much would you have left?"
Joanie replies, "A million dollars minus 75 cents."

THREE EGGS AND \$100

An elderly Rabbi was searching his closet for his shirt. In the back of the closet, he found a small box containing three eggs and 1,000.00 \$1 bills. He called his wife into the closet to ask her about the box and its contents. Embarrassed, she admitted having hidden the box there for their entire 30 years of marriage. Disappointed and hurt, the Rabbi asked her, "Why?" The wife replied that she hadn't wanted to hurt his feelings. He asked her how the box could have hurt his feelings. She said that every time during their marriage that he had delivered a poor sermon, she had placed an egg in the box. The Rabbi felt that three poor sermons in 30 years was certainly nothing to feel bad about, so he asked her what the \$1,000.00 was for. She replied, "Each time I got a dozen eggs, I sold them to the neighbors for \$1."

NEW YEAR'S RESOLUTIONS

An overweight business associate of mine decided it was time to shed some excess pounds. He took his new diet seriously, even changing his driving route to avoid his favorite bakery. One morning, however, he arrived at work carrying a gigantic coffeecake. We all scolded him, but his smile remained cherubic. "This is a very special coffeecake," he explained. "I accidentally drove by the bakery this morning and there in the window were a host of goodies. I felt this was no accident, so I prayed, 'Lord, if you want me to have one of those delicious coffeecakes, let me have a parking place directly in front of the bakery.'
"And sure enough," he continued, "the eighth time around the block, there it was!"

PUN TIME

I'm addicted to brake fluid, but it's OK because I can stop at any time.
Did you hear about the glass blower who accidentally inhaled? He got stomach pane.
Did you hear about the new corduroy pillowcases? They're really making headlines.
Don't ever believe an atom, they make up everything.
I'm glad I know sign language, it's pretty handy.
I dropped my toothpaste, I'm crestfallen.
Be kind to dentists. They have fillings too, you know.
I did a theatrical performance about puns. It was really just a play on words.
Why did the can crusher quit her job? It was soda-pressing.
What do you call a broken can opener? A can't opener.
How do trees feel in the Spring? Released.
Did you hear about the sale on paddles? It was quite the oar-deal.
If a kid won't take a nap, is that "resisting a rest"?

What do you call a dog magician? A Labracadabrador Retriever.
Why aren't depressed people worried about flat tires? They're always carrying despair.
My friend fell into an upholstery machine. He's fully recovered now. They say that no two people see color the exact same way, so really, color is just a pigment of your imagination.
Did you hear about the woman who put snakes in her hair to cure migraines? Yeah, it's oddly Medusinal.
My very favorite dishes are all cooked with petroleum byproducts. I guess you could say I have refined taste.
What do you call it when a cat wins first place at a dog show? A cat-has-trophy!
Did you hear about the oil spill relief workers who cleaned 15 dolphins with a single box of borax? Turns out that, just like it says on the box, it's a great multi-porpoise cleanser.
To the guy who invented Zero: Thanks for nothing!
It turns out that Diet Mountain Dew is the same price in vending machines on campus as it is at local grocery stores, so I'm not losing any money buying it cold and fresh. Nobody can say I haven't done my Dew diligence.
Plateaus are the highest form of flattery.
RIP Boiling Water. You will be mist.

the art of pesach

- Smoked Black Angus Ribeye 6 X 2" Steaks
- Smoked 19 Hour Pepper Crust Brisket 4lb
- Smoked Tongue - Pecan Wood Infused
- Smoked Minute - Cherry Wood Infused
- Smoked French Roast - Coffee & Chili Rub Approx 4 lb
- 3 Bone / 5 Bone Flanken Rosemary Wine Reduction
- Braised Boneless Short Rib Flanken
- Pepper Crust Skirt Steak 2 Strips Cut Into Thirds
- Beef Jerky 1/2 lb

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DIFFERENCES BETWEEN THE TWO UNDERSTANDINGS OF THE FOUR CUPS

!We have seen that there is a machlokes if the mitzvah of four cups is similar to other occasions when we just recite a brocha over a cup of wine or if there is also a mitzvah to drink the wine. According to Tosfos the mitzvah is to recite the four brochos – kiddush, the brocha the end of the hagada, bentching, and hallel – over a cup of wine. According to the Rambam and the Rosh there is also a mitzvah to drink the wine.

The Steipler (Kehilos Yaakov – Pesachim Siman 63) wonders about those who have the custom for each person at the seder to hold their own cup, but listen to the kiddush of the baal habayis. On the one hand, since they are holding their own cup, it would seem that they are trying to do the mitzvah on their own, and are not using the kiddush or the kos of the baal habayis. On the other hand, they are listening to the baal habayis, which seems to show that are not doing the mitzvah themselves, but trying to be yotzei with his recital. If so how are they are fulfilling the requirement of reciting the brocha over a cup of wine?

He answers that when the baal habayis recites kiddush, the kiddush is recited for every cup of wine at the table, and it is as if each person recited the kiddush over his or her individual cup. He proves this notion from the words of the Rosh (Pesachim Siman 16) who writes that this is how every kiddush works. The kiddush recited by one person connects to every cup of wine being held by others who are listening, and it is as if they made the kiddush on their own cup of wine

PRACTICAL DIFFERENCES

Here are some practical differences between these opinions – if the mitzvah is to recite the four brochos over a cup of wine, or there is also a mitzvah to drink the wine.

DOES EACH PERSON NEED TO DRINK

The most obvious difference is if there is a requirement on each person to actually drink the wine. According to Tosfos, the mitzvah is merely to recite the brochos over the four cups of wine, and there is no requirement for each person to actually drink the wine. However, according to the Rambam and the Rosh since there is also a mitzvah to drink the wine, each person must have their own cup to fulfill the mitzvah of drinking.

HOW MUCH TO DRINK

As we saw earlier, when it comes to kiddush

one must drink a cheek full. What is the amount required for the four cups?

Once again this should depend on the aforementioned machlokes. According to Tosfos, it is no different than any other kos shel brocha, and a cheek full is enough. However, according to the Rambam and the Rosh, since there is a mitzvah to actually drink the wine, it is possible that there may be a requirement to drink the whole cup, or a whole revi'is, or most of it, as spelled out in Shulchan Aruch (472:9).

SUMMARY

There is a machlokes if the mitzvah of the four cups is similar to other times we recite a brocha over a cup of wine or if it also includes a mitzvah to drink the wine.

Differences between these opinions:

1. If everyone needs to drink
2. How much to drink

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

Baking Matzos

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

Mechiras Chometz

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

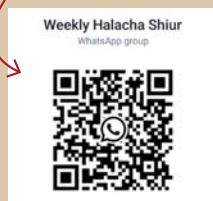
Leil Haseder and Daled Kosos:

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

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