

Parshas Metzorah | Shabbos HaGadol | Nissan 10 - 16 | April 18 - 24



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הרב חיים קנייבסקי  
על ליל הסדר

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*and more...*

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Zmanim and Shiurim  
through Chol Hamoed



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will NOT be in town for Shabbos

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**Tzvi Blech**



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## Shabbos Zmanim

2024 Early Friday Mincha, 18 Main  
at מנחה גדולה and every 15 minutes from 1:30pm-5:00pm

7:23pm Candle lighting	7:33pm Mincha in tent א	7:33pm Chabad Mincha	7:41pm Shkiya
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**SHABBOS SHACHRIS MINYANIM:**

5:29am <small>Vasikin, followed by 2 Daf Yomi Shiur 20↑</small>	8:00am Shachris 2 18 main	9:15am Shachris 3 Tent א	10:00am Shachris 4 Bais Chabad 20↑	10:00am Shachris 5 18 main
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2:00pm Pirchei	7:25pm Mincha followed by Shalosh Seudos	7:42pm Shkiya	8:22pm Maariv 1	8:27pm Maariv 2
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Late Maariv Motzei Shabbos Every 15 Minutes!  
9:00 pm – 11:30pm | 18 Main

## Weekday Zmanim

Zmanim for the week of April 21-27

Shacharis — 20 min. before Neitz  
Mincha & Maariv — 12 min. before Plag and more (see posted times)

	Neitz	Shma Magen Avraham	Shma Gra	Tefila Gra	Chatzos	Plag	Shkiya
Sunday	6:08am	8:46am	9:31am	10:39am	12:55pm	6:18pm	7:43pm
Monday	6:06am	8:45am	9:30am	10:38am	12:55pm	6:19pm	7:44pm
Tuesday	6:05am	8:44am	9:29am	10:38am	12:54pm	6:19pm	7:45pm
Wednesday	6:03am	8:43am	9:28am	10:37am	12:54pm	6:20pm	7:46pm
Thursday	6:02am	8:42am	9:28am	10:36am	12:54pm	6:21pm	7:47pm
Friday	6:01am	8:41am	9:27am	10:36am	12:54pm	6:22pm	7:48pm
Shabbos	5:59am	8:40am	9:26am	10:35am	12:54pm	6:23pm	7:49pm

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## The Metzora and Free Will

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 parashiot that deal with tzaraat and the metzora.

The level of spiritual life of the Jews back in that 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 tzaraat. 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 and someone being evil. When a person who is not evil does an evil act, it's not intrinsic to him, as he will correct himself as soon as he can. A person who 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.

Chazal 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 tzaraat 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 when 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.



## The Great Shabbos

by Rabbi Daniel Coren

As part of the preparation for *leil haseder*, we have Shabbas *Hagadol*. Different reasons are given for the title Shabbos *Hagadol*. The *Shulchan Aruch* quotes the *midrash* that the miracle that we are referring to is the taking of the lamb from the Egyptians for our *korban Pesach* and they were not able to stop us. The miracle took place on Yud Nissan, which that year of *Yetzias Mitzrayim* was on a Shabbos. The obvious question is that the commemoration of that miracle should be on Yud Nissan, not on Shabbas.

I saw a beautiful answer in the commentary of *Maayan shel Torah* on the *Hagadda*. He explains that the logic of why Shabbas became greater (*gadol*) is based on the following idea. Until *Yetzias Mitzrayim*, Shabbas was known as a day to remember that Hashem created the world in six days and rested on the seventh. However, there was still a theory, especially amongst the non-Jews, that Hashem retired so to speak, and is not involved with what is going on in this world. This false theory was debunked when Hashem showed how involved He is in the world, through sending the ten makos and taking the Jewish people out of Egypt.

Therefore, in essence, Shabbas itself became greater when Hashem began taking the Jewish people out of Egypt. Then, Shabbas – which until then just represented the six days of creation – was transformed into a day that demonstrated that Hashem is actively involved in the most minute details of our lives. This is a powerful message going into *leil haseder*, when the whole night is focused on our *emuna* in Hashem, and the belief that whatever Hashem does is really for the good, and nothing in life happens without Hashem.

In fact, throughout the *Hagadda*, one can see how the above theme develops. It also resolves many of the seemingly contradictory messages of, on the one hand, the idea of freedom and joy, and on the other hand, the sense of *galus* and pain and sadness. The answer becomes revealed through the *korech*, which combines the *matzah* which represents freedom, and the *marror*, which represents bitterness. Ultimately it all becomes one unit of positivity, and although we can't see how the *marror*, which means the bad things, is good, we can sweeten it with the *charoses* and bind it with the *matzos*, in order to express our belief that ultimately, all is good if it comes from Hashem.

Just so you should know...





Rabbi YY Jacobson

## Our Innate Potential for Transformation

“Avadim Hayinu...”

For centuries the children of Israel were enslaved in Egypt in bondage of body and spirit. They were crushed and beaten, physically and mentally. Spiritually too, they have lost their sense of identity and purpose. When Moses brought them the message of their deliverance from Egyptian bondage, they did not listen to him, the Torah states, "because of short breath and crushing labor." They were lost. However, after their liberation from enslavement, they attained, in a comparatively short time, the highest spiritual level a man can reach. Every man, woman, and child of Israel experienced Divine Revelation at Mount Sinai, absorbing the highest knowledge and inexhaustible source of wisdom and faith for all generations to come—the only time such a thing ever happened in history.

We often think that if we struggle with a bad habit, a painful emotion, an addiction, a bad relationship, or a difficult childhood, or if we struggle with our Jewish identity, it has to take a lot of time – perhaps many years – to heal or to change. It might. We don't know how long it will take. But the story of the Exodus is essentially about the possibility of transformation. When we can look inside and see that who we truly are is beautiful, perfect, capable, full of love; how we are literally part of the Divine. Then, in one moment, we can transcend, let go of our old identity, and start living who we truly are.

Yet sometimes we are so filled with toxicity that we cannot even understand or feel how free we really are. That is what I want to ask you to do tonight: Start believing in your genuine potential for personal liberation in the most profound way. Tonight, share with yourself this thought: *"I'm not a body with a soul, I'm a soul that has a visible part called the body."*

## Matzah—the Food of Freedom

By the age of fifteen, we think we have it all figured out. There is nothing new to learn. The rest of life is simply reaffirming what we already know to be true. "I always knew that we can't trust that guy." "This family is good, and from that family stay away." We have a certain way of seeing the world and we lock into it. As we get older it becomes the "truth."

We are stuck in our perception. We are arrogant. We believe that what we think of life and what we think of ourselves, and others, is true.

The staple food of Passover is *matzah*. It represents the food of freedom. Why?

*Matzah*—as opposed to bread—is a humble food. Lots of care was taken that the dough should not rise. *Matzah* is the process of humbling ourselves. Not breaking ourselves, but rather breaking our misinformed ego. It's the realization that I don't know. What I think, is simply that—what I think. It's not the truth. We never know the full truth.

*Matzah* is the gateway to freedom. The message of *matzah* is that instead of living in our self-fulfilling prophecy of reality, we let go and become open to a new way of seeing things. There is always another way to see almost everything.

Who am I beyond what I think of myself? This is food (for thought) of hope. This is food (for thought) of healing.

Dare to let go of the shackles of your intellect. Dare to question what was solid and "true" for you yesterday. This is where you will meet the G-d of Abraham. This is the G-d that took us—and takes us out of our perpetual state—of Egypt.

Dare to let go and you will fall into the all-embracing hands of G-d.

The Impressionist artist Pierre-August Renoir (1841–1919) once said: "I am beginning to know how to paint. It has taken me over fifty years to work to achieve this result, which is still far from complete."

Renoir said this in 1913, at the age of seventy-two. By this time, the artist was a master at his craft. He was well established and considered by many to be the greatest living painter in France.

He knew the secret of not knowing. The secret of freedom.

Womens Shiur **Tuesday** 9:30am (18 Main)  
Chassidus Shiur **Monday & Thursday** 7:45am (18 Main)  
**Shabbos:** Friday Night – before Barchu (20 Upstairs)  
Morning 8:40 (20 Upstairs) | After Davening 12:00pm (20 Upstairs)  
*Please Note: Rabbi Jacobson's Shabbos morning shiur will now begin at 8:40 am, followed by the Minyan at 10:00 am.*

UFARATZTA



## Well Connected

Emphasizing the importance of a farbrengen, the Tzemach Tzedek\* said when one hears a story about his Rebbe's deed, he becomes connected to the Rebbe's faculty of action. When one listens to a niggun of his Rebbe, he becomes connected to his Rebbe's power of speech. When one reviews his Rebbe's teachings, he becomes connected to his Rebbe's power of thought.

==== The Tzemach Tzedek By Sholom Avtzon P458.

\* 13th of Nisan 5,626 – 1826, Yom Hilula of the Tzemach Tzedek, 3rd Chabad Rebbe, Admur Menachem Mendel. Our Rebbe was named after him.

*Editor's note: From the above you see the importance of saying a story of a tzaddik by the Shabbos table. Not only does it motivate the listeners to do more good, but it also connects them to the tzaddik*

**When a Jew studies Torah he feels like a student before God, his teacher, Whose wisdom he is studying. When he prays, he feels like a child before his father.**

**~ R' Yosef Yitzchak Schneersohn  
of Lubavitch zt"l**

## Leil Shimurim – The Night of Awaiting Redemption

“ליל שמרים הוא לד' להוציאם מארץ מצרים, הוא הלילה הזה לד' שמרים  
לכל בני ישראל לדרתם” 12:42

“It is a night of ‘*shimurim*’ for Hashem to take them (Klal Yisroel) out of the land of Mitzrayim, this was the night for Hashem; a ‘*shimurim*’ for all the B’nei Yisroel for their generations.” The word “*shimurim*” can mean waiting in anticipation, or it can mean to be watched or protected. What is the meaning of the word “*shimurim*” in this *posuk*?

Rashi says that Hakodosh Boruch Hu was waiting in anticipation for the day to come for Him to redeem Klal Yisroel. The word, “שמרים” is like from the *posuk* in Bereishis 37:11 “ואביו שמר את” – Yaakov waited in anticipation when the words of Yosef’s dreams would come true. This shows us the great love that Hakodosh Boruch Hu has for Klal Yisroel. Aside from the *havgacha* that He gave Avrohom Avinu that his descendants would be redeemed, Hakodosh Boruch Hu looked forward to that day.

Why did Hakodosh Boruch Hu need to give a *havgacha* to Avrohom Avinu? Why not just redeem them, without giving a *havgacha*? There is a great *yesod* to learn from this. This is from the great *middos* of Hakodosh Boruch Hu, that He gives a *havgacha*. The one who receives the *havgacha* is to have complete faith in Hakodosh Boruch Hu that He will do as He promised. If one has that complete *bitachon* in Hakodosh Boruch Hu, that is the *zechus* that causes the *havgacha* to become a reality. Hakodosh Boruch Hu gave the *avos hagdoshim havgachos*, and because they had

complete *bitachon* in Hakodosh Boruch Hu, all of the *havgachos* will be fulfilled. Bereishis 15:6 “והאמין בד' ויחשביה לו צדקה” – It was because Avrohom Avinu had full *emunah* in Hakodosh Boruch Hu that he would be *zoche* to have all of his success. If *chas v’sholom* he would have been deficient in *emunah* and *bitachon*, then the words of Hakodosh Boruch Hu would not have been fulfilled. (תורה דעת)

The night of Pesach is a time of protection from the *mazikin*, spiritual damagers, but there is something more to know. The first redemption in the *posuk* refers to the redemption of Mitzrayim, which was not the ultimate redemption – for we are still in *golus*. The second part of the *posuk* refers to the ultimate redemption with the coming of *moshiach*. We need to let these words sink in – “Just as Hakodosh Boruch Hu waited with great anticipation to take Klal Yisroel out of Mitzrayim, He also waits with great anticipation to take us out of the *golus* we are currently in, to achieve an everlasting redemption.”

The *pasuk* says the word “שמרים” twice, for while Hakodosh Boruch Hu does in fact wait with great anticipation for the redemption of Klal Yisroel, Klal Yisroel must also look forward, and yearn for the redemption. Hakodosh Boruch Hu gave a *havgacha* that He will take us out of this exile with the coming of *moshiach*. The *havgacha* was given to allow us to deserve redemption. We need to yearn for that redemption and believe that it is coming. In the *zechus* that we truly yearn and believe it, may we be *zoche* to see the *geulah shlaima*, במהרה בימינו אמן.

## Shabbos Hagadol

Klal Yisroel’s Bar Mitzvah

“וביום השמיני יקח שני כבשים תמימים וכבשה אחת בת שנתה תמימה,  
ושלשה עשרים סלת מנחה בלולה בשמן ולוג אחד שמן” 14:10

“On the eighth day, he shall take two unblemished male lambs and one unblemished ewe in its first year, three-tenth of an *eiphah* of fine flour mixed with oil, and one *log* of oil.” The one who had *Tzara’as* needed to bring three *korbonos*: an *asham*, a *chatas*, and an *Olah*. Why did he need these three *Korbonos* to attain a *kapparah*? This week is Shabbos Hagadol. Why is this Shabbos called, “שבת הגדול”?

The *mitzvah* of Shabbos Kodesh was the first *mitzvah* that Klal Yisroel, as a whole, were *mekabel* and performed. It was like Klal Yisroel became *bar mitzvah*, and was then called a “גדול”. The *Zohar Hakodosh* says that at that time, a *Neshama* came down from *shomayim* for every *Yid*. At that time, it was like a *neschama* came down to the world at large. Until *Yetzias Mitzrayim*, the world was like a *Guf* without a *Neshama*. Just as every Shabbos *Kodesh* a *neschama yeseira* comes down to every *Yid*, so it was at *yetzias Mitzrayim*. This is why Pesach is called, “Shabbos” – for just as by Shabbos, a *neschama* comes down from *Shomayim*, so too by *yetzias Mitzrayim*, a *neschama* came down. We say that a “גר שנתגייר בקטן שנולד” – a convert who converted is like a child being born. The reason for this is because when one converts, he is *zoche* to a new *nefesh*, and is thus like a newborn. This is what is says by Avrohom Avinu, “ואת הנפש אשר עשו בחרן,” that because Avrohom and Sarah got people to convert, they created new

*nefoshos*. When Klal Yisroel left Mitzrayim, more than that they were freed physically, they were freed spiritually; they received a new lease on life, a new *Nefesh*. (שפת אמת)

Now we can understand why the *metzora* had to bring three *korbonos* to achieve an atonement. The *Gemara* in *Arachin* 15b says that the sin of *lashon hara* is great, one increases his sins until the point where it corresponds to the three cardinal sins of *עבודה זרה*, *גילוי עריות*, and *שפיכת דמים*. These *Aveiros* correspond to a complete *kapparah* of these three parts of a person which were marred by this grave sin. This Shabbos is called *שבת הגדול* because Klal Yisroel as a nation performed their first *mitzvah* – keeping *Shabbos Kodesh*. They became *Bar Mitzvah*; they became a *gadol*. While they heeded *Shabbos Kodesh* in Mitzrayim, they were not commanded to do so. This was their heeding the *mitzvah*, the command of Hakodosh Baruch Hu. *Shabbos Kodesh* is a very holy day. *Shabbos Kodesh* is a day to serve Hakodosh Baruch Hu with great love and ease of mind, without having to exert oneself as during the week. Shabbos is a time to connect to Hakodosh Baruch Hu. It is a time to take stock of what we have accomplished, and to stay focused on our purpose in this world. This is the Shabbos prior to *Pesach*. Each year on *Pesach*, we once again are taken out of *Mitzrayim*. We must utilize this Shabbos so that we prepare for the *Geulah* and may we be *zoche* to the *geulah shlaima*, במהרה בימינו אמן!



# Preparing for Pesach Announcements

## Shabbos HaGadol Drasha

By Rabbi YY Jacobson

Shabbos Afternoon, April 20

5:45pm-

Followed by Mincha

Tent א

For Men, Women and children

## מכירת חמץ על פי שיטת בעל התניא

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Weekly

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Rosh Bais Medrash - Yeshiva Shaarei Torah, Monsey  
עניני חג הפסח

20 Upstairs | 10:15pm

Looking forward to seeing you:

Yudi Steinmetz, Silvana Becker

לע"נ הבחור יששכר דוב בעריש ד"ל ב"ר שלמה נ"י

## Hagalas Keilim

Thursday, April 18

1:00-8:30pm

Sunday - April 21

1:00-8:30pm

Tent א left side

Please do NOT use utensils  
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Under the Hashgacha of  
Rabbi Nesanel Sommer 732-719-4947

## Mechiras Chametz

From Rosh Chodesh  
until Erev Yom Tov

Morning & Evening hours

Rabbi Coren 1:00-2:30pm | 7:00-8:15pm

Rabbi Scheiner 9:30am-1:00pm

18 Upstairs offices

Note: Additional hours will be added closer to Pesach  
to download the Shtar use link:  
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## שריפת חמץ Chometz Burning

ערב פסח

יום ב' י"ד ניסן

April 22

7:00-11:30am

In the parking lot  
across from the Shul



**pesach brochure  
2024**



## Siyum Bechorim

### Erev Pesach

יום ב' י"ד ניסן

7:00-10:00am  
every 15 minutes  
Tent ה

10:15am-12:00pm  
every 15 minutes  
18 Main

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under the direction of  
Rabbi Aron Lankry, Rabbi Daniel Coren, Rabbi Nachum Scheiner

## Erev Pesach Schedule

Monday, April 22  
(Erev Yom Tov)

Sof Zman Achila | 10:14am

Sof Zman Biyur | 11:34am

Chatzos | 12:55pm

Candle lighting | 7:26pm

Shkiah | 7:44pm

Mincha followed by Maariv | 7:35pm, 18 main  
Bais Chabad | Lehr, 20 upstairs

אסיפת  
הקהילות  
לבקשת הגאולה

## עצרת תפילה

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of inspiration followed by Tehillim

יום ד' פרשת מצורע, ט' ניסן  
Wednesday, April 17  
8:45-9:30pm | Tent א  
For Men and Women

## On-the-Spot Shatnez Checking:

Rosh Chodesh - י"ג ניסן -  
April 9-21  
Mon-Thurs 8:00-10:00pm  
Friday & Sunday mornings  
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Next to Tent ד

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## Sheimos & Challah Drop Off

From Rosh Chodesh to Erev Pesach

ר"ח - י"ג ניסן

April 9 -21

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Fridays 8:30am-2:30pm

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Friday mornings 7:30am

- Shachris 6:15 & 8:00 am -

For more info or to join the Kollel, Please contact:  
Rabbi Nachum Scheiner  
845.587 3462 | RabbiScheiner@18forshay.com

אסיפת הקהילות לבקטית הגאולה



עצרת  
תפילה

שליט"א With Rabbi Daniel Coren

The entire community is invited to a gathering with Words of Inspiration followed by Tehillim

יום ד' פרשת מצורע, ט' ניסן

Wednesday, April 1<sup>st</sup>

8:45 - 9:30 pm

Tent &

For men & women

Erev Yom Tov & Shabbos Chol Hamoed

ב"ה  
Motzai Yom Tov & Shabbos Chol Hamoed

EARLY MINCHA

LATE MAARIV

1:29-1:28 pm  
מנחה גדולה - Tent א

9:00 pm

1:45 pm

9:15 pm

2:00 pm

9:30 pm

2:15 pm

9:45 pm

2:30 pm

10:00 pm

2:45 pm

10:15 pm

3:00 pm

10:30 pm

3:15 pm

10:45 pm

3:30 pm

11:00 pm

3:45 pm

11:15 pm

4:00 pm

4:15 pm

4:30 pm

4:45 pm

5:00 pm

Location:  
18 Main  
Bais Medrash

ב"ה  
First Day Yom Tov

ט"ו ניסן April 23  
ברכת טל

ב"ה  
Second Day Yom Tov

ט"ז ניסן April 24

Minyan	Time	Locations
Shacharis (Vasikin) Neltz 6:04 am	5:35 am	20 Upstairs
Early Shacharis	8:00 am	18 Main
Sof Zman Krias Shema	8:44/9:29 am	
Shacharis	9:45 am	Tent א
Bais Chabad Shacharis	10:00 am	20 Upstairs
Shacharis	10:30 am	18 Main
Early Mincha	1:45 pm	Tent א
Mincha	6:00 pm 7:35 pm	Tent א Tent א
Bais Chabad Mincha	7:35 pm	20 Upstairs
Shkiah	7:45 pm	
Maariv/Sefiras Haomer	8:20 pm	Tent א
Candle Lighting	After 8:35 pm	(50 min)

Minyan	Time	Locations
Shacharis (Vasikin) Neltz 6:02 am	5:35 am	20 Upstairs
Early Shacharis	8:00 am	18 Main
Sof Zman Krias Shema	8:43/9:28	
Shacharis	9:45 am	Tent א
Bais Chabad Shacharis	10:00 am	20 Upstairs
Shacharis	10:30 am	18 Main
Early Mincha	1:45 pm	Tent א
Mincha	6:00 pm 7:10 pm	Tent א Tent א
Bais Chabad Mincha	7:40 pm	20 Upstairs
Shkia	7:46 pm	
Maariv	8:26 pm 8:31 pm	Tent א 18 Main

For late Maariv schedule, please see page 15



# Chol Hamoed Schedule

## SHACHARIS

TIME	LOCATION	TIME	LOCATION
5:40 am כותיקין	20 Upstairs	9:15 am	Tent ב
5:40 am כותיקין Sefardi	18 Main - ברכת כהנים	9:30 am	Tent ג
6:15 am	Tent א	9:45 am	Tent ד
6:30 am	Tent ג	10:00 am	Tent א
6:45 am	Tent ד	10:15 am	Tent ב
7:00 am	Tent א	10:30 am	Tent ג
7:15 am	Tent ב	10:45 am	Tent ד
7:30 am	Tent ג	11:00 am	Tent א
7:45 am	Tent ד	11:15 am	Tent ב
8:00 am	Tent א	11:30 am	Tent ג
8:15 am	Tent ב	11:45 am	Tent ד
8:30 am	Tent ג	12:00 pm	Tent א
8:45 am	Tent ד	12:15 pm	Tent ב
9:00 am	Tent א	12:30 pm	Tent ג
		12:40 pm	Tent ד

# Chol Hamoed Schedule

## MINCHA

TIME	LOCATION	TIME	LOCATION
1:28 pm מנחה גדולה	Tent א	7:05 pm	Tent ב 1
1:45 pm	18 Main	7:10 pm	Tent ב 2
2:00 pm	18 Main	7:15 pm	Tent ג
2:15 pm	18 Main	7:20 pm	Tent ה
2:30 pm	18 Main	7:25 pm	Tent ד
2:45 pm	18 Main	7:30 pm	Tent א
3:00 pm	18 Main	7:35 pm שקיעה מנין	18 Main
3:15 pm	18 Main	7:40 pm	Tent ב
3:30 pm	18 Main	7:45 pm	Tent ג
3:45 pm	18 Main	7:50 pm	Tent ה
4:00 pm	18 Main	7:55 pm	Tent ד
4:15 pm	18 Main	8:00 pm	Tent א
4:30 pm	18 Main	8:05 pm	Tent ב 1
4:45 pm	18 Main	8:10 pm	Tent ב 2
5:00 pm	18 Main	8:15 pm	Tent ג
5:15 pm	18 Main	8:20 pm	Tent ה
5:30 pm	18 Main	8:25 pm	Tent ד
5:45 pm	18 Main	8:30 pm	Tent א
6:00 pm	18 Main	8:35 pm	Tent ב 1
6:10 pm פלג מנין	Tent א	8:40 pm	Tent ב 2
6:15 pm	18 Main	8:45 pm	Tent ג
7:00 pm	Tent א	8:50 pm רבינו תם מנין	18 Main

Plag: 6:21 pm  
Shkia 7:47 pm  
Rabbeinu Tam: 8:59

# Chol Hamoed Schedule

## MAARIV

TIME	LOCATION	TIME	LOCATION
6:21 pm פלג מנין	Tent א	9:50 pm	Tent א
7:47 pm שקיעה מנין	18 Main 2	10:00 pm	Tent ב
7:50 pm	Tent ב	10:10 pm	Tent א
7:55 pm	Tent ג	10:20 pm	Tent ב
8:00 pm	Tent ה	10:30 pm	Tent א
8:05 pm	Tent ד 1	10:40 pm	Tent ב
8:10 pm	Tent א 2	10:50 pm	Tent א
8:15 pm	Tent ב	11:00 pm	18 Main
8:20 pm	Tent ב	11:15 pm	18 Main
8:25 pm	Tent ג	11:30 pm	18 Main
8:30 pm	Tent ה	11:45 pm	18 Main
8:35 pm	Tent ד 1	12:00 am	18 Main
8:40 pm	Tent א	12:15 am	18 Main
8:45 pm	Tent ב	12:30 am	18 Main
9:00 pm רבינו תם מנין	18 Main	12:45 am	18 Main
9:10 pm	Tent א	1:00 am	18 Main
9:20 pm	Tent ב	1:15 am	18 Main
9:30 pm	Tent א	1:30 am	18 Main
9:40 pm	Tent ב	1:45 am	18 Main
		2:00 am	18 Main
		2:15 am	18 Main
		2:30 am	18 Main

Plag: 6:21 pm  
Shkia 7:47 pm  
Rabbeinu Tam: 8:59

# Shabbos Chol Hamoed

## י"ט ניסן 27 April

For early Mincha schedule, please see page 15

Minyan	Time	Locations
Shacharis (Vasikin) Neltz 5:58 am	5:30 am	20 Upstairs
Early Shacharis	8:00 am	18 Main
Sof Zman Krias Shema	9:26 am	
Shacharis	9:15 am	Tent א
Bais Chabad Shacharis	10:00 am	20 Upstairs
Shacharis	10:30 am	18 Main
Mincha Gedola	1:28 pm	Tent א
Mincha	6:00 pm 7:45 pm	Tent א Tent א
Bais Chabad Mincha	7:45 pm	20 Upstairs
Shkiah	7:49 pm	
Maariv	8:29 pm 8:34 pm	Tent א 18 Main

For late Maariv schedule, please see page 15

# פנינים על ליל הסדר

## הרב חיים קנייבסקי, זצ"ל

סמכו אנשים רבים שאינם מקיימים כלל מצות והגדת לבנך, כגון כאשר הבנים הנשואים מתארחים אצל חמיהם או אוכלים לבד בביתם ואין לאב בן על שולחנו, מדוע לא נזהרים שכל בן יאכל אצל אביו דווקא כדי שתתקיים המצוה? ושלח לשאול את רבינו והשיב: כי בודאי אין כוונת הכתוב והגדת לבנך רק כפשוטו, שיש מצוה לדאוג ולהשתדל לומר לבנו ורק לו, אלא עיקר המצוה זה סיפור יציאת מצרים לאחרים, ודיבר הכתוב בהווה שבנו סמוך עליו, אך הוא הדין כשיש אחר, וכדתנן להדיא בפסחים קט"ז ע"א אם אין לו בן אשתו שואלתו וכו', וגם (מאביו) מן הגראי"ל שטיינמן שליט"א שמע כן, (וכ"ה באדר"ת בתשובה המובאת בספר הזכרון יהודה לקדשו).

ועוד פעם אחרת שמענו מרבינו שליט"א גם כן כנ"ל עם כמה נפק"מ, ואלו דבריו: יסוד המצווה דוהגדת לבנך, אינו לומר לבן בדווקא, אלא לומר בדרך של הגדה וסיפור לשני, והמצוי ביותר שיאמר לבנו, ולכן כתבה התורה לשון זה. ומעיקר הדין מספיק לספר פעם אחת בחייו לבנו כדכתיב ואמרת לבנך ביום ההוא וגו' ובכל שנה בליל פסח די לספר אפילו לאשתו או לאחר וכדתנן בפסחים קט"ז אף, כי אין הדין לומר לבנו דווקא אלא העיקר שיהיה בדרך הגדה. ולפי זה נמצא להלכה למעשה שמי שאין בנו מיסב עמו, אין צריך לטרוח לילך הוא לבנו דאין חיוב כזה, וכל הדין הוא שבשעה שבנו מיסב אצלו יספר לו, ומי שסיים הסדר ואח"כ הגיע בנו אצלו יתכן שיש הידור לומר לו עבדים היינו וכו', דסוף סוף כתיב והגדת לבנך, אבל בנו לאו דווקא וכנ"ל.

קדש ורחץ וכו' (סימני הסדר תוקנו על ידי הראשונים ז"ל) עי' מחזור ויטרי הלכות פסח סי' ס"ה (והם תיקנו לומר את הפרטים שנוהגים משרך הסדר כגון קידוש ואח"כ רחיצת הידיים, ותיקנו את הסימנים כדי שידעו מה להקדים ומה לאחר ולעשות כל דבר במקומו. ולכן, דבר הנוהג כל שעת הסדר, כגון ד' כוסות, לא הזכירו בסימנים (דהזכירו רק מה שיש לנהוג עכשיו כמו מגיד רחצה וכו'), וזה גם הטעם שלא נאמר הסיבה, כי נוהג בכל הסדר (שמענו מרבינו).

ומה שבכלל תקנו סימנים, קדש, ורחץ, כרפס וכו', יש לומר כיון שבליל הסדר יש כל כך הרבה מצוות מצה מרור וחרוסת וכרפס ואפיקומן ועוד, ויש לכלל דבר פרטים, כגון שלכרפס יש ליטול ידיים תחילה, תיקנו לעשות סימנים שיזכרו את הכל ולא יטעו (וכן הוא בספר הפרדס הלכות פסח עמוד נ"ה ומחזור ויטרי, פסח סי' צ"ה).

שנאמר והגדת לבנך ביום ההוא לאמר... חתנו של רבינו (הגר"ש שטיינמן) נשאל מפי רבי יוסף אברהם וולף זצ"ל לתמוה: על מה



## The Middle Path Rabbi Rafi Wolfe

*The Kohen shall command [as follows]: he should take for the one seeking purification two live, kosher birds, a rod from a cedar tree, a thread of crimson wool, and hyssop*

This week's *parsha*, much like last week's, deals mostly with the laws of *tzara'as*, most commonly translated as leprosy. While it may be a whitish skin condition, in reality it's a totally unrelated spiritual malady with physical symptoms. Chazal tell us that someone who contracts *tzara'as*, known as a *metzora*, usually committed a certain sin. One example is that of haughtiness. As a result of his sin, he is infected with a disturbing skin condition, and has to have his status established by a Kohen. If the Kohen determines he is spiritually impure, then he is. The opposite is also true.

The Torah describes how a *metzora* can purify himself once he is declared impure. First, the Kohen has to determine if his affliction has healed correctly. Once he's declared physically healed, he next has to become spiritually pure. That process involves an entire ritual that takes place in the Temple, and includes bringing certain offerings. Part of the offering includes a rod from a cedar tree, a thread of crimson wool, and a hyssop. What is the significance of including these objects?

Rashi explains that since the cedar tree is taller and more beautiful than all other trees, it symbolizes the haughtiness that caused his initial blemish. What's his cure? He should lower his arrogance and feel lowly, like a humble thread of crimson wool or the meek herb of hyssop. Why does he need two symbols of humility to inspire him to change? Seemingly, one would have been sufficient.

The answer could be gleaned from the Rambam's approach to character traits. Every trait has its extremes, in either direction. For

example, generosity. A person could be someone who never gives a thing to charity, or someone who gives away all of his money. The proper path a person should take with his traits is the middle road. What should a person do if they detect one of their traits is leaning to one extreme? He should try his best to act in the opposite extreme, with the intent to create an equilibrium. Hopefully, not long after acting this way, he'll end up in the middle.

However, there appears to be a contradiction in the Rambam's words. First, when he describes different extremes a person may have, he gives humility and arrogance as examples. To these he says the middle path is the best. Then, he says that an exception to his "middle of the road" rule is humility. A person shouldn't be in the middle, and instead should go to the extreme with humility, avoiding arrogance at all costs. One solution presented is that the Rambam means that with humility there are four levels: 1) arrogance 2) neither arrogance nor humility 3) humility 4) negative and unhealthy humility.

The extremes of levels one and four are to be avoided at all costs. Arrogance is never acceptable. Negative and unhealthy humility, for example, consists of only wearing tattered rags. This behavior can lead to depression and a desire to do nothing all day. However, choosing level two, acting with neither arrogance nor with humility, can be risky. There's always the chance the person over time might occasionally lean towards the side of arrogance. Therefore, the Rambam cautions to strive towards the middle path, with a bend towards humility. Level three avoids arrogance at all costs, without inclining too much towards any extreme.

This mode of conduct is precisely conveyed in the verse we started with. A *metzora* most likely has been acting with the extreme of arrogance, like a cedar tree. Therefore, Hashem gave him *tzara'as* as a wake-up call to repent. The remedy is for the *metzora* to lower himself to become as lowly as a crimson thread of wool. However, this extreme is also undesirable. He therefore should raise himself to the level of a hyssop, which is slightly less plain and ordinary. Thus he ends up in the middle path, leaning towards a healthy dose of humility.

*(Based on Ta'amah D'Kra by Rav Chaim Kanievsky zt"l to Vayikra 14:4)*

# Hallel at the Seder

Rabbi Jonathan Sacks z"l



At the stage in the Seder when we recite Hallel, we have finished telling the story of the Exodus, and just like the Israelites 3,300 years ago, we feel an overwhelming need to thank and praise Hashem for bringing us out of Egypt. So we begin to say Hallel (which is split into two sections, half before the meal and half after). This is one of the transitional moments of the Haggadah, when we move from story to song, from prose to poetry, from recitation (Maggid) to praise (Hallel).

Song plays a vital part in Judaism. At the end of his life, Moshe gave the Israelites the 613th *mitzvah* – that in every generation we should write a new Sefer Torah. On that occasion he used an unusual word. He called the Torah a “song” (*Deut. 31:19*).

Words are the language of the mind. Music is the language of the soul. Whenever speech is invested with deep emotion it aspires to the condition of song. This is why we do not merely say our prayers; we sing them. We do not read the Torah; we chant it. We do not study Talmud; we intone it. Each kind of text, and each period of the Jewish year, has its own melody. We learned this from Moshe, who called the Torah a song, to teach us this important message: if we want to transmit Torah across the generations as a living faith, it must be not just a code of law, but also the song of the Jewish people.

Hallel (*Psalms 113–118*) is the great song of deliverance that, according to the Talmud, was sung at all the great triumphs of Jewish history. The late Rabbi Joseph Soloveitchik asked an interesting question about the recitation of Hallel at the Seder table. The Talmud states that we do not say Hallel on Purim because “the reading of the Megillah is equivalent to saying Hallel” (*Megillah 14a*). Why do we not apply the same reasoning to Seder night? We have recited the Haggadah, the counterpart of the Megillah on Purim. Surely, then, the recital of Hallel is superfluous.

The answer I would give is that there are two different commands to say Hallel. The first is at the time of a miracle. The second is as a form of remembrance on the anniversary of the miracle. Thus, at the time of Chanukah, the Maccabees said Hallel at the moment of victory. The next year they established it as an annual obligation. The two forms of Hallel arise from different psychological states. The first is expressive, and the second is evocative. The first gives voice to an emotion we already feel. The second creates that emotion by an act of memory, recalling an event that occurred in the past.

Telling the story of a miracle, as we do on Purim, is equivalent to the second form of Hallel. It is an act of memory. On Pesach, however, we do not merely tell the story. We relive it. We eat the bread of oppression and the bitter herbs. We taste the wine of freedom. We recline as free people. “Generation by generation, each person must feel as if they themselves had come out of Egypt.” The Hallel we say on the Seder night is therefore of the first kind, not the second. It arises out of the emotions we feel having lived through the event again. It is a “new song.” This kind of Hallel is not canceled by telling the story.

# Testimony and Inscription

Rabbi Shalom Rosner



## Haggadah – Testimony

An explanation as to the use of the word *Haggadah* is offered by Rav Yosef Dov Soloveitchik (cited in *Haggadat Leil Shel Achdut*, Rav Aharon Goldscheider). The Torah itself uses the term Haggadah with respect to the requirement to transmit to our children the historical events surrounding the Exodus from Egypt, as is stated: “*v’higadetah l’vinchah*”. Rav Soloveitchik suggests that perhaps it is related to another area in the Torah where a similar term is used – *haggadat eidut* (testifying).

What is *haggadat eidut*? It is when I recount something that I witnessed or experienced. When a person provides testimony in court, it is based on his personal experience, and not on hearsay. *Haggadah* means I saw it, I felt it, I witnessed it! On this night we are to feel as if we participated in the Exodus - *b’chol dor v’dor, chayav adam lirot et atzmo, k’ilu hu yatzah miMitzrayim*. We have to feel as if we’ve gone free. That is what we are to experience at the *Seder*. We should be transmitting the story as if we experienced it first-hand, similar to the requirement of *haggadah eidut*, requiring the provision of eyewitness testimony.

## Sippur – Inscription

There’s another word, another element, we can focus on as well. In the *Haggadah* the term *l’sapper* is used in connection with the transmission of the story of the Exodus. Those who expound upon telling the story of the Exodus from Egypt are praiseworthy. Rav Yosef Dov Soloveitchik suggests that there is a special meaning to this word as well. *Sippur* is derived from the words *sofer*, and *sefer*. What does a scribe do? He writes on a parchment, on a *klaf*, something that’s meant to last. Whenever we’re mesaper, we’re *sofrim*, we’re scribes, and we’re writing it into the hearts of all who will be attending our *Seder*.

When a *sofer* writes a *sefer*, he creates something that has permanence, something that will serve future generations, even beyond the time that the mesaper, or *sofer* is physically present. At the *Seder*, every parent and grandparent, is creating a *sefer* by being *mesaper* (transmitting the story). Each of us is a scribe. We are engraving the messages of tradition on the hearts and in the minds of each child. If we can succeed in telling our story through the *Haggadah* – feeling as if we experienced it, we can be that *sofer*, that scribe, that will create something that will last for generations. Moshe was called the Great Scribe, because he inscribed the Torah on the hearts of all of Am Yisrael.

May we be able to properly comprehend the significance of the evening, share insightful thoughts, and successfully transmit the tradition so that we can engrave a love and appreciation of Torah into the hearts of our children.

*Pre-Pesach Preparations at Ohr Chaim*



*Rav Tzvi Moshe Langer speaks at Yeshivas Bein Hazmanim*



*Rabbi Chaim Moshe Seckbach, Kosher Wine Production*



*Yeshivas Bein Hazmanim*



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# Listening to the Matza

Rabbi Berel Wein

The glorious holiday of Pesach is upon us once more. With all of its rituals and wonder, Pesach marks the uniqueness of the Jewish people – a people delivered from centuries of bondage through miraculous Heavenly intervention. So, one of the main functions of Pesach is to connect us to an event that occurred millennia ago in a distant land.

The natural inclination of people is to feel disconnected from that event. This is implicit in the questions raised in the section of the *Haggadah* devoted to the four sons. Their basic question is: “What is the relevance of this long-ago event to me?” And this has remained the basic question in all of Jewish life throughout the ages.

The enormous number of Jews who are completely disconnected from their faith and their people, from their homeland of Israel, and from the values and observances of Torah, testifies to the intensity of doubt and difficulty posed by this question. If the Exodus from Egypt does not speak to me, then the rest of Judaism is pretty immaterial to me as well.

And that is basically the statement and question of the evil son in the *Haggadah*. In effect, he is saying that the whole rite of Pesach as well as all of the other rituals of Judaism are meaningless because he has no connection to the Exodus from Egypt or to Jewish history generally. It is this disconnect that creates rampant assimilation and a constantly diminishing connection to the past and destiny of the Jewish people.

The answer of the *Haggadah* to the seemingly irrelevance of the Exodus from Egypt to our current world, three thousand, three hundred, twenty-six years later, is difficult for us to understand. We tell that evil son that had he lived at the time of the Exodus from Egypt he would not have been redeemed and would have died in Egyptian captivity.

Midrash teaches us that a majority of the Jews in Egypt did not

survive, spiritually or physically, to participate in the Exodus. The clear message here is that Exodus denial means spiritual annihilation as far as the individual Jew is concerned. In order to be able to achieve freedom – inner and lasting freedom – as a Jew, one must first feel connected to the Jewish people and to its past and committed to its future.

Ritual is one of the proven methods to achieve such a connection. Every bite of *matza* brings me closer to my people and to its eternal mission in world civilization. One of my grandsons when he was a little boy said to me at the Seder: “Zaidy, tell everyone to be quiet. I want to hear what the *matza* is saying to me.” In his wise, childlike way, he encompassed the message of Pesach to all of us.

We have to listen to what the *matza* is saying to us. By doing so, we connect ourselves to the Exodus from Egypt and thereby to all of Jewish history and Judaism itself. Without listening to the matza, we will be disconnected from our past, and all of Judaism will appear to be irrelevant to us.

Pesach teaches us many basic lessons about life in general and Jewish life in particular. It teaches us that we are a unique people, and therefore we have to behave in a unique fashion. It teaches us that the past has to always live in our present, and that memory is the key to wisdom and survival. It teaches us never to despair, and to always hope and trust for better times and salvation. It teaches us of the power of an individual – even one individual alone, such as our teacher Moshe – to affect and alter all of human history.



## Sensitivity in Halacha Rabbi Frand



The *halacha* is that the *Korban Pesach* (Paschal Offering) needs to be eaten “*b’chaburah*” (in groups). If two different *chaburahs* are eating in proximity—even in the same room—no individual is allowed to leave his *chaburah* and go to the other *chaburah*. They are certainly not allowed to leave the room and go to another room to join another *chaburah*.

The *Mishna* (*Pesachim* 86a) states that if two groups are eating in one room, one group sitting at one table and the other group sitting at another table, they may not even face one another. Each group must face only the people in their own group. The *halacha* is that if in fact they do turn around and face the other group, they are no longer allowed to eat the *Korban Pesach*. That is considered “eating in two different groups,” which is a Biblical prohibition.

The *Mishna* allows only one exception to this rule: A bride may turn away and eat. The Rambam in fact codifies this law (*Hilchos Korban Pesach* 9:3-4). The *Gemara* explains the reason for this leniency (which is also mentioned by the *Rambam*). It is because the *kallah* during the first thirty days after her marriage is shy. During the first month after her marriage, she is particularly self-conscious, and she thinks people are staring

at her.

Consider the following: On the night of the *Seder*, *Leil Pesach*, everyone is on a different level. We all know the importance of the *mitzvos*. Unfortunately, today we do not have the *Korban Pesach*, but we still have a certain seriousness and focus regarding our *matzah*, *marror*, and *daled kosos*. We focus on properly fulfilling these *mitzvos* of the evening. We can only imagine what an elevated state people were in during the time of the *Beis HaMikdash*, when everyone had a *Korban Pesach* at their table as well.

Do we really think that at such a moment people would be staring at a *kallah* to see how she looks or how she eats? The answer is no! So why did the *kallah* think that? It was a figment of her imagination. She is embarrassed because she THINKS people are looking at her. In reality, nobody is staring at her while they are eating the *Korban Pesach*!

Do we need to accommodate this figment of her

# EATING TO LIVE

Rabbi Mordechai Willig

The very first *mitzvah* given to every individual of Am Yisrael was the *Korban Pesach*. As opposed to all other offerings, eating the meat is a separate *mitzvah* unto itself (*Shemos* 12:8, *Rambam aseh* 56). In contrast to other offerings, if it becomes impure and cannot be eaten, it may not be offered (*Pesachim* 78b). Conversely, when the majority of Am Yisrael is impure and the *Korban Pesach* is brought in an impure state, it is eaten that way, since the whole reason to offer it is to eat it (76b).

The Torah teaches us that eating, the most basic human need for survival, can be done before Hashem (*Devarim* 14:23), as a *mitzvah*. Although this activity is one which man shares with the animal kingdom (*Chagigah* 16a), man must elevate his eating to a dignified level.

This is a uniquely Jewish perspective. A non-Jew can offer a sacrifice, but only an *olah*, which is totally burned on the *mizbe'ach* (*Menachos* 73b). Eating before Hashem does not exist in a bifurcated lifestyle in which worldly actions are not included in religious life.

Esav told Yaakov "Pour into me now some of the red soup" (*Breishis* 25:30). Rashi writes, "I will open my mouth, and pour a lot into it, as we have learned (*Shabbos* 155b) we may pour food into a camel's mouth." Rav Yerucham Levovitz (*Daas Torah*) explains that many laws apply to eating in order to raise it from an animalistic act to a human one. The portion size and the pace distinguish humans from animals. A Jew must eat for the sake of doing Hashem's will, just as we must do when eating *kodshim* from the *mizbe'ach*. Woe unto a person whose eating is not superior to that of an animal.

When Yaakov received the *berachos* instead of Esav, he was told by Rivka to bring meat from the *Korban Pesach* to Yitzchak (*Rashi* 27:9). Yitzchak planned to give Esav worldly *berachos*, and Yaakov spiritual ones (27:28,29; 28:4). Rivka arranged for Yaakov to receive the physical *berachos* as well. Her plan was for Yaakov to sublimate earthly matters by including them in *avodas Hashem*, and this is

symbolized by the *Korban Pesach* which she gave to Yaakov in order to receive, and thereby elevate, worldly *berachos* (Rav C. Y. Goldvicht). Divine Providence ruled in accordance with Rivka's view (Rav Yosef Dov Soloveitchik).

"You may not break a bone in it" (the *Korban Pesach*) (*Shemot* 12:46). The *Chinuch* (16) explains that it is not honorable for princes to eat like dogs that break bones. To remember the exalted level we reached on *Pesach*, we must eat like princes would, and not like animals.

The *Chinuch* famously continues that a person's heart is influenced by his deeds. One should not indulge in the pleasures of those who engage in gluttony and scoffing, as these actions, even if not technically prohibited, affect one's heart and soul negatively.

The Rambam (*Hilchos Yom Tov* 6:18) states that when one eats and drinks on *yom tov*, he is also obligated to feed the poor and the stranger (*ger*). If one does not feed the poor and the embittered souls, his is not a *simcha* of *mitzvah* but a *simcha* of his stomach, which is a disgrace.

This can explain the juxtaposition of the subsequent *pesukim* (12:47, 48). "All of *Adas Yisrael* shall do it" (the *Korban Pesach*), including a *ger*. One who doesn't break bones recognizes that eating should not be gluttonous but refined. Sharing with those who do not have the means assures that all *Am Yisrael*, including the poor and the *ger*, will fulfill the *mitzvah* of *Korban Pesach*. This elevates the *Korban Pesach* of the donor, since he eats it like a prince, who bears and feels responsibility to provide for the unfortunate.

The original *Korban Pesach* was eaten only in one's home (12:46) in a princely fashion (see *Chinuch* 15). Ideally, the *seder* should be at home, with extended family and appropriate guests.

imagination and let her transgress that which would otherwise be a Biblical prohibition? Apparently, yes! Apparently, we acquiesce to her *meshugas* (foolishness). Why is that so? What is the lesson?

The lesson is sensitivity. We need to account for a person's sensitivity, even though it may be based on a figment of their imagination. If we need to be so careful and sensitive when there is really nothing there, how much more so must we be careful and sensitive when people ARE justifiably sensitive about certain things.

This is an amazing insight. We let the *kallah* do something that under normal circumstances should disqualify her from eating the *Korban Pesach*, simply because of her embarrassment regarding a non-existent phenomenon.

This is a tremendous lesson in sensitivity. How sensitive must we be to a person's feelings, even when those feelings are not based on reality. How much more so is the case when we know that people are in pain, for example, widows, orphans, or divorcees. These are classic examples of people who are in pain. These are realities of life. People who are in pain or sick or beaten down are very sensitive. If we must be sensitive to a *kallah* by the *Korban Pesach*, *al achas kamah v'kamah*, we must be sensitive to people whose embarrassment is based on fact and not just fiction.

**"Avodah, serving Hashem, implies being His eved, servant. His eved is not like a butler who serves his master. Rather, to be His eved is to be in a humbled state of mind, like that of a slave. That humility is a result of understanding how great are the benefits that He gives us and how we are incapable of doing anything except to feel gratitude toward Him.**

— Rabbi Avigdor Miller, *Ohr Avigdor*  
*Shaar Avodas Elokim*



In general, women are exempt from a *mitzvas asei she'hazman grama*, time-sensitive *mitzvos*. However, the *Shulchan Aruch* (O"C 472:14), tells us that this rule does not apply to the *mitzvos* that are performed on the night of the *sefer*, and women are obligated to fulfill all of these *mitzvos*. Why are these *mitzvos* different from all other time-sensitive *mitzvos*, from which they are exempt?

We will try to go through each *mitzvah* and clarify the source and the reason for their obligation to perform it.

### Matza and Drinking the Four Cups of Wine

As far as the obligation to eat *matza*, the *Gemara* (*Pesachim* 43b) tells us that we learn it from a *hekesheh*, the juxtaposition of the *issur* to eat *chometz* and the *mitzva* to eat *matza*. Since the Torah placed these two *mitzvos* together, anyone commanded to abstain from eating *chometz* (i.e., both men and women – as it is a negative commandment), is also obligated in the *mitzvah* to eat *matza*.

When it comes to drinking the four cups of wine, the *Gemara* (*Pesachim* 43b) tells us that women are included in this *mitzvah*, based on the principle: "*af hein hayu b'oso haneis* – they were also part of the miracle." It would seem that women are obligated to eat *matza* because it is compared to *chometz* and drinking the four cups of wine, since they were also part of the miracle. This is indeed how the *Shulchan Aruch Harav* spells it out.

However, the *Beis Yosef*, as well as the *Gra*, write that the reason for both the requirement to eat *matza*, and to drink the four cups of wine is based on the principle: "*af hein hayu b'oso haneis*." This seems to be different from the source of the *Gemara*. And this is not just a different source, but it may even have *halachic* ramifications. If their obligation to eat *matza* is because of a *hekesheh*, then it is a *mitzvah min haTorah*. On the other hand, if it is only based on the principle, "*af hein hayu b'oso haneis*," it may only be required *midrabanan*.

Indeed, whether "*af hein hayu boso haneis*," makes women required to perform a *mitzvah min haTorah* or *midrabanan* seems to be a *machlokes* in *Tosfos*.

*Tosfos* in *Megillah* asks the following question: Why does the *Gemara* need to learn that women are required to eat *matza* from a *hekesheh*, and not simply from the rule of "*af hein hayu boso haneis*"? *Tosfos* offers two answers to this question. Firstly, that would only obligate them from a rabbinic standpoint, and the *hekesheh* creates a Torah mandate. Secondly, if not for the *hekesheh*, we may have compared it to sitting in a *sukkah*, from which women are exempt.

According to the first explanation, "*af hein hayu boso haneis*" only makes them obligated *midrabanan*. However, the second answer of *Tosfos* seems to hold that it would even make them obligated as a Torah mandate. That being the case, we need to understand why the *Beis Yosef* and the *Gra* quoted a reason of "*af hein hayu boso haneis*," which may only create an obligation *midrabanan*.

### Are women obligated in Sippur Yetzias Mitzrayim?

The *Sefer Hachinuch* (21) writes that the *mitzvah* in the Torah of *sippur yetzias Mitzrayim* – relating the story of the Exodus – is a *mitzvah* in which women are also obligated. The

## Rabbi Nachum Scheiner

מוהל מומחה

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*Minchas Chinuch* wonders why that should be, since it is a *mitzvas asei she'hazman grama*, a time-sensitive *mitzvah*, from which women are usually exempt, and the *hekesheh* is only for *matza* and not for other *mitzvos*. At most, he writes, they may be required *midrabanan*, based on the rule of "*af hein hayu b'oso haneis*."

In truth, this should depend on the aforementioned *machlokes* between the two answers of *Tosfos*, if "*af hein hayu b'oso haneis*" only makes them obligated *midrabanan*, or even makes them obligated as a Torah mandate.

It is also important to point out that if they are not obligated to perform the *mitzvah min haTorah* – because it is a time-sensitive *mitzvah* – then it is possible that the *chachamim* did not obligate them to perform the *mitzvah* either. This is spelled out by *Tosfos* in *Pesachim* (108b). *Tosfos* wonders why women are totally exempt from sitting in the *sukkah*. Didn't they also enjoy the huts or the clouds of glory in the desert? If that is the case, let them at least be obligated *midrabanan*, because of "*af hein hayu boso haneis*"?

*Tosfos* answers that if the Torah did not require them to perform the *mitzvah* – because it is a time-sensitive *mitzvah* – then the *chachamim* did not obligate them to perform the *mitzvah* either. The same should be true for the *mitzvah* of *sippur yetzias Mitzrayim*. If they are not required to perform the *mitzvah min haTorah*, then they will not be obligated to do the *mitzvah* at all.

### Requirement of Sippur for Drinking the Wine

In fact, the *Chayei Adam* brings up this very question. According to *Tosfos* in *Pesachim*, whenever women are not obligated to perform a *mitzvah min haTorah* – because it is a time-sensitive *mitzvah* – then the *chachamim* did not require them to perform that *mitzvah* either. If so, they should be exempt from the *mitzvah* of *sippur yetzias Mitzrayim*.

He answers that this cannot be the case. The *Shulchan Aruch* rules that one cannot just drink the four cups; rather they must be drunk at the correct places in the *haggadah*. The *Magen Avraham* and the *Mishna Berura* spell out clearly that this means that one must read the *haggadah* and then drink the second cup. Thus, even though women may not have been given the *mitzvah* of *sippur* per se, they may still be required to read the *haggadah* in order to fulfill the *mitzvah* of drinking the four cups.

This can come up often, as people get tired later on during the night. The *Bur Halacha* points out that it will not suffice



for the women to just drink both the 3rd and 4th cup after *birkat hamazon* and head to bed. Rather, each cup has to be drunk after its specific *mitzvah*, and they must first recite *hallel*, and only then drink the 4th cup.

**Maror**

The *Aruch Hashulchan* writes that women are required to eat *maror* for two reasons. Besides the obvious reason that they have to fulfill the *mitzvos* because of “*af hein hayu b’oso haneis,*” they are also obligated to eat *maror* because of their obligation to eat *matza*. This is just like men, who have a *mitzvah* to eat *maror*, together with the *korban pesach*, and although there is no *korban pesach* today, we have a *mitzvah midrabanan* to eat the *maror*. *Maror* is not just a new *mitzvah midrabanan*, like the four cups, rather it is meant to be similar to the *mitzvah* of the Torah. This same concept applies to women as well.

**Leaning**

The *Gemara* in *Pesachim* tells us that a woman is not required to lean when she is with her husband, unless she is a prominent woman. The *Rashbam* offers one explanation that this is because a married woman is somewhat subservient to her husband. He then quotes the *Baal HaShe’iltos* who maintains that all women are exempt from leaning. The *Rosh* says that the difference between the two is in regards to a woman who is not married. The *Shulchan Aruch* rules that women are exempt from leaning. The *Rama* adds that although our women are all prestigious and should be obligated to lean, they rely on the *Ravya*, who rules that today we are not required to lean at all.

**Summary – Women’s Obligations on Night of the Seder**

*Matza* – Torah mandate

Four cups – Rabbinical mandate

*Sippur – Machlokes* if a Torah mandate or a rabbinical one (or maybe exempt)

*Maror* – an extension of the Torah mandate

Leaning – exempt

There are a number of *Kuntreisim* available – both in English and in Hebrew, including: **1. Baking Matzos** **2. Mechiras Chometz** **3. Leil Haseder and Daled Kosos**  
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<b>Rabbi Scheiner</b>	
<p><b>KOLLEL BOKER   7:00-8:00am</b></p> <ul style="list-style-type: none"> <li>• Chavrusa learning - Gemara</li> <li>Currently: מסכת פסחים, פרק ערבי פסחים</li> <li>• Friday - Shuirim Beinyonei Dyoma and relevant topics</li> </ul> <p><b>NIGHT KOLLEL   8:15-9:45pm</b></p> <ul style="list-style-type: none"> <li>• Chavrusa learning - Halacha</li> <li>Currently: הלכות שבת</li> </ul> <p><b>SHIURIM BY ROSH KOLLEL &amp; FEATURED GUEST SPEAKERS</b></p> <ul style="list-style-type: none"> <li>• Daf Yomi   8:45-9:45pm</li> <li>• Mishna Yomis   8:45-9:00pm</li> </ul>	<p>• ZERA SHIMSHON SHIUR   8:15-9:00pm Thursday Nights</p> <p><b>ADDITIONAL PROGRAMS:</b></p> <ul style="list-style-type: none"> <li>• Yarchei Kallah / Shuirim on Legal Holidays - by acclaimed Guest Speakers</li> <li>• Yeshivas Bein Hazmanim</li> <li>• Yeshivas Kiymu v’Kiblu / Purim Shushan Purim</li> <li>• Shovevim Program / Early Friday morning learning b’retzifus.</li> <li>• Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah</li> </ul> <p><b>LEARNING</b></p>

*Hearing the Footsteps of Moshiach  
This Shabbos Hagadol*

Let’s go back for a moment to the times of the Bais Hamikdash. As the Torah relates, times were different - very different. Imagine, if you will, what happened then when you spoke *lashon hara*. A *nega*, a sort of unwashable mole started growing in your beard... and of course, you had to shave off your beard.

Uh oh. Everyone knew. You had to quarantine (no getting out of it) out of town for a while. No *shul* for you, no work. Your kids were embarrassed. Your family was shamed. Where did Tatty go?

But wait, this answers the question that many commentaries have on the usage of the word “*vehaya*” in the portion that talks about *tzaraas*: וְהָיָה הַנֶּגַע יִרְקַק | אוֹ אֲדָמָדִים בְּבָגְדוֹ אוֹ בְעוֹר אָוֶן. The word, “*vehaya*”, *Chazal* tells us, is used to describe moments of great joy.

But why now of all places, does the Torah use the word *vehaya* here – what joy can there possibly be in having to leave home, be embarrassed...That’s joy?

The answer of course is very deep. In times of yore, we hesitated to speak *lashon hara* because of the swift consequences. Nowadays, however, there is no such retribution. We can speak freely about anyone we wish, without any negaim, any blemishes. And therefore, unfortunately, we speak ill of others,

RABBI BEN ZION SNEH



even though we know we should not. But once, a long time ago, we refrained...and this refraining brought us great joy. It brought us great joy knowing we were doing the right thing and not ending up in quarantine (sound familiar?). Therefore, we did not speak ill of others! And if we did, we got our *kapara* right away...amazing.

It is vitally important that we hear this message, now above all other years. Hashem is telegraphing us; we must receive it! With G-ds help, this year let us take pause and try our best to refrain from speaking *lashon hara*, *rechilus*, and *onaas devorim* (hurtful words). Perhaps in this *zechus* we will hear good news from *Artzeinu hakedosha* and curtail *sinah* (hatred) from the nations of the world!

Let’s learn the rules of how a Jew should talk...how a Jew should behave. The holy Chofetz Chayim wrote several sefarim we can learn, and the Chofetz Chaim Heritage Foundation continues his work with many new books and innovative material in English. Don’t worry... It is within our reach.

“*Beficha ubelevovcha la’asoso.*”

Literally, we can achieve so much with our power of speech. Remember – our hearts truly desire to do the right thing. Hashem has given us the power to speak. Can we let Him down? As we move ever closer to Pesach this Shabbos Hagadol, let us do something big- something truly *gadol*!

Written by R’ Avrohom Hillel Reich based on a lesson and story by Harav Ben Tziyon Sneh Shlita



The key to reaching greatness is to utilize those minutes which others allow to go to waste.  
-Chatam Sofer

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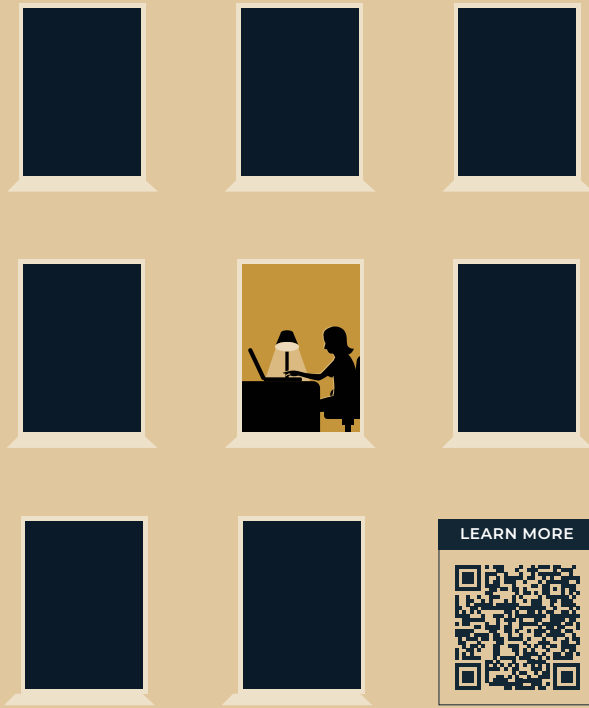


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# JOKES

## Job description

My job is in the Aerospace Industry, and it's always been a challenge to explain what kind of work I do.

At one gathering, I tried several unsuccessful attempted explanations before deciding to be as generic as possible. When the subject came up while I was talking with a group of guys, I replied simply, "Defense Contractor."

The men nodded, and as the conversation went on, I silently declared victory to myself. Then, one of them turned to me and asked, "So, what do you put up mainly? Chain-link?"

## Pulled through

I had the toughest time of my life!

First, I got angina pectoris and then arteriosclerosis. Just as I was recovering from these, I got tuberculosis, double pneumonia and phthisis. Then they gave me hypodermics. Appendicitis was followed by tonsillectomy. These gave way to aphasia and hypertrophic cirrhosis.

I completely lost my memory for a while. I know I had diabetes and acute ingestion, besides gastritis, rheumatism, lumbago and neuritis. I don't know how I pulled through it.

It was the hardest spelling test I've ever had.

## What are the odds?

Great-aunt Faygie loved to visit her nieces and nephews; it seems she had relatives all over the country. The problem was that no matter how much she enjoyed seeing them, she hated flying. No matter how safe people told her it was, she was always worried that someone would have a bomb on the plane.

She read the books about how safe it was, and listened to the stewardess demonstrate all the safety features. But she still worried herself silly every time a visit was coming up.

Finally, the family decided that maybe if she saw the statistics she'd be convinced. So they sent her to a friend of the family who was an actuary. "Tell me," she said suspiciously, "what are the chances that someone will have a bomb on a plane?"

The actuary looked through his tables and said, "A very small chance. Maybe one in five hundred thousand."

She nodded, then thought for a

moment. "So what are the odds of two people having a bomb on the same plane?"

Again he went through his tables. "Extremely remote," he said. "About one in a billion."

Great-aunt Faygie nodded and left his office. And from that day on, every time she flew, she took a bomb with her.

## Job Interview

The interviewer examined the job application then turned to the prospective employee.

"I see you have put ASAP down for the date you are available to start, meaning as soon as possible, of course. However, I see you've put AMAP down for required salary. I don't believe I've ever seen that acronym before, what does it mean?"

The applicant replied, "As Much as Possible!"

## Care and Feeding

The doctor was giving the new mother instructions on the care of her first baby.

"Actually, it's quite simple," he said. "Just keep one end full and the other end dry and clean."

## Buffaloes

Tourist: "Say, look at that big bunch of buffaloes."

Ranch Hand: "Not 'bunch' - 'herd.'"

Tourist: "Heard what?"

Ranch Hand: "Herd of buffaloes."

Tourist: "Sure, I've heard of buffaloes. There's a big bunch of 'em right over there."

## The Drasha

At home after davening on Shabbos morning, the Rov's wife asked him how he thought the drasha went.

The Rov shrugged and said, "I just don't think the drasha ever got off the ground."

The wife looked over at him, and before she could stop herself, she said, "Well, it sure did taxi long enough!"



HA HA

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Family • Host • Let's Party

ESTD 2019

MEATWORKS  
EAT ART



Advertisements should not be read on Shabbos



now is  
their time!

# TO SLIDE & CLIMB



When the sun sets on their childhood, be secure in the knowledge that their fond memories won't fade with their tan. Having an Amish made, custom swingset as a fixture in their childhood, will provide hours of safe play and an eternity of warm memories.

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ב"ה

שבֿת הגדול  
מיט רבי יוסף יצחק יעקבס אהן שליט"א

SHABBOS  
HAGADOL  
DRASHA

BY RABBI YY JACOBSON

SHABBOS AFTERNOON, APRIL 20

5:45 PM—FOLLOWED BY MINCHA

18 FORSHAY RD TENT: GIMMEL

FOR MEN, WOMEN AND CHILDREN

*Come and Enjoy*