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שבת הגדול

SHABBOS HAGADOL
DRASHA WITH
RABBI YY JACOBSON
5:30 PM
FOLLOWED BY MINCHA
20 FORSHAY RD,
TENT ג

READING THE
HAGGADAH
ON SHABBOS
HAGADOL
SEE PAGE 10



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יום ה' פרשת מצורע ו' ניסן

יום ג' פרשת אחרי כ"ה ניסן

Thursday April 7th – Tuesday April 26

20 FORSHAY UPSTAIRS

For more information please contact
Rabbi Zevi Hammelburger
845 587 3462 Ext 7

SCHEDULE

Seder 10:00am-1:00pm

*There will be
Matan Schara B'tzida.*

.....

Breakfast 9:15-10am

Lunch 1:00pm

.....

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

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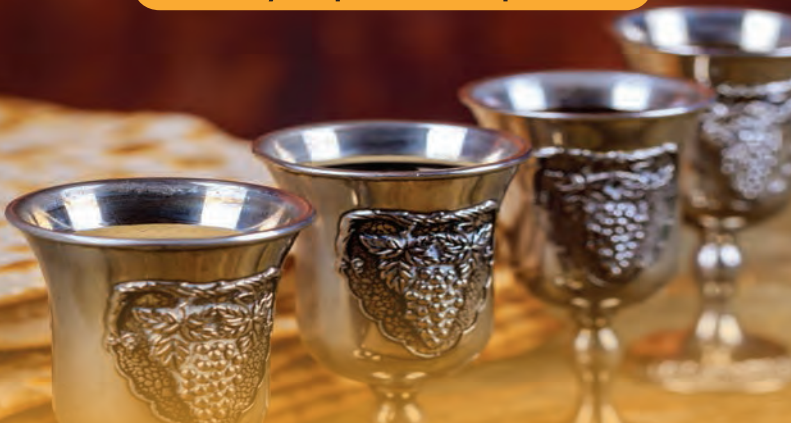
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Daily Hours

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10:00PM

April 14

9:00AM - 10:00PM



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Daily Hours

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10:00PM



שמות לגניזה

Starting

April 3

Daily Hours

8:00AM

10:00PM



Location: 18 Forshay Trailer in front of the shul

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The shtar is

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Rabbi Daniel Coren

914.645.4199

rabbidac@gmail.com

Rabbi Nachum Scheiner

845.372.6618

RabbiScheiner@18forshay.com

Wishing the Kehila a

חג כשר ושמח!





PARASHET 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 Hara 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 Hara. That guilt and regret is an instant Teshuva. The awareness of Lashon Hara 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 night, 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

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
1:31, 2:00, 2:30 ,3:00 3:30, 4:00

SHABBOS ZMANIM

CANDLE LIGHTING	7:10PM
MINCHA ^{18 TENT}	7:20PM
MINCHA ^{BAIS CHABAD}	7:20PM
SHKIYA	7:28PM
SHACHRIS ^{VASIKIN-DAF YOMI SHIUR}	5:47AM
SHACHRIS ^{ASHKENAZ 18 MAIN}	8:00AM
SHACHRIS - YOUTH ^{18 UPSTAIRS}	9:30AM
SHACHRIS MAIN MINYAN ^{18 TENT}	9:15AM
SHACHRIS ^{20 FORSHAY BAIS CHABAD}	10:00AM
NEW SHACHRIS ^{18 MAIN}	NEW 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA SHALOSH SEUDOS	7:10PM
SHKIYA	7:29PM
MARRIV	8:09PM ^{18 TENT} , 8:14PM

WEEKDAY ZMANIM

SHACHRIS
20 MINUTES BEFORE NEITZ 30 ON YOM TOV
S 6:04 M 6:03 T 6:01 W 6:00 T 5:58 F 5:57
MINCHA & MARIV
12 MINUTES BEFORE PLAG
S 5:56 M 5:57 T 5:58 W 5:59 T 5:59
MINCHA & MARIV
12 MINUTES BEFORE SHKIA
S 7:18 M 7:19 T 7:20 W 7:21 T 7:22
APRIL 10 - APRIL 15
NEITZ IS 6:24 - 6:17
PELAG IS 6:08 - 6:11
SHKIA IS- 7:30 - 7:34
MAGEN AVRAHAM
9:05 AM - 9:01
GRA- BAAL HATANYA
9:41 AM - 9:37

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Spring
2022

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SHACHARIS MINYANIM

כותליקין	20 Forshay ↑ <small>Birchos 30 min/Neitz 20 min</small>
כותליקין	18 Main <small>Sefardi Minyan with Birchas Kohanim</small>
6:15AM	Tent ב
6:30	Tent ג
6:45	Tent ד
7:00	Tent א
7:15	Tent ב
7:30	Tent ג
7:45	Tent ד
8:00	Tent א
8:15	Tent ב
8:30	Tent ג
8:45	Tent ד
9:00	Tent א
9:15	Tent ב
9:30	Tent ג
9:45	Tent ד
10:00	Tent א
10:15	Tent ב
10:30	Tent ג
10:45	Tent ד
11:00	Tent א
11:15	Tent ב
11:30	Tent ג
11:45	Tent ד
12:00PM	Tent א
12:15	Tent ב
12:30	Tent ג

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

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MINCHA **5:45** PLAG **6:08**



SHABBAS HAGADOL - THE SEDER NIGHT WITH THE MALBIM

Many reasons have been offered for the special name given to this coming Shabbas-- Shabbas Hagadol. In addition to this unique designation, there is also a custom to extend a greeting to each other on this day by saying the words "Shabbas Hagadol UmVorach" instead of the usual "Good Shabbas" or "Shabbat Shalom." I believe that there is greater significance to this salutation, and especially for the word Gadol which is usually translated as grand or expanded. And according to the Kabbala, the word Gadol plays an exalted role on Pesach night. Rather than go into Kabbalistic explanations, however, I will try to stick to the simple pshat which will hopefully awaken us this Shabbas and properly prepare us for Pesach night.

I attended a Bris this past week and Rabbi Helman shared with me a beautiful thought regarding the ritual of circumcision. At the ceremony, we wish the child--really the parents-- זה הקטן גדול יהיה. The simple translation is: this little guy will be big. But there must be something deeper here. The most obvious explanation is that the words are referring to when the boy becomes an adult, which is at the age of 13 and is obligated in Mitzvos. At that time, every action that he makes becomes more significant. As a result, the reward for his acts will also be upgraded from what is called מצווה סתם to מצווה ענושה ועושה. Chazal tell us that we are recognized and credited more for doing something that we are commanded to do than for what we do voluntarily.

Rabbi Helman told me a Pshat that brings us back to the narrative of Creation where the terms גדול and קטן first appear. It is here that the creation of the luminaries—i.e the sun and the moon—are described, the sun referred to as המאור הגדול the great light, and the moon which was called the small light. The deeper meaning to the term the great light is that the sun became

the main source and provider of all light and the moon was basically the primary recipient of light while at the same time reflecting some light towards us.

When we bless a child to be a Gadol we are essentially wishing that he be a giver, a person who teaches others to appreciate right from wrong and who inspires them with the awesomeness of Judaism and Hashem's magnificent presence in the world. When a 13 year old boy becomes an adult and is obligated in Mitzvos, he assumes a whole new level of responsibility to inspire others. When he marries and a boy is born, both he and his wife are now shouldering the responsibility to hand over the torch of Judaism and Torah to the next generation.

In essence this is what the Malbim explains as the main purpose of Pesach Night. This is also what Shabbas Hagadol is all about. As the Mefarshim explain (Shulachan Aruch, Malbim and others) this Shabbas a great miracle took place; we were basically able to remove the Egyptian gods—their sheep and lambs--and roast them on a fire. On a deeper level, this meant eradicating the false beliefs of Mitzrayim, especially the reliance

on their Mazal (see Aruch Hashulachan in his beautiful explanation סימן תכט regarding Pharaoh's mistake and miscalculation) and replacing it with our full trust in Hashem that he is not only the Creator of the universe, which is one level of giving, but that He is the unceasing giver to humanity and especially to the Jewish people. This becomes clear with the giving of the Ten Makos and the entire story that we retell on Pesach Night. As the Malbim explains, the main purpose of the Makos wasn't for the Egyptians but rather to strengthen our belief in Hashem, to realize how Gadol Hashem is and to hopefully emulate His Middah of Gadlus.

I was thinking that this ties in with the Parsha of Tzaras which always precedes Pesach because as the Chafetz Chaim explains, the real foundation of Loshon Hara which results in Tzaras and becoming a Metzora has in it the root of the word מצר or מצר meaning limitation or narrowness. It might be better translated as restrictive which all stem from a lack of trust and clarity that Hashem runs the world with perfection and total justice.

May we be Zoche to the true Yom Hagadol Bimhera Beyameinu



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Spring 2022

Early Friday Mincha

➤ מנחה גדולה (between 1:30-1:35)

➤ 2:00

➤ 2:30

➤ 3:00

➤ 3:30

➤ 4:00

18 Main Bais Medrash



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Late Maariv Motzai Shabbos

Half hour, One hour, One and Half hours, Two hours & Two and Half hours after
 Rabeinu Taam

18 Main Bais Medrash

צו	8:50	9:20	9:50	10:20	10:50
שמיני	9:00	9:30	10:00	10:30	11:00
תזריע	9:05	9:35	10:05	10:35	11:05
מצורע	9:10	9:40	10:10	10:40	11:10
אחרי	9:35	10:05	10:35	11:05	11:35
קדושים	9:40	10:10	10:40	11:10	11:40

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Rabbi YY Jacobson

Love + Respect

In a relationship, what is the difference between love and respect?

Love is an expression of feeling one with another, identifying with them, and experiencing a union that fuses two into one. We are bound together with strong ties of mutual devotion and affection. Respect, on the other hand, is borne out of knowing that the other is in fact separate and distinct from ourselves. They are outside our immediate sphere, possess a uniqueness that is chiseled and carved out by their own individualism, and beyond our touch of similarity. It is with our deepest respect that we honor that very boundary of difference and separation.

By and large, it is much more difficult to respect another than love them. Loving our parents, our children or our siblings carries a naturalness to it. There is an innate context for affinity and connection with them. Respect, however, calls for a deep measure of identification with their individualism and independence, divorced from our own perspectives and wishes.

Practically, our children are loved by us without measure, and it is undeniably because we want the best for them. But our children are also distinct individuals, separate from ourselves. And to appreciate that difference, we must show our deepest respect for who they are, and not who we want them to be.

This is why Avraham didn't search for a wife for Yitzchak, but delegated the responsibility to Eliezer. Avraham knew that if he would do so, he would choose a woman like his own wife, Sarah. But Sarah was a strong-willed woman, and Avraham knew that Yitzchak didn't need that. Avraham, whose natural tendencies were for kindness and selflessness, needed the tenacity and strength that Sarah provided. But Yitzchak epitomized strength, and Rivkah, with her graceful devotion, would perfectly complement him. To search for a wife that mirrored Sarah would be doing what Avraham saw fit, and not what Yitzchak needed.

Avraham remains a prime example of what it means to not only love your child, but respect who he is and what he needs. He is the role model for all generations of balancing true love and respect.

Reading the Haggadah on Shabbos Hagadol

On Shabbat HaGadol, the minhag of many is to read the Haggadah from Avadim Hayinu until LeChaper Al Avonotanu.

Rama 430:1 based on Ravyah 225 writes that the minhag is to read the Haggadah from Avadim Hayinu until LeChaper Al Avonotanu on Shabbat HaGadol. This is quoted by Kitzur Shulchan Aruch 107:3. However, Beur Halacha s.v. BeMincha quotes the Gra (Maaseh Rav #173) who didn't have the minhag to read the Hagadah on Shabbat as we read in the haggadah itself that sippur yetzias Mitzraim can only be done when you have a chiyuv of matzah and maror (or maybe you actually need matzah and maror physically present – see R' Zolti's discussion in Mishnas Ya'avetz).

The Shulchan Aruch devotes a siman to telling us that Shabbos is called "Shabbos haGadol." We expect the Shulchan Aruch to tell us do's and don'ts -- l'mai nafka minah that the Shabbos has a special name? I saw R' Chaim Kanievsky zt"l quotes from R' Elyashiv that you should wish people "Good Shabbos haGadol," not just "Good Shabbos," because of this din.

the GR"A objects, as we read in the haggadah itself that sippur yetzias Mitzraim can only be done when you have a chiyuv of matzah and maror (or maybe you actually need matzah and maror physically present – see R' Zolti's discussion in Mishnas Ya'avetz).

The proper perspective

We end "Ha lachma anya..." with the declaration that next year we hope to be in Eretz Yisrael and celebrating



in Yerushalayim. We have at the end of the seder as well the declaration of "L'shanah haba'ah b'Yerushalayim." The halacha is that on leil haseder you bring out your best dishes, your finest silverware. You might even be sitting on leil haseder in Cancun or the French Riviera in the greatest hotels, waited on hand and foot. At the start of the seder you look at the beautifully set table, at all that you have, and you think to yourself, "Ah, what could be better than this?" Therefore, the haggadah sticks in a reminder – don't forget that you're still in galus. As nice a galus as it can be, it's still not where we belong. With all the luxuries we may have wherever we are, we still yearn to be in Eretz Yisrael (heard from R' Meir Goldvicht)

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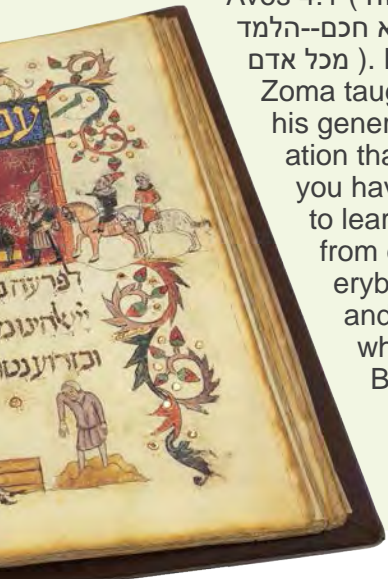
Rabbi Reisman

A thought on the beginning of the Maggid section of the Haggadah

In the beginning of the Haggadah we say (אמר רבי אלעזר) בן-עזריה הרי אני כבן שבועים שנה ולא זכיתי שתאמר וציאת מצרים בלילות עד (שדרשה בן זומא). I wasn't Zoche to know about the Mitzvah of Zechiras Yetzias Mitzrayim at night until Ben Zoma said (ימי תיך הימים). כל ימי חייך הלילות רבי אלעזר (בן-עזריה) say it obviously (רבי אלעזר בן-עזריה) held this way, just it was Lo Zachisi, I wasn't Zoche for it to be accepted until Ben Zoma. Why was it accepted more from Ben Zoma than from (רבי אלעזר בן-עזריה)?

The Malbim in the Malbim Haggadah says something extraordinary. He says no, (רבי אלעזר בן-עזריה) is the one who said (ימי תיך הימים). כל ימי חייך הלילות but people were not Mekabeil it. (רבי אלעזר בן-עזריה) was a young man and he was saying such an extraordinary Chiddush, Darshuning the Torah L'rabos Haleilos and nobody accepted it.

You see, Ben Zoma says in Avos 4:1 (איזה הוא חכם--הלמד מכל אדם). Ben Zoma taught his generation that you have to learn from everybody and when Ben



Zoma became a Gadol Hador and was able to influence a generation to be Mekabeil (איזה הוא חכם--הלמד מכל אדם) then people accepted it from (רבי אלעזר בן-עזריה). I didn't have the Zechus (עד שדרשה בן זומא) until Ben Zoma Darshuned then my explanation wasn't accepted. What a Malbim.

On this, Rav Druk said beautifully. As it says in Masechtas Sotah 49a (7 lines from the bottom in the Mishnah), (משמת בן זומא בטלו), (הדרשנים). When Ben Zoma died the last great Darshun, the last great orator passed on. Pashut Pshat, Ben Zoma was the last great Darshun and when he died it passed on.

Zagt Rav Mordechai Druk, quoted by his son Rav Yisrael Meir in his recently printed Haggadah, when Ben Zoma was alive he influenced the generation Min Hashamayim. The generation is influenced by its leader. When the leader has a certain personality in Yiddishkeit it influences the Talmidim and those that get a Hashpa'a by him.

Mimeila, (משמת בן זומא בטלו), (הדרשנים). As long as he was alive, he was Zoche to cause that the members of his generation accepted Darshanim, however, (משמת בן זומא בטלו הדרשנים). After he died, people were not Mekabeil as quickly. Therefore, the lesson of (רבי אלעזר בן-עזריה) is that the influence of Ben Zoma is to be Mekabeil Mikol Adam and that is how (רבי אלעזר בן-עזריה) despite being a young man was able to go and become a Nasi. Despite his youth everyone was Mekabeil him. Why? Because the Gadol Hador had a lesson for his generation, the lesson of Ben Zoma and (איזה הוא חכם--הלמד מכל אדם). A beautiful thought on the Haggadah.

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



Rabbi Steinfeld

HAGADA ON SHABBOS HAGADOL

In Shulchan Aruch Orach Chaim 430 it says: The Shabbos before Pesach is called Shabbos Hagadol because of the miracle that happened on that day. The Rema adds that the minhag is to say the Hagada, from Avadim Hayinu till lechaper al kol avonoseinu, during Mincha of Shabbos Hagadol.

The Gra and the Yaavetz in his Siddur argue on the Rema, and they say that since in the Hagada it says that the hava amina was to say from Rosh Chodesh then the hava amina was to say it during the day, but we end up concluding we say it at night during the time we have Matzah and Marror lying before you so we can point to it. It would seem to say that one cannot say the Hagada before the actual night of Pesach. The Yaavetz in his Sefer Mor Uktzia switches to learn like those that allow one to say it on Shabbos Hagadol. He explains that there is no issur to say the Hagada during the time there is no Matzah and Marror before you, it is just the fact that to be yotzei the chiyuv of the Mitzvah of saying the Hagada and saying the story of Yetzias Mitzrayim is not on Rosh Chodesh or the day of but only at night while there is Matzah and Marror in front of you. But in the event, he just says it before Pesach and the intent is not to be yotzei the chiyuv of Hagada and Sippur Yetzias Mitzrayim then there would be no issue.

In Shailos UTshuvos Siach Yitzchok 201 he gives a reason why to say Hagada on Shabbos Hagadol. He explains it with Shulchan Aruch Orach Chaim Hilchos Shabbos 275:9 the sugya of Shema Yateh which is that one might tilt a candle on Shabbos. It is brought down if the night of Pesach falls out on Shabbos one can read the Hagada as it is considered reading Roshei Perakim and the proof is that there is no one even the biggest Am Haaretz who can't recite some of the Hagada baal peh!

The Shulchan Aruch Orach Chaim 100 in Hilchos Tefillah paskens that a tefillah which is not said only once in thirty days or more one must be mesader the tefillah before he says it. A tefillah of a Yom Tov or Kiddush Levana etc. It would stand to reason that one is required to be mesader the Hagada which is only said once in a year. This is especially according to the Darkei Moshe 472 that says the Hagada has a din of tefillah. If he does not prepare the Hagada in advance, he will not know it well enough thereby making it so that it is forbidden to read on Pesach that falls out on Friday night!

So, if Pesach falls out on Friday night one must be mesader the Hagada before and we all know how busy we are before Pesach so the only time one would have to be mesader the Hagada is on Shabbos, and he says it during the day so there is no issue of Shema Yateh. Thereby on Pesach night when it falls out on Friday night, he will be familiar with it and there won't be an issue of Shema Yateh. That is why the Geonim were mesaken to say it every year even if Pesach does not fall out on Friday night as they said, "Lo Plug."

This would answer the question of the Gra that one should not say the Hagada before Pesach as it is not the time. To the contrary one must say it to be prepared when the time comes to be able to say it without any issues of Shema Yateh!

May we all be zocheh to be mekayem the Mitzvah of Sippur Yetzias Mitzrayim! Amen!

GAN HATORAH

Rabbi Yakov Yosef Schechter



RABBI BENTZION SNEH

ADAPTED FOR ENGLISH FROM THE WRITING OF RABBI SNEH

PARSHAS METZORA – SHABBOS HAGADOL THE BIG AND THE SMALL

14:3 "ויצא הכהן אל מחוץ למחנה, וראה הכהן והנה נרפא נגע הצרוע מן הצרוע"

"The Kohen shall go forth to the outside of the camp; the Kohen shall look, and behold the Tzara'as affliction had been healed from the Metzora." The Torah is telling us regarding the Halachos of a Metzora on the day of his purification. The Posuk says that the Kohen goes Chutz Lamachaneh, outside of the camp (the Metzora was sent there once it was determined that he had Tzara'as), and checks to see if the Tzara'as is still there. If the Kohen no longer sees Tzara'as, the purification process can begin. The words, "מן הצרוע," seem to be superfluous. Why does the Posuk say, "And behold the Tzara'as affliction had been healed from the Metzora?" We are speaking about the Metzora, so obviously it is the Metzora who no longer has the Tzara'as.

There are two potential ways the Metzora can be healed. One is by himself, by returning to Hashem and doing Teshuva, for the Tzara'as afflicted him because of his sin, as it says in Meseches Arachin 16a. Therefore, if he does Teshuva, he will be healed from his Tzara'as. The second way to be healed is because of an עת רצון, it is a time of grace. This means that there are Tzaddikim who are deserving of Shefa from Hakodosh Boruch Hu, and Hakodosh Boruch Hu will do for them. Once Hakodosh Boruch Hu does for them, the Metzora may also be healed although he did not do Teshuva. Bereishis Rabbah 53:8 – When it was decreed that Sara Imeinu would become pregnant and have a child, there were many other barren women who also became pregnant, although they were not worthy of becoming pregnant due to their own merits. Rather they only became pregnant because it was an Ais Rotzon. If one did Teshuva, then it is because of himself that he was healed, while if he was healed without Teshuva, that means he was healed for it was an Ais Rotzon, it was the day that caused him to be healed. There seems to be a contradiction in the Pesukim, one says that the Metzora was brought to the Kohen while the other says that the Kohen went to him. Which one was it? Did he go to the Kohen or did the Kohen go to him? The answer depends on the situation. The Kohanim were notified by Shomayim if the Metzora was to come to them, or they were to go to the Metzora. If the Metzora did not do Teshuva, rather he was healed because it was

an Ais Rotzon, then he had to go to the Kohen. He was to realize that just as he was healed "through others," he would have to go to others, to the Kohen, to be pronounced healed. However, if he was cured because he did Teshuva, then the Kohen goes to him to show him respect. Brochos 34b – "במקום שבעלי תשובה עומדים" – "The place that the Ba'alei Teshuva stand, even the complete Tzaddikim cannot stand." The Ba'al Teshuva is entitled to have the honor of the Kohen going to him. "ביום" that caused him to be cured, then the Metzora is brought to the Kohen. "ויצא הכהן אל מחוץ למחנה, וראה הכהן והנה נרפא נגע הצרוע מן הצרוע" – However, if the Kohen is given the directive to go to the Metzora, it is a sign that he did Teshuva, and therefore "מן הצרוע" – it was the Metzora himself who caused him to be healed from his Tzara'as. (אמרי שפר)

Shabbos Hagodol, Drush 13 – טעם "שנקרא שבת הגדול" – "The reason that this Shabbos is called Shabbos Hagodol." The B'nei Yissoschor in Mamarei Chodesh Nisan, 3 Shabbos Hagodol 4 brings a Medrash as to why this Shabbos is called Shabbos Hagodol. When a person does an Aveira, and then does Teshuva, he receives Mechilah for all of his sins, and that is why it is called, "Shabbos Hagodol." What is the meaning of this Medrash? The Gemara in Yuma 86a says that there are four parts of Kapparah. This is according to Rebbe Yishmael, however our Medrash does not hold like him, and says that Teshuva works for all sins. Therefore, the Medrash says that Teshuva can absolve one of all of his sins. There is one caveat, and that is that each individual sin needs its own Teshuva. Shabbos 119b – Even if one serves Avodah Zarah like the generation of Enosh, one can achieve a Kapparah if he heeds Shabbos properly. We see from here that the Koach of Shabbos can neutralize many Aveiros at once, and therefore Shabbos is greater than Teshuva which can only be a Kapparah for one at a time. Shabbos 68a – When the word גדול (big) is written, it means that there must be a קטן (small). The קטן is Teshuva which can only achieve a Kapparah one at a time, while the גדול is Shabbos which atones for all. In Mitzrayim, before Klal Yisroel left, Moshe commanded them to be Shomer Shabbos. With that Shemiras Shabbos, all of their sins were atoned for, and they were therefore worthy of being redeemed. That is why this Shabbos is called Shabbos Hagodol. (קהלת יעקב)

In the Seforim of the Ben Ish Chai, he does not call this Parsha as it is referred to in most places as "Parshas Metzora," rather he calls it "פרשת טהרות" – the Parsha of becoming Tahor. It is not a Parsha just about being healed from a sickness. The entire purpose of this Parsha is how one becomes Tahor so that he can serve Hashem properly. The

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? Matzo's, 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 unflinching 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!

spiritual malady called Tzara'as is caused by sin, and begins as a malady of the Nefesh. If not dealt with at that level, it manifests itself to become a malady that is seen on the Guf as well. One must not misunderstand this malady and think that as long as it is not on his body, he has nothing to worry about. Even after the Guf has been healed from it, it may still be afflicting his Nefesh. The Posuk says that there are no more physical signs of the Tzara'as from the Metzora – the Torah is still calling him a Metzora, for he still has Tzara'as, Tzara'as of the Nefesh. He must do a complete Teshuva until he is completely healed from the Tzara'as, and would no longer be called a Metzora. We must note the great Koach of Shabbos, by which one has the opportunity to achieve atonement for his sins. May we be Zoche to be free of physical illness, as well as from spiritual illness – may we be Tahor and Kodosh.

THE GREAT SHABBOS

By Rabbi Eliyahu Hoffmann

Many reasons are given for the unique name of this week's Shabbos - Shabbos haGadol, the Great Shabbos. After all, aren't all Shabboses great?

The Tur (chapter 430) explains: We find in the Torah (Shemos 12:3) that on the 10th day of Nisan the Jews were commanded to take a sheep and set it aside for the Korban Pesach (Pesach offering). They did so - the head of each family took a sheep and tied it to the foot of his bed. When the Egyptians saw what they were doing, they were mystified. "What are you doing with these sheep?" they asked. "We are putting them aside in order to slaughter them as an offering for Hashem (G-d)," they replied. Now the sheep was the god of the Egyptians, and thus the Egyptians were extremely agitated by the Jews telling them this. Under normal circumstances, they would have incited riots and pogroms against the Jews. Yet, for reasons unknown even to them, they found themselves unable to react. ("For fear [of the Jews] had fallen upon them," (Tehillim/Psalms 105:38).) Now we know that the day Bnei Yisrael (the Jews) left Mitzrayim (Egypt), the 15th day of Nisan, was on a Thursday (Seder Olam). Thus, the miracle of the Egyptians' non-reaction occurred on Shabbos, five days earlier. This is why it is called Shabbos haGadol - because of the Great Miracle which occurred on this Shabbos.

Some question this: If so, why was Shabbos chosen to commemorate this miracle? True, the miracle occurred on Shabbos that year, but wouldn't it have been more appropriate to designate the 10th day of Nisan, no matter when it falls, as the day of commemoration?

They answer that the neis (miracle) only transpired because it was Shabbos. Normally, there would have been nothing so unusual about the Jews putting sheep aside. What caught the Egyptians' eyes was that it was Shabbos, and they knew that the Jews were forbidden to handle live animals on Shabbos. Their interest was piqued, and they asked, and that's how the whole miracle came about. Thus the neis is attributed to Shabbos.

Others answer that under normal circumstances the Egyptians' questions would have posed no problem for the Jews. In matters of life-and-death, one is permitted to lie. Thus, they could easily have fabricated an excuse as to why they were setting these animals aside. Talmud Yerushalmi (the Jerusalem Talmud; Demai ch. 4) states, however, that on Shabbos even an unlearned Jew fears to tell a lie, out of fear of the sanctity of Shabbos. This is why Shabbos was set aside to remember the neis; on a weekday none of this would ever have happened. [The above reasons are quoted in Sefer haToda'ah]



Rabbi Tzvi Elimelech of Dinov in his sefer Bnei Yisasschar (Nisan 3:2) quotes Sha'alos veTeshuvos Shemen haMor who offers the following explanation regarding the name "Shabbos haGadol." The Torah commands us to start counting Sefiras Ha-omer (the counting of the 49 days between Pesach and Shavuot) "mi-macharas ha-Shabbos, on the day after Shabbos. (Vayikra 23:15)" Translated literally, it appears we should begin counting sefirah on the Sunday (- the day after Shabbos) following the first day of Pesach. Yet Chazal, our Sages, tell us that this is not correct. In this instance, they say, "Shabbos" does not refer to the seventh day of the week, but rather to the first day of Pesach, which is also called Shabbos. Thus, no matter which day of the week it comes out, we begin counting on the second day of Pesach.

The Tzidokim (Sadducees), a sect which interpreted the Written Torah in its most literal sense, and refused to accept Torah she-ba'al peh (Oral Torah), understood this pasuk literally, and thus maintained that one must begin counting on the Sunday following the first day of Pesach.

In many instances, Chazal instruct us to do certain things in order to refute the corrupt view of the Tzidokim. This is why, he explains, they gave the name of the Shabbos before Pesach "Shabbos haGadol, the Great Shabbos," implying that there is another, "smaller" Shabbos following (the first day of Pesach which is also called "Shabbos"). It is of lesser kedushah (sanctity) than a regular Shabbos day, inasmuch as it is permissible to perform on it work relating to food.

Rabbi Aaron of Belz zt"l explains the name "Shabbos haGadol" as follows: The Midrash (Shemos Rabbah 1:28) relates that even in Egypt, the Jews kept Shabbos. How was this possible? Moshe appealed to Pharaoh that if he would not allow his slaves at least one day of rest during the week, their stamina would be weakened and they would be unable to continue exerting themselves. Pharaoh saw the logic in this, and decided to give the Jews one "day-off" a week. Moshe then chose Shabbos to be their "Yom Menuchah - day of rest."

Thus, although the Jews did not work on Shabbos in Egypt, they didn't actually "keep" Shabbos. They were not observing the laws of Shabbos because of the mitzvah (commandment), but rather because it was their day-of-rest. This is referred to as "eino metzuvah ve-oseh, one who does without being commanded." Now that they were about to leave Egypt, however, Moshe revealed to them the true reason he had declared the seventh day as a day-of-rest - because it is a mitzvah which Hashem wants us to observe. This Shabbos, the tenth of Nisan, was the first Shabbos the Jews observed as metzuvah ve-oseh, ones who were commanded to do so.

Chazal say (Kiddushin 31a) that one who performs a mitzvah out of obligation is GREATER (gadol) than one who does a mitzvah voluntarily. [The reason for this is that one who performs a mitzvah voluntarily experiences no moral conflict - there is no yetzer hara (evil inclination) telling him not to do it.] This, then, is why this week's Shabbos is called "Shabbos haGadol, the Great Shabbos," for it was on this Shabbos that Bnei Yisrael achieved the greatness of keeping Shabbos because it is a mitzvah, and not just as a day-of-rest.

This Shabbos is great in many ways. Above all, it is great, for it is on this Shabbos that we have the opportunity to make our last spiritual preparations for Yom Tov. This coming week we will likely be occupied with our material preparations for Pesach, so let's take advantage of Shabbos to do a bit of spiritual bedikas chametz (search for leaven) - getting ourselves into the right frame-of-mind for Yom Tov.



CHANGING TIES

(Parshas Tazria)

After davening this past Shabbos, a morning that included a fantastically energetic and joyful Aufruf of a boy from our Shul on the eve of his wedding to a girl from our Shul, someone sorrowfully said to me, "Rabbi, tomorrow two kids in our Shul will get married, and one will be buried." That painful comment summarized what was a complicated and excruciatingly difficult day that included highs and lows and multiple life cycle events, not only for me, but for several people whose day was very full and very emotional.

On Sunday afternoon, our community gathered to say goodbye to our beloved Corey Reichenberg a"h, a brave, tenacious, spunky, and special young man. Since the age of three, Corey battled Duchenne muscular dystrophy. Shortly before his Bar Mitzvah, he began to need a wheelchair. Corey never felt sorry for himself, never took advantage of his disability, and never let it bring him down. He was funny, friendly, and focused on living life to its fullest. He didn't know how long he would have in this world, but he did know that whenever he left it, he wanted to have made it a more beautiful place, and he most certainly did.

The funeral was heartbreaking, and the beautiful tributes offered by his father, sisters, and friends brought tears to everyone's eyes. The way the timing worked out, I needed to go directly from the cemetery to a magnificent wedding of two special souls from our Shul. The black suit I wore worked for both the funeral and wedding; the only thing that needed to be changed was my tie. (In semicha, Rabbi Lookstein taught us the art and importance of wearing a funereal tie)

Changing one's tie is easy, but changing gears from a tragedy to a celebration, from the death of a young person to the celebration of a marriage between young people, is much harder. When I arrived at the wedding venue and parked, I changed my tie but still couldn't get out of the car. I sat there trying to pivot my emotions. To be honest, I was somewhat conflicted - Is toning down simcha in light of a tragic loss fair to the celebrants? Is unleashing unbridled simcha respectful to the grieving family and to the honor of the neshama that was just lost? How does one compartmentalize feelings? Is there a way to honor both the high and the low, the joy and the sorrow?

I have had to compartmentalize countless times in the rabbinate, fluctuating between events, conversations, and meetings, but nothing was as intense as the contrast and immediate juxtaposition of these two occasions. As I sat there struggling, it occurred to me that I had just heard the answer at the funeral, twice.

I want to tell you that Thursday (when Corey died), as difficult and as painful as it was, it was not as bad as the day 21 years earlier when we received the diagnosis that our beautiful, sweet 3-year-old had an incurable disease, Duchenne muscular dystrophy. We were devastated, but it so happens that on that very evening our friends had an Upsherin for their son. We decided then and there that we would not shut off from the community but rather we would make our life with Corey as normal as we could. We went to that Simcha.

I had a strong suspicion I knew whose upsherin it was. Twenty-one years prior, there had been a wonderful, elaborate celebration by someone I knew was their friend. Immediately following the funeral, indeed that father gave Ed the biggest hug and said, "I had no idea, you were so happy for us that night, you added to our celebration. I had no idea what you were going through that very day."

It was the hardest day of their lives. They had received devastating news that radically changed their lives forever. If ever there was an excuse, and if there was an event one could get out of, it was an upsherin on a day you learned your child that same age had a significant disability. But Corey's parents made the conscious and mindful choice to live life, to show up, to choose happy, even while still finding time to be sad.

It wasn't just that day and for the event that night, it is who the Reichenbergs are. In her eulogy, Corey's sister Naomi shared:

The best story to describe my parents' unwavering strength goes as follows. We were at a conference for muscular dystrophy in Baltimore, Maryland, and it was the final night of the conference. I was only about eight years old and the founder of Parent Project Muscular Dystrophy, Pat Furlong, was speaking. Pat had two boys who had passed away from Duchenne which is why she started the organization. She was speaking about her boys and she mentioned their deaths.

Naive little Naomi turned to her parents in disbelief. "Corey's gonna die?" I uttered those words with the utmost shock. I ran out of the ballroom in tears and my mom ran after me. I went into a bathroom stall and she followed. She came in and I expressed to her how I wish I could have at least found out differently. She told me she wished the same.

She then went on to say, "Naomi, I know this is hard and you're sad because he's your brother and you love him but we can't be sad all the time." She said, "You're gonna wipe your tears and you're gonna go back out there and we are gonna give Corey the best life possible and the happiest life possible in the time he has because otherwise, it's not worth it. Otherwise, life wouldn't be worth living. If we aren't giving him and everyone around us a fulfilled life, there is no point in this nisayon (test)." From that moment

forward I was determined to bring happiness to everyone around me. All because of my mom's superhuman strength, I was then able to realize what I love doing most, making others happy. Their strength specifically over these last few months has been unwavering.

Our Parsha describes the details of the laws of Tzara'as, the spiritual leprosy that can afflict a person, their garments, or their home. If an article of clothing develops a questionable affliction, the Kohen quarantines it for seven days and then examines it to see if the blemish has spread. If it has, the garment is burned, but if it hasn't, it is washed and locked up for seven more days to see if the affliction has dimmed.

The Torah describes that the Kohen looks at the garment to see if "hafach ha'negah es eino," did the affliction change its color. The Imrei Emes suggests that the Torah isn't describing the garment or affliction, but is talking about the Metzora, the individual. Did this person going through a difficult situation change his perspective?

Rav Leib Lopian, Rosh Yeshiva of Gateshead, points out that the letters in the words "nega" - affliction - and "oneg" - pleasure - are identical. The only difference between them is where the letter ayin appears. Shlomo HaMelech, the wisest of all men, writes that "he'chochom einav b'rosho" - a wise person places his eyes in front (Koheles 2:14). It has been suggested that on a deeper level, Shlomo was telling us that the wise person put the letter ayin in the beginning, chooses to live with oneg, happiness, even if they are struggling with a negah, a challenging time.

Corey's disability and so many other challenges people confront are certainly not negaim, they are not afflictions, but the insight remains relevant and inspiring nonetheless. Like Corey's family each of us have a choice of where to put the ayin: will we focus on the negah, what is going wrong, or on oneg, what is going right, even with the tests. To be very clear, this is not to God-forbid judge, look down on, or be critical of anyone who is genuinely struggling with managing difficult challenges, or staying positive while facing trying life circumstances. Rather, we can admire and learn from people who are able to find the extraordinary strength to see the oneg while understanding and empathizing with those who are having a hard time seeing past the negah. (This lesson is particularly relevant for those a step removed, who aren't themselves going through the challenging circumstances.)

And that is what I realized sitting in the parking lot outside the wedding. If the Reichenbergs could pivot on that day 21 years earlier, certainly I could transition to enjoy the wedding that evening. The choice to compartmentalize is not disrespecting or being insensitive to a crisis or loss or to someone you love. It is finding the resolve to push through, to choose to live life, to put the ayin b'rosh, to change not only our tie, but also our outlook.

PARSHAS METZORA

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



Rabbi Dani Staum

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Parshas Metzora – Parsha Pix KEY

2 Birds – Part of the process of purification of the Metzora including offering two birds (14:4)

Treasure Hunt – When the Canaanites living in Eretz Yisroel saw that Klal Yisroel were going to conquer Eretz Yisroel, they hid their treasures in the walls of their homes, so the Jews wouldn't find them. Hashem caused tzara'as to be found on the walls of the Jewish homes where the treasures were, so when the walls were demolished, the Jewish residents would discover the treasures (Rashi 14:34).

Demolishing House – If tzara'as was found on the walls of one's home and, after removing the plaster, the tzara'as returned and spread, the entire house would have to be demolished (14:45).

Electric Shavers – Part of the purification process of the metzora included that he had to shave all the hair on his body (14:9)

Contents of House on front lawn – Before a Kohain came to look at tzara'as on a home he would advise the owner to remove all the contents from the home. This was to spare the owner of all his belongings becoming tamei which occurred as soon as the kohain declare that it was tzara'as (14:36)

Cedar Tree – Part of the purification process of the metzora included that he bring cedar wood along with red thread and hyssop (14:4)

Outside the Camp – If the metzora was quarantined he would have to leave the camp and remain alone until he could begin his purification process. The kohain would have to visit him in his seclusion to determine if the tzara'as was healing (14:3)

Do Not Enter/Condemned House – As soon as a kohain declared a house to have tzara'as anyone who entered would become tamei and their clothes would become tamei as well (14:36)

The Dangers of Arrogance - Gemara (Arachin 16a-b) states that tzara'as was a punishment for seven things: loshon hora, murder, swearing falsely, certain forbidden relationships, arrogance, stealing, and jealousy.

An Effort to Succeed

Rabbi Joey Haber told a story about a man whose effort proved to be invaluable. The man was asked to fly a Sefer Torah from one country to another. He got to the security line & was immediately confronted. "Sir, what is this?" the TSA agent asked. "It's a very holy religious object." The agent said, "Well it's going to have to go underneath the plane with the luggage. You can't carry that with you." The man replied, "Absolutely not, please just let me through. This needs to stay with me at all times." She saw it was important to him & answered, "Okay. You can try to go to the gate with it, but there's no way they'll let it on the plane." And she cleared him through security. When he approached the gate, the man at the gate stopped him. "Sir, what is that?" "This is my Torah," he answered. The man at the gate shook his head. "I was cleared through security, & it has to fly with me. I can't separate from it; it's really important." The man at the gate called his supervisor & after some deliberating, he said to passenger, "If you want you can try to get on the plane but they're going to stop you at the door again. I'm telling you there is no way they're going to let you on that plane with that." The man happily went through & waited for his next hurdle. As he stepped on the plane with the Sefer Torah, the head flight attendant said, "Uh sir, no you can't bring that on this plane. You have to gate check that. Otherwise, we won't be able to take off." The man stressed how important this holy article was & begged them to let him keep it with him for the flight. The flight attendant went to get the pilot to ask special permission, & the man braced himself waiting for the final answer. The pilot came out & said, "What's going on here?" The man started rambling, "This is my Torah & it's extremely important, & I need it to fly with me so I could make sure nothing happens to it." The pilot said, "Well you can't keep it here, but no problem, you can keep it up in the cockpit with me, because that's where I keep my tefillin."

When we want to achieve something, we can't just sit back. We have to do everything in our power to succeed, just as B'nei Yisrael put their blood, sweat, & tears into trying to build the Mishkan. May we see many berachot & successes from our efforts, & may we always be the backbone of Torah, whether we are the learners or supporters of those who study. Amen! *Rabbi Amram Sananes as written by Jack E. Rahmey.*

Annual checkup...

Quasimodo goes to a doctor for an annual checkup. "I think something is wrong with your back," the doctor says. "What makes you think that?" asks Quasimodo. "I don't know," the doctor replies. "It's just a hunch."

Insane Asylum

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

The Reference

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

New Joke

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

A trip to the movies...

For the first time in many years, an old man traveled

from his rural town to the city to attend a movie. After buying his ticket, he stopped at the concession stand to purchase some popcorn. As he handed the attendant \$1.50, he couldn't help but comment, "The last time I went to the movies, popcorn was only 15 cents."

"Well, sir," the attendant replied with a grin, "You're really going to enjoy yourself this evening. We have sound now."

Air Travel

"This is your pilot speaking. I'm working from home today".

Working from home

"It's been almost a week that the wife and I are working from home due to the coronavirus situation. I think we will kill each other before the virus does!"

Speeding ticket

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

Of things Corona

As if it wasn't bad enough being Dyslexic, now I've got the Racoon virus.

The companies who make sanitizing gel must be rubbing their hands together.

Experts are confident that washing our hands regularly will combat coronavirus but say they are expecting an outbreak of OCD.

It's Expensive

Think the price of gas is expensive?
Have you seen the price of chimneys?
They are going through the roof!

Engine Rebuild

"When I got the bill for the engine rebuild, I blew a gasket!"

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- 3) **Lower the barrier by preparing your gym bag the night before.**
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MACHLOKES HOW TO UNDERSTAND THE MITZVAH OF HESEIVA

RABBI NACHUM SCHEINER

ROSH KOLLEL

We previously discussed that there are two ways to understand the mitzvah of leaning:

1. The Chachamim created a mitzvah to lean on the night of the seder. Although the mitzvah has a specific time and place for its performance – such as during the eating of the matza and while drinking the four cups, which express our freedom – the heseiva is really a separate mitzvah.
2. There is no mitzvah to lean. Rather the Chachamim established that while eating and drinking on this night one must lean.

The Brisker Rav discusses these two perspectives and proves that this question is in fact a machlokes rishonim.

The Rambam (7:8) writes that one must lean during the eating of the matza and the drinking of the four cups. The Rambam adds that it is praiseworthy for one to lean during the entire meal. From the words of the Rambam we see that it is a separate mitzvah to lean, and that is why it is preferable to do so during the entire meal. According to this understanding, if one forgot to lean, there would be no reason to eat again, since the mitzvah of eating the matza has been fulfilled.

On the other hand, the Rosh, and the Mechaber in Shulchan Aruch (472:7), write clearly that if one forgot to lean, he is required to eat again, since the mitzvah of eating the matza has not been fulfilled. They seem to understand that leaning is a prerequisite in the proper fulfillment of the mitzvah of eating the matza, and if one did not do so he must eat again. According to this opinion, since it is only a prerequisite in the mitzvah of eating the matza, there would be no point – and therefore no hiddur – to eat the meal while leaning.

Interestingly, the Rama in Shulchan Aruch seems to work with both opinions. He accepts the Shulchan Aruch's ruling that if one did not lean while eating the matza, he must eat again, which means that leaning is a prerequisite in the mitzvah of eating the matza. Yet, he also writes that it is preferable that one eat the entire meal while leaning, which means that there is a separate mitzvah to lean. So, which opinion is the Rama following?

It seems that the Rama was following both opinions. He is concerned with the opinion that leaning is a prerequisite in the mitzvah of eating matza, and requires one to eat again. At the same time, he is also following the understanding

that there is a separate mitzvah to lean, and recommends that one eat the entire meal while leaning.

IN SUMMARY

The Brisker Rav writes that there is a machlokes if leaning is a part of the mitzvah of eating the matza or a separate mitzvah. The Rama seems to follow both opinions.

In honor of the yom tov of Pesach, there are a number of Kuntreisim available – both in English and in Hebrew. Here are some of the highlights:

1. Baking Matzos

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

2. Mechiras Chometz

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

3. Leil Haseder and Daled Kosos:

- “Starting the Seder Early”
- “Understanding Heseiva,”
- “Women’s Requirement in the Mitzvos of the Night”
- “What to use for the Daled Kosos”

Hard copies are available at the shul, or you can send an email to: Rabbischeiner@18forshay.com.

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

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

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

Rabbi
Scheiner

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7:00-8:00am

Chavrusa learning
Gemara
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Friday - *Shuirim*
Beinyonei Dyoma and
relevant topics

NIGHT KOLLEL
8:15-9:45pm

CHAVRUSALEARNING
- HALACHA

Currently: הלכות יום טוב
הלכות חול המועד

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• Mishna Yomis
8:45-9:00

• Daf Hashovua
8:15-8:45

• ZERA SHIMSHON
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8:15-9:00 Thursday Nights

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~Night Kolloel~

COMMUNITY KOLLEL NEWS WEEK OF METZORA/SHABBOS HAGADOL

Night Kolloel

Rabbi Daniel Travis – Rosh Kolloel and Acclaimed Author – was a guest speaker at the Night Kolloel. He discussed the halachic implications of hosting non-Jews, as well as non-yet-frum Jews, at the yom tov meal.

Kolloel Boker

Rabbi Zalman Heller, Rav of Beis Medrash Tosfos Yom Tov, and maggid shiur at Ohr Chaim, gave a hesped at the Night Kolloel about Rav Chaim Kanievsky zt"l. He discussed the greatness of Rav Chaim, who knew so much in all areas of Torah, so much more than all the standard sources. He pointed out that the reason we discuss his greatness – way above our abilities – is to help raise the bar for us. Knowing how great one can become will help us try to become greater. As Rav Shteinman said on him, since Torah was his business, every letter of Torah was accounted for. But he didn't remember anything which was not related to Torah. Rav Eliyahu Mann related that in all the years – even with so many people driving him crazy – he never got angry at anyone. When Rav Mann commented that he is astounded by the Rav's patience, Rav Chaim answered that this is his mitzvah. He also related one of the most powerful stories about Rav Chaim, who discontinued his writing the sefer Daas Chochma on Seder Kodshim in order to answer letters to bochurim and yungerleit. He said that he felt he had to give up writing these sefarim in order to give chizuk to young budding scholars.

In connection to Parshas Hachodesh, as well as Meseches Megillah, currently being finished at the Kolloel Boker, I gave a shiur on the timely topic: "Reason for Reading Parshas Hachodesh, Greatness of Rosh Chodesh Nissan."

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MISHMAR

Ohr Chaim's Mishmar program takes place every Thursday night, at 10:15, giving young men in the workforce an opportunity to get together and enjoy each other's company, in true spirit of ahavas chaverim, with kugel and cholent. This past week the international guest speaker was Rabbi Daniel Travis – Rosh Kolloel and Acclaimed Author.

SERVICES AT 18 FORSHAY

18 Forshay is once again buzzing with activity, during these hectic days before Pesach. Besides the minyanim around the clock, as well as the many hours of learning, in YBH, there are many different services being offered for the public. These are all detailed in the various flyers, but just to mention here a few of the services we are providing:

- **Mechiras Chometz – by our rabbis – You can also pick up a shtar in the shul. See flyers for more details.**
- **Car Cleaning – while you daven, 8AM-8PM**
- **Keilim kashering – Starting April 7th – 7-10 PM**
- **Sreifas Challah – Starting April 3rd – 8AM-10 PM**
- **Shaatnez testing – 8AM-10:30AM, and 6PM-8PM (or drop off items all day in the van outside the shul)**
- **Sheimos Truck – Starting April 3rd – 8AM-10 PM**
- **Full Pesach Store – Find all your pre-Pesach Products**
- **NEW! Barber Shop – Whatsapp 845.204.8876 or call 845.598.5842. See flyers for more details.**

YESHIVAS BEIN HAZMANIM

Ohr Chaim is excited to be hosting another Yeshivas Bein Hazmanim with Matan Schara B'tzida. Breakfast and lunch will be served. YBH is from Thursday April 7 – Tuesday April 26. For more information please call: 845-587-3462. Breakfast is served from 9:15-10am, the learning seder is from 10:00am-1:00pm, and lunch is at 1:00pm. As in previous years, there will be Shiurim B'inyanei D'Yoma from featured rabbanim & Roshei Yeshiva.



Rabbi Travis speaking at the Night Kolloel



Rabbi Travis speaking at the Thursday night Mishmar

Rabbi Nachum Scheiner

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SHABBOS HAGADOL

Rabbi YY Jacobson will once again be giving his famous Shabbos Hagadol drasha, this Shabbos. The speech will take place in tent gimmel, at 5:30, followed by Mincha, and is for men, women, and children.

**Wishing you a Wonderful Shabbos,
Rabbi Nachum Scheiner**

ב"ה

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