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ERUV TAVSHILIN!**

This Eruv must be made on Wednesday Erev Yom Tov and must remain uneaten until Shabbos



BET Pesach 5780

OUR HOMES ARE THE EPICENTER OF THE DIVINE PRESENCE

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

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

When Hashem created the world he wanted to have a dwelling place on earth. The location where the Divine presence was to rest was meant to be on each and every person in mankind. However, Adam and Chava sinned with the tree of knowledge and so that plan was no longer viable. Plan "B" was that all of the Jewish people would be a nation of priests. In order for the Jewish people to receive that privilege we needed to do something special. The mitzvah done was korban pesach and by placing the blood on the doorway we made each

home into a Bais Hamikdash. Just like on the Mizbeach there was the sprinkling of blood so too our homes became the epi center of the Divine presence. This was an enormous opportunity to have our own homes be the Bais Hamikdash where the Shechina comes and dwells.

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

Because of our sins we lost the Bais Hamikdash but one day it will be rebuilt and Hashem will dwell among us again. Once we rectify these sins it will be a different world and it will revert back to plan "A". Each and every one of us will be a chariot upon which Hashem's Shechina will rest. We will not need to go anywhere as the Divine presence

will encompass our personal being. That leaves us with a remaining trillion dollar question; why will we need a Bais Hamikdash?

היהוה באחרית הימים נכון יהיה הר בית ה בראש ההרים ונשא מגבעות ונהרו אליו כל הגוים- ישעיה ב-ב

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

May we all be Zocha.

Chag Shameah

The Shul's Leaky Roof

Looking for a storage warehouse for the army's supplies, a contingent of government officials chose the local Shul in Riminov.

The heads of the Kehila ran to R' Mendele for guidance. One person suggested that when they told the officials that the roof leaks & all their supplies would be ruined, they would change their minds. All agreed that this seemed a good plan. R' Mendele, however, heard this & said they were sorely mistaken. In fact, he said, it was because of the leaky roof that this decree befell them.

"If we don't actively take care of our own Shul, & degrade its honor by allowing the roof to leak, what do you expect of the non-Jews? Go fix the roof right away and everything will be alright." And so it was. Migdal Ohr as prepared by Jonathan Gerwitz.

The Rabbi's Strange Prayer...

One Shabbat morning at congregation Shaarei Shaamayim, Rabbi Felder asked the assistant rabbi, Rabbi Rosenberg to give the sermon. Rabbi Rosenberg addressed the congregation & said, "Hashem, I hate coconuts." Rabbi Felder looked at the assistant rabbi, wondering where this was going. Rabbi Rosenberg continued, "Hashem, I hate eggs." Now Rabbi Felder was totally perplexed. Rabbi Rosenberg continued, "Hashem, I am not crazy about almonds either, or even straight sugar or salt. But after you mix them all together & bake them in the oven, I love macaroons!" Rabbi Rosenberg continued. "Hashem, help us realize that when things come up that we don't like, whenever we don't understand what You are doing, that we need to wait and see what You are making. After you get through mixing and baking, it'll probably be something even better than macaroons."

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ZMANIM & GENERAL INFORMATION FOR THIS YOM TOV

English date	weekday	Alos 72	11 deg	Yakir 45	Neitz	Shema MA	Shema Gra	Tefilla	Chatzos	Min Ged	Pelag Gra	Hadloka	Shkia	45 min	R' Tam	Hebrew date
April 7, 2020	Tuesday	5:17	5:33	5:44	6:28:54 AM	9:08	9:44	10:49	12:58 PM	1:31	6:07:08 PM		7:28:20 PM	8:13 PM	8:40	יג ניסן תש"פ
April 8, 2020	Wednesday	5:15	5:31	5:42	6:27:18 AM	9:07	9:43	10:48	12:58 PM	1:31	6:07:56 PM	7:11	7:29:24 PM	8:14 PM	8:41	יד ניסן תש"פ
April 9, 2020	Thursday	5:14	5:30	5:41	6:25:41 AM	9:06	9:42	10:47	12:58 PM	1:30	6:08:43 PM	8:20	7:30:28 PM	8:15 PM	8:42	טו ניסן תש"פ
April 10, 2020	Friday	5:12	5:28	5:39	6:24:05 AM	9:05	9:41	10:47	12:57 PM	1:30	6:09:30 PM	7:14	7:31:32 PM	8:16 PM	8:44	טז ניסן תש"פ
April 11, 2020	Shabbos	5:11	5:26	5:38	6:22:30 AM	9:04	9:40	10:46	12:57 PM	1:30	6:10:18 PM		7:32:36 PM	8:17 PM	8:45	יז ניסן תש"פ
April 12, 2020	Sunday	5:09	5:24	5:36	6:20:55 AM	9:03	9:39	10:45	12:57 PM	1:30	6:11:06 PM		7:33:40 PM	8:18 PM	8:46	יח ניסן תש"פ
April 13, 2020	Monday	5:07	5:23	5:34	6:19:21 AM	9:02	9:38	10:44	12:57 PM	1:30	6:11:53 PM		7:34:44 PM	8:19 PM	8:47	יט ניסן תש"פ
April 14, 2020	Tuesday	5:06	5:21	5:33	6:17:47 AM	9:01	9:37	10:44	12:56 PM	1:30	6:12:41 PM	7:18	7:35:49 PM	8:20 PM	8:48	כ ניסן תש"פ
April 15, 2020	Wednesday	5:04	5:19	5:31	6:16:14 AM	9:00	9:36	10:43	12:56 PM	1:30	6:13:29 PM	8:26	7:36:53 PM	8:21 PM	8:49	כא ניסן תש"פ
April 16, 2020	Thursday	5:03	5:17	5:30	6:14:42 AM	9:00	9:36	10:42	12:56 PM	1:29	6:14:17 PM		7:37:57 PM	8:22 PM	8:50	כב ניסן תש"פ
April 17, 2020	Friday	5:01	5:16	5:28	6:13:11 AM	8:59	9:35	10:42	12:56 PM	1:29	6:15:05 PM	7:21	7:39:01 PM	8:24 PM	8:51	כג ניסן תש"פ
April 18, 2020	Shabbos	5:00	5:14	5:27	6:11:40 AM	8:58	9:34	10:41	12:56 PM	1:29	6:15:53 PM		7:40:05 PM	8:25 PM	8:52	כד ניסן תש"פ
April 19, 2020	Sunday	4:58	5:12	5:25	6:10:10 AM	8:57	9:33	10:41	12:55 PM	1:29	6:16:41 PM		7:41:09 PM	8:26 PM	8:53	כה ניסן תש"פ
April 20, 2020	Monday	4:57	5:11	5:24	6:08:41 AM	8:56	9:32	10:40	12:55 PM	1:29	6:17:29 PM		7:42:14 PM	8:27 PM	8:54	כו ניסן תש"פ
April 21, 2020	Tuesday	4:55	5:09	5:22	6:07:13 AM	8:55	9:31	10:39	12:55 PM	1:29	6:18:17 PM		7:43:18 PM	8:28 PM	8:55	כז ניסן תש"פ
April 22, 2020	Wednesday	4:54	5:07	5:21	6:05:46 AM	8:54	9:30	10:39	12:55 PM	1:29	6:19:06 PM		7:44:22 PM	8:29 PM	8:56	כח ניסן תש"פ
April 23, 2020	Thursday	4:52	5:06	5:19	6:04:20 AM	8:54	9:30	10:38	12:55 PM	1:29	6:19:54 PM		7:45:26 PM	8:30 PM	8:57	כט ניסן תש"פ
April 24, 2020	Friday	4:51	5:04	5:18	6:02:54 AM	8:53	9:29	10:37	12:54 PM	1:29	6:20:43 PM	7:29	7:46:30 PM	8:31 PM	8:59	ל ניסן תש"פ
April 25, 2020	Saturday	4:50	5:03	5:17	6:01:30 AM	8:52	9:28	10:37	12:54 PM	1:29	6:21:31 PM		7:47:34 PM	8:32 PM	9:00	א אייר תש"פ
April 26, 2020	Sunday	4:48	5:01	5:15	6:00:07 AM	8:51	9:27	10:36	12:54 PM	1:29	6:22:20 PM		7:48:38 PM	8:33 PM	9:01	ב אייר תש"פ

ZMANIM ARE FOR 18 FORSHAY RD. MONSEY OTHER LOCATIONS MAY BE A FEW SECONDS OFF

Latest time for Eating Chometz	סוף זמן אכילת חמץ
Magen Avraham - Fixed 72 min.	10:24 AM מגן אברהם - 72 שעות
Gra & Baal HaTanya	10:48 AM גר"א ובעל התניא
Latest time for Burning Chometz	סוף זמן ביעור חמץ
Magen Avraham - Fixed 72 min.	11:41 AM מגן אברהם - 72 שעות
Gra & Baal HaTanya	11:53 AM גר"א ובעל התניא
Midnight Both Nights	12:57 AM חצות

Halachos for those who say Hallel the First Two Nights of Yom Tov

As this is a matter of dispute if it should be said , the nighttime Hallel if said, should be said without a Brocha.

Birchas Tal the First Day of Yom Tov

This is for both Nusach Sefard & Nusach Ashkenaz due to this years circumstances

The Piyut that is said for tal may be said (or sung) before you begin to daven Musaf .

It is preferable if before you begin Musaf you announce **מוריד הטל** for the household members

In Shemona Esrai Musaf both Ashkenaz and Sefard say **מוריד הטל**

At Mincha nusach sefard says **מוריד הטל** nusach ashkenaz does not say anything

ותן ברכה

Begins Motzai Shabbos



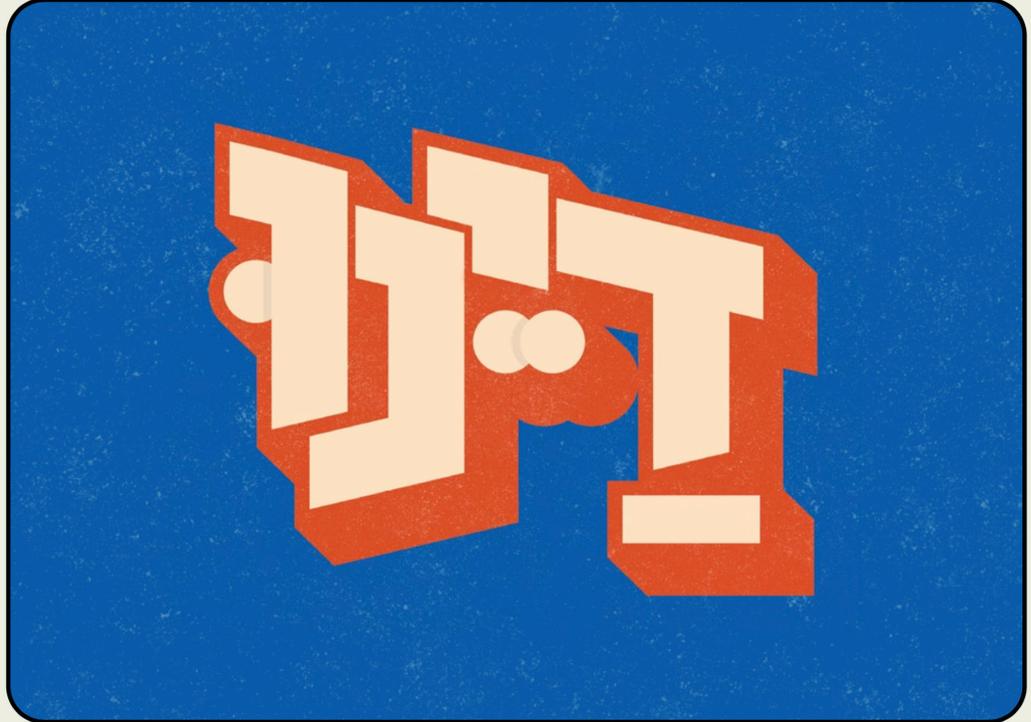
RABBI COREN

Pesach--Mashiach

If there was ever an opportune time to greet Mashiach it's certainly now. So how do we do it? How do we make it happen? Reb Chaim shlita was invited to his usual Chol Hamoed meeting with Rabbi Druk and it was reported that Reb Chaim was very emotional hoping that by that time we would have already seen Mashiach. There were other windows of opportunity in the past, some where we felt we could just about make it happen. But where we are right now is definitely an amazing time to give it the best we have. Chazal say בניסן בגיטין ליגאל . נגאלו בניסן עתידין ליגאל . The words of many midrashim scream out to us the events that we are going through right now specifically the words of the Midrash in Shir Hashirim on the Pasuk הגיע עת הזמיר where Chazal say clearly that before Mashiach arrives a great plague will hit the world. We are certainly seeing this come true. The Baal Haturim writes that in the stage of Geula we will all be locked in our homes during the Seder night just like we were in Mitzrayim. Who would have dreamt that Jews all over the world will be staying inside, conducting the "Seder" and reliving the experience we had thousands of years ago. I was warmly moved by the few words that PM Bibi said about keeping the Seder at home and that בעזרת השם we will win. It could have been a Rabbis speech. At long last, the heads of all states around the world are realizing that nothing can happen without the Almighty.

I think that the Israeli expression these days really takes on a whole new value-- הכל בסדר everything is ok or better: everything is in the seder - the whole year and hopefully this year our eternity will be dependent on our Seder.

So how do we do it? I will review an idea that one year hit me based on the Chovos Halevavos Shaar Habitachon regarding the seven steps or ingredients needed to be a true boteach in Hashem. If you learn them carefully and then, almost like a tracing paper, apply them to the order of the Haggada suddenly what seems to be a mishmash of para-



graphs and stories turns into a coherent step by step instruction manual on how to develop true trust in Hashem. So by the end of the night we will be true believers and in that merit deserve the full redemption that we so desperately need.

This will also explain the strange custom of filling the cup of Eliyahu and matching it to the fifth language of redemption. But why are we being so cheap with another cup of wine? At least Eliyahu doesn't really drink the wine so all those big Eliyahu Hanavi goblets don't cost us a fortune of money. It remains confusing as to whether there is a fifth cup or not.

The answer really goes back to Parshas Vaera together with the Natziv and the Or Hachayim who both explain the Jews basically failed that first year in reaching the true place of understanding that Hashem is taking them out of bondage and hence they didn't merit to enter the promised land and have the final Geula. If you look carefully, you will see that the fifth language depends on the fourth statement-- realizing that Hashem is the one who is taking us out and leading every step of the way.

To summarize in a few lines the transcript and instructions of the night we need to internalize through the different teachings and stories that Hashem loves us, is always listening and aware of what is happening to us. He is infinite and can do anything; No one can stop Him. He knows exactly what

is good for us. He has been taking care of us since creation and as a nation and no one can do good or bad to us without His consent. Lastly His kindness is continuous; He needs nothing from us and only wants to give us the best possible reward in this world and especially in the next world where we would be closer to Him. If we are successful and reach this place of Daas of Clarity of consciousness then the fifth cup turns into the true redemption and we will all be brought on the wings of eagles to the land of Israel.

So here is the funny litmus test: if by the end or at any point of the night things are not going the way you dreamt a Seder should be--the oven isn't working well, the kids are kvetching, complaining about not feeling well or constantly questioning when can they steal the Afikoman--just stop for a moment and realize that nothing can happen without Hashem Who is saying to us saying, 'here is your test for tonight. Show patience for your kids and accept whatever I send you.' Then you will have a successful Seder and you and hopefully all of Klal Yisrael are heading in the right direction towards the final redemption.

Wishing everyone much health, Chizuk and especially Emuna that no matter what happens in our life we must always strengthen our trust in Hashem and feel a closeness that we never felt before.

Chag Sameach

The Camp Simcha Shidduch

There was once a man who told the following story to a large crowd of people: There was an Australian madrich (counselor) in Camp Simcha, [a camp for Jewish children suffering from cancer] who was actually in remission. There was also a madricha in the girls section of who was in remission too. At the end of camp, some-

him if he would come to the hospital and get them married, as he wants to marry her before she dies. The rabbi said that he will come to the hospital, but cannot guarantee that he will be able to marry them for numerous Halachik reasons. The rabbi came to the hospital, and started talking to the kallah. He said to the chosson, 'I am really sorry but I cannot marry you two'.

The chosson was distraught and went to daven shacharis outside. During the shemoneh esrei he cried bitter tears during refa'inu and shema kolenu. During sim shalom, he davened and asked Hashem to take some of the light from His face and put it in his bride's face. When he returned to the hospital room his kallah's face was pink. As he repeated the words, 'face was pink', two impatient little children ran onto the stage and said, 'Daddy, daddy, let's go already!' He then said: 'Baruch Hashem, I am still married to her and these are our kids.'

'Oneg Shabbos (UK) Stories to Inspire.'

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one suggested that they go on a shidduch as they would understand each other. Things proceeded smoothly and they got engaged.

A few weeks before the wedding, the chosson needed to go back to Australia to sort out a couple of things before the wedding. They went together to the airport, and then they parted ways, full of excitement and anticipation about their future together. The chosson had a 7 hour flight from New York to Las Vegas and then a 13 hour flight to Melbourne. He got on the plane and it took off safely. Back in New York, the kallah suddenly became very ill and

The Da'as Torah Way Of Giving Tzedakah

Rav Aharon Kotler, zt"l, once went to Shul to Daven Shacharis, accompanied by R' Dovid Spiegel. When they got to the Shul, a poor lady was sitting outside collecting Tzedakah, and Rav Aharon took out some of the

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Tzedakah money his Rebbetzin had prepared for him, & gave it to R' Dovid to give to her. After Shacharis when they were leaving Shul, the lady was still sitting there & a new collector, this time it was a man, had also come to collect. By now, Rav Aharon was out of money, & he motioned to R' Dovid to give some money for him. When LeKavod Shabbos Magazine he returned from giving the man some

money, Rav Aharon asked him if he also gave to the lady, and R' Dovid said that he didn't. Rav Aharon told him, "You must give her also," & R' Dovid returned to give her some more money.

A little while later when they were away from the Shul, R' Dovid why Rav Aharon insisted on giving the woman again, since she already got some Tzedakah on their way in. Rav Aharon replied, "We had to give her again so that the man not say that I only gave Tzedakah to him, & not her." R' Dovid reflected from this comment that Rav Aharon was trying to avoid any issues that may arise. The man might have thought that perhaps men shouldn't give Tzedakah to women, or he might try to insult that woman. But one thing was for certain, everything Rav Aharon did was thought all the way through with Da'as Torah!

Torah U'Tefilah as compiled by Rabbi Yehuda Winzelberg.

Yuro Cuts

Haircuts by
Avi Yurowitz
Contact me at
(845)5582141

was rushed to hospital. The family managed to get the airline to contact the pilot, to tell him that if he wants to see his kallah before it's too late, he must turn back as soon as he lands and take the first plane back.

He returned to New York, exhausted, and went straight to the hospital. When he arrived, he saw his bride, very pale and frail, and started talking to her, but she did not respond. He then called his rabbi and asked



RABBI REISMAN

HAGGADAH PREPARATION



In the Arba'a Banim section of Maggid, we say about the Rasha - (ואף אתה תקהה את שיניו). Most people understand (הקהה) as knock out his teeth. This is not what it means as it is written with a Kuf and not a Kaf. It means to blunt his teeth, blunt his sharpness, and blunt his anger. What is the idea of blunting his anger?

Rav Aharon Kotler used to say over the following incident. He often went with the Kapishnitzer Rebbe collecting for Chinuch Atzmai. The two of them were known figures really carrying the burden of Chinuch Atzmai in the early years of the Yishuv in Eretz Yisrael. Once the two of them came to a wealthy man's office and the secretary said that he was not in. They understood that the man was really there so they said that they would wait for him to arrive. It became a waiting game and the man tired and came out angrily. He derided Rav Kotler and the Kapishnitzer Rebbe. He said people always come to me for money without appointments and they come to me at home and in the office. He berated them very harshly. Rav Kotler winked to the Kapishnitzer Rebbe that he thinks it is time to leave. The Kapishnitzer Rebbe motioned that they should stay. The man carried on and eventually became quiet. The Kapishnitzer Rebbe turned to the wealthy man and said, you have given us what we deserve now please give Chunch Atzmai what it deserves. The man mellowed and made a donation.

The idea is by the Rasha - (ואף אתה תקהה את שיניו), blunt his teeth. Blunt his anger, let his anger wear out. You will find that underneath he is not such a big Rasha. Don't Pasul the whole person because there is a

good person underneath.

This reminds me of an incident that I once witnessed. Rav Moshe was coming into the Yeshiva to give a Shiur and he was in the Bais Medrash. He walked halfway down the Bais Medrash from the entrance towards his seat when a man sprang up and blocked his way and started screaming. The man was screaming the following words believe it or not. He said Rav Moshe, your son in law Paskened that I am a Shoteh, Pasken that I am not a Shoteh. He proceeded to holler and repeat that over and over again really demonstrating to everyone there that he indeed was a Shoteh. Someone tried to move him away and he hit the person. He said to him when the Rosh Yeshiva wants me to stop talking I will stop talking. I remember that everyone in the Bais Medrash was holding his breath and watching. Rav Moshe just looked the man in the face and as the man kept on going Rav Moshe didn't nod yes and he didn't nod no he just waited and eventually the man ran out of steam like a siren at the end of its calling. He quieted down and his frustration ran out. I learned a lesson then. There is sometimes when a person carries on it is best just to be quiet. Let him spend his energy and eventually common sense will prevail. What a lesson. It is so hard for us to hold our tongues and hold our energy. (הקהה את שיניו) - blunt his teeth. When someone speaks harshly take it easy, be calm about it, and you will do well.

As you know the 7th day of Pesach was the day of Kriyas Yam Suf. Obviously the concept of Kriyas Yam Suf is connected to Yetzias Mitzrayim. I would like to share with you an idea. I would like to begin with a question. We know that when Klal Yisrael turned around in Shemos 14:10 (והנה מצרים נסעו אחריהם) and they see the Egyptians pursuing them, that Klal Yisrael became very frightened. There is a tremendous Kasha a very difficult Kasha on this. That is if you look at the beginning of Parshas Beshalach when Klal Yisrael leaves Mitzrayim HKB"H says that Pharoh will pursue you and will run after you. HKB"H says in 14:4 (ואת לב-פרעה, ורדף אחריהם, ואפקדה בפרעה ובכל-חילו). Rashi says this means (כשהקב"ה מתגדל ומתכבד, וכן הוא אומר (יחזקאל לח כב) ונשפתי אתו וגו', ואחר כך (שם כג) והתגדלתי והתקדשתי ונודעתי וגו', ואומר (תהלים עו ד) שמה שבר רשפי קשת, ואחר כך (שם פסוק ב) נודע ביהודה א-להים, ואומר (שם טז) that I will take revenge from Pharoh and in that way it will be a K'vod Shamayim. Why was Klal Yisrael so frightened, why were they trembling? They were foretold that Pharoh would run after them?

The Ohr Hachaim Hakadosh on 14:10 asks this Kasha and he answers that Rashi is coming to explain this. On the Posuk of (והנה מצרים נסעו אחריהם) Rashi brings from the Tanchuma (למזרים. תנחומא) that this refers to Sar Shel Mitzrayim. The heavenly angel of the nation of Mitzrayim. That was why Klal Yisrael was afraid. They saw that it was not just the human beings the Mitzrim pursuing them but it was the angel of this nation. The question is still why were Klal Yisrael afraid. The angel of Mitzrayim was the angel was the angel in the land of Mitzrayim as well and HKB"H took care of him. So why was there a fear here?

The Sheim Mishmuel on Parshas Bishalach explains as follows. He quotes in the name of his father that when we talk about a nation having an angel over it. That angel is the Yeitzer Hora of that nation. Every nation has it's Aveira, it's type, it's Teva, it's nature which causes that nation to have weaknesses. When they saw the Sar of Mitzrayim chasing them they were afraid. They weren't afraid because they thought the Sar of the nation could defeat them but because in the language of the Sheim Mishmuel they felt and realized that the Yeitzer Hora that they had developed influenced them, influenced Klal Yisrael in Mitzrayim. It was still pursuing them they still had the Hashpa'a of the 210 years they were in Mitzrayim. That is why they became frightened. They realized that even though they left Mitzrayim but still the Hashpa'a, the influence the bad influences of Mitzrayim were still within them. It was now that they were afraid, they realized that that influence had not left them. Now we understand why it was here that the Sar Shel Yam said Halalu Ovdai Avodah Zorah V'halalu Ovdai Avodah Zorah. They said that Klal Yisrael still has the influence of Mitzrayim. They left Mitzrayim but the influence is still upon them. Kriyas Yam Suf was an occasion of Sus V'rochvo Ramah Vayam. Rochvo refers to the Sar Shel Mitzrayim. At Kriyas Yam Suf the influence of Mitzrayim on Klal Yisrael was destroyed forever. That was because there Klal Yisrael saw that everything Mitzrayim stood for was meaningless and was destroyed in the Yam Suf. To put it simply on the first day of Pesach the Bnei Yisrael were taken out of Mitzrayim. On the last day of Pesach Mitzrayim was taken out of Bnei Yisrael. The Hashpa'a of Mitzrayim was taken out of Klal Yisrael. Now I understand it is called Acharon Shel Pesach. There is no other Yom Tov that has an Acharon a last day. We have Shavuot we have Sukkos, the last days of Sukkos are a separate Yom Tov, Shemini Atzeres. The

Yom Tov Acharon Shel Pesach as if to say the last part of Pesach. They finished off the Mitzrim. The influence Mitzrayim had on Klal Yisrael was destroyed. That is the Hashpa'a of Shevi'i Shel Pesach. As we come to the end of Pesach we have along with our joy of being Bnei Chorin along with our joy of being physically freed from slavery in Mitzrayim, we also have the knowledge that Klal Yisrael has the ability to overcome the influences, the bad Hashpaos that come from the nations of the world. That is the joy of Kriyas Yam Suf of destroying of the Sar of Mitzrayim. A Sar which is something Klal Yisrael feared very very much.

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

Here we really learn a tremendous lesson. There are times that a person does Aveiros, a person has a Yeitzer Hora. There are two types of reactions to a person who realizes that he has a Yeitzer Hora and that he is doing an Aveira. There are some people who do Aveiros and because of that they rationalize and they say oh you don't really have to keep the Torah, it is not so important. There are other people who do Aveiros and they realize that they have a Taiva they have a desire and what they are doing is wrong. There is a very very big difference. Those people who were in Mitzrayim who did Aveiros and fell into the 49th Shar of Tumah, had they become like the Egyptians had they started to dress and talk like the Mitzrim they would have pulled themselves away from Klal Yisrael forever, like later happened with the Greeks. The Misayavim became like the Greeks and disappeared from Klal Yisrael forever. (מלמד שהיו ישראל מצוינים שם). Even when Klal Yisrael did Aveiros Lo Shino Es Malbusham, Lo Shino Es Shemam, Lo Shino Es Lishonam. They stayed Mitzuyananim. It is important, even when a person has a weakness in Avodas Hashem that the way he dresses and the way he talks his mannerisms should stay as mannerisms of Bnei Torah. Many Bnei Torah who go through difficult times and they throw away the Levush, the dress of a Ben Torah because they don't see themselves as Bnei Torah. They rationalize and say that it doesn't matter. True, if a person is an absolutely succesful Oveid Hashem then it doesn't matter. However, when a person is struggling it is very important that a person affirm that he is very much connected to the Bnei Torah of the world.

Rav Moshe in a Teshuva writes an amazing thing. He writes that if you have a Shul which is a conservative or reform shul and it has a Mechitzah, the men and women are separate, it does everything Al Pi Din but it is labeled a conservative shul, that is not a Shul it is a temple. It is a place of Apikursos. On the other hand if you have a place that is labeled as an orthodox Shul, a frum shul and there is no Mechitzah, they are sitting in ways they shouldn't be, they are doing Aveiros, the building is still a Shul. Why? (שהיו ישראל מצוינים שם) The Shul is labeled orthodox. People have Taivos people have desires and that does not make it not be a Shul. If it labeled reform, conservative, catholic, Muslim then it is not a Shul. The label matters. (מלמד שהיו ישראל מצוינים שם). The lesson of our difficulties in Mitzrayim is to stay (מצוינים). Remember that you are a Ben Torah, Remember that you are a Talmid Chochom, remember that you have aspirations. Don't let go of it. That is very much the lesson of Lo Shino Es Shemam, Lo Shino Es Malbusham. To stay with the Levush the Malbish the attitude the label of a Ben Torah no matter where in the world you may be found at the moment.

3. I would like to end with one of the Vorts that a guest said at my Sed-



פסחית את חטאתי אל תשובתי. חטאתי חייבים בלילות כשעמית אסירות חתונה.

עבדים היינו לפרעה במצרים,
ויוציאנו ה' אל חינו משם בני חן ופולח נטויה.
ואלו לא הוציא תקדוש ברזו חוה את אבותינו במצרים,
חרי אנו ובנינו ובני בנינו משעבדים היינו לפרעה במצרים.
ואפילו בלנו חקמים בלנו נבונים בלנו זקנים בלנו יודעים
את התורה מצוה עלינו לספר ביציאת מצרים.
וכל המרבה לספר ביציאת מצרים חרי' זה משבח.

er. It is not so much a Vort as a Teitch or a definition. At the end of the Seder at Nirtzah we say (חסל סדור פסח בהלקתו). Chasal is usually translated as we have concluded the Seder of Pesach. It is an unusual word. It is not usually used this way. We find in Devarim 28:38 (כי יחסקנו הארבה). As the locust eat something, destroy something, finish something off. So that Chasal though it means to end or complete, it is usually used to destroy. In modern Hebrew Chasal is to assassinate to kill somebody. (חסל סדור פסח בהלקתו). What does that mean? We are destroying the Seder of Pesach? The answer is that there is a Remez here. Of course the simple meaning is we have completed the Seder of Pesach. But there is a hidden prayer here. (חסל סדור פסח בהלקתו) we say HKB"H destroy the Seder Pesach we have today. Bring Moshiach, let Moshiach come and let us have the Seder Pesach that we used to have in the Bais Hamikdash with the Korban Pesach. So (חסל סדור פסח בהלקתו) is we have completed and we hope we have completed for our last time the Seder Pesach K'hilchaso, the Seder Pesach of Galus.

With that we hope and are Mispaleil the Seder Pesach that we all dream of, the Seder Pesach of the Korban Pesach. Imagine, we have a hard time to complete by Chatzos we will have a Korban Pesach to complete and we will have to it K'hilchaso, there are Halachos with having the Korban Pesach. How much we desire that that day comes soon. We certainly hope (חסל סדור פסח בהלקתו) the coming year will have a proper Pesach with the Korban Pesach. IY"H let us hope that we should be worthy.

I want to wish everyone a wonderful Pesach. Let's hope that this Matza the food of Emunah that we are eating over this Yom Tov should be Mashpia on us. A true Emunah that we should be able to be Mechazeik ourselves towards the coming Chag Hashavuos towards a proper Kabbalas Hatorah.

How Being a Hermit Prepared Me for Corona

by Galia Berry

Ten years ago, I was beset with many personal difficulties. I started to question everything around me, as well as myself. I decided the best remedy was to remove myself from society as I knew it, and run to a mountaintop to clear my head.

This decision shocked everyone around me since I had much to be grateful for. I have four wonderful children, all married, who've given me the world's greatest grandchildren. I was physically healthy; I have lovely friends. I've been happily married to the same man for more than 40 years – he was supportive of this crazy adventure and joined in with me. I am deeply committed to my faith and keep Torah and mitzvot; I believe strongly in G-d. Those things never faltered.

But as someone who felt the most spiritually connected when I communed with nature, and felt disappointed and stifled by the community in which I lived, I knew that the key to my sanity was in the moun-

tains. We bought 5 ½ acres of raw land abutting the White Mountains and started building a house. I figured we'd spend maybe a weekend out of every four in our cabin, but as I became increasingly enamored of our hideaway, I spent more and more time there and less and less time in my hometown.

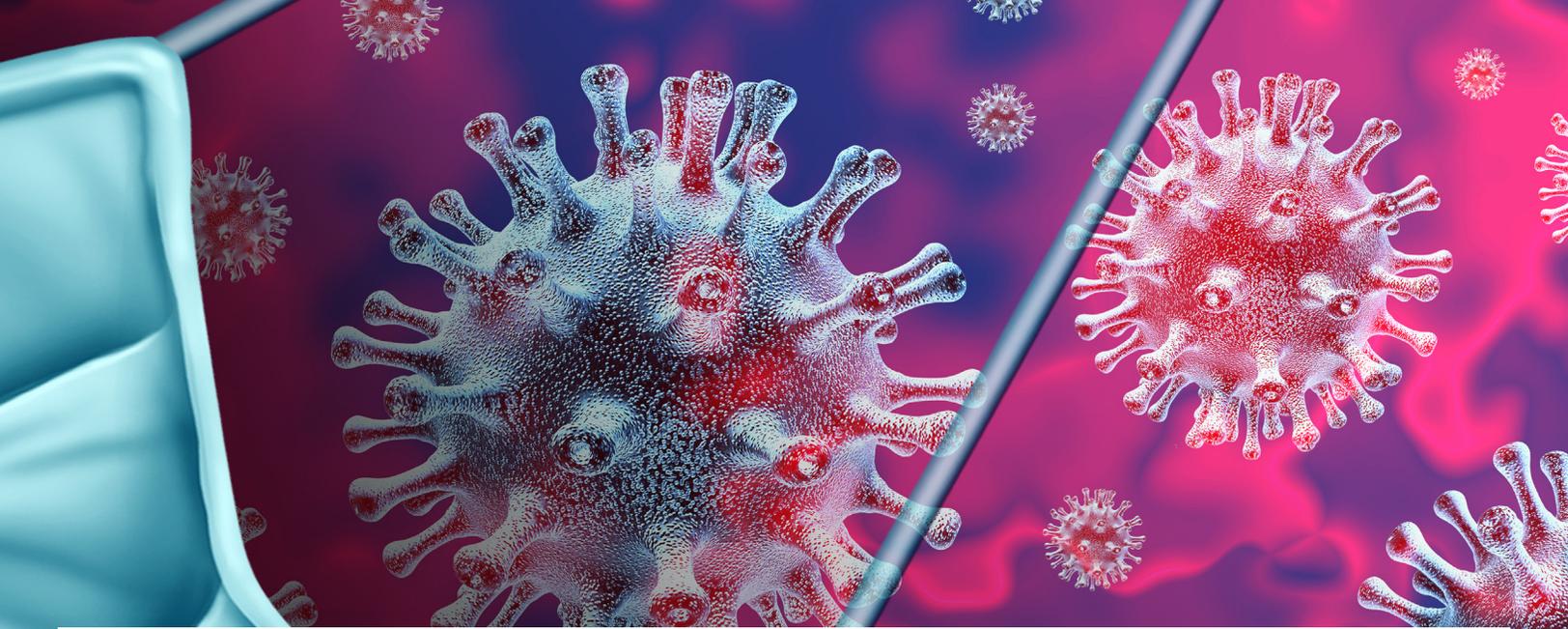
After a few months, we made the decision to move there full-time, coming back to our hometown only for Jewish holidays and family celebrations. Our grandchildren visited us in the summer, where we made magical memories together and we taught them various skills – how to kayak, fish, make fire without matches and build a shelter. They saw moose and bears and other wildlife. They learned about the power of G-d in nature, and they still speak of their time in the White Mountains many years later.

Our closest neighbor was 1.5 miles away. We were the only Jews in a hamlet of 234 people, many of whom were direct descendants of Revolutionary War heroes. There was no trash pickup; we took our trash to the dump nine miles away every week. Our house was powered by batteries generated by solar electricity, and our home was

heated by a wood stove from trees on our property that we chopped, split and stacked, all requiring tremendous physical effort on our part.

The closest supermarket was 45 minutes away, requiring me to plan my menus well in advance. Due to extreme weather conditions, especially in the winter, we managed our food supply very carefully, along with emergency supplies to get us through 3 to 6 months of solitude and blizzards. Although I didn't embrace the Y2K prepper philosophy per se, our bookshelves were filled with books about survival techniques, supplies, and do-it-yourself manuals. Daily chores were physically demanding and took a lot of time from my day. I loved trying anything new, even dog-sledding. Ironically, despite the isolation, we did have a DSL line so my husband was able to continue working as a computer programmer from our home.

We signed up with Shabbat.com and occasionally hosted guests from all over the world looking for a "unique" kind of Shabbat experience. We hosted singles burned out from dating yet ever hopeful, a Satmar chassid trying to find himself,



and Israeli boys on their gap-year tour of the world. Our kitchen was strictly kosher and we used few processed foods. The only time we ventured into the city, 90 minutes away in Portland, Maine, was when my husband had to say kaddish for a yahrzeit at the Chabad of Portland.

Life was good and I was so grateful. I learned so much about living consciously and conscientiously. But then June, 2014 happened. The three boys, Eyal Yifrach, Gil-ad Shaar, and Naftali Fraenkel, Hy”d, were kidnapped by terrorists. Fifteen days later, their bodies were found. But during those fifteen days, my world changed. I saw how Israelis, no matter what their backgrounds, came together to pray for the welfare of the three boys. Each Israeli looked upon the boys as a son or a brother. Israelis put aside their differences and truly united for a common good. They had each other’s backs.

And I realized, living alone in our little neck of the woods, that I wanted to be part of that, and more importantly, that as Jews, we are bound together as a klal – a community. I experienced genuine anguish when the news of their murders went public, yet I was experiencing it as though I was outside a sealed gate, from afar, only looking in through a tiny window. And I couldn’t displace the thought that when Mashiach comes, although I would feel elation and joy, it just wouldn’t be with the same intensity of feeling from afar. I wanted a front-row seat, to not only be part of history, but to contribute to it.

So after living seven years on our mountaintop, we were on the move. This time it was to Israel. I

was still a daughter of the mountains – after living amidst nature I knew I could never live in a city again. In Israel there are many agricultural and suburban villages close to nature, where everyone knows everyone and embraces their communities with love and kindness as one giant family. That’s how we ended up in Moreshet, a religious village in the Galilee, where we built a house and from where I hope I never ever have to relocate again.

My years as an incidental prepper have left me in good standing, now that we are in self-quarantine. We made a shopping list of necessary food and emergency supplies, and I was pleased that when I googled “one-month emergency supplies” we were spot-on with every single item chosen. But there is one huge difference. Here in Israel, no one lives for himself. Everyone tries to assist, encourage and share with the other, even people they don’t know.

Quarantines are especially challenging for Israelis since the culture is so touchy-feely. There is always someone to respond and give advice (sometimes, even when you aren’t looking for it). If you run out of something but can’t make it to the pharmacy or supermarket, there is always someone who has your back. We may be in partial isolation due to the quarantine but unlike in our house in the woods, we are part of something bigger than ourselves.

I don’t pretend to understand the pandemic. We’ve been given a strange gift, but it is a gift and a time of wonder. Although I miss my children and grandchildren, we feel so blessed to be here in Israel, in our front-row seats to Redemption.

Essential vs. Non-Essential:

A Pesach Lesson of the Pandemic

Rabbi Efram Goldberg

This past weekend, the City of Boca Raton issued a "Stay Home, Stay Safe" emergency order for everyone living within City limits. The order asks people to remain in their homes or on their own property. The city does, however, allow individuals to leave their homes for certain "essential activities," which includes grocery shopping, picking up pet supplies, or going to the gas station or bank. The city also is permitting outdoor activities like walking, hiking, running or cycling while maintaining social distancing. The order emphasizes that only "essential retail and commercial activities" are permitted and only "essential" business can stay open

The dictionary definition of "essential" is "absolutely necessary; extremely important." Synonyms are "crucial, necessary, key, and vital." Non-essential means "not completely necessary." Synonyms include "dispensable, gratuitous, inessential, needless, and unnecessary."

Reading the recent order got me thinking about what we consider essential. Each of us is the executive of our own lives, we give the orders and we define what is essential, crucial, and vital versus what is non-essential, what is dispensable and gratuitous, and what we can live without.

Obviously, none of us can live without our health or without the well-being of our loved ones. For those who are suffering or have experienced a loss, there are no words or platitudes, only our heartfelt empathy and love. And to those financially devastated by this pandemic, in addition to our commitment to help, provide and support, know that we care deeply and we are thinking about you.

For those fortunate to have their health and financial stability, the



consequences and impact of this pandemic are still extremely challenging. So many aspects of this new normal can't help but frustrate, disappoint, aggravate and worry even the most even-tempered, confident, competent, and capable person.

Even if we are blessed not to be grieving loved ones, we are all grieving the loss of innocence, of certain assumptions and realities we took for granted and came to expect. Honor that feeling, lean into that pain, express that frustration in a healthy way, and then let it go and work to feel a sense of dayeinu.

The Rambam does not have Dayeinu in his Hagaddah, but for us it is almost impossible to imagine the Seder night without the singing of Dayeinu. Everyone from young children to octogenarians look forward to this section of the Hagaddah, not only because it indicates that we are finally approaching the meal, but because it is a centerpiece of the Hagaddah and a highlight of the Seder experience.

Dayeinu's message is straightforward –we need to know how to say "enough," not in a caustic tone, but in an appreciative one. On this evening of the journey from slavery to liberty, we achieve our very freedom. By

saying dayeinu, we will focus on what we have, not what we don't: we have enough, we are satisfied enough.

Dayeinu means it is enough to enjoy this moment, to be present in this experience, to savor this gift and to cherish this opportunity without having to already look forward or crave the next one. Of course, each stage and each stanza of this song is incomplete, each is imperfect, but nevertheless, dayeinu; each is still enough. Enough to prompt us to say thank you and even enough to make us happy.

Like the stanzas of Dayeinu, our lives are often incomplete, they are imperfect. For most of us, this Pesach is different from all others. There is so much missing, so many people absent from our table or people feeling our absence from theirs. Yet, if we focus on what is missing, what we don't yet have or may never have, we become debilitated, deprived of happiness. On the other hand, if we find the capacity to sing Dayeinu, to focus on what is, not what isn't, to enjoy what we have, not long for what we don't, we set ourselves free to find happiness.

Chazal (Koheles Rabbah 1:34) tell us a basic human quality – Mi she'yesh lo mana, rotzeh masayim – he who has one hundred desires two hundred.

Ambition, aspiration and determination are admirable qualities, they push us towards greatness. But they come with a great cost. An insatiable appetite for more, a voracious need for the latest, being unsatisfied without the newest, the best, the most, robs us of serenity, denies us happiness, and often distracts us from what matters the most.

We live with unprecedented freedoms: freedom to practice our religion, freedom of speech, freedom to pursue happiness. And yet, with all those freedoms, our generation remains enslaved. We are slaves to needing "more." We are dominated by needs. Our need for more money, more time, more things, the latest things, a better seat, a better room, more power, more friends, the need to have the last word, even our need to be needed.

Our needs, wants, and lack of contentment become our taskmasters. They occupy space in our head and in our hearts, they hijack our thoughts, they dictate to us how to feel and they command us to say things and do things that are self-destructive.

This pandemic has forced us to redefine "essential" and "non-essential." With the proper frame of mind, many of us can be empowered in unprecedented ways to sincerely and genuinely sing Dayeinu from the essence of our being.

If my children have dedicated teachers and inspired Torah to learn, even if they are missing their campus and its amenities, dayeinu. If we have each other, feel connected and part of a community working together, even if we can't get our haircuts, manicures or upgrade our wardrobes, dayeinu. If we have simchas to celebrate, babies born and couples entering a sacred bond, even if they can't be marked with the usual pomp and circumstance, dayeinu. If we can observe Pesach, the holiday of Emunah, remembering that Hashem runs the world and brings redemption, even if it isn't at a hotel or where we normally go or with the people we are normally with, dayeinu. Above all, if we can breathe easily, if we and those we love have our health, even if we can't enjoy our full lifestyles, dayeinu.

On Pesach we set ourselves free by singing Dayeinu. We are happy to pause to reflect on what we have and say thank you. Living with limits, finding happiness within what we have, maintaining the capacity to say "enough" is liberating, empowering, and enriching. When we always want more, we never pause to enjoy what we have, and we forfeit what is in the pursuit of what is next. Tal Ben-Shahar, the Harvard expert on happiness, says, "When you appreciate the good, the good appreciates."

Over this Yom Tov, take a few moments to reflect. Look around your table, take stock of your life and don't notice what isn't, what is missing, what you wish was there. Instead, sing Dayeinu, say "enough." Letting go of that which is truly non-essential and holding tighter onto that which is, is a critical theme of Pesach. This Pesach, find a way to say "I have enough" and set yourself free.

JOKES

QUARANTINE

Due to the quarantine...

I'll only be telling inside jokes.

2020 PESACH SEDER: Kadesh, Urchatz, Karpas, Urchatz, Yachatz, urchatz, maggid, urchatz and so on...

A MEETING WITH THE BOARD

After a long, dry speech, the Rabbi announced that he wished to meet with the shul board after the davening. The first man to arrive was a stranger.

You misunderstood my announcement. This is a meeting of the board said the Rabbi. I know said the man. If there is anyone here more bored than I am I'd like to meet him.

POLICE EMERGENCY

ME: Dial 911. Police, please POLICE: Police ME: Hi. Two hooded men are robbing my house. POLICE: Sorry, we have no resources. There's nothing we can do. ME: They are standing less than 6 feet apart. POLICE: Keep them there - we'll be there in 5.

They're really taking this coronavirus crackdown seriously in Pennsylvania. I've just been stopped at a road block by armed police! One of them pointed a weapon at me and shouted, "Come out with your hands sanitized!"

LANGUAGE LESSON

A linguistics professor was lecturing his class the other day.

"In English," he said, "a double negative forms a positive. However, in some languages, such as Russian, a double negative remains a negative. But there isn't a single language, not one, in which a double positive can express a negative."

A voice from the back of the room retorted, "Yeah, right."

HARD WORK

My boss pulled up to work with his sweet new sports car this morning and I complimented him on it.

He stepped out of his car, put his hand on my shoulder and replied, "Well, if you work hard, set goals, stay determined and put in long hours, I can get an even better one next year."

MATH GENIUS

Boy: "I got an F in arithmetic."

Father: "Why?"

Boy: "The teacher asked 'How much is 2x3?' and I said '6'"

Father: "But that's right!"

Boy: "Then she asked me 'How much is 3x2?'"

Father: "What's the difference?"

Boy: "That's exactly what I said!"



RABBI REISMAN

A very Important Message During These Times .

I want to share with you a message Rav Uren Reich from Lakewood asked me to share with the Oilam. It's a very important message about the current situation. In Lakewood the message went out that people should not travel to New York, or really anywhere to be with parents for this Pesach, stay put.

Unfortunately, people always think that they understand, they know better, people make exceptions. Besides the Lo Plug that is really necessary there's something else. The doctors are assuming now that especially among young people, one in six or one in five is carrying this virus without any symptoms at all.

That means that if young people are going to come to parents, Rachmana Litzlon one in five or one in six will introduce the virus to the home of parents, who usually are older and are more susceptible. We have to be careful, we've been too complacent, we've not been careful enough throughout this crisis and we can't allow that to continue. We have to wake up. We can't say (Tehillim 121:8) (רָוַר, יִשְׁמַר-צֹאֲתֶךָ וּבֹאֲךָ-- מַעֲתָה, (וְעַד-עוֹלָם (וְעַד-עוֹלָם)). If we ignore the Shemira of (צֹאֲתֶךָ וּבֹאֲךָ-- מַעֲתָה, (וְעַד-עוֹלָם)).

We have to understand that the advice that's being given, is being given with a seriousness, and unless somebody has a doctor or a physician who says that his circumstances are somehow unique or different, a person has to pay attention.

There's a Pachad, there's a fear that what will happen is, G-d forbid there will be a new wave because of Pesach of people traveling creating a new wave, Rachmana Litzlon, of people who need hospitals in Frum circles. There's no room, the hospitals don't have room. We need it now to calm down, not Chas Veshalom there should be a new wave of this problem.

So you will have a Seder yourself, we have a Seder because it's Ratzon Hashem. It doesn't have to go to midnight, have a short Seder. Do the Mitzvos the way their supposed to be done and do it B'ratzon Hashem. Don't, for the fleeting pleasure of time with family, time with children, don't put people in Sakanah, Klal Yisroel in Sakanah.

Ignoring the rules has not done well for us over this period of time. Everybody is smart, we are smart, Klal Yisroel is smart, but right now we have to be smart and follow the rules. I beg you all, change your plans, stay home for Pesach. Stay home because it's Ratzon Hashem. It's not likely that this is the advice of the Manhigim there. Please we want Shemira, do what you need to have this Shemira.

I'll add one more Nekuda from Shulchan Aruch. In Hilchos Mezuzah, right in the beginning in Siman Reish Pei Hei S'if Bais,



the Ramah brings a Minhag B'nei Ashkenaz, that's us, we don't have this Minhag, we have a Minhag to go out and kiss the Mezuzah which is beautiful. Listen to what the Ramah says.

The Ramah says that when you go out, you touch the Mezuzah and you say Hashem Yishmor Tzeisi Uvo'i Mai'ata V'ad Olam. You adapt a Pasuk which is (רָוַר, יִשְׁמַר-צֹאֲתֶךָ וּבֹאֲךָ) and you say Hashem Yishmor Tzeisi Uvo'i Mai'ata V'ad Olam. We have to try to remember to say that especially now. Hashem Yishmor Tzeisi Uvo'i Mai'ata V'ad Olam.

We should have the Shemira, we should appreciate the Shemira. It's a wonderful Minhag to take Bli Neder, (we forget), but to try to undertake every time you go out to say Hashem Yishmor Tzeisi Uvo'i Mai'ata V'ad Olam. To appreciate what we have.

When you say Modim to say to Hakadosh Baruch Hu (נֹדֶה לְךָ) (וְנִסְפָּר תְּהִלָּתֶךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ). Hashem should guard our lives. (וְעַל גִּשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ) and our Neshamos, all of us. We, the Cholim, and everybody around us.

Let's hope that we will come through this Tekufa looking back and feeling that we did what we had to do. For those who have to have a Seder alone, just think that this is a moment of potential Aliya. Yafe Echad B'tzar Mei'elef B'lo Tzar. One in Tzar is worth a thousand without Tzar. You're not going to have a thousand Sedarim in your life, this is the Seder, the Seder we are lonely, the Seder where you're challenged to sense there's a Ribono Shel Oilam, the Shechina Kenegdo. This is the Yafe, this is the opportunity, a wonderful opportunity.

Let's make the most of it, let's be Mehader in the Mitzva of Shemiras Neshmaseinu of a Shemira and may Hakadosh Baruch Hu grant us to go out with the Afeila L'ora. To go out from the Shibud L'or Gadol. With the Yeshua Kerova Bimiheira Beyameinu, all of us together. Refuos, Yeshuos, and Shemira to one and all.

Ed. note: This message was supported by all the Lakewood Rabbonim as well as most Rabbonim throughout major communities in Klall Yisroel.

DATING IN THE AGE OF CORONA

by Aleeza Ben Shalom

How to navigate during times of social distancing, quarantine, and isolation.

Today I spoke with a single guy in his mid-30's. He has coronavirus. He said he feels like he was hit by a bus. Of course, he is at home and self-quarantining. Surprisingly, he has a positive attitude... and a video date to-night at 7:30!

Some people are dating at a distance and using video chat to meet, and others are keeping a distance from dating and putting dating on hold. Whatever you're doing, it's probably very different from what you were doing a month ago.

Here are several ways to use this time wisely and prepare for meeting your bashert in this new world of dating in the age of corona.

Reflection

It's a great time to reflect on the past year. How has dating gone? If you could change one thing about dating, what would it be?

Grab a pen and paper or your favorite technology to record your thoughts. Instead of going out on dates, go within and find the answers to empower your next steps.

Positive perspective

How can you get you out of that frustrated funk while you're in quarantine?

Start by getting rid of negativity from your dating past. It's time to clear out your head and heart and make a healthy space for someone new to come into your life. While there's so much to mourn over, there's also so much to be grateful for.

Make a list of things you're grateful for during this time and add one thing to the list daily for the next 30 days.

Dating detox

Are you feeling burnt out and frustrated with dating? Do you feel like

you keep meeting the wrong people?

Now is a great time to take a break and reclaim your dating confidence. Use your break to create a personal dating plan that works for your personality so you can attract quality dates when the time is right and social distancing becomes a thing of the past.

Improve your dating profile

A dating profile or resume is the most common form of sharing your personal information to potential dates and/or those setting you up on dates. It should therefore convey who you are and what you're looking for in a way that stands out from the crowd and is easily distinguishable as uniquely yours. While you're home taking a mandated break from life, let's take your profile from "good enough" to "The Perfect Profile." Make time this week to review your online dating profiles and spruce them up.

Mystery in your history

While meeting someone new is ideal, perhaps now is the ideal to meet someone you already know. Which means... it's time to find the Mystery In Your History.

Be a detective in your life and uncover the perfect date that's been off your radar for so long. It could be an old friend, a previous date, someone who was interested in you or you in them but the timing was off...now is time to bring them back.

Plus 1 perspective

What should I be doing in my dating today? Should I take a break? Should I ask friends to make virtual introductions?

Today we really need to step out of our normal thinking and look at this time period from a place of curiosity. You've been viewing life and dating opportunities from your perspective and it might be time to expand your vision to include alternative viewpoints so you can notice, consider and explore dating opportunities you might have otherwise missed.

Don't get stuck in old ways of thinking. New world perspectives call for new personal perspectives. Make time over the next few weeks to explore new perspectives and to get



out of your head and into a new viewpoint.

Soul mate summary

"What are you looking for?" is the most common, oft-dreaded question that singles get from well-meaning friends, family, and yes, even strangers. The good news is that you CAN use this question to your advantage and have a concise and detailed response you can easily articulate in any situation.

This is important because the truth is you never know who might know your soul mate, so having a ready-to-go response that is appropriate for any person you meet is worth having in your dating arsenal.

Write down your normal response to this question. Then come up with a few alternative answers. Try them on for size. Say them. Do they resonate with you? If not tweak them until you feel comfortable and find one catch phrase you can answer when asked what you're looking for.

These are all tools you can use on your own, and if you want an online guided version that you can complete from the convenience of your quarantine venue, head over to Marriage-MindedMentor.com to check out your options.

May you find your inner peace, your new dating pace and make peace with the pace.

THE PLAGUE IN SANOK

by Eliahu Berger

Translated by Jerrold Landau

In 1919, after the First World War, a typhus epidemic broke out in the cities of Galicia. It spread quickly and attained the proportions of a frightful epidemic.

The epidemic also affected Sanok. I recall the first incident that took place with my friend Reb Leibusch Dominik of blessed memory. He was a fine youth, graced with good traits, a great scholar and fearer of Heaven, modest, good hearted and wise. He lay ill for about ten days with a high fever. The writer of these lines visited him and even remained in his house for an entire night during his illness. The illness got the better of him and he died, to the great sorrow of his parents and all the residents of the city, for he was beloved by everyone. The illness spread quickly in our city, and took many victims.

The physicians Dr. Rammer, who was also the head of the community, and Dr. Shmuel Herzig, who was then the president of Yad Charutzim, summoned all the residents of the city to a meeting in the large Beis Midrash. They explained the reasons and causes of this illness. According to their words, this illness was the result of a lice bite, and it was spread by any form of human contact. My father Tzvi Arye of blessed memory also came down with this illness. He died on the 16th of Iyar 5680 (1920), at the age of only 52. No medicine was effective against this illness and the high fever which accompanied it. The epidemic increased from day to day and afflicted most of the residents of the city. There were approximately 10-15 funerals al-

most every day. At the same time, the illness broke out in Lensk near Sanok, which also had many victims.

The Jewish physicians utilized strict precautions. Among others, they forbade all gatherings of people in one place, such as communal gatherings and even public prayer in the synagogue and Beis Midrash, in order to prevent the spread of the disease.

We should note that Dr. Herzig was also among the main caregivers and organizers of the needed assistance for the ill (collecting beds and bedding, blankets, sheets, money for the purchase of equipment and medication, etc.). As the president of the Yad Charutzim organization, he placed the entire building at the disposal of the sick people, including the hall of its synagogue, which turned into a "hospital".

Of course, Dr. Herzig and Dr. Rammer of blessed memory performed all of their work with faithful dedication and exemplary volunteerism. There was also no shortage of volunteer "orderlies" and "nurses" from amongst the population

{There is a long footnote in the text here, as follows:

In his memoirs of his childhood in the house of his father Reb Shmaryahu Bergenbaum, Menachem Bergenbaum tells about the dedication displayed by a youth by the name of Levi, who was staying in Sanok in service of Polae Tzion at that time, when it was beginning its function in Sanok. He tended to the ill who were resting in Yad Charutzim. He himself caught the illness and died. Bergenbaum points out that all strata of the Jewish population participated in his funeral procession. (The coffin was draped in red, and the "Oath" and the International were sung at the time of the closing of the grave – as he willed before his death...!) Father took my sister and I to the funeral, even

though a short time before, when Grandfather and Grandmother passed away in one week during the height of the epidemic (they did not die of typhus), Father said that we were too young to go to the cemetery. (The editor).

The danger of the disease hovered over every resident of the city, and the tragic results were seen before one's eyes literally every day and every hour. It is no wonder, therefore, that many of the Jews of Sanok, especially the younger ones, left the city to flee from the danger until the wrath subsided

Of course a mood of oppression, fear and even despair pervaded among the residents of the city. Nobody could be sure that the fate of the victims of the disease of yesterday and today will not visit them tomorrow or the following day. This mood was strengthened by the lack of information about the causes of the disease, as has been noted, and the lack of information about means that could be employed to prevent or cure the disease.

The epidemic in our city lasted for 20 days. It became clear in an official fashion that the plague stopped exactly on the 21st day, and disappeared in as sudden a fashion as it had arrived, without anyone knowing the reasons for its disappearance.

At the conclusion of my words, I will not hold back from adding a few words about various phenomena that took the town by complete surprise, the echoes of which have an aura of mystery about them and defy complete understanding.

Here are several inexplicable points about this terrible event:

The reason for the outbreak of the plague has no explanation.

It was restricted to the Jewish population of the city. The non Jewish population was not affected.



It affected primarily men, and only few women.

It only afflicted Orthodox Jews.

The plague stopped suddenly.

The effect of those terrible days in Sanok remains etched in the memory of the members of our town, and served for many years as a source of thoughts and stories but a rare, awesome and powerful event.

Fragments of stories and memories remain from those terrible days about “segulos”, mysterious cures and incantations that expressed themselves in various ways, and can be found in ancient sources. There is no doubt that some of them relate to superstition. However, there is also no doubt about the appropriateness of the population and its leaders “grasping at straws” for any source of salvation in

the face of this danger of drowning in the ocean of the cruel plague at any day or any hour.

It is no surprise that even at the end of the 1930s, one could find torn, worn-out papers, yellowed from age, on the doors of many Jewish homes, upon which some of these “segulos” were written – composed of verses, names of angels, merged words from the mysterious world of the Kabbala – remnants of the terror and fear of the awesome plague that laid its hand upon the Jewish population of the city.

Ed.note: When it seems that our situation is going from bad to worse. When we feel this terrible Mageifa is destroying our lives. When this indiscriminate pandemic is killing the best of us. Remember, the salvation of Hashem is in the blink of an eye.

FILL THE VOID OF SOCIAL DISTANCING

Through the years whenever it seemed like something was taken away and will be lacking, the Rebbe would make sure to fill that void in another way.

For many years people had private audiences with the Rebbe from Bar Mitzvah age and up, once a year for your birthday or People would make an appointment to meet with the Rebbe privately etc. Private audiences stopped in the 1970s. In the 1980s, the Rebbe started the Sunday dollars. As the Rebbe gave you a dollar to put in to Tzedakah, you had 30 seconds plus to ask the Rebbe advice or a brochah etc. So, although you could not go in to yechidus, you were able to approach the Rebbe personally if needed.

After the Rebbe suffered a major heart attack, Shmini Atzeres 1977, the Shabbos Farbrengens stopped for a

while. Instead, The Rebbe would conduct the farbrengens from his room in 770 on Motzaei Shabbos. The Rebbe’s talks to his Chassidim were aired all over the world. The first one was aired Motzaei Simchas Torah 1977. As the Rebbe’s health progressed, the farbrengens became more frequent than before 1977.

This teaches us that in the void of Social Distancing, to make up the void, like adding in individual caring by calling a child, sibling, grandparent or someone over 65. By teaching a child to call a Grandparent, the child will learn the importance of communicating with his Grandparent and how much the child means to them.

===

The Baal haTanya says that the first night of Pesach the Matzah that you eat strengthens your emunah. The Matzah of the second night of Pesach brings refuah - health. We can use a Lb. of Emunah and Health.*

**Based on a zohar*

UFARATZTAH





RABBI YY JACOBSON

LIFE-CHANGING SEDER GEMS

THIS PASSOVER, DISCOVER YOUR TRUE LIGHT

Ten Ways to Know He's Not for Your Daughter

Someone sent me this email.

Here are the top ten ways to Know the guy your daughter brought home for the Passover Seder isn't going to work out...

10. Hides the afikomen in his pants
9. Won't stop asking when the Latkas are going to be served
8. When welcoming Elijah he checks the chimney
7. After the fourth time calling your wife "Ma' Nishtana" still hopes to get a laugh
6. In return for the afikoman, he asks to see your Tax Returns
5. To comply with the Haggadah, he punches the person who reads the "Wicked Son" in the mouth
4. You are at the third cup of wine, he's on number 9
3. After the afikoman is stolen, he starts pocketing silverware
2. When everyone points to the Marror, he points directly at you
1. As a gift, he brings fresh baked Challah, or a bottle of Crown Royal

Three Necessary Items for Internal Liberation: Wine, Matzah, Maror

The three most important ingredients at the seder table are the wine, matzah and maror (bitter herbs.) For these three items capture the three foundational

ideas that can allow us to set ourselves free.

A) The first step is wine. Wine possesses deep potency. "When wine enters, secrets come out," says the Talmud. (The word "yayin" and "sod," wine and secrets in Hebrew, share the same numerical value of 70.) Wine represents the "secrets" in us—for wine itself is a "secret": It is initially hidden and concealed within the grape, and it takes much labor to extract it from the source; the grapes have to be crushed and the wine to ferment. Wine, an intoxicating beverage that is at first concealed within the grape, represents the deeply concealed powerful forces lingering within the human psyche.

The first step in setting yourself free is realizing how much more there is to you than what meets the eye. You must recognize your potential—what you were really meant to be, what you are capable of becoming—for you to break out of the chains.

B) This comes together with step two—the maror, representing the bitterness caused by slavery. In order to set yourself free, you have to be able to stare the pain you endured in the face. Repressing pain and making believe it does not exist, only buries it deeper into our psyche. On the night of our freedom we have to return to the "maror," we must gaze into our pain, feel it, sense it, grieve for our hurt, and then as we are staring into the pain—we will find the inner, secret spark of hope and light buried within it.

If we avoid the pain, we can't discover its inner light. Only when we gaze it at, can we extract the ember hidden within the ashes.

C) Then we have the critical step of matzah: We eat the matzah, says the Haggadah, because the Jews did not have time to wait till the dough has risen; they rushed out of Egypt. I want to ask you: They waited for 210 years, they could not wait another few hours? What was the rush? And even if they were in a rush, why is that such a central theme in the narrative that for thousands of years we are eating only matzah and avoiding all leavened bread? What happened to the virtue of patience?

Answer: The greatest enemy to setting yourself free is—delaying things: tough decisions and bold moves. The message if matzah is, when it comes to setting yourself free, you have no time to wait even an extra 18 minutes. Do it now!

Make that call now. Send that email now. Make that move now. Set up that meeting now. Make that decision now. Start the new behavior now. Confront the situation now. Start doing it now.

If it is worth doing, then do it now.

Because, as my Rebbe would say, "We want Moshiach NOW." We want redemption now.

No Angel Would Identify Us

"The Lord took us out of Egypt, not through an angel, not through a seraph and not through a messenger. The Holy One, blessed be He, did it in His glory by Himself."

Why could G-d not send an angel?

At times when we look at our external behavior, it may seem like we aren't good. We aren't always doing even what we know we should be doing.

In Egypt, the sages teach us, there was barely any behavioral distinction between Jews and Egyptians. The Jews have been so crushed, they have fallen morally as well. We were at an all-time low spiritual state.

No angel could identify us. No angel would want to invest in us and redeem us. G-d alone, who can see beyond all the external layers, who knows that at our core we are good, comes and redeems us, whispering in our ears: If only you can see yourself the way I see you. Wake up to who you truly are essentially—a perfect expression of the Divine.

Because G-d Himself sees what is going on in our heart of hearts. (Nesivos Shalom)

"Pour Out Your Fury"

As we open the door to welcome Elijah, we read a passage which at the surface seems difficult to digest:

"Pour out Your fury on the nations that do not know you, and upon the kingdoms that do not invoke Your name, for they have devoured Jacob [the Jews] and destroyed his home. Pour out Your wrath on them; may Your blazing anger overtake them. Pursue them in wrath and destroy them from under the heavens of the Lord."

In truth, it is one of the noblest expressions of the spiritual majesty of

the Jewish people and our faith. The passage itself is a combination of three verses from the Bible (Psalms 79:6-7; Psalms 69:25; and Lamentations 3:66). It was compiled and added to the Haggadah during the Middle Ages as a response to the massacres of the Crusades (beginning in 1096), and to the persecution of the Jews during the time of Easter, which usually coincides with Passover. Hundreds of thousands of Jews were slaughtered in the name of religion and “truth.” Yet how did the Jews respond to it? They asked G-d at the night of their freedom that He avenge their innocent blood for them, so that they can immerse themselves in a life of love and compassion, without the need to resort to violence in order to protect innocent life.

While some nations and religions have glorified (and continue to glorify) violence, Judaism recognized the need, at times, for moral violence to combat immoral violence. “If someone comes to kill you,” says the Talmud, “kill him first.” If you see someone beating another person to death it is your responsibility to stop the killer by any means. If you see a person about to launch a rocket at a school of children, the moral thing to do is strike the monster. Yet, despite all of this, violence has never become part of our identity and mandate. We pray for the day, when G-d will release His wrath and fury, when He will eliminate people who are dedicated to murder and violence, and will allow us to be immersed only in positive pursuits.

Pouring Out the Wine

This notion is also expressed in the custom that when we recall the ten plagues, we spill wine from our cups into a broken bowl. Why?

Explains Don Yitzchak Abarbenel (in Zevach Pesach), the Finance Minister of Spain who in 1492 left his country together with hundreds of thousands of expelled Jews: Wine symbolizes joy, and pouring some wine out of the cup demonstrates that our rejoicing is imperfect, because other people suffered in the process of our liberation. True, the Egyptians did barbaric things and they deserved to be punished, yet we still are pained by the fact that there is still so much evil in the world that we have to combat. We pray for the day when the inner spark of G-d in every creature will come to the fore and the



נִרְצָח
 חסד סודו פסח בחלפתו. בכל משפטו והתנו. כאשר וכו' לומר אותו כן נזכר לעשותו
 זו טובו טענתו. טעם קהל גרות מי טעם. מקריבו נהל נטעי כנה פרוים לעיון ברנה.

לְשָׁנָה הַבָּאָה
 בִּירוּשָׁלַיִם הַבְּנוּיָה

world will be as one.

Nirtzah—I’m Never Good Enough?!

We conclude the seder with the final and very strange step of “Nirtzah.” We acknowledge that G-d has accepted our Passover service.

This is enigmatic. All the other 14 steps of the seder connote an action of some sort: Kiddush, washing hands, dipping a vegetable, breaking the matzah, saying the haggadah, etc. What is the significance of this 15th step where we do nothing, but simply believe that G-d was pleased with our seder?

In truth, this is the climax of the seder.

One of our false ego’s favorite lines is: “You are not good enough.”

You commit to learning Torah twenty minutes a day, and your false ego comes and says: only twenty minutes? What can you learn already in twenty minutes?

You spend fifteen dollars and buy your wife flowers; your ego says: that’s all you spend on your wife?!

You gave someone collecting money for charity ten dollars, afterwards your ego says: you are not good enough, why didn’t you give him twenty dollars?

Any project we do, there is that little voice inside that comes and says: “Not good enough.”

Remember this rule: This is the voice of the yetzer hara, of the negative inclination, of the false ego.

Of course we should always improve, and there is always room for improvement. But this isn’t the intention of our ego. It has one intention--to make us

feel dejected and take the life out of life. For how does it make you feel when you think “not enough”? Does it inspire you or paralyze you? Does it motivate you or crush you? It makes you a smaller person, it makes you think less of yourself; it makes you think that your actions are worthless. It drains you from your vitality and zest. It ultimately causes you to do less, not more.

It has nothing to do with the truth or with G-d; it is a creation of a false ego.

The Jewish way must be different. Once something was done, we say: I have done the best I could have done in the moment. I trust that my sincerity will be seen.

Better a Red Matzah than a Red Face

The story took place during a Pesach meal of the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneerson (1880-1950), during which he was accompanied by several of his Chasidim, on one of the days of Pesach in the mid-1940s.

The Rebbe was sitting at the head of the table, with about a minyan of Chasidim around the table eating. Rabbi Nissan Mindel, one of his secretaries, was among the Chasidim at that meal; he wrote the following story in his diary.

Present at the time of the meal, as was usually the case, were also young men and yeshiva students, who stood in the room during the meal and observed and listened.

One of the guests eating at the table was a non-Chabadnik who, not accustomed to the Chassidic custom not to dip the matzah into any liquid, dipped his matzah into the bowl of borsht. The young men in the room were disturbed at this infraction and started to rebuke this fellow. There was somewhat of a commotion – which eventually reached the attention of the Lubavitcher Rebbe.

The Rebbe asked Rabbi Shmuel Levitin (he was my father’s great uncle), what the commotion was about. When Reb Shmuel found out and conveyed the details of this incident to the Lubavitcher Rebbe, the Rebbe turned to the young men and the yeshiva boys and with a serious expression said: “Es is besser tzu machen di matzah reit, vit dem ponim reit.” “It is preferable to make the Matzah red, than to make one’s face red.”



RABBI NACHUM SCHEINER

ROSH KOLLEL

~Kollel Boker~

THE DIFFERENCE BETWEEN THE MITZVAH AT THE SEDER AND THE MITZVAH EVERY DAY

We have seen that besides the mitzvah to talk about the Exodus on the seder night, there is also a mitzvah to mention it every day. What exactly is the difference between these two mitzvos?

The Chasam Sofer explains that every day it is possible to fulfill the mitzvah of mentioning yetzias mitzrayim by listening to someone else talk about it, even a child, who is not halachically required to fulfill the mitzvah. Although we cannot apply the rule of shomea k'oneh – listening is equivalent to reciting – it is still sufficient. However, on the night of the seder, one must either say it himself or listen to someone who is halachically required to fulfill the mitzvah, and since we apply the halachic principle of “shomea k'oneh – listening is like saying,” it will be considered as if he himself said it.

The Minchas Chinuch suggests that every day one can fulfill the mitzvah on his own, just saying it to himself. However, on the night of the seder, one must tell the story to others. If one is alone, he can only fulfill the everyday mitzvah, but not the unique mitzvah which should be done on the seder night.

He also brings up the possibility of another difference. He suggests that on a regular night it will suffice to just mention the actual exodus, whereas on the leil haseder, one must give more details of the miracles that transpired. However, he rejects this explanation, based on the words of the Pri Chodosh, who writes that the mitzvah of sipur yetzias mitzrayim can be fulfilled with the words of kiddush, where we merely mention yetzias mitzrayim, without any details of the miracles that transpired.

Rav Chaim Brisker states that there are three fundamental ideas that must be expressed on the seder night, which we don't have in the everyday mitzvah:

At the seder we must have questions and answers, such as Ma Nishtana. This is something that must be done, even if one is alone, and one must ask himself the questions.

At the seder we must give more details of what transpired, including how we were slaves and taken out of bondage.



At the seder we must explain Pesach, Matzah, and maror, as we say in the haggadah: “whoever does not recite these three things has not fulfilled his obligation.”

SUMMARY

There are a number of ways to explain the difference between the everyday mitzvah and the mitzvah on the seder night:

The Chasam Sofer says that a whole year you can listen to someone talk about it. On the seder night you have to say it yourself or be yotzei with shomeia k'oneh.

The Minchas Chinuch says that a whole year you can say it to yourself. On the seder night you have to say it others.

Rav Chaim Brisker says that on the seder night you have to have questions and answers, give more details from the beginning of the chain of events, and explain pesach, matza, and marror.

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

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RABBI NACHUM SCHEINER
 MONSEY, NY
 מוהל מומחה
CERTIFIED MOHEL
845-499-6354 CELL
845-352-3137 HOME
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A UNIQUE OPPORTUNITY TO CELEBRATE PESACH THIS YEAR ALONE

This year there are many people who will be forced to celebrate the yom tov of Pesach alone – without their children or parents – something very hard for many of us. I would like to share some words of inspiration, given in light of this year’s situation, by my Rosh Yeshiva, Rabbi Elya Chaim Swerdloff shlita, Rosh Yeshiva of Yeshiva Gedolah of Paterson.

As we come to the yom tov of Pesach, we have a mitzvah of “v’sa-machta b’chagechah – to rejoice on the yom tov.” In our current situation – with so many people in distress and so many cholim – it seems impossible to rejoice. However, if Hashem gave us this mitzvah, then there must be a way to fulfill the mitzvah, specifically in our unique situation.

What is the simcha of the yom tov of pesach? The Chazon Ish once met someone and asked him if he fulfilled the mitzvah of simchas yom tov. The person replied that he did. The Chazon Ish told him that the only way to really fulfill the mitzvah is by feeling that Hashem chose us – “ata vichartunu mikal ha’amim – You chose us from all the nations.” Our redemption from Mitzrayim represents our unique status as the chosen nation. If we appreciate our special closeness to Hashem, we can be joyful in any situation.

But this goes even further. This is not the first time that klal Yisroel was in lockdown. The very first Pesach Seder was celebrated in Mitzrayim was also celebrated in a lockdown. No one was allowed to leave their homes. Although the pasuk says there was a danger to be outside, but Hashem could have saved them, even if they were outside. Why did Hashem deem it necessary for everyone to be locked up at home? There is a fundamental lesson to be learned.

The Seforno explains the question of the ben harasha: “ma ha’avodah hazos lachem” – why does each individual need to bring his own korban and it is not enough for the tzibur to bring together one korban. The Torah answers him that each person has their own personal miracle and that is why each one had to bring their own personal korban. This can also be why the Yidden were told to stay home, and celebrate alone, without a tzibur, without a connection to anyone else – to show that every individual is precious.

In other words, Pesach was not just the general choosing of a Jewish nation, but the choosing of each individual. Hashem was showing us that each individual and each family is precious and connected to Hashem, without interacting with anyone else. The pasuk says: “bicha bachar Hashem – Hashem chose you.” The Midrash explains that the pasuk doesn’t say “bachem – in all of you,” but “bicha” – because each Yid is chosen and each individual is special.

Every year we must feel as if we are going out of Mitzrayim, and feel how each Yid is special and precious in the eyes of Hashem. This is the special simcha that we must feel: our unique and precious connection that we have with Hashem.

To take this even further, we must remember that a Yid is fundamentally different from all other nations. We are similar to malachim. Our bodies are just our clothing, which we wear on our real self, our neshama. And just like each malach has an individual mission, every Yid has his own specific mission, and is self-sufficient. Besides that we are a part of the Chosen Nation, we are also – each one of us – special and beloved to Hashem.

Rav Shach once told a story of some bochurim who were being taken to be killed in the gas chambers, when they remembered that it was Simchas Torah. They said that they wish to celebrate and although they have no sefer torah, or even a siddur, they can still dance with Hashem Himself. Because they were focused on their neshama and their innate connection to Hashem, they were able to transcend their physical situation and limitations, and reach such a great



level of closeness to Hashem. Rav Shach said that he would give away his whole life – all his Torah and everything he accomplished – to reach such a lofty level of joy and closeness to Hashem that these bochurim reached at that moment, dancing with Hashem.

The Baal Haturim tells us that just as the Yidden had to be in their homes on the night of the redemption, so too before the final redemption, we will be put into a situation where everyone will be required to be in their homes, in preparation for the ultimate redemption. We have been given a once-in-a-lifetime opportunity to transcend our physical situation and focus on our unique and individual connection to Hashem, just as they did in Mitzrayim. In the zechus of our unique avoda in these trying times – just as they did in the first year – may we be zoche to see the great salvations of Hashem, and be zoche to “Ishana haba birushalayim.

Wishing the entire kehillah a healthy and happy yom tov,

NACHUM SCHEINER

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Lankry**
מרא דאתרא



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Scheiner**
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Wishing the Kehilla a

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