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## Shabbos Zmanim CANDLE LIGHTING 7:06 PM

EARLY FRIDAY MINCHA: 1:30 PM & every 15 minutes until 4:30 PM

FRIDAY NIGHT MINCHA/KABALLAS SHABBOS

Mincha in 18 Main	20 Upstairs - Chabad Mincha	Shkiya
7:16 PM	7:16 PM	7:24 PM

SHABBOS SHACHRIS

20 Upstairs- Vasikin	18 Main- Ashkenaz	Tent 'x Shacharis	20 Upstairs - Chabad	NEW in 18 Main
5:53 AM	8:00 AM	9:15 AM	10:00 AM	10:30 AM

SHABBOS MINCHA/MAARIV

18 Main- First Min- cha on Shabbos	Pirchei	Tent 'x -Mincha followed by Shalosh Seudos	Shkiya	Tent 'x Maariv :40	20 Upstairs - Chabad Maariv
1:45 PM	2:00 PM	7:05 PM	7:25 PM	8:05 PM	8:10 PM

LATE MAARIV MOTZEI SHABBOS: Every 15 minutes from 8:30 PM until 11:00 PM | 18 Main

## Weekday Zmanim

SHACHRIS:

Vasikin, from 6:15 AM every 15 min until a half hour before chatzos

MINCHA:

From mincha gedola until a half hour before shkia is every 15 min. | From a half hour before shkia until 60 is every 5 min. | 12 min. before plag and 12 min before shkia

MAARIV:

Plag | From shkia until 72 every 5 min. | From 72 until 11:00 PM is every 10 min. | From 11:00 PM to 2:00 AM every 15 min.

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# RABBI DANIEL COREN



## True Humility

*Sefer Vayikra* has us into the world of *korbonos*. It is also a preface to Pesach, since one of the main themes of Pesach is the *Korban Pesach*, which, as the *passuk* says, אשר פסח על בני ישראל. It's interesting to note that as we introduce *korbanos*, we are also introduced to Moshe Rabbeinu's humility. This seems strange since we have known Moshe for many weeks already. Why did the Torah wait until now to teach us with the little letter אלה the idea that Moshe was very humble?

It is also interesting to note that Chazal in *Maseches Brachos* teach us that yeast/*chametz* represents the *yetzer hara*, versus *matzah*, which is the opposite.

The idea of yeast being the *yetzer hara* can be explained as expressing one's selfness and haughtiness, versus *matzah*, which represents humility.

A common mistake that people make when defining humility is thinking it means I think I'm nothing. In truth, humility means I appreciate my greatness and all my gifts and talents, just that I understand clearly that it's all a gift from the Creator.

What are *korbonos* all about? A *korban* is brought when someone is real with who they are, what they did, and with whom they want to better their relationship, in this case, the Creator of the world.

Pesach is the perfect time to become more real and tap into true humility.

When I was recording the *Daf Yomi*, I was awestruck by a Gemara in *Perek Chelek*. The Gemara relates great *amoraim* who said they would prefer not to live during the time of *Chevlei Mashiach*. However, Rav Yosef said that he would be excited to join that experience. The *Ein Yaakov* has a profound insight. Rav Yosef in *Maseches Sota* relates that he was an *anav*. This statement alone needs explanation; can a person with humility say that he is an *anav*? The answer is yes because knowing that you are a person who appreciates that everything you have is a gift is not a contradiction to humility.

Since Rav Yosef was an *anav*, he was certain that he would have no problem with the days of *Chevlei Mashiach*, and not only would he have nothing to worry about, he would experience incredible delight.

May we all be *zoche* to have true humility and see the coming of *Mashiach* speedily in our time.

**SHIUR SCHEDULE**  
**SEMICHAS CHAVER SHIUR** in R' Coren's office every Wednesday at 9:00 PM

# RABBI MORDECHAI WILLIG



## Selflessness and Selfism

*Sefer Vayikra* is known as *Toras Kohanim* (*Megilla* 30b). The term "*kohen*" is rooted in the verb "*lekohen*," to serve, which appears repeatedly regarding Aharon and his sons (*Shmos* 28:1, 3, 4, 41). Even the noun "*kohen*" is really a verb form meaning the one who serves (*hakohen*) in the place of him (Aharon) from amongst his sons (Rashi on *Shmos* 29:30).

Remarkably, the context in which we learn that the noun *kohen* is really a verb form, meaning one who serves, is the succession to the post of *Kohen Gadol* (*ibid*). Only a dynasty that recognizes that authority is really service (*Horayos* 10a-b) can last forever. This applies to family dynasties, such as the children of Aharon, and to intellectual dynasties, such as the disciples of Moshe. *Toras Kohanim* begins with the word *Vayikra*, with a small *aleph*, to represent Moshe's humility, a prerequisite for Torah leadership.

The kingdom of Israel was given to Dovid Hamelech, who was humble and viewed associating with the common folk as an honor (*Shmuel* II, 6:22). Perhaps it was for this reason that he was granted the eternal dynasty, in contrast to Shaul and Michal, who viewed the kingdom differently (6:16, 21, 23).

History proves that self-centered dynasties do not last. In the *Megillah*, Haman's pride in his wealth and progeny led to his downfall (*Esther* 5:11). His promulgation to destroy the Jews is self-centered, as the emphasis (the *pazer trop*) on his name indicates (3:12).

Mordechai warns Esther that if she chooses a safe but selfish path, she and her family will be lost (4:14). His promulgation places the emphasis (the *pazer trop*) on the Jews and not on his own name (8:9), demonstrating that he put the people first. As a result, Purim and the story of Mordechai and Esther will endure forever (9:28, *Rambam Megilla* 2:18).

The Torah demands service not only from *kohanim*, Torah leaders, and kings, but from every member of *Am Yisrael*. "You shall be for me a kingdom of *kohanim* (servants)" (*Shmos* 19:6) is a prerequisite for *kabolos haTorah*.

The very phrase "a kingdom of servants (*kohanim*)" appears to be an oxymoron. Indeed, in the general culture, in which kingdom represents power and wealth, the term is self-contradictory. The Torah's expression teaches that real kingdom is achieved only by service to others.

Unfortunately, modern society focuses on self-fulfillment and fosters a sense of "Me first." Instead of asking what their duties and responsibilities are, people ask for their rights and privileges.

One manifestation of this development is the feminist movement. While the Torah embraces gender equality, it rejects the notion that men and women are identical. Women who bristle at the thought of being an enabler have accepted the modern credo of "selfism," which rejects the Torah's mandate of being a kingdom of servants (see "*Feminism and Judaism*" by Michael Kaufman).

The Torah, consistent with its value system, attributes great merit and reward to women who enable their sons and husbands to study Torah (*Brachos* 17a). Helping and enabling others, looked down upon by modern society, is a noble pursuit worthy of kings. As we learn *Toras Kohanim*, we must aspire to fulfill our roles as Torah men and women, as members of the kingdom of *kohanim*, serving Hashem and *Am Yisrael*.

COUNTING DOWN UNTIL  
**UMAN**  
180 DAYS

# RABBI YY JACOBSON



## The Symbolism of Chess

*This essay is based on Torah Or Parshas Vayeishev, Sefas Emes Vayikra, 5647, Toras Yemei Bereishis, 5708 (1948).*

Once, at a Sabbath gathering (*farbrungen*, in Yiddish) in 1948, the Lubavitcher Rebbe explained the spiritual meaning behind 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 and given the opportunity to connect to His truth and 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. The “*seraphim*,” “*chayos*,” and “*ofanim*” we mention in the daily Shacharis service are

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 black. One team represents G-dliness and holiness; the other team represents 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 sub-

due darkness and 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.

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.

SHIUR SCHEDULE

**MONDAY & THURSDAY** Chassidus Shiur 7:45 AM<sup>(18 Main)</sup> • **TUESDAY** Womens Shiur 9:30 AM<sup>(18 Main)</sup>  
**SHABBOS** Friday Night – before Barchu (20 Upstairs) • **Morning 8:40 AM** (20 Upstairs) | **After Davening 12:00 PM** (20 Upstairs)  
PLEASE NOTE: Rabbi Jacobson's Shabbos morning shiur will now begin at 8:40 AM, followed by the Minyan at 10:00 AM.

# RABBI EFREM GOLDBERG



## Our Collective Responsibility

“A person among you who offers a sacrifice to God, you shall offer your sacrifice from animals, from cattle or from sheep.” (1:2)

Many commentators noted the shift in this *pasuk* from the singular form to the plural form. The *pasuk* begins by speaking of an אדם, a person who chooses to offer a sacrifice, but then concludes *takrivu es korbanachem*, speaking of people who bring a *korban*.

The Alshich Ha’Kadosh explains that when a person has failed, when somebody has made mistakes and has strayed such that he brings a sacrifice for atonement, there is a degree of collective responsibility

shared by the entire community. If we had reached out to that individual, if we had inspired him, if we had served as better role models, if we were more embracing, if we were more attuned to his needs, if we had done a better job teaching and showing him the beauty of Torah life, then, perhaps, he would have made different choices. Therefore, when an אדם, a lone individual, offers a sacrifice for atonement, תקריבו את קרבנכם – he does so on behalf of us all because we are all responsible for one another, and we are thus all held accountable for each other’s mistakes.

This insight by the Alshich changes our entire perspective on the outliers, on those

who have defected from the Torah way of life. We need to accept part of the blame for the failures and bad choices of our fellow Jews. This is not only about them; it’s also about us. We bear a collective responsibility to create an atmosphere that encourages proper conduct and proper observance, so when a fellow Jew acts wrongly, this is an indictment of our community as a whole. We need to look in the mirror and see where we have gone wrong, how we could have done more to guide, inspire, and set a positive example for that Jew to follow, and we need to make the necessary changes going forward so that such mistakes will not recur.



## The Minhag of Baking Matzos on Erev Pesach

The *Tur*, in *Siman* 458, quotes the *Geonim*, who write that the *matzos* for the seder should be baked specifically on Erev Pesach after midday. This is because the requirement of eating *matzah* is written together with the *Korban Pesach*, על מצות, ומקריבים יאכלוהו (*Beha'aloschah* 9:11), so they should be baked at the time that the *Korban Pesach* was brought. This juxtaposition is mentioned in the Gemara (*Pesachim* 120b) in regard to the proper time for eating the *matza*. The *Geonim* seem to extend the comparison to the time of their preparation.

The *Tur* then quotes a dispute between the *Geonim* whether this is just recommended or if it is actually a requirement. He also quotes the *Avi Ezri*, based on the *Yerushalmi*, who requires *matzos* to be baked on Erev Pesach after midday. However, he concludes that if one has no choice, we can rely on the *Tosefta*, which does allow baking the *matzos* earlier.

### ALL MATZOS FOR PESACH, OR JUST THE MATZOS FOR THE SEDER?

The *Beis Yosef* has a long discussion about whether this custom is only for the *matzos* of the seder or if it is even for the *matzos* eaten throughout Pesach. He points out that the *Tur* seems to require baking on erev Pesach for all the *matzos* of Pesach. (This is obviously not the prevalent *minhag*.) He then questions this premise,

since the juxtaposition is only in regard to the *matzos* of the first night. He suggests that the *Tur* holds that although the *pasuk* is discussing the *matzos* of the first night, it is extended to all the *matzos*.

However, the *Prisha* proposes that there is actually a different source: the juxtaposition of *matzos* and *Korban Pesach* in *Parshas Re'ah* (16:2-3) וְזָבַחְתָּ פֶסַח לַיהוָה: צֵאן וּבְקֹר... שְׂבָעַת יָמִים תֹּאכְלוּ עִלְיוֹ מִצּוֹת, which is discussing the *matzos* of the entire Yom Tov.

### CUSTOMS BASED ON THE COMPARISON TO KORBAN PESACH

Because of this comparison to *Korban Pesach*, the *Yesod V'shoresh Ha'avodah* and the *Kaf Hachaim*, quoting the *Chida*, mention the *minhag* that some have to say *Hallel* while baking the *matzos*, as they did in the Beis Hamikdash during the offering of the *Korban Pesach*.

The *Yaavetz* even recommends wearing Shabbos clothing, just as they wore Shabbos clothing in the Beis Hamikdash during the offering of the *Korban Pesach*. The *Kaf Hachaim* also recommends davening *mincha* first, just as the *Korban Tamid* preceded the *Korban Pesach* in the Beis Hamikdash.

### WHAT TIME CAN ONE START THE BAKING ON EREV PESACH?

What time is the earliest that one can start the baking on Erev Pesach? The *Tur* and the *Shulchan Aruch* both write that the time is midday, the earliest time to bring

the *Korban Pesach*. The *Magen Avraham* opines that the *Tur* and the *Shulchan Aruch*, who write that the time is starting from midday, are to be understood literally, and one can start baking at *chatzos*.

However, the *Bach* and others rule that since the earliest the *Korban Pesach* could be brought was actually a half hour after *chatzos*, one must wait until a half hour after *chatzos*. The *Mishna Berurah* quotes both of these opinions and does not give a definitive ruling.

The *Shaarei Teshuva* goes even further and, in the name of the *Roke'ach*, the *Shibalei Haleket*, and others, maintains that one must actually wait until an hour and a half after *chatzos*. The *Eliyahu Raba* explains that this is because the earliest the *Korban Pesach* was ever brought was an hour and a half after *chatzos*, after the *Korban Tamid*, as delineated in the *Mishna* in *Pesachim* (58a). He concludes that the *Tur* and the *Shulchan Aruch*, who allow the baking from *chatzos* (or a half hour after *chatzos*), will say that since the *Korban Pesach* may be brought earlier, we can start at that time.

### SUMMARY

Many early sources require *matzos* to be baked on Erev Pesach after midday. The *Tur* extends this to all the *matzos* of Pesach. Some say *Hallel* and wear Shabbos clothing while baking the *matzos*. The earliest time to start baking the *matzos* is either *chatzos*, a half hour after *chatzos*, or an hour and a half after *chatzos*.

#### KOLLEL BOKER

7:00-8:00AM

Chavrusa learning - Gemara  
Currently: מסכת מועד קטן  
Friday - Shuirim Bein-yonei Dyoma and relevant topics

#### SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

Daf Yomi | 8:45-9:45 PM  
Mishna Yomis | 8:45-9:00 PM  
Zera Shimshon Shiur | 8:15-9:00 PM  
Thursday Nights

#### ADDITIONAL LEARNING PROGRAMS:

Yarchei Kallah / Shuirim on Legal Holidays - by acclaimed Guest Speakers  
Yeshivas Bein Hazmanim  
Yeshivas Kiyumu v'Kiblu/Purim Shushan Purim  
Shovevim Program / Early Friday morning learning b'retzifus.  
Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah

#### NIGHT KOLLEL

| 8:15-9:45PM

Chavrusa learning - Halacha  
Currently: קריאת התורה

SHIUR SCHEDULE

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## Gan HaTorah

### MOSHE RABBEINU COULD NOT DONATE TO THE MISHKAN

*Vayikra Rabbah* 1:6 – *Mishlei* 20:15 ש"י  
 "There is gold and many pearls, but lips of wisdom are a precious vessel." It is the way of the world that if a person possesses gold and silver, precious stones and pearls, and all the desirable objects in the world, but he does not possess goodness and wisdom, what acquisition does he have? What is all the wealth worth? As the saying goes: If you have acquired wisdom, what do you lack? If you lack wisdom, what have you acquired? "ש זרה" – This refers to Klal Yisroel donating gold to the Mishkan. "ורב פנינים" – This refers to the donation of the *Nesi'im* to the Mishkan. "וכלי יקר שפתי דעת" – This refers to Moshe Rabbeinu. Moshe Rabbeinu's *nefesh* was distressed, and he said: "Everyone has brought their voluntary donations to the Mishkan, but I have not brought anything." Hakodosh Baruch Hu told him: "By your life, do not be dis-

tressed, for your speech is dearer to Me than anything else." It is clear that this is so, for Hakodosh Baruch Hu did not call to anyone else aside from Moshe, as the *posuk* says, "ויקרא אל משה". What does it mean that Moshe Rabbeinu could not donate any materials to the Mishkan?

By contributing items for the Mishkan, the person is demonstrating his desire to be a part of it and give of himself. The person had something that was precious to him and took that which was in his heart. By giving to the Mishkan, he was bringing that love forth into an action. This forged a connection between himself and Hakodosh Baruch Hu that was much greater than before. It showed dedication on his part and created a greater bond. However, Moshe Rabbeinu was already completely refined and devoted to Hakodosh Baruch Hu in every aspect of his being. His entire being was one of service to Hashem. Moshe Rabbeinu did not have any more struggles that he needed to overcome to give to the *Ribbono Shel Olam*. Had Moshe Rabbeinu donated to the Mishkan, it would not have

entailed any sacrifice on his part, nor would it have shown any more devotion than he already had exhibited on every level to the *Ribbono Shel Olam*.

Why was Moshe Rabbeinu distressed? Moshe Rabbeinu knew that he was on this level and thought that this meant that he had nothing left to give to the *Ribbono Shel Olam*. This caused Moshe Rabbeinu much heartache, as his entire being and desire was all to do *ratzon Hashem* and to give everything that he had to Hashem. Hakodosh Baruch Hu told Moshe that while, indeed, he couldn't contribute physical items to the Mishkan because of his exalted level, he could give words.

The purpose of donating materials for the Mishkan was to create a greater *kesher*, bond, between the giver and Hakodosh Baruch Hu. By one giving of himself, that creates the bond. While Moshe Rabbeinu was unable to contribute materials, he was able to contribute his speech. He elevated all of the materials of the Mishkan through his דיבור, his speech. May we be *zoche* to give of ourselves to Hakodosh Baruch Hu.

## RABBI SHOLOM BER MUNITZ UFARATZTA



### Why Don't We Say V'al haNissim on Pesach?

The answer is that the miracles of Purim and Chanukah were hidden in nature [at least, a big part of the *nissim*]. Purim has the entire story of Mordechai and Esther and their connection to the king. "We had a sister in the palace." On Chanukah, we waged a war. This is why we proclaim, "For the miracles and for the redemption... that you did," to demonstrate that even though it looked natural, we recognize these events as Divine miracles for the Jewish people.

By contrast, the miracle of *Yetzias Mitzrayim* was completely beyond nature. It was not hidden in any nature at all. There wasn't even a war. Therefore, there is no reason to announce "For the miracles you have done" because the miracles Hashem did when He redeemed us from *Mitzrayim* are plain and obvious to all.

==== Based on a *Sicha P'Miketz Toras Menachem* V66 P367

Wed, Yud Alef Nissan, *Yom holedes* of the Rebbe

## RABBI ASHER SINCLAIR



### Walking With the King

"And He called..." (1-1)

The *Vizhnitzer Rebbe zatzal* used to say that it escaped him how someone could be charmed by being honored. Surely, this honor would just fill a person with acute embarrassment to the extent that he wouldn't know where to put himself.

He gave a parable to explain his reasoning:

Once, there was a king who appointed an official to govern a provincial town. As the governor of this town, the official received a great deal of respect from the local inhabitants.

One day, the king arrived in the town to see how his official was doing. The king had decided to travel incognito and didn't look like anyone special. Only the official knew the king's true identity. As they passed through the town, the inhabitants tipped their caps with great respect to the official and completely ignored the ordinary-looking stranger who was accompanying him. Understandably, the more respect and hon-

or the official received, the more embarrassed and uncomfortable he became, acutely feeling how this respect should rightfully belong only to the king.

This feeling of embarrassment is the way we should all feel.

We know that all honor is only due to G-d, and it's only because G-d accompanies us wherever we go that we are respected for the virtues that He has bestowed on us.

Moshe Rabbeinu was the humblest of all men. When G-d told him to write the first word in this week's Torah portion, *Vayikra*, "And he called..." Moshe wrote it with a small *aleph*. The *aleph* is the letter of the "I," of the ego. Moshe wrote the *aleph* at the end of the word smaller than the rest of the word, and it looks like the word *Vayikar* — "And He happened upon." Moshe felt that he wasn't important enough to be intentionally called upon. Rather, from his humble perspective, G-d "happened upon him."

# HEBREW ACADEMY OF CLEVELAND

## No Room for Error

נפש כי תחטא בשגגה מכל מצות ד' אשר לא תעשה

*When a person will sin unintentionally from among all the commandments of Hashem that may not be done. (4:2)*

The Torah goes on to say that one who sins *b'shogeg*, unintentionally, must bring a *korban*, an offering, to atone for his sin. We wonder why one brings a *korban* for an action that he committed unintentionally, with no malicious aforethought. Horav Moshe Soloveitchik *zt"l* (*V'Ha'ish Moshe*) compares this with one who is transporting inexpensive glassware. Since their value is negligible, he moves the glasses quickly without giving much thought to his endeavor. What is the worst thing that could happen? Some would break – *nu* – it is not the end of the world. If one were transporting expensive crystal or other equally fragile pieces of expensive glassware, however, there is no doubt that he would exhibit great caution and extreme care to move the glassware slowly. One is extremely circumspect with items of great value.

A similar idea applies to *shemiras ha'mitzvos*. The attentiveness and care that we show to our *mitzvah* observance is a tell-tale sign of the esteem we have for *mitzvos*. The value we place on *mitzvos* – and concomitantly, on our relationship with Hashem – is evident in the manner in which we guard against infractions in our observance. *B'shogeg* means unintentional, but when one is very careful, the chances of an inadvertent act occurring greatly diminish.

Horav Yechezkel Abramsky *zt"l* cites *Chazal* (*Kiddushin* 81b), who state that when reading the laws concerning unintentional sin, Rabbi Akiva would break down in bitter weeping. He would say, "If in regard to one who intended to eat pork, and kosher lamb came up in his hand... the Torah nevertheless says that atonement and forgiveness are required, all the more so does one who intended to eat pork, and pork came up in his hand, that he must atone and seek forgiveness." We have an enormous responsibility because we are not dealing with inexpensive pottery. The repercussions of our failures are enormous.

Imagine one sits down to eat lunch, thinking that the sandwich he is eating is strictly kosher. Later on, he discovers that the sandwich he ate might have had questionable additives in it. He must bring an *asham talui*, a questionable guilt offering. Thus, prior to partaking of food, one must check the validity of its *kashrus*. We take nothing for granted. Imagine if someone said that there was a slight, almost minuscule, chance that there could be poison in one of the sandwiches. Would anyone touch it?

A Jew who heard the voice of Hashem speaking to him from *Har Sinai*, a Jew who has a G-dly component embedded deep within his psyche, will not/should not act haphazardly. Every step, every activity, everything that he does, will be deliberate and meticulously planned out. This does not just happen. We make it happen by our actions. How they conclude depends largely on how much attention we give to every detail. We are dealing with the most precious commodity: Hashem's *mitzvos*. We have absolutely no room for error.

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**March 30-April 2**  
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**April 6**  
 4:00-9:00 PM

**April 7-10**  
 8:00-11:00 AM & 6:00-9:00 PM



\*Please note: April 2-4 will be drop-offs only

**Next to Tent ד**

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ב"ה

ב"ה



**שמות לגניזה & Challah Drop-Off**

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 Sun. March 30-Thurs. April 10  
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## Hagalas Keilim

Sun. April 6 - ח' ניסן  
1:00 - 10:00 PM

Mon. April 7 - ט' ניסן  
1:00-10:00PM

Wed. April 9 - י"א ניסן  
1:00 - 10:00 PM

Thurs. April 10 - י"ב ניסן  
1:00 - 7:00 PM

Tent א left side



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Thursday April 3 - ה' ניסן  
11:00 AM - 9:00 PM

Friday April 4 - ו' ניסן  
8:00 AM - 4 PM

Sunday-Thursday  
April 6-10 / ח'-י"ב ניסן  
8:00 AM - 9:30 PM

Friday April 11 - ניסן י"ג  
8:00 AM - 4 PM



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עד יום ד' פרשת שמייני כ"ה ניסן  
Sunday, April 6 - Wednesday, April 23

### Seder

10:00 AM - 1:00 PM

18 Main Bais Medrash

Breakfast 9:15 - 10:00 AM

Lunch 1:00 PM

Matan Schara Btzida

- Shiurim B'inyanei D'Yoma
- 30 min Daily Chabura (optional)
- Featured Rabbanim & Roshel Yeshiva Shlita

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845-200-3720 Ext. 2-2

**שליט"א רבי יוסף פריד**

will be delivering Shiurim on  
Inyanei Deyoma

11:30 AM

18 Main Bais Medrash, Back Room

Rabbi Fried will be  
available as a Maishiv at  
Yeshivas Bein Hazmanim

## Pre-Pesach Shiurim

Sunday, April 6 - יום א' פרשת צו  
**שליט"א ר' שלום רובשקין**  
בענין מעבודות לחרות  
12:00 PM

Monday, April 7 - יום ב' פרשת צו  
**שליט"א ר' שמואל אבא אולשין**  
Rosh Yeshiva Gedola Eitz Chaim of Hillside  
בעניני החג

Tuesday, April 8 - יום ג' פרשת צו  
**שליט"א ר' זביי האמלברג**  
Menahel, Night kollel, Bais Medrash Ohr Chaim  
בענין סעודת שבת בערב פסח שחל להיות בשבת

Wednesday, April 9 - יום ד' פרשת צו  
**שליט"א רבי ארי צנר**  
Rabbinic Coordinator of Kof-k, Rav of Kehilas Yeshorim of Wesley Hills  
מכירת חמץ - The History, The Practical, Is this Good?

12:15-1:00 PM  
18 Main Beis Medrash

## Shiur

**שליט"א רבי יוסף וינר**

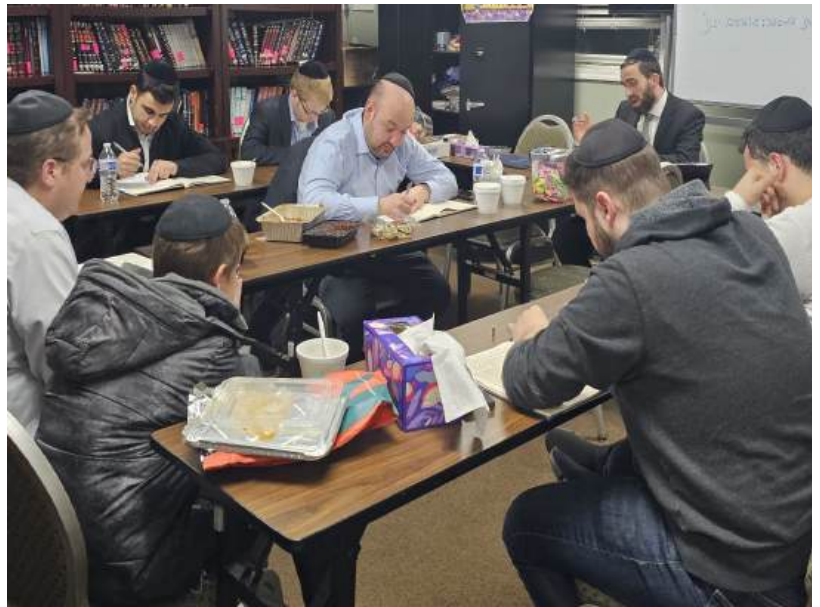
Rav, Kehillas Shaar Hashamayim of Wesley Hills

יום ג' פרשת שמייני  
כ"ד ניסן - Tuesday, April 22  
12:00 PM  
18 Main Bais Medrash

Timely Shailos Relating to  
Bochurim & Yungerleit



Zera Shimshon Shiur with R' Simcha Bunim Berger



Kinyan Hamasechta Shiur with R' Tzvi Seidman



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# Siyum Bechorim

יום ה' י"ב ניסן  
Thursday, April 10

7:00 AM - 12:00 PM  
every 15 minutes

Tent ה (Chametz Tent)

If you're making a siyum, contact  
our Gabbaim at 845-200-3720



# שריפת חמץ Chometz Burning

ערב שבת  
יום ו' י"ג ניסן  
Friday, April 11

6:00-11:30 AM

In the parking lot across  
from the shul



## Erev Shabbos Yomim Tovim



## Motzai Yomim Tovim

Early Mincha	Late Maariv
1:30-1:29 PM מנחה גדולה - Tent א	9:00 PM
1:45 PM	9:15 PM
2:00 PM	9:30 PM
2:15 PM	9:45 PM
2:30 PM	10:00 PM
2:45 PM	10:15 PM
3:00 PM	10:30 PM
3:15 PM	10:45 PM
3:30 PM	11:00 PM
3:45 PM	11:15 PM
4:00 PM	11:30 PM
4:15 PM	
4:30 PM	
4:45 PM	

18 Main Bais Medrash



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## A Story about Tzedakah

ואשר לא תשיג ידו...

*He who cannot afford.*

All his life, R' Chaim Kreiswirth zt"l, the chief rabbi of Antwerp, was involved in *tzedakah* and helping other people.

There is a story told about a wealthy Jew who went to see R' Chaim and confided a secret to him: "Rebbi, everyone thinks that I'm a rich man. People see me dressed in fine clothes and driving a luxury vehicle. In reality, I was wealthy, very wealthy, but I've lost my entire fortune and don't have anything to live on. I don't even have food with which to feed myself." Moved by this account, R' Chaim decided to collect money for him. The *Rav* therefore went with his *gabbai* to see a wealthy man in the community and shared this story with him. After listening to the *Rav's* account, the rich man asked him: "Rebbi, what amount are you looking for?"

R' Chaim thought for a moment. "One hundred thousand dollars," he replied.

The rich man whistled softly. "That is quite a considerable sum of money. I would need to know the identity of the man who went bankrupt. I am prepared to give him \$30,000 in cash, but only if you reveal his name to me."

The *Rav* replied, "He asked me not to divulge his identity, so that would be impossible for me to do."

The wealthy man increased his offer. "I really want to know who this man is. If you tell me his name, I'm ready to give him \$50,000." However, R' Chaim continued to refuse. He would not divulge the name, no matter what.

The rich man stood up and implored *Rav* Kreiswirth to tell him who needed so much money. He offered an even greater amount, eventually promising that he would immediately provide the *Rav* with the complete sum he was looking for, the full \$100,000, but only if he revealed the identity of the recipient.

*Rav* Chaim also stood up. He turned to his *gabbai* who had accompanied him and said, "Come, we're leaving. If this man will only give *tzedakah* with conditions, we won't accept anything from him." They had already reached the door when the man called out to R' Chaim. "Rabbi Kreiswirth, please don't leave. Please come back into my office. I want to speak to the *Rav* privately."

The *Rav* agreed, so they went into the man's office. After the man closed the door, he sat down and burst into tears.

After having calmed himself a little, the man started telling his story: "Rebbi, I find myself in the exact same position as the person you are taking care of. I also lost all my money, and today, I barely have enough to live on. Until now, I haven't asked anyone for help, even though my family and I are suffering from hunger. I prefer to die from starvation rather than ask anyone for help, for fear that my situation becomes known to the public. Until now, I've found no solution to my problem, and I haven't counted on anyone. Now, however, I know that I can trust you to keep a secret. That's why I'm asking you to please help me as well."



## Crisis and Post-Crisis

God "spoke to Moshe from the Tent of Meeting." Rashi explains that the voice of Hashem reached Moshe's ears, but the Jewish people did not hear it. The voice stopped at the walls of the Tent. One might think that it stopped because it was soft and faint, but Rashi assures us that this was not the case. It was a powerful voice, a voice that "breaks cedar trees." And yet, this powerful voice came to a sudden stop and was not heard outside the Tent of Meeting. Had someone placed his ear right up against the wall of the Tent, he would also not have heard Hashem's voice.

How could such a thing be? Was it a miracle?

Not necessarily, writes *Rav* Yaakov Neiman in his *Darchoi Mussar*. It is possible that only Moshe heard the voice of Hashem because only he was attuned to it. As for the others, it passed right by them without their being aware of it.

We all know that different ears are set for different audio frequencies and that sounds heard by one species may not always be heard by another. In order to hear the voice of Hashem, a person's ears would have to be set to a high spiritual frequency. Otherwise, he would hear nothing. Moshe was attuned to that frequency, and he heard Hashem's voice. The rest of the Jewish people were not attuned.

The *Mishneh* tells us (*Avos* 6:2) in the name of Rabbi Yehoshua ben Levi, "Every day, a Heavenly voice (*bas kol*) goes forth from Mount Chorev and proclaims, 'Woe to humanity because of the Torah's humiliation.'" Has any of us ever heard this Heavenly voice? I don't think so. But that does not contradict Rabbi Yehoshua ben Levi's statement. He certainly heard that voice, as did other people of his stature in his times, people attuned to the spiritual frequency on which Heavenly voices travel. We, however, who are not attuned to that frequency, cannot hear the Heavenly voice.

Having the faculty of hearing does not guarantee that we will really hear. Having the faculty of sight does not guarantee that we will really see. The sounds and images may reach us, but that does not mean they will make an impression on our brains and hearts. They may just be left to languish on the surface.

*Rav* Eliyahu Lopian once said that *emunah*, faith, is not manifest in the intensity of the prayers we say during a crisis but by the intensity of the praises we offer up to Hashem when the crisis has passed. To pray when in danger is a natural reaction; as the common saying goes, there are no atheists in a foxhole. But faith reaches much deeper. It reflects a profound relationship with Hashem sometimes forged in the fire of experience. But when the fire passes, is the relationship still as intense? That is the test of true faith.

We may have seen miracles in our time, but did they penetrate beyond the surface and affect changes in who we are? That is the question we must ask ourselves. Did we really "see" the miracles?





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## JOKES

### Insane Asylum

Late one night at the insane asylum, an inmate shouted, "I am Napoleon!" Another inmate asked, "How do you know?" "The Lord told me!" A voice from another room suddenly shouted, "I did not!"

### The Reference

When Peters learned that he was being fired, he went to see the head of human resources. "Since I've been with the firm for so long," he said, "I think I deserve at least a letter of recommendation." The human resources director agreed and said he'd have the letter the next day. The following morning, Peters found the letter on his desk. It read, "Jonathan Peters worked for our company for eleven years. When he left us, we were very satisfied."

### New Joke

Carl: I heard a new joke the other day. I wonder if I told it to you.  
Lenny: Is it funny?  
Carl: Yes.  
Lenny: Then you didn't.

### Speeding Ticket

A policeman recently stopped a woman for exceeding the posted speed limit. He asked the driver her name. She said, "I'm Mrs. Ladislav Abdulkhashim Zybkcicraznovskaya from the Republic of Uzbekistan visiting my daughter in Tallahassee." The cop put away his summons book and pen and said, "Well... OK... but don't let me catch you speeding again."

### My Wife's Attention

I was struggling to get my wife's attention. So I simply sat down and looked comfortable. That did the trick.

### Going To Be An Astronaut

Mother: I think our son is going to be an astronaut.  
Father: What makes you think that?  
Mother: I spoke to his teacher today. She said he is taking up space.

### Math

How many times can you subtract 10 from 100? Once. The next time, you would be subtracting 10 from 90.

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**Shabbos Hagadol Drasha**

**פרשת ויקרא**  
**ז' ניסן 5 April**

**5:30 PM**  
*followed by Mincha*

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# מעבדות לחירות

יום א' פרשת צו  
Sunday, April 6

12:00 PM

Tent ב

