

בית מדרש אור חיים

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שבת הגדול

**SHABBOS HAGADOL
DRASHA**
RABBI YY JACOBSON
SEE
BACK PAGE

**SIYUM NEXT THURSDAY
MORNING (APRIL 18) ON
MASECHET CHULLIN.**
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RACHEL



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RABBI YY JACOBSON

SHABBOS

8:30^{AM} - CHASSIDUS
AND SERMON BEFORE MUSAF
OPEN FOR MEN AND FOR WOMEN

TUESDAY

9:30 - 10:30 AM SHARP
20 FORSHAY RD
FOR WOMEN ONLY

Shabbos Morning MINYAN STARTING AT 8:00^{AM} 18 FORSHAY RD. MAIN SHUL ASHKNAZ



RABBI LANKRY DEAR KEHILLA,

PARSHAT METZORAH

It's amazing, though each word in the Torah has so much value and nothing is redundant, when it comes to sins of speech we have two full Parashot that deal with Tzarat or Metzora.

The level of spiritual life that the Jews lived in back in the day was very high with standards that would be above most of our heads. If a person said the wrong thing, immediately he would be struck with Tzaraas. Each person was "forced" to correct himself as he was isolated from the camp and in his separate "divine jail". If every time someone did something wrong there would be Divine intervention, does one really have a free choice? Perhaps we wish to correct ourselves and grow on our own. Whose world is really

better, ours of today or theirs of yesterday? How come today we don't have such a privilege or is it really a privilege?

There is a tremendous difference between a person doing something evil or someone being evil. When a person that is not evil does an act that is evil, it's not intrinsically him as he will correct himself as soon as he can. A person that is inherently evil and wants only to be bad but is in an environment that has no opportunity to act on his desire to be evil, is a much worse person. This is because he will, G-d forbid do evil as soon as he has the opportunity.

Chaza"l teach us that the word Metzora is from the two words "Motzi Ra" - the removal of evil. The level of Am Yisroel, with neviim and prophecy

was so exalted in the power of speech that conversely the challenge of Lashon Harah was so great. It had the power to bring a person to the level of inherent evil and people needed Divine intervention to help remove that terrible evil. The immediate consequence of Tzaraas is what gave them a fighting chance to grow and move forward, without the Metzora it would be impossible to resist evil. For them, the Metzora is what balanced the scales and gave them free will. The Torah elaborates so much on this subject to illustrate the great challenge and importance of keeping our mouths pure.

As the generations pass, although we feel weaker and we may not have the great luminaries of yesterday, most of the integral evils have been conquered and removed. Today it's an act of evil and we feel bad after we

speak Lashon Harah. That guilt and regret is an instant Teshuva. The awareness of Lashon Harah is so great in our times that soon the day will come that we won't have the challenge anymore, much like Avodah Zara. It will become like smoking tobacco cigarettes. When I was a kid it was super cool to smoke and many adults had the habit of doing so. Today our culture is into health and strength and smoking tobacco cigarettes has become a nisht, stinky, smelly and looked down upon. This is our world today, quite different than it was back in the times of the Mishkan. We have a lot we are missing out on but we have made some strides and for that we are grateful.

Shabbat Shalom



Zmanim by our incredible Gbbi
EPHRAYIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:30 & 3:30

CANDLE LIGHTING	7:15PM
MINCHA TENT	7:25PM
SHKIYA	7:33PM
MINCHA 20 FORSHAY	7:15PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	5:41AM
SHACHRIS	8:00AM
SHACHRIS YOUTH MINYAN 18	9:15AM
SHACHRIS	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	9:45AM
MINCHA	1:45PM
PIRCHEI	2:00PM
BNOS	2:30PM
MINCHA DAF YOMI	6:00PM
MINCHA SHALOSH SEUDOS	7:15PM
SHKIYA	7:34PM
MARRIV	8:14PM, 8:19PM & 9:34PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:58 M 5:57 T 5:55 W 5:54 T 5:52 F 5:51

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:00 M 6:00 T 6:01 W 6:02 T 6:03

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 7:23 M 7:24 T 7:25 W 7:26 T 7:27

APRIL 14 - APRIL 19

NEITZ IS 6:18 - 6:11
 PELAG IS 6:12 PM - 6:15 PM
 SHKIA IS 7:35 PM - 7:39 PM
 MAGEN AVRAHAM
 9:02 AM - 8:58 AM
 GRA- BAAL HATANYA
 9:38 AM - 9:34 AM

March / April 2019

בית מדרש אור חיים
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WEEKDAY MINYANIM

שחרית	מנחה ומערב
כתיקון 20 Forshay ↑	12 MIN. 18 ↓
6:15AM 18 Forshay ↓	12 MIN. 18 ↓
6:30 Coming soon	AT שוקעת 18 Tent
6:45 Coming soon	10 MIN. 20 Tent
7:00 20 Tent	20 MIN. 18 ↓
7:15 18 ↓	30 MIN. 18 Tent
7:30 18 Tent	50 MIN. 18 ↓
7:45 20 ↓	
8:00 20 Tent	מערב
8:15 18 ↓	קבל 18 ↓
8:30 18 Tent	שקיעה 18 ↓
8:45 20 ↓	10 MIN. 18 Tent
9:00 20 Tent	30 MIN. 18 ↓
9:15 18 ↓	60 MIN. 18 ↓
9:30 18 Tent	8:00 18 Tent
9:45 20 ↓	8:15 18 Tent
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30 min after chatzos
 1:30 3:30 5:00 6:00
 2:00 4:00 5:15 6:15
 2:30 4:30 5:30 6:30
 3:00 4:45 5:45 6:45

FOR MORE INFO: www.18forshay.com // ohrchaim18@gmail.com

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert

MINCHA 5:50 PLAG 6:10



RABBI COREN

A Trip to Gedolai Eretz Yisrael

AND ITS CONNECTION TO PESACH NIGHT

I would like to share some of the insights that stand out from my meetings with some of the tzadikim that I met during my recent trip to Eretz Yisrael, in particular with Rav Chaim Kanievsky, Rav Itze Mayer Morgenstern, Rav Yakov Hillel, Rav Dovid Cohen, the Tolner Rebbe and the Amshonev Rebbe shlita. The group I was with had prepared a list of questions to discuss with them; the top query on our minds was the definition of dveykus and how to reach it. Why is this question asked more than any other question? Well, in Judaism we say that if you don't know what you're living for, you haven't begun to live. The Ramchal tells us that dveykus is the goal of living. It therefore would seem crucial to understand and define the goal; otherwise we're just walking blindly in the dark, not sure where we are headed.

Our first visit was with the tzadik, Rav Morgenstern who is a fascinating albeit relatively young tzadik, Kabbalist, and Talmid Chacham originally from England who has brought much new light the past few years to many of his students striving to grow in the world of the hidden Torah. Interestingly, his main Chasidus focuses on the teachings of Rav Nachman. However he combines the wisdoms of many of the great sages of the past and the present.

Rav Morgenstern's reaction to the question was for everyone to make sure they know that Emuna is also dveykus. The depth of this answer is that many of us mistakenly believe that unless we are floating in the high worlds of Kabbalah or are deep into meditation we haven't arrived yet at a higher state of being. This can be quite disappointing and may cause many to reach a stage of despair. So the Rav is teaching us that knowing and believing in Hashem is also a step in dveykus and that there are many levels. But reaching this level is considered quite an amazing achievement. His words carry great vision and as we will discuss later, they clarify the quest to define dveykus. (This will also connect us to the second most important question that we discussed with the Gedolim-- the use of cannibals and other mind altering substances).

Our next stop was with one of the leading teachers of Kabbala Rav Yaakov Hillel who oversees many kollelim and girls schools. When we asked him about dveykus he said right away 'Hispashtus Hagshmiyus' which means removing our physical properties and tapping into our spiritual Neshama. (This term is actually used by the Shulchan Aruch when instructing us on the correct way to pray--i.e. we should be so removed from this world that we are almost spiritual beings. Not an easy level to reach. When asked how to arrive at this level of spirituality, he pointed to the Chazon Ish who wrote that we haven't really touched



dveykus until we have learned 11 straight hours of Gemara. It was clear to the Rav that Torah is the main conduit for reaching a place of dveykus.

One of the Tzadikai Hador that totally baffles the mind is the Amshonev Rebbe. I'm far from being the right person to describe this man but one cannot believe that there is such an angelic Rav on this planet. His demeanor, his simple way of speaking is uniquely his. He will sometimes think silently for 10 min before responding to what would be for us a simple answer. We noticed that his shoes were torn and found out that this is not because he cannot afford new shoes; he

lives a day or two behind, so to speak. A friend of mind told me that he was at a wedding with him and the wedding went late into the night. The Rebbe, who benched

for 2 hours, didn't end up leaving before 12 noon the following day. There are many stories like these that one would find difficulty in believing.

When I asked him what dveykus means he thought and then responded by saying, "I think it's when a person is connected with and can't stop or doesn't want to ever be not connected." Then he stated something that was quite shocking to me. He said that the Koznitze Maggid teaches based on the Rashbam that the only mitzvah through which one can achieve dveykus is tefilin. I don't know exactly the pshat to this but it certainly encourages us to revisit our daily routine of putting on tefilin. (There was another amazing statement that he told someone else who asked him for a bracha for Shalom Bayis. After some thought, the Rebbe responded that Shalom Bayis is dependent on one's own Bechira and therefore he cannot give a bracha for Shalom Bayis. Another amazing doctrine.)

We arrived at the illustrious Chevron Yeshiva where we met the Rosh Yeshiva Rav Dovid Cohen. When I asked him to describe the Slobodka way of attaining dveykus he said without a doubt it was through Torah and Middos, meaning to say that in order to reach dveykus one needs to emulate and cling to Hashem's attributes. So much so that before one has refined his character he really can't connect to Hashem; he isn't a mensch. This is what Chazal say: Derech Eretz Kadman Latorah.

When we got to Reb Chaim Kanievsky, shlita we had written a list of questions on a card. His responses were very perceptive and I hope to share some of them in another article. However, regarding dveykus he responded with one word--Torah.

Lastly we had an awe inspiring visit with the Tolner Rebbe. The Rebbe is known for his deep vision and

keen understanding of the challenges of our generation. He also has a unique way of explaining ideas. He taught us some very important lessons however regarding dveykus he said the following: "Let's use a mashal of a football game (he meant soccer but it's certainly true regarding American football too). Look at the fans totally immersed in the game to the extent that even if it was raining or snowing, their minds and hearts would continue to be chained to the players kicking or throwing the ball. This is a great example of what it means to cling to and stay connected to Hashem.

From the above one might be surprised that something so fundamental as dveykus doesn't seem to have one clear definition as here we have several great tzadikim all offering different responses to the question. It does seem puzzling.

Based on an important principle I once heard,

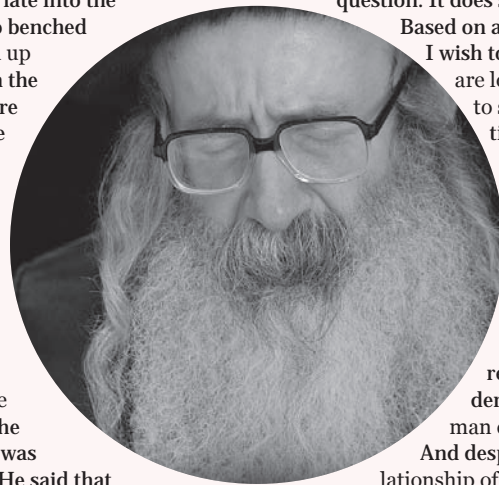
I wish to humbly suggest that when we are looking to define a term, we search to see where it is mentioned the first time in the Torah. Now the word dveykus is mentioned in the first Parsha-- vedavak b'ishto -- one should cling to his wife. I believe that these words shed great light on the concept of dveykus. When one wants to define dveykus, one has to think about the husband and wife relationship. When we read Shir Hashirim we reach an understanding of what it means when a man can't stop thinking about a woman.

And despite it being an allegory for the relationship of Hashem to his Jewish people there is a reason why man and wife are chosen to teach us this concept. This just might be the only way for us to understand what Hashem wants from us--He wants us to strive to be connected and in love with Him just like a man who is in love with a woman and longs for her, clings to her and wants to spend every moment with her. We need to develop a real intense relationship with Hashem and arriving at that point can be through many different means. For some people it's through the learning of Torah, for others prayers have a greater effect and for others it's through the carefulness of performing mitzvot.

All are good routes. The Torah is an instruction manual on how to get connected to Hashem; it guides us on how to reach this goal and that's why it's ok and understandable that we take different paths and use different tools to reach our goal and develop our relationship with Hashem.

Pesach is a time where the Jewish people began a relationship with their creator and redeemer and from there it developed further until it reached the ultimate high point--the wedding that took place 49 days later on the mountain of Sinai.

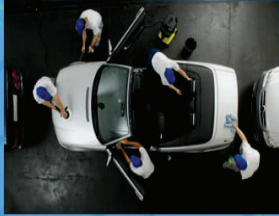
Good yom tov



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Yeshivas BEIN HAZMANIM

ישיבת בין הזמנים

פסח תשע"ט

UNDER THE DIRECTION OF
שליט"א RABBI NACHUM SCHEINER

SCHEDULE

Seder 10:00am-1:00pm

There will be
Matan Schara B'tzida.

.....

Breakfast 9:15-10am

Lunch 1:00pm

.....

Shiurim B'inyanei D'Yoma

- 30 min daily Chabura (optional)
- Featured Rabbanim & Roshei Yeshiva Shlita

ט' ניסן - כ"ה ניסן
פרשת אחרי מות

Sunday April 14 - Tuesday April 30

18 FORSHAY UPSTAIRS

For more information

Please contact 263-7462

Kolleladministrator@gmail.com





We are pleased to
inform the community
that there will be

SEREIFAS CHOMETZ

Fire for burning Chometz

Erev Pesach - Friday April 19
7:00-11:30am

In the parking lot opposite the shul

For me information please contact shul manager
Manager@18forshay.com

KEILIM KASHERING

Sunday, April 14

3:00-10:00pm

Located in the Tent behind 20 Forshay Rd.

A mashgiach will be on premises.
Items must be completely clean,
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This service is free of charge.

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Mechiras Chometz

The Shtar is
 available in the Shul.

Rabbi Aron Lankry

305.332.3311

alankry@yahoo.com

Rabbi Daniel Coren

914.645.4199

rabbidac@gmail.com

Rabbi Nachum Scheiner

845.372.6618

ohrchaimmonsey@gmail.com

Wishing the Kehilla a

חג כשר ושמח!



AUTHORIZATION FOR THE SALE OF CHOMETZ

Name _____

Address _____

Value _____

Method of Entry _____

I hereby authorize Rabbi _____ to sell all of the chometz that is in my possession in cabinets marked chometz, including in the sale the cabinets and the rooms in which the chometz is to be found. All cabinets are marked with the word "chometz" written in English. I have affected this transfer of authority by accepting consideration from the authorized party in the form of an object that is suitable for effecting a binding agreement. All is firm and valid and my signature shall bear witness to all the aforementioned.

I, the undersigned, authorize Rabbi _____ to sell or rent my house and all of its contents by means of a complete and absolute sale, without any hesitation. His hand shall be as mine to do with that which is mine as he does with that which is his, with full power. I have affected this transfer of authority by accepting consideration from the authorized party in a form of an object that is suitable for effecting a binding agreement. All is done with a sound and clear mind and my signature shall bear witness to all the aforementioned.

Signed _____

לתועלת הרבים

מכירת חמץ - כאן בביהמ"ד

הננו להודיע כי ניתן למכור חמץ אצל

הרב יצחק זילבער שליט"א

ראש כולל בבית מדרשנו

נא ליצור קשר עמו:

Rabbi Yitzchok Silber

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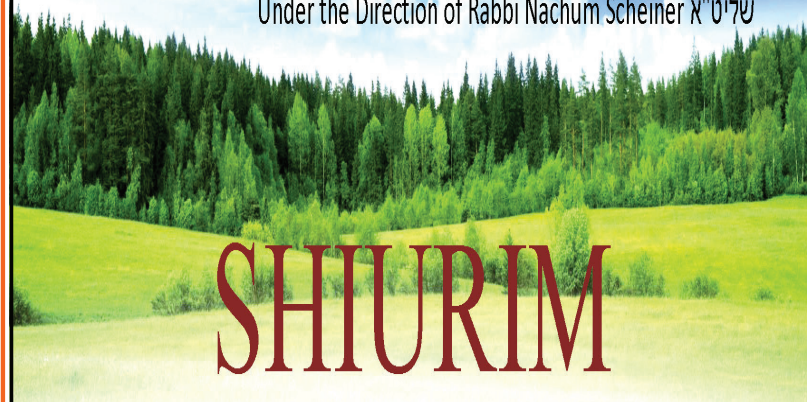
ysilber@gmail.com



Yeshivas
BEIN HAZMANIM

ששיבת בין הזמנים פסח תשע"ט

Under the Direction of Rabbi Nachum Scheiner שליט"א



SHIURIM

ט' - י"ג ניסן
12:15 - 1:00

18 Forshay Upstairs Bais Medrash

Sunday April 14
Rav Yaakov Kapelner
Maggid Shuir Igra DePirka Monsey
חומרות ביו"ט פסח בכלל ומצה שרויה בפרט

Monday April 15
Rav Tzvi Elimelech Weinberg
Ra"m Yeshivas Sharia Torah
חצי שיעור בנגע לאיסור אכילת חמץ

Tuesday April 16
Rav Yitzchok Lopian
ראש ישיבת מקדש מלך
בענין ספירת העומר

Wednesday April 17
Rav Nachum Scheiner
Rosh Kollel Bais Medrash Ohr Chaim
בענין יום א' ואחרון של פסח שחל בשבת

Thursday April 18
Rabbi Elchonon Jacobovitz
Maggid Shuir
בענין עיסת כלבים



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COMMUNITY LEARNING CENTER

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בשורה טובה

NEW WEEKLY SHUIR

by

Rabbi Doniel A Coren Shlita

חובת הלבבות - חפץ חיים

הלכות פסח

Tuesday & Wednesday Evenings

8:00 — 9:00 PM

Rabbi Corens Office

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ASK THE RABBI

Q. The Hagada On Shabbos HaGadol, To Say Or Not Say?

There is a minhag to say the Hagada from Avadim Hayinu until L'Chaper Al Avonoseinu on Shabbos HaGadol after Mincha. The Levush writes that the reason is because that is when the geula started. The Maharshah writes that the reason is to acquaint yourself with the hagada in preparation of the Leil HaSeder.

However the Vilna Gaon writes that we should not do this because it goes against what we say in the Hagada in "Yachol MeiRosh Chodesh" which says that we should only say the hagada on the night of the seder itself when the Matza and Maror are before us. Rav Yaakov Emden in his tshuvos and his siddur also

wonders about this seemingly contradictory minhag.

To justify this minhag the Yad Yosef says that the hagada means, that you do not have mitzva of Sipur Yetzias Mitzrayim before Pesach, but does not forbid it. The Chasam Sofer and the Maharal both answer that the Hagada is specifically referring to the mitzva to teach the story to your children. That should only be done on Pesach when the story comes to life with the matza and maror are before you. Telling the story earlier will make the Seder very boring for them. However adults who enjoy a fresh perspective and delve deeper with every reading, certainly may say the hagada beforehand

TESHUVA ON LASHON HORA



In Vayikra, Perek Yud daled, posuk alef the Torah tells us the proceedings that happen when one becomes healed from his tzoraas. We learn that a person was stricken with tzoraas because he/she spoke lashon hora.

The Chovos Halevavos in Shaar Hachniya, Perek Zayin brings down a story about a chassid who was spoken about negatively in public. When the chassid found out about it he brought the speaker a gift. He said this is hakaras hatov for giving me all of your zechuyos and taking all my sins by speaking lashon hora about me in public. The Chovos Halevavos says that when many of us will come up to shomayim and they will open the book of zechuyos we will see many zechuyos for things we never did. In shomayim they will explain that those zechuyos are from the people who spoke badly about you. The same will happen when they open the book of aveiros also. That is why we have a mitzvah to remember what Hashem did to Miriam when she spoke lashon hora. The same concept is brought down in the Sefer Orchos Tzadikim, Sha'ar Ho'anava.

The Chofetz Chaim in Sefer Shmiras Halashon, Sha'ar Hazechira, Perek Zayin brings proof to the above from the Midrash in Tehillim, Perek Nun Bais where the posuk says don't let your mouth make all of your body sin since one who speaks lashon hora ends up with all kinds of sins that the person never committed. The posuk continues telling the person that a person who speaks lashon hora will lose the little Torah and ma'asim

tovim he has done.

The Chasam Sofer in Drashos, Chelek Bais, page resh tzadik heh on Rus explains the Yerushalmi, Perek Gimmel in Bikkurim, halacha gimmel that one who rises into a leadership position gets all his sins forgiven. The Chasam Sofer explains that since people who are in a leadership position become the subject of a lot of lashon hora, the leader gets all those people's mitzvos and they get his aveiros, so he is forgiven.

What happens if a person ends up doing teshuva? Does he get back all his zechuyos? The Chasam Sofer in Drashos for Zayin Adar page kuf ayin says that since the me'ilthat the Kohen Gadol wore forgave lashon hora, it would stand to reason that the person gets back all his zechuyos. The Sefer Maarchei Lev in chelek alef concurs and he elaborates that the zechuyos get transferred to the one spoken about only in a case where the person never does teshuva and continues to speak lashon hora.

The Ben Ish Chai in drush gimmel for Shabbos Shuva says that is the reason during Yomim Noraim we say "kosveinu be'sefer zechuyos," since everyone is doing teshuva and all Jews forgive each other, We therefore ask Hashem to rewrite our zechuyos back into our sefer of zechuyos. The Pardeis Yosef explains the first posuk in Metzora that this is the Torah of the Metzora when on the day he becomes pure and does teshuva, otherwise the Torah he learned is not his but rather the person about whom he spoke lashon hora.

May we be zocheh to watch our mouths and thereby watch all our zechuyos.



RABBI NACHUM SCHEINER

ROSH KOLLEL

WHAT THE SELLER SHOULD KNOW WHEN SELLING THE CHOMETZ

In discussing the halachos of selling the chometz, the Kitzur Shulchan Aruch (141:1) makes an important point. The first and foremost thing is to understand that it is not a ceremony, rather a transaction and one must really mean to sell the chometz. In fact, the poskim discuss the validity of the sale if a person doesn't realize what he is doing, and thinks that it is just a ceremony.

ITEMIZING

Many rabbanim will require the seller to itemize the specific chametz that he is selling. In fact, the Biur Halacha (Siman 448 d"h b'davar) stipulates that one should not just write that he is selling all of the chometz that is in his house, because that is too vague as to what is being sold and what is its value. Rather, he writes that one should be more specific as to what he is selling.

There is another advantage that can be gained from itemizing the chometz. There are many people who will come to the Rav, thinking that they do not have any chometz, and are selling, just in case they missed something. But, by reading the different items listed on the shtar, they realize that there are things that can be chometz that they were unaware of, and, in fact, they actually do have chometz.

Another point to mention is that one should only check off the food-items that he really has. This will help that the sale should be as real as possible.

If one was not careful to specify the exact items that he is selling, the poskim write that it will not be an issue. Since the Rav is selling on everyone's behalf, he makes sure to add in all types of chometz, and that will suffice to ensure that the sale is legitimate.

If the Rav itemizes too many things and some of those things are not there, that should seemingly invalidate the entire sale. However, the Rabanim

add a clause into the shtar that stipulates that each part of the sale should work even if there are parts that do not. There will also help in case one of the sellers did his sale in an invalid manner, that it will not invalidate the sale of the others.

WRITING THE VALUE

The Biur Halacha adds that one should not just write that he is selling all of the chometz in the house, he should write the approximate value of the chometz. But, he adds that if they write in the shtar that they will have the chometz evaluated after Pesach by experts, to see how much it is worth, that will also be sufficient.

In Igros Moshe, Rav Moshe writes that he is not so excited about this option, since it still lacks in clarity as to what is being sold. It is therefore better to write an approximate value.

But one thing is clear. One must write some amount in the shtar; if someone writes that the chometz has no value, then the entire sale looks like a joke, since the items being sold have no value.

ACCESS TO THE CHOMETZ

The Mishna Berura points out that since one is selling the chometz to the non-Jew, one must write the location where the chometz is located, in order for the buyer to be able to get to it if he wants. In addition, the non-Jew has to have access to the chometz that he bought. If he has no access to the chometz, then the sale is no more than a joke. This can be accomplished by leaving a key with the Rav or finding another option that he can gain entry to the chometz, if he so desires.

Some rabanim even send the buyer on Pesach to the seller's home to ask for some chometz in order to make the sale look as real as possible.

In fact, the Biur Halacha discusses the scenario of the non-Jew, who starting drinking up the shnops that was sold with the chometz and there was concern that he would not be able to pay for what he was taking.

GOING TO THE RAV IN

PERSON

It is important to realize that the Rav is merely an agent to sell the chometz for the owner and the Rav is not buying any of the chometz. Since the Rav is not purchasing anything, we may wonder why he makes a kinyan. The Rambam (Mechira 5:11-13) writes that when one appoints an agent to perform a transaction no kinyan is necessary. That being the case, why does the Rav make a kinyan with the owner of the chometz? In truth, however, the Rambam, later, adds that although it is not technically necessary, a kinyan is used to show that the appointment is not a joke, and that one really means it.

However, if necessary, the appointment can be done, even without any kinyan, and can even be done over the telephone. Similarly, someone who cannot come to the Rav in person can send the shtar with someone else, who will sign the shtar, stipulating that they are signing on the behalf of the other person. However, in this case, it would be preferable to have the owner of the chometz fill out the shtar and then send it in. That way the owner of the chometz can check off the specific chometz items that are applicable and that they wish to sell.

IN CONCLUSION

One should specify what chometz he is selling, its approximate value, and the place that it is located. Furthermore, it is imperative that the buyer has access to the chometz and it is preferable to make the Rav a shaliach in person, with a kinyan.

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RABBI YY JACOBSON

WHY DO WE LOVE GOSSIP?

SKOOPY MY GOOD OLD PARROT

TWO BIRDS

The Torah section of this week, Metzora (Leviticus chapters 12-15), discusses the laws of tzaraas, usually translated as "leprosy." Tzaraas was an illness whose identifying mark was a white patch (or patches) appearing on the skin of a person, the walls of a home or on a garment. This patch, plus several secondary symptoms, determined the person as being temporarily "impure" and required him or her to separate from the public and undergo an intense program of introspection and moral healing.

Once the symptoms of the illness were gone, a detailed process of purification would begin, following which the person was deemed pure once again and restored to his untarnished condition.

A unique and strange service was employed for this task. Two birds were brought forth. One was slaughtered with its blood poured into an earthenware vessel of spring water; the other bird, together with a piece of cedar wood, crimson thread (a wool dyed with pigment made from an insect or snail) and a hyssop (a very low plant) were dipped into the blood-water mixture and sprinkled upon the person being purified, seven times. The second bird was then sent free "upon the open field."

What is the significance behind this apparently bizarre ritual?

The sages explain: Because the plague of tzaraas (leprosy) comes in punishment for evil and malicious talk, defaming another human being which is an act of chatter, therefore birds are needed for his purification, because birds chatter continuously with a twittering sound."

The question, of course, is why is the chattering of birds symbolic of disparaging talk? And why was one bird sacrificed while the other was set free to continue its life?

IMITATION

What is unique about the chattering of birds is that many of them imitate human speech. Talking birds have varying degrees of intelligence and communication capabilities. Some, like the crow, a highly intelligent bird, are only able to mimic a few words and phrases, while some budgerigars have been observed to have a vocabulary of more than one thousand words.

As a young child, each day at 4:00 p.m. when I would return home from school, our resident parrot waited to greet me. As I entered the door, Skoopy—as we named him—would begin jumping around his cage and excitedly chirp my name "Yosef Yitzchak." Now, Skoopy could not say "Yosef Yitzchak," my full name (even many of my friends have difficulty calling me by my two names), so he would instead call me: "Tsfeetzak." It was delight-

ful to return home each afternoon having my name repeated some 20 times with so much zest!

Skoopy grew old, fell ill, and died one day. My mother and I buried Skoopy in the backyard of our Brooklyn home. I bid farewell to good old Skoopy, knowing that no one would call me "Tsfeetzak" again, nor would anyone pronounce my name twenty times when I would return from school.

Despite my warm feelings for Skoopy, like most parrots, she could only mimic fragments of my name. Even the birds that know how to imitate human conversation could usually learn to chatter only fragments of human dialogue.

BROKEN WORDS

This is why the Torah employs the birds in attempting to heal us from malicious talk. When we speak disparagingly about other people, the conversation may be clever, engaging and certainly "juicy." Yet the words being spoken are broken, coming from human beings who are themselves broken. Individuals engaged in negative conversation about others are akin to birds: they are mimicking human language; they may even be employing sophisticated verbiage, but in truth their words are not human compositions; they merely imitate human beings.

Great people talk about ideas; ordinary people talk about things; small people talk about other people. When you are in touch with your humaneness, your words carry a ring of majesty and dignity to them. Your words are candid, real, deep, pure, coming from the humanness within your being. Not accidentally does the Targum (the authoritative Aramaic translation of the Bible) translate the phrase "a living creature", descriptive of the first man, as "a speaking spirit" (ruach memallelah). To be human is to emulate the Divine who created the universe through words. We too have the power to create worlds, embrace souls and heal hearts through words. Each word we use can be a conduit for love and for blessings.

But when we are scared of being human—genuinely human—we resort to malicious talk that defames and degrades other people. In our desperate need to feel better about ourselves, we describe the lowliness of others. In our pressing need to muse ourselves, we cut down others.

Slander stems from boredom, or insecurity, or apathy, or inner negativity. All of these qualities are indicative of impoverished, broken spirit. It is no wonder why following such a conversation an incurable emptiness sets into our psyche. G-d created the world

through words and He gave us the power to destroy it through words. When we employ that power, we ourselves also feel broken.

The Talmud says: "Evil speech kills three people: the person who says it, the person about whom it is said, and the person who listens to it—and the person who listens to it is worse than the one who says it."

TRANSFORMATION

The healing of the leper involves two birds. One bird is slaughtered and its blood poured into a container of spring water. This represents the blood and destruction caused by malicious talk and how it tarnishes the vibrancy and freshness of life.

Now the second bird is dipped into the blood and then sent free to continue to chirp freely. What this symbolizes is that now we must learn how to sublimate our fragmented words and their broken consequences. It is not enough to stop talking; rather, we need to go back and transform our fragmented language into wholesome communication; our mediocre conversations into authentic dialogue.

The second bird teaches us that we are accountable not only for our evil speech; we are also called to task for all the words we could have said but we did not. "The word you had not sense to say, who knows how grand it might have rung?" The second bird is thus sent away to the field in order to chirp and spread the importance of gentle healing and positive speech.

A STORY:

A man who was not careful about his speech came to a Rabbi. He had decided to change and needed advice on how to go about it. The Rabbi gave him a very peculiar answer. "Take a feather pillow into the street and release its feathers in every direction." The man was perplexed, but his resolve was firm to do as he was advised and change his life. After doing as he was told he returned to the Rabbi. "Now what should I do?" he asked. "Go back into the street and collect all of the feathers to the very last one," was the reply.

Again the man made his way into the street and began the daunting task.

At his wits end, he returned to the Rabbi dejected reporting his inability to follow his last words of advice. "Remember," said the Rabbi, "that your words are like those feathers. Once they leave your mouth they never return. Make sure the words you allow out are ones you won't have to go chasing after."



Shabbos Hagadol

TURNING THE WHEELS OF TIME

Was the Rabbi confused?

On Shabbos Shuvah he spoke about Hagaalos Keilim, kashering our utensils in boiling hot water.

On Shabbos Hagadol he spoke with passion about doing teshuvah- repentance.

The Sadigura Rebbe explained, this process works...it's even recommended. Just think, the Rebbe said; before Pesach are we thinking of teshuvah? Matzohs, cleaning, wine.. clothing.. guests.. deadlines.. But Teshuvah, it's unfortunately the furthest thing from our minds.

A mistake, he notes. Pesach is a time of

chesed, ahava, love. Hashem, years ago set the tone for this part of the calendar - demonstrating His unfailing love for us by taking us out of Mitzrayim even though we were less than worthy.

Let's look at some of the differences between love and fear.

Our Rabbis tell us that teshuva from ahava, from love is a higher level of repentance. When we do teshuva prompted by our love for Hashem- all of our sins magically become Mitzvos. Whereas the teshuva we do on Rosh Hashana, in Tishrei, a time of din, of Yirah.. turns our sins into "shegagos".. unintentional sins.. a decidedly lower level.

The Rabbi knew what he was doing. By turning the Heavenly wheels.. he was urging his congregation to bring some introspection into the Holiday of Pesach- it is a more fortuitous time to do teshuva.. For our sins of the past will turn into Mitzvos.

Whereas on Shabbos Shuva, when he spoke of kashering the pots- he was encouraging his congregation to set their eyes on Pesach, a time of love and closeness to our Creator. Just know, he hinted, that our repentance

can be muddled by anger and fear..(boiling water)..our davening is certainly not complete if it is mired in a place that can only result in our sins remaining sins (albeit only unintentional, shegagos) even if our heartfelt teshuvah is accepted.

We can cry out to Hashem.. Please save us, and we do- but our sins remain sins...

Take me to the river.

We try throwing our sins into the water (Tashlich). Water symbolizes chesed.. We wash them down. But our teshuvah is not complete, the Rebbe says, til Pesach- when we use the Mayim Shelanu- waters that "rested", to bake our Matzo. It is then that we get a chance to clean our "sins" with the mystical waters of Chesed- and we reap the benefits of teshuva from love- Our Aveiros finally turning into shining Mitzvos.

May Hashem reveal His closeness and love for us this year as He did in Mitzrayim and take us out of this long and painful Galus.

Good Shabbos!



DR. SIMCHA

PARSHAS ME'TZORA

There's a CHAZAL that says , TOV LA'LECHES EL BAIS HA'AH'VAIL ME'LA'LECHES EL BAIS HA'MISH'TEH..... , meaning , it's better to go to the house of a mourner than to go to a happy occasion.....

At a mourners house , people talk about the good of the deceased R"L. (I.e. we find the good)

The word ME ' TZO ' RAH can be split to mean MA'TZAH RAH !! (finding the bad) (& look at all the trouble he got himself into)

A HAPPY (or want to be) person , always in all ways finds the GOOD in EVERYONE !!

There are plenty of good sources that say re: SIMCHA , the month of NISAN is like ADAR !!

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מזו. ד"ה דמסר ליה בשבתות ויו"ט מבואר שלא מועיל הדין שמחת יום טוב בתוספת של יום טוב, וא"כ מאי שנא בין שמחת יום טוב לאכילת מצה, והניח בצ"ע.

ולולי דמסתפינא היה נראה לחלק, שבהלכות החג יש לומר שזהו דין שאמרה תורה לעשות באותו הזמן שהם מצד קדושת היום של החג, אבל יש עוד דין וזהו מצד עצם החפצא של היום טוב והיינו במועד שהחפצא של עצם זה שהיא יום טוב ושבהם קבעה התורה לחגוג בה, שנעשה בהם ניסים ויש לשמוח מעצם קיום היום.

ולפי"ז י"ל שהקמ"ל של בלילה שלא שייך לקיים את דיני האכילה אלא בלילה והיינו שזהו דין בחג, וממילא על ידי הדין תוספת יום שמייצר תוספת קדושה היה יכול לקיים בזה גם ההלכות, אמנם הדין דשמחה בחג לא שייכא כלל וכלל לעצם החג מצד דיני החג והלכותיו וקדושתו, אלא שזהו הזמן שנעשה נס ועי"ז ששמח מתפרסם הנס, ואבאר.

ויש להביא סמך מדברי רבינו יונה ברכות לא. שכתב ביסוד הדין שאסור למלאות שחוק פיו בעוה"ז שכתב שהשמחה מרגילה את האדם שישכחו המצוות, ומה דאמרין אמתי ימלא שחוק פיו, בזמן שיאמרו הגויים הגדיל ה' לעשות עמנו, ויראו בשמחתנו ויבשו, ושמחה כזו שהיא שמחת הבורא היא מצוה גדולה משום פרסומי ניסא עייש.

ומבואר שהדין שמחה החג היינו דין צדדי מצד הניסים שנעשו באותו הזמן ולגלות הנס זהו פרסומי ניסא, ממילא מובן מה שזה לא יועיל בדין תוספת הדין שמחה משא"כ מצות וכו' לולי הדין של בלילה ודו"ק ולא באתי אלא להאיר בזה וישמע חכם ויוסיף לקח.

ימי ניסן

בגדר הדין תוספת יום טוב והמסתפק

וכולם פותחים את פיהם ומקשים דאיתא בפסחים (ו.) שואלין ודורשין בהלכות פסח קודם לפסח שלשים יום ובמגילה (לב.) איתא דמשה תיקן להם לישראל לשאול הלכות פסח בפסח הלכות חג בחג ומשמע רק בפסח עצמו? ורבו התיורוצים בזה, הביא בזה הערוך השולחן מהירושלמי פ"ק דפסחים סוף הלכה א' שביאר שאיירי בבית וועד, כלומר מה שיש דין ל' יום קודם היינו בבית המדרש אסיפת החכמים, אבל כל יחיד לעצמו רק בפסח. ועוד יש להרחיב.



למען קיום קצת דברי הירושלמי חשבתי להעיר בנקודה אחת חשובה לרווחא דשמעתא,

איתא בריש פרק ערבי פסחים צט ע"ב ערב פסחים סמוך למנחה לא יאכל אדם עד שתחשך. והקשה תוסי מה החילוק בין פסח לשבתות וימים טובים שבעיני דווקא בלילה? ותיירץ הר"י מקורביאל דגבי מצה דווקא בעיני עד שתחשך משום דכתיב "ואכלו את הבשר בלילה הזה" ומצה ומרור איתקש לפסח, משא"כ סעודת שבת ויום טוב עייש.

הוקשה על זה גאון ישראל הקדוש רבינו אלחנן בנם ואסרמן זצוק"ל הי"ד שמבואר מתוסי' באמת שלולי הדין של בלילה היה מועיל לקיים אכילת מצה אף בלילה, והא מדברי תוסי' כתובות

Hashem Desires the Heart

R' Eliezer Lippa was a simple but devout Jew who lived in the town of Taranow in Galicia. He was not well versed and didn't know the meaning of most of his daily prayers, but he always *davened* with the *minyán* and he was scrupulous to say Amen, after every blessing of the *Chazzan*, and to respond Amen, *Yehey Shmey Rabba* in the *Kaddish*, and to respond to the *Borchu*. He never conversed about worldly matters in the *Shul* and he accorded the sages and Rabbi their due honor.

R' Eliezer Lippa was a laborer who knew many trades, but he was most well known as a water carrier. He worked hard, and managed to make a decent living, as he had four steady customers who were well-to-do merchants and paid him above the average rate for his services.

Once, the Baal Shem Tov, before he had revealed himself to the world, arrived in Taranow. For all practical purposes he was as he appeared, a simple itinerant, but

with a gift for telling stories. He used to congregate with the other laborers and tell them stories from the Talmud and he also related to them how much G-d was pleased with the sincere prayers and straightforward



faith of ordinary Jews.

One day, R' Eliezer Lippa was guiding his wagon with its full barrel of water through the center of town when he spotted his friend and fellow water carrier R' Zalman Dov along with some other men, gathered around a ragged itinerant (the Ba'al Shem Tov) and listening intently with heads inclined to catch his every word.

R' Eliezer Lippa, his interest sparked, went over to join the circle of listeners. The Baal Shem Tov was telling the story of a wealthy man who lived in the days when the Holy Temple in Jerusalem still stood.

"The wealthy man was taking a fattened ox to the Temple for a sacrifice. It was a massive beast, and when it decided, for reasons of its own, to stop still in its tracks, nobody was able to convince it to walk further towards their destination. No amount of pushing and whipping could make that animal budge.

"A poor man, who was on his way home was watching the scene. In his hand was a bunch of freshly pulled up carrots, with the green stalks still attached to the bright orange roots. Wanting to be of help to the hapless ox owner, he held the carrots to the muzzle of the ox and when it began to nibble, he pulled them away and thereby led the animal to its destination at the Holy Temple. "That night the owner of the ox had a dream. In his dream he heard a voice which called out, 'The sacrifice of the poor man, who gave up the carrots which he was bringing to his impoverished family, was a more desirable sacrifice than your fattened ox.'

"The wealthy man brought a large fattened ox for a burnt offering. He was so joyful at being able to bring such an animal that he also brought a sheep for a peace offering and made a huge feast for him family and friends.

He also distributed the proper gifts from his sacrifices to the priests. His joy was so intense that he held back nothing." "The poor man on the other hand, in his poverty had only a few carrots to bring home for his family. What were his carrots compared to the fatted animal of the wealthy man?"

"Nevertheless", concluded the Baal Shem Tov, "G-d desires the heart. Any *mitzvah* a person may do, whether great or small, simple or difficult, is judged by how it is performed. A *mitzvah* done for G-d's sake, with great joy and purity of heart, is very precious to the Creator. G-d cries out to the angels, 'Look at the *mitzvah* my son/daughter has done!' G-d, from his place in the heavens saw that although the wealthy man had offered much, the poor man had offered much more."

R' Eliezer Lippa's mind knew no rest. How he longed to be able to do a *mitzvah* like the poor man in the story; with pure intention and a joyful overflowing heart. The weeks passed and still R' Eliezer Lippa knew no peace as the desire to be able to do such a *mitzvah* tortured his heart.

One day, as R' Eliezer Lippa was delivering water to one of his wealthy customers, he had an idea, an idea so perfect, that his whole being became flushed with a great sense of pleasure and relief. R' Eliezer Lippa's four wealthy customers provided him with half of his livelihood since they paid him far more than the going rate for a barrel of water. On the other hand, his friend R' Zalman Dov supplied the town's four *shuls* which paid him half price for their water. "I can switch four of my customers for four of his", thought R' Eliezer Lippa. "Four wealthy homes for four synagogues." He was anxious to serve G-d by providing the water that the congregants would wash their hands with. Certainly the *mitzvah* was of more value than the profits he would give up.

He went home and told his wife about the story of the Baal Shem Tov, and how doing a *mitzvah* with joy is like bringing a sacrifice in the Holy Temple even though it no longer stands. His wife readily agreed to the idea, as did R Zalman Dov who sorely needed the extra income. The deal was struck and the exchange of customers was made. No one but R' Eliezer Lippa and his wife knew what had happened and they were overjoyed at the prospects for their new "business". There were days when even R' Eliezer Lippa's wife went to the river to participate in the *mitzvah* of "drawing the

water for the synagogues". The whole while they would concentrate on the *mitzvah* of preparing the water for the congregants to wash their hands with before prayers, and their joy was boundless. For they understood that G-d desires the heart. According to some, the story continues. In the merit of the *mitzvah* which R' Eliezer Lippa



and his wife performed, they were blessed with children, for she had formerly been barren. Those children grew to be luminaries who lit up the Jewish world and inspired tens of thousand to return to G-d and to serve Him with joy.

Those two sons were R' Elimelech of Lizhensk and R' Zusia of Anipoli, two of the most illustrious disciples of the Baal Shem Tov's successor, R' Dov Ber, the Maggid of Mezeritch.





SOME OF THE SHUL REPAIRS

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P' METZOIRA TAHARAS HAMISHPOCHA

Since men and women have opposite natures, a union between them needs to recognize their differences. The Torah recognizes the existence of these two opposing tendencies. Therefore it provides for times when a couple joins together and times when their union is forbidden. This pattern has been successful in developing harmonious marriages. Scientists and doctors have explained reasons for that success, but the underlying reasons extend beyond human knowledge for the laws of Taharas Hamishpocha are Hashem's wisdom and will.

==== *Toras Menachem - Gutnick Chumash Perek 15 Pasuk 16 and on.*

11th of Nissan Yom Holedes of the Rebbe – Yud Alef Nissan 5,662 – 1902. The 11th of Nissan is declared as “National Education Day” by the United States and other countries.

13th of Nissan – 1866 - Yom Hillula of the Tzemach Tzedek, 3rd Chabad Rebbe. He is interred in the city of Lubavitch.



SHABBAT HAGADOL: A TIME FOR PRAYER

Rabbanit Yemima Mizrachi tells us what our prayers can achieve this auspicious Shabbat

Shira Cohen

Shabbat Hagadol (The Great Shabbat) is the Shabbat before Passover. The custom is that Jews go to Synagogue to hear lectures on the laws of Passover, the story of the exodus and other things relevant to Passover. Shabbat Hagadol is considered a day of spiritual preparation for Passover and there are those who have the custom of saying Shabbat Hagadol Shalom when greeting friends this Shabbat.

This Shabbat it's a good idea to accept upon ourselves a resolution to do a mitzvah especially a resolution pertaining to speech and our mouths like smiling more, not speaking evil, saying gossip or slander about others, to try to avoid forbidden foods and to make an effort to speak well of ourselves and others. This Shabbat the prayer of the individual is also very powerful whereas the whole year group prayer is more powerful. Such a personal prayer can bring about salvation, change nature and cause miracles to happen.

According to Rabbanit Yemima Mizrachi this personal prayer should be for his own personal redemption and for the redemption of all of Israel. The smallest resolution we make this Shabbat Hagadol has the power to turn worlds around since it has great impact in the heavens and the way one conducts himself on Shabbat Hagadol will carry over into the Seder night.

An additional Segula (spiritual remedy) is that on the Seder night a person should conduct himself as if he just came out of Egypt. This means to consider himself as if he already was redeemed from what was troubling him and he already attained the salvation he prayed for. He should picture himself as flowing along with a pleasant life and that everything is as it should be.

With Apologies to our friends in the medical profession

BAD EATING HABITS

A mother complained to her Doctor about her daughter's strange eating habits.
"All day long she lies in bed and eats yeast and car wax. What will happen to her?"
"Eventually," **said the Doctor**, "she will rise and shine."

Healthy living tips

Question: Does an apple a day keep the doctor away?

Answer: Only if you aim it well enough.

This is a collection of funny one-liners, exactly as typed by medical secretaries:

1. Patient has left her white blood cells at another hospital.
2. The patient has been depressed since she began seeing me in 1993.
3. Discharge status: Alive, but without my permission.
4. Patient had waffles for breakfast and anorexia for lunch.
5. Skin: somewhat pale, but present.
6. Patient has two teenage children, but no other abnormalities.
7. The patient was in his usual state of good health until his airplane ran out of fuel and crashed.
8. The patient refused autopsy.
9. She is numb from her toes down.

Medical Terms Explained

Artery: The study of fine paintings

Bacteria: Back door to cafeteria

Barium: What doctors do when patients die

Cauterize: Made eye contact with her

Coma: A punctuation mark.

ER: The things on your head that you hear with

Fester: Quicker than someone else

Genes: Blue denim slacks

Medical Staff: A doctor's cane

Morbid: A higher offer than I bid

Nitrates: Cheaper than day rates

Organ Transplant: What you do to your piano when you move

Pathological: A reasonable way to go

Pharmacist: Person who makes a living dealing in agriculture

Post-Operative: A letter carrier

Secretion: Hiding something

Terminal Illness: Getting sick at the airport.

Triple Bypass: Better than a quarterback sneak

Varicose: Near by/close by

Vein : Conceited



~Night Kolloel~

RABBI NACHUM SCHEINER

DAVAR CHARIF A SHARP FOOD PART II

We previously discussed the halachic concept called *davar charif* – a sharp food, which has certain stringencies. In short, a sharp food that is cooked in a *fleishiga* pot is considered *fleishigs*, even if the pot was not used within 24 hours for *fleishigs*.

It is important to note that this is only true when the food being cooked today is sharp. The fact that the food cooked earlier was sharp has no halachic ramifications. Thus if one cooked a *fleishiga* sharp cholent, full of spices and onions, and then subsequently cooked a *parve* food more than 24 hours later, the food will not become *fleishigs*. It is only the current sharpness which has the ability to pull out the *bliys* absorbed in the walls of the pot.

This is spelled out by the Rama (Y"D 122:3) in regards to a non-kosher food that was cooked earlier. If one cooked a sharp non-kosher food in a pot, and then waited 24 hours before cooking kosher food, that is not sharp, the food will not become *treif*. The same will be true for *fleishigs* to *milchigs*, and if someone cooked a *fleishiga* sharp food, and then cooked a *parve* food more than 24 hours later, the food will not become *fleishigs*.

There is another stringency that we find with regards to a sharp food, when it was soaked. The *halacha* (Y"D 105:1) dictates that a food soaked for 24 hours gets the halachic status of something that was cooked. Hence, if a *treifa* food was in the same juice or water as other foods for 24 hours, the food becomes *treif*. The *Shulchan Aruch* adds that this is only for regular food; when it comes to sharp food, even if it was soaked together with a sharp non-kosher food for a few minutes – the amount of time it takes to put it on the fire and it will start to cook – it will become *treif*. Due to its sharpness, it will give over its taste at a much faster pace.

Based on this we can give another explanation for the *minhag*, recorded by the Rama (O"C 451:6) to

kosher the *bechers* before Pesach. The Rama writes that although it is used for cold, and should not be an issue, we are concerned that it was once used for hot *chometz*. Based on the above, there can also be another reason. It is possible that there was some *shnops* in the *becher*, which was *chometz*, or even if the *shnops* was not *chometz*, but a piece of bread or some crumbs may have been in the *becher*, together with some *shnops*. Due to the sharpness of the *shnops*, after a mere few minutes, the *chometz* gets absorbed in the *becher*.

COMMUNITY KOLLEL NEWS:

The Kolloel Boker would like to welcome our very own Hershy Friedman, who has recently joined the kolloel. His presence is already enhancing the kolloel!

I gave a shiur this past week on the topic: "Understanding Heseiva – practical differences *Le'maaseh*," as well as the final shiur of the winter on *basar b'cholov*: "Davar Charif: cutting a *fleishiga* onion with a *parve* knife and using a *fleishiga* cutting board and the applications to Pesach."

As always, these shiurim are available on the shul's website, 18Forshay.com, on MP3 in the shul, and on Torahanytime.com. To receive updates of upcoming shiurim, or to access any of Ohr Chaim's previous shiurim, please send a request to Secretary@18forshay, or follow the prompts on the website to get a link to the shiurim, or to enroll in our WhatsApp group for shiurim.

In honor of the upcoming yom tov of Pesach, there are two pamphlets available – one in English and one in Hebrew – one on the topic of baking matzos, and one on the topic of *mechiras chometz*. This is a compilation of shiurim that were written on these topics, which were studied in the last two years in the Kolloel of Ohr Chaim.

In continuation of the weekly Thursday night Zera Shimshon Shiur, the Night Kolloel has started a special Three-Part Series on the Haggada. The shiur is given by Rav Simcha Bunim Berger from 8:15-9:00, on

April 4th, 11th, & 16th. Maariv at 8:00 and 9:00. Each shiur will cover a different topic, so you can come for one or all of the shiurim.

This holy Sefer, which was written by Rav Shimshon Chaim Nachmeni of Modena zy" a, is famously *mesugal* for *yeshuos* and *brachos*. Join us and learn new insights about the seder and merit to see great *yeshuos*!

YESHIVAS BEIN HAZMANIM

After many successful years, Ohr Chaim is proud to announce the upcoming YESHIVAS BEIN HAZMANIM with Matan Schara B'tzida, as well as Breakfast and Lunch for all participants.

The YBH will run both before Pesach, Chol Hamoed, as well as after Yom Tov. The learning will take place from 10:00am-1:00pm. As usual, there will also be exciting Shiurim given by various Rabbanim & Roshei Yeshiva. Please see the flyers for more details.

WISHING YOU A WONDERFUL SHABBOS,

RABBI NACHUM SCHEINER



Night Learning Program
At Ohr Chaim



שבֵּת הַגָּדוֹל
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