





זְכוֹר אֶת הַיּוֹם הַזֶּה  
אֲשֶׁר יִצְאָתָם  
מִמִּצְרַיִם

 RABBI Y. JACOBSON WILL NOT  
BE IN SHUL THIS SHABBOS 

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tion should not be read on shabbos.

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## Shabbos Zmanim CANDLE LIGHTING 7:14 PM

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

**FRIDAY NIGHT MINCHA/KABALLAS SHABBOS**

Mincha in 18 Main	20 Upstairs - Chabad Mincha	Shkiya
<b>7:25 PM</b>	<b>7:20 PM</b>	<b>7:32 PM</b>

**SHABBOS SHACHRIS**

20 Upstairs- Vasikin	18 Main- Ashkenaz	Tent 'x	20 Upstairs - Chabad	NEW in 18 Main
<b>5:50 AM</b>	<b>7:00 AM</b>	<b>7:45 AM</b>	<b>10:00 AM</b>	<b>10:30 AM</b>

**SHABBOS MINCHA/MAARIV**

18 Main- First Min- cha on Shabbos	Pirchei	Tent 'x -Mincha followed by Shalosh Seudos	Shkiya	Tent 'x Maariv :40	20 Upstairs - Chabad Maariv
<b>1:45 PM</b>	<b>2:00 PM</b>	<b>7:20 PM</b>	<b>7:33 PM</b>	<b>8:10 PM</b>	<b>8:15 PM</b>

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

## Weekday Zmanim

**SHACHRIS:**

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

**MINCHA:**

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

**MAARIV:**

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

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# RABBI DANIEL COREN



## The Great Shabbos

This year is unique because, to some degree, we have two *Shabbosos Hagadol*.

Last week, *Parshas Vayikra*, was when the rav gives a *drasha* to direct people both *halachically* and spiritually, and since it would be impractical to discuss preparing for Pesach the day before, the *drasha* is moved to a week earlier. There are early sources to this change, albeit not written in the Gemara or *Rishonim*. What is quite interesting is that the *Aruch Hashulchan* already points out that this concern really doesn't apply anymore, since most people know most *halachos* and guidelines for preparing for Pesach or can get the info way before, which means that the main purpose of the *drasha* is just getting people spiritually and mentally ready for the seder night. Hence, according to the *Aruch Hashulchan*, the *drasha* should actually go back to the original Shabbos, meaning the Shabbos right before Pesach.

Based on the above, this Shabbos, *Parshas Tzav*, certainly should be focused on how to prepare for the following night's seder. I would like to share a new insight that I heard this year based on the Chasam Sofer in his *drashos* and connect it also to the beginning of this week's *parsha*.

In the beginning of the *parsha*, Rashi says that the word *tzav* means alacrity – *zerizus*.

*Zerizus* plays a major role in the story of *Yetzias Mitzrayim*, so much so that the *matzah* that we eat represents rushing out of Mitzrayim. Furthermore, *Chazal* teach us that if we would have waited just another second, we would have fallen too deep into the darkness of Mitzrayim.

Why is *Shabbos Hagadol* called *Hagadol*? The Midrash quoted in *Tosfos Maseches Shabbos 87* and also quoted in the *Bais Yosef siman 430* explains that on the tenth of Nissan, which fell that year on Shabbos, the Jewish People were preparing their lambs to be slaughtered for the *Korban Pesach*. The Mitzrim were obviously in shock; after all, it was their gods that the Jews intended to slaughter. When they asked the Jews what was going on, the news was even more troubling: they were told that in four days, the G-d of the Jewish people would kill all the first-born Egyptians, so the Jews needed to take the blood from these lambs and smear it on the doorpost of their houses, so they would be killed, too. Now, it's interesting that the Midrash tells us it was the first-born Egyptians who challenged the Jews; this is probably because they were the ones in charge of worshiping and taking care of their gods.

What happens next is even more entertaining, and this is something that is based on Chazal. The first-born Egyptians went to tell Pharaoh and his advisors, "We must send the Jews out or else we will be killed," but their plea fell on deaf ears. So what happens when there is an internal conflict? Civil war. That is exactly what happened, as the *passuk* that we recite in the *Hallel Hagadol* says, למכה מצרים בכנוריהם, meaning to say that the first-born Egyptians were killing their own people. Isn't that wonderful?

At some point, Pharaoh and his advisors said, "Enough! It's all because of the Jews. Let's go kill them because they are causing all these problems." They were on the way to wipe

out the Jews, but Hashem performed a miracle and struck the Egyptians with terrible bodily afflictions. This stopped the attack, and the Jewish People were saved.

It turns out that a big part of *Shabbos Hagadol* should be focused on the miracle that took place and the fact that we could have been wiped out.

There is another very important point that almost goes unnoticed. What was the reason for taking the *Korban Pesach* four days before? This is done because of a *halacha* called *bikur*, which means to check the animal for any blemishes. The Chasam Sofer discusses why was this necessary; after all, they could rely on *chazaka* that an animal is unblemished.

I think there is a powerful message here that connects to the Rasha's complaint at the seder night, מה העבודה הזאת, "לכנס" – "What is this work you're doing tonight?" The Rokeach actually learns from here that one is not allowed to say this statement to people who are going beyond the letter of the law when it comes to preparing for Pesach. The *Chok Yaakov* disagrees. He says that this question is only a problem when it's addressing the *Korban Pesach*, meaning real obligatory *avoda*.

At the end of the day, the Rasha does show up at the seder, but, as the *mefarshim* explain, he just wants to get to the meat and the wine. All the prep and *hachanos* before seem to him futile and a chore. In truth, however, checking the animal for blemishes is supposed to be an exciting stage. Besides the fact that we see from it the miracle that took place, which is what the *Korban Pesach* represents, this inspection also includes a spiritual aspect. That is, checking for blemishes doesn't only mean externally; it also means internally. When we speak about *zerizus*, we are speaking about taking control of our physical nature and inclination and transforming them for *avodas Hashem*.

The word קרה appears both in regard to the miracle of *Shabbos Hagadol* and in regard to the Rasha. I think the idea is that קרה means to stop, dull, slow down, or break something. When it came to the Mitzrim, they held back from killing us or being able to say anything that would incriminate us. The same applies to the Rasha. We tell him that if you were in Mitzrayim, you would not have left because you lack the understanding of what true pleasure is, that true pleasure comes from *avoda* - from real effort. That is the lesson that we are teaching Pesach night. And it all begins with *Shabbos Hagadol*.

May we see the final redemption soon.

SHIUR SCHEDULE

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

COUNTING DOWN UNTIL  
**UMAN**

173 DAYS



# RABBI YY JACOBSON



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

The three most important ingredients at the seder table are the wine, matzah, and maror (bitter herbs), for these three items capture the three foundational ideas that can allow us to set ourselves free.

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

The first step in setting yourself free is

realizing how much more there is to you than what meets the eye. You must recognize your potential – what you were really meant to be, what you are capable of becoming – for you to break out of the chains.

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

C) Then we have the critical step of matzah: We eat the matzah, says the *Haggadah*, because the Jews did not have time

to wait till the dough had risen; they rushed out of Egypt. I want to ask you: they waited for 210 years; they could not wait another few hours? What was the rush? And even if they were in a rush, why is that such a central theme in the narrative that for thousands of years, we are eating only matzah and avoiding all leavened bread? What happened to the virtue of patience?

Answer: The greatest enemy to setting yourself free is delaying things: tough decisions and bold moves. The message of matzah is that when it comes to setting yourself free, you have no time to wait even an extra 18 minutes. Do it now! Make that call now. Send that email now. Make that move now. Set up that meeting now. Make that decision now. Start the new behavior now. Confront the situation now. Start doing it now.

If it is worth doing, do it now.

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

SHIUR SCHEDULE

**MONDAY & THURSDAY** Chassidus Shiur 7:45 AM (18 Main) • **TUESDAY** Womens Shiur 9:30 AM (84 Viola Rd)

**SHABBOS** Friday Night – before Barchu (20 Upstairs) • **Morning 8:40 AM** (20 Upstairs) | **After Davening 12:00 PM** (20 Upstairs)

PLEASE NOTE: Rabbi Jacobson's Shabbos morning shiur will now begin at 8:40 AM, followed by the Minyan at 10:00 AM.

# ZICHRU TORAS MOSHE

## Upgraded Life

Shlomo Schwerin had a friend who visited his neighborhood every summer for one week. At the end of his visit in 2023, the friend called Shlomo and asked to meet him in his house before he returned. At the meeting, his friend handed him an envelope containing \$500.

"What is this for?" Shlomo asked, puzzled.

"It's my expression of *hakaras hatov* for what you've done for me."

"What did I do?" Shlomo asked.

"We've been learning together for half an hour before Shacharis for three days. That's not so much to warrant such a gift!"

The friend disagreed and explained himself: Ever since he had been hired to work as a supervisor for a company, he'd found himself overworked with the job — so much so that he wasn't finding time for his wife and children. He had no time for anything other than work. His day surrounded the green dollar.

At the beginning of that annual visit, the friend had unloaded his burden to Shlomo, who advised him that his first step was to make a set seder of learning — and learning only. The friend initially declined, unable to imagine finding any time in his busy schedule, but Shlomo persisted. "Every Yid needs an inexcusable time for learning. It will ease up your entire day."

And so, they did. The friend was only in town for three more days, but every morning before Shacharis, he and Shlomo met up and learned. "With that short seder and your insisting that I make this seder," the friend told him, "you gave me a new outlook on life. I'm forever grateful. This money didn't come easy, as I live on a tight budget, but due to the impactful lesson you're leaving me with, it's the very least I can do."

Hearing that explanation, Shlomo was happy to have the *zechus* of upgrading a Yid's life through that short seder and joyfully pocketed the money.

# RABBI SHOLOM BER MUNITZ UFARATZTA



## TO THE PARENT, EACH CHILD IS THE ONLY ONE

The Haggadah says that there are four types of children. ONE is a *chochom*, ONE is a *rosho*, ONE is a simpleton, ONE does not know to ask.

The Haggadah just said that there are four types of children, followed by each type. Why the extra word ECHAD – ONE before each type of child?

The Haggadah is making a very important point. While to everyone else, the child might be a *chochom* or *rosho* or any other type, to the parents, each child should be considered and treated as *echad*, the ONE and only child. [Then, you find the good and nachas in each child.]

==== At a farbrengen with Mashpia Harav Yosef Bukiet in the name of his father, the Rosh Yeshivah Harav Chaim Meir Bukiet A"H.

Yud Alef Nissan, Yom Holedes of the Rebbe. The Rebbe was named after the Tzemach Tzedek.

Yud Gimel Nissan, Yom Hilula of the Tzemach Tzedek, Admor Menachem Mendel, 3rd Chabad Rebbe, grandchild of the Baal Hatanya

# RABBI NACHUM SCHEINER



## Not Baking the Matzos On Erev Pesach

We have seen that there are many early sources that require *matzos* to be baked on Erev Pesach after midday. So, why doesn't everyone do so?

The *Bach* points out that there is no mention of this requirement in the Gemara, so it cannot be a requirement, and it is merely a *minhag*. The *Shulchan Aruch* also uses the title: "The *Mitzvah* to Bake Erev Pesach after MIDDAY." He also states clearly that it is only a *minhag* and not a requirement.

The Vilna Gaon proves that it cannot be a prerequisite in having kosher *matzos* from this year's calendar. This year, Pesach falls on Sunday, and Erev Pesach is Shabbos, and all agree that we cannot bake the *matzos* on Erev Pesach since it is Shabbos. If it would be a prerequisite, one should be required to bake on Motzaei Shabbos, and we do not find such a requirement. (The *Tur* does quote *Rishonim* who actually baked the *matzos* on Motzaei Shabbos, and the Chasam Sofer also followed this custom, but most agree that this is not needed.)

## THE MINHAG NOT TO BAKE ON EREV PESACH

Even if it is not a requirement, the *Shulchan Aruch* does bring this *minhag*, yet there are many that do not do so. The Vilna Gaon, quoted in *Maaseh Rav*, the Brisker Rav, and the Chazon Ish all did not have this *minhag*. What is the reason not to follow this *minhag*? Is there any reason not to do so?

The *Mishna Berurah*, quoting the *Rishonim*, explains that, *halachically* speaking, since there is no mention in the Gemara of this requirement, we assume that the comparison to the *Korban Pesach* is only in regard to the consumption of the Pesach and the *matzos*, which is the reason we must eat the *matzos* before *chatzos*, just as the *Korban Pesach* had to be consumed before midnight.

The question still remains: Even if it is not required by all, why not follow this *minhag*, especially in light of the fact that it is quoted by many *Geonim* and *Rishonim*, as well as the *Shulchan Aruch*?

## THE REASONS NOT TO BAKE MATZOS ON EREV PESACH

There are many reasons not to bake *matzos* on Erev Pesach, and we will

mention some of them:

When baking the *matzos* on Erev Pesach, there is greater concern of some dough becoming *chometz*. During earlier baking, even if some of the dough became *chometz*, it will become *bateil*, *halachically* nullified. However, on Pesach, we do not apply the rules of *bitul*, and any dough that becomes *chometz* is problematic. According to many *poskim*, this applies to Erev Pesach after midday, as well. Since the risk is too great, many *poskim* rule that we should stay out of trouble and bake the *matzos* earlier.

In addition, the *Maamar Mordechai* explains that although it is a recommended practice, it is difficult to facilitate the baking for everyone. Finally, baking on Erev Pesach requires a very great rush, and it is very hard to bake the *matzos* properly.

## SUMMARY

Although many sources require *matzos* to be baked on Erev Pesach after midday, it is not a requirement, and there are a number of reasons not to do so: any dough that becomes *chometz* is problematic, it is difficult to facilitate the baking for everyone, and it is very hard to bake the *matzos* properly.

### SHIUR SCHEDULE

#### KOLLEL BOKER 7:00-8:00AM

Chavrusa learning - Gemara  
Currently: סוכת מועד קטן  
Friday - Shiurim Bein-yonei Dyoma and relevant topics

#### NIGHT KOLLEL | 8:15-9:45PM

Chavrusa learning - Halacha  
Currently: הלכות קריאת התורה

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

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

#### ADDITIONAL LEARNING PROGRAMS:

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# RABBI BEN ZION SNEH

## The Simanim of the Seder: Our Journey Through Life

The *Baal Haggadah* gets it right – it's all a guidebook for our lives.

### Kadesh, Urchatz

We do our best to purify our intentions to come closer to Hashem with our right foot forward.

### Karpas

All of this with the thought and the hope that what we're doing now is to patur, to escape from any harsh judgments (*Maror*) later on.

But then comes the fall, and we feel as if what we had was taken from us; we've lost the bigger half (*Yachatz*). We end up with less than what we deserve.

So we quickly speak once again to Hakadosh Baruch Hu (*Magid*) through our *davening*, our learning, our good deeds, and our striving to do better.

We plead with our Creator and even say half of *Hallel* before we eat to show how serious we are!

Then Hashem gives us greatness - the *mitzvah* of *Matzah*. But suddenly - *Maror* again.

What to do?

Even so, we wait with *emunah* for our just rewards (*Shulchan Orech*) and Mashiach (*Tzafun*).

And because of this faith, we will surely be blessed (*Bareich*) and praised (*Hallel*), and our prayers will be answered (*Nirtzah*).

Have a beautiful yom tov!

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



## RABBI JONATHAN SACKS



### The Four Sons

The four sons are a vignette of the Jewish people. One asks because he wants to hear the answer. A second asks because he does not want to hear the answer. A third asks because he does not understand. The fourth does not ask because he doesn't understand that he doesn't understand. Ours has never been a monolithic people.

Yet, there is a message of hope in this family portrait. Though they disagree, they sit around the same table, telling the same story. Though they differ, they stay together. They are part of a single family. Even the rebel is there, although part of him does not want to be. This, too, is who we are.

The Jewish people are an extended family. We argue, we differ, there are times when we are deeply divided. Yet, we are part of the same story. We share the same memories. At difficult times, we can count on one another. We feel one another's pain. Out of this multiplicity of voices comes something none of us could achieve alone. Sitting next to the wise child, the rebel is not fated to remain a rebel. Sitting next to the rebel, the wise child may share his wisdom rather than keep it to himself. The one who cannot ask will, in time, learn how to. The simple child will learn complexity. The wise child will learn simplicity. Each draws strength from the others, as we all draw strength from belonging to a people.

Through the *Haggadah*, more than a hundred generations of Jews have handed down their story to their children. The word "*haggadah*" means "relate," "tell," "expound." But it comes from another Hebrew root [a-g-d], which means "bind," "join," "connect." By reciting the *Haggadah*, Jews give their children a sense of connectedness to Jews throughout the world and to the Jewish people through time. It joins them to a past and a future, a history and a destiny, and makes them characters in its drama. Every other nation known to humankind has been united because its members lived in the same place, spoke the same language, and were part of the same culture. Jews alone, dispersed across continents, speaking different languages and participating in different cultures, have been bound together by a narrative, the Pesach narrative, which they tell in the same way on the same night. More than the *Haggadah* is the story of a people, Jews are the people of a story.

## RABBI DON JARASHOW



### Four Cups for Hashem – One Journey to Freedom

The *daled kosos* are one of the focal *mitzvos* of the night. There is tremendous emphasis on this *mitzvah*. The Mishnah in *Pesachim* 99b states: "ולא יפחתו לו מארבע כוסות של יין ואפילו מן התמחוי" —*And the distributors of charity should not give a poor person less than four cups of wine (for the festival meal of Pesach night).*"

The Rashbam explains that if the poor person didn't receive sufficient funds for the four cups from the *gabbai tzedakah*, he must sell the shirt off his back to finance this *mitzvah*! This requirement is exceptional, as we do not find such an obligation concerning other *mitzvos*. Regarding purchasing objects needed to perform *mitzvos*, the Rema rules in *Shulchan Aruch* 656:1:

מי שאין לו אתרוג או שאר מצוה עוברת אין צריך לבזבז עליה הון רב... המבזבז —*One who doesn't have an esrog or another mitzvah object need not spend excessive wealth on it, as they said, 'One who dispenses [money to charity] should not dispense more than one-fifth [of their wealth].'*"

So, why is there extra stringency regarding the four cups of wine on Seder Night, requiring one to sell even the shirt off their back?

#### L'MAALAH MIN HATEVA — ABOVE NATURE

The *Chiddushei HaRim* answers that on Seder Night, we commemorate the miracles performed for Klal Yisrael at *yetzias Mitzrayim*; we celebrate the supernatural, the *l'maalah min hateva*. The ten plagues were miracles beyond human capabilities, as was the splitting of the Yam Suf. Therefore, we must reciprocate, going beyond our nature to perform the *mitzvah*. If necessary, we must sell the shirt off our back to buy wine, showing our deep appreciation for Hashem's miracles and our willingness to transcend personal limitations.

However, this seems difficult to comprehend. How can it be that this poor man must sell his only shirt just to obtain wine for the *mitzvah*? How will he enjoy his seder without basic clothing? Wouldn't true freedom mean ensuring that every person has dignity while fulfilling *mitzvos*?

#### WHAT IS FREEDOM?

We traditionally think of freedom as sitting in a warm house, eating delicious yom tov food, and wearing new clothing. In this context, wine is an enjoyable part of the meal but not necessarily central. However, Chazal emphasize that wine is essential to the *cheirus* experience.

The *sefarim* explain that although the poor man may be cold and shirtless, his attitude while reclining and drinking wine is one of genuine freedom. He drinks with the awareness that he is no longer a slave to Pharaoh and the base, immoral pollution of Mitzrayim. Instead, he is a holy servant of Hashem. He is free to choose his *avodas Hashem*, free to recognize the ultimate truth, free to live a life of purpose.

True *cheirus* is not defined by material comfort. It is an inner reality, a deeper understanding that our connection to Hashem is what sets us free. Even if one lacks physical comforts, he is still a *ben chorin*, a truly free person, when he aligns himself with Torah values.

Having *emunas chachamim*, trusting the wisdom of Chazal, means recognizing that real freedom is not about what we wear or own—it is about how we define our existence. By following their guidance, we realize that true *cheirus* is found in living a life of meaning, no matter our external circumstances.

On Seder Night, we strive to experience Hashem's definition of *cheirus*—a perspective of freedom rooted not in material abundance but in spiritual clarity. The deeper we internalize this, the more we become truly free.



## Bitter Herbs, Grateful People

While most of the people I encounter this time of year are excited for Pesach, too many confuse eating maror, bitter herbs, on Pesach with being bitter people about Pesach. Some complain about having to host family, others are negative about going to family, and there are those who even complain about how much work it takes to pack and go to a hotel for Pesach. How quickly we all forget...

*Parshas Tzav* includes the guidelines for bringing a *Korban Todah*, a thanksgiving offering. Our rabbis list four instances in which a person should bring this sacrifice: when he has traveled overseas, when he has traveled through the desert, when he has been released from prison, and when he has been cured of an illness. Rabbeinu Bechaye adds that all instances of joy, simchas, milestones, and successes are reasons for bringing a *Korban Todah*.

Each day, we recite לתודה מקזמר, הריעו לה' קל הארץ, "A song of thanksgiving; call out to ה', everyone on Earth." As the name suggests, this paragraph of *Tehillim* was sung by the Leviim as an accompaniment to a *Korban Todah*.

Indeed, since this *mizmor* is associated with a *korban*, it has become our practice to stand while reciting it.

Why does the *mizmor* begin with one's personal gratitude, then go on to say הריעו לה' קל הארץ, "Call out to ה', everyone on Earth"? Why do all of Earth's inhabitants have to join in gratitude? Why does the whole world have to express gratitude because an individual had something good happen to him?

Rav Chaim Kanievsky zt"l answered this question with a story: One day, after davening in Bnei Brak, one of the attendees took out a tablecloth from a bag and spread it on the table. He then placed cake and whiskey on the table and invited everyone in shul to share in his good fortune. Apparently, the day before, he had been crossing the highway and was hit by a car. He was thrown up into the air and landed on his side, but other than a few slight bruises and a soiled suit, he was fine. He provided cake and whiskey so that the participants would all have a *l'chaim* in honor of the miracle he had experienced.

The next day, following Shacharis, another member of the shul took out a small tablecloth, placed it on a table, and proceeded to place cake and whiskey on the table. He invited everyone to

share. "What happened to you?" they asked. "Perhaps you were also hit by a car?" "No," he answered. "Nothing of the sort. It is just that yesterday, when I heard that fellow relate how he miraculously escaped serious injury, it dawned on me that I have been crossing that highway for the last 20 years at the exact same place - and nothing has ever happened to me! Is that not a miracle? I therefore want to thank Hashem publicly for all of His graciousness to me!"

Rav Chaim explained, מזמור לתודה refers to one's personal deliverance from 'what might have been.' הריעו לה' קל הארץ, seeing another person pay gratitude to Hashem should spur one to introspect and realize how much he too, owes Hashem. True, he may not have experienced any misfortune, but that in itself is a miracle!" We cannot take our good fortune for granted. It is all a gift from Above. (Rav Chaim's own son, Shlomo, was hit by a car when he was six years old and almost didn't survive. Perhaps that miracle inspired this insight.)

Pesach is about many themes, including freedom, liberty, responsibility, and nationhood. But at its core, Pesach is about gratitude; it is a Thanksgiving dinner.

## SHABBOS STORIES

### The Tzaddik Who Wanted to Break into Jail

During the time the British ruled what became the State of Israel, the famed *tzaddik* of Yerushalayim, R' Aryeh Levin zt"l, used to visit various jails and spend time with the prisoners, offering them comfort, encouragement, and simply brightening their darkened lives. One Shabbos, as R' Aryeh arrived at the gates of a jail, the British sentry on duty would not allow him to enter. There was a curfew that day, and R' Aryeh was ordered to go home immediately.

A Jewish policeman standing nearby

pleaded with the sentry to make an exception for R' Aryeh. "Why prevent an elderly man from performing an act of kindness?" he said persuasively. "This man comes every week on a voluntary basis, purely to gladden the hearts of the prisoners."

The sentry found this hard to believe. Why would an old man walk so far purely to visit prisoners? Surely, he received some compensation for his work, and in that case, he'd better find himself a different line of work! While the British sentry and the Jewish policeman were arguing, R' Aryeh stealthily made his way around to the side of the jail, checking for

an opening of some sort in the wall surrounding the building.

Eventually, he found a small foothold sticking out of the smooth rock. Like a young, agile boy, R' Aryeh used the tiny foothold to climb to the top of the gate. There, he leaped down inside the prison grounds. The British sentry saw what had happened. "You are right," he said grudgingly to the Jewish policeman. "This man must be a volunteer. A man who did this job for pay would never go to such lengths to get inside the jail. This man is determined to visit the prisoners, no matter what!"

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**י"ב ניסן - Thurs. April 10**  
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7:00-8:00 PM  
(Rabbi Daniel Coren)

6:30 PM - 11:00 PM  
(Rabbi Zevi Hammelburger)

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8:00 AM - 7:00 PM  
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ניסן י"ג - Friday April 11  
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## GAN HATORAH

### THE RECHUSH GADOL WAS THE ANIMALS?!

The *posuk* says, “ולכל בני ישראל לא יחרץ כלב לשונם” – the dogs did not bark that night. They had the choice to do so but chose not to and were thus rewarded for it. “וגם ערב רב עלה אתם” – The *Eirav Rav* had intelligence and chose to follow Klal Yisroel, and the *posuk* continues, “וצאן ובקר מקנה כבוד מאד” – so too, the livestock had intellect and followed Klal Yisroel. The Torah doesn’t state that Klal Yisroel took the livestock when they left in the previous *posuk*. Rather, it says it here in the same *posuk* as the *Eirav Rav* to teach us that they left Mitzrayim just as the *Eirav Rav*, of their own volition.

Hakodosh Boruch Hu told Avrohom Avinu, “וגם את הגוי אשר יעבדו, ואת כל הארץ אשר יעבדו” – meaning that the Mitzriyim were going to be judged, and then Klal Yisroel would leave with great wealth. *Makkas Bechoros* is the judgment that the *posuk* is referring to. Klal Yisroel requested the vessels of gold and silver before *Makkas Bechoros*. This tells us that the vessels of gold and silver were not the *rechush gadol*, for that they received even before *Makkas Bechoros*. The *rechush gadol* was the livestock of the Mitzriyim, which followed Klal Yisroel of their own will after they left Mitzrayim. That is why the *posuk* says, “ואחרי כן יצאו ברכוש גדול” – meaning that after Klal Yisroel left, they would receive the *rechush gadol*, which would come in the form of the animals that followed them.

This is as the Gemara in *Chullin* 84b says that צאן are called “עשתרות” because “שמעשרות” – they make their owners wealthy. We learned this concept already from Yaakov Avinu, where the Torah tells us that he became wealthy from his livestock.

מסכת ברכות – “אין נא אלא בקשה... כדי שלא יאמרו אותו צדיק” – Hakodosh Boruch Hu asked Klal Yisroel to please request vessels of gold and silver in Mitzrayim so that Avrohom Avinu should not say that Hakodosh Boruch Hu did not fulfill His word of Klal Yisroel leaving Mitzrayim with *rechush gadol*. It almost seems as if the reason given in the Gemara that Klal Yisroel needed to leave with great wealth was because He might be called out on it and asked about it, but if not for that, perhaps Hakodosh Boruch Hu would not have kept His word. Obviously, this is not correct, and Hakodosh Boruch Hu always keeps His word. Why doesn’t it just say that Hakodosh Boruch Hu told them to request gold and silver vessels so that His word would be fulfilled that they would leave with great wealth? Hakodosh Boruch Hu was going to fulfill His word when Klal Yisroel left Mitzrayim, as Hakodosh Boruch Hu said, through the *tzon* and *bakar*. However, perhaps when Klal Yisroel were at first leaving Mitzrayim, and the livestock were not yet with them, there could have been a question as to what happened to the *rechush gadol* that Hakodosh Boruch Hu had promised. Thus, Hakodosh Boruch Hu requested of Klal Yisroel to please ask for vessels of gold and silver so that there would not be a question even for a moment if Hashem kept His word or not.

The Yom Tov of Pesach is about strengthening our *emunah* in Hakodosh Baruch Hu. Had Klal Yisroel had the proper *emunah* in Hakodosh Baruch Hu, they would not have had to borrow and carry with them the gold and silver. They would have had all the wealth from the animals that came on their own.

## GAN HATORAH

### SHABBOS TESHUVA OF LOVE

The Rama MiPano says that there are two *bechinos*, facets, to Shabbos. Even when Klal Yisroel were in Mitzrayim, they kept Shabbos; it was a day of rest from all work. On Shabbos, they were free and were able to be mekabel *Oi Malchus Shamayim*. There is a greater facet of Shabbos: When one has *Oi Malchus Shamayim* upon him all the days of the week, then Shabbos Kodesh is a day to serve Hakodosh Baruch Hu with great love and peace of mind, without having to exert oneself as during the week. When Klal Yisroel were leaving Mitzrayim, Moshe Rabbeinu guaranteed that they would leave with the final *makkah* and that they would leave the servitude of Paroah. Thus, that Shabbos was a great Shabbos, one on which they could begin to achieve the second facet of Shabbos Kodesh. Thus, this Shabbos is called “שבת הגדול”.” This Shabbos is considered to be the last Shabbos of the year, on which we gather all the fifty Shabbosos of the year as a *zechus* for *geulah*.

Every Shabbos Kodesh has a facet of *yetzias Mitzrayim*, as it says, “זכר ליציאת מצרים,” Shabbos is a remembrance of leaving Mitzrayim. The *Zohar Hakodosh* says that the Torah mentions *yetzias Mitzrayim* fifty times since each of the fifty שערי בינה, gates of wisdom, have a facet of Mitzrayim in it. On every Shabbos Kodesh, one gate of *binah* is opened. In truth, there is an obligation to mention *yetzias Mitzrayim* all 365 days of the year, and each one helps to open the gate, but the gate is not actually opened until Shabbos Kodesh. Shabbos Hagadol is like Shabbos Teshuvah, but on Shabbos Hagadol, we return to Hakodosh Baruch Hu with love because of the גודל החסד, the great *chesed* that Hakodosh Baruch Hu performed for us by taking us out of Mitzrayim to be His nation. This Shabbos is called *Shabbos Hagadol* for one is to return to Hakodosh Baruch Hu because of His (שפת אמת His) גדולה.

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 were then called a “גדול”.” The *Zohar Hakodosh* says that at that time, a *neshama* came down from *Shamayim* for every Yid. At that time, it was like a *neshama* 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 *neshama 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 *neshama* comes down from *Shamayim*, so too, by *yetzias Mitzrayim*, a *neshama* came down.

We say that “גר שנתגייר כקטן שנולד” – a convert who converted is like a child being born. This is because when one converts, he is *zoche* to a new *nefesh* and is thus like a newborn. This is what the Torah says regarding Avrohom Avinu, “ואת הנפש אשר עשו בחרן,” because Avrohom and Sarah inspired 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*.



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**7:00-8:00 AM  
 Rabbi Yosef Chesir  
 18 Upstairs,  
 Shiur Conference Room**

**8:00-9:00 AM  
 Rabbi Yitzchok Klein  
 20 Upstairs (Yiddish)**

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The Erev Shabbos Shuk at Bais Medrash Ohr Chaim



## Pesach: A Teachable Moment for Ikarei ha'Emunah

Rabbi Hirsch Melech Shapiro (known for his *sefer B'nai Yissoschor*) writes a very fascinating idea in his *sefer Derech Pekudecha*. The *Chumash* records that Hakadosh Baruch Hu told Moshe Rabbeinu that He planned to bring about tremendous miracles in Mitzrayim in order that B'nai Yisroel should tell over these stories to their children and grandchildren so that they should know all about Hashem. It would appear in the *Chumash* that the main purpose of the *mitzvah* of *sippur yetzi'as Mitzrayim* on Pesach night is to convey to our children all of the principles of faith (*ikarei ha'emunah*), which were demonstrated through all of the *eser makos*. Although Hashem is invisible, after experiencing the *eser makos* first-hand, it became obvious and apparent that there is a G-d in the world. The Torah also tells us that Hashem caused all of the *avodah zaras* in Egypt to fall apart to demonstrate that there is only one G-d. There were always thinkers who philosophized and suggested that it is physically impossible for the Infinite G-d to communicate with finite man; they claimed there cannot be such a thing as prophecy. However, the people realized that Moshe Rabbeinu was a *navi*.

Included in the *ikar ha'emunah* of *nevuah* is the concept of *tefillah*. Just as G-d can, has, and will communicate with man, so, too, can man communicate with G-d by davening. The Torah says that B'nai Yisroel prayed, and Hashem answered

their prayers and took them out of Egypt. There were always thinkers who philosophized that just as there is a G-d who created the world, because there is no such thing as spontaneous generation, so there must have been a G-d who brought life into existence. But clearly, after He created the world, He no longer pays attention to petty things that go on in this world and does not really follow anything that happens on this Earth. On the occasion of *yeti'as Mitzrayim*, it was clearly demonstrated that this is not so. The one and only G-d that created the world was fully aware of all that was happening. He punished the wicked and spared the righteous. The story of *yeti'as Mitzrayim* demonstrated that there was clearly *yedey'a* (knowledge) of what was happening and also *sechar v'onesh*.

The entire Jewish nation heard both Moshe and Aharon deliver prophecies but noticed that there was a stark difference between the two of them. Aharon's prophecies were all regarding *horo'as sha'ah*, while those of Moshe Rabbeinu were sometimes *dinim l'doros* and sometimes *horo'as sha'ah*. The *korban Pesach* that was brought in *Mitzrayim* was a blend of *dinim l'doros* and *horo'as sha'ah*. When Hakadosh Baruch Hu instructed Moshe Rabbeinu to deliver the prophecy about the upcoming *geulah*, Moshe Rabbeinu asked, "When the people will ask me, "What is His name?" what should I answer?" Hashem gives a very cryptic response and reveals to Moshe Rabbeinu another one of His seven names (*zayin sheimos sh'einom nim-*

*chokim*): *E'ekeh Asher E'ekeh*.

Rashi, quoting from the *Midrash*, interprets this name/statement to mean that Hashem will be with the Jewish people until *ge'ulas Mitzrayim* will be completed, and Hashem promises that He will again be with the Jewish people in the future during the long *galus* to bring about the *ge'ulah ha'asida*. Thus, the *ikar* of *be'as ha'Moshiach* was also revealed right before *yeti'as Mitzrayim*. It is for that reason that on Pesach night, at the conclusion of the *sefer*, we all recite *Nishmas Kol Chai*, asking for that day to come soon when all of mankind will recognize Hakadosh Baruch Hu as the one and only ruler of the world.

However, the *Moshiach* will only come when all of mankind is willing to accept the *malchus* of Hakadosh Baruch Hu. There are many hard-core atheists and *ovdei avodah zarah* who refuse to accept His *malchus* and because of whom the coming of *Moshiach* is being postponed. It is for that reason that we pray to Hakadosh Baruch Hu right before the conclusion of the *Hallel* on the *sefer* night, "*Shfoch chamoscha...*", i.e., it is not fair that this group should hold back the coming of *Moshiach*. Wipe these people out, and the rest of the nations of the world will be ready to accept Your *malchus*. All of these principles of faith of our religion could easily be explained even to young children on Pesach night. According to the simple reading of the *pesukim*, it would appear that that is the main purpose and should be the main theme of *sippur yetzi'as Mitzrayim*.



## הגאון רב חיים קנייבסקי זצ"ל

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1:45 PM	9:15 PM
2:00 PM	9:30 PM
2:15 PM	9:45 PM
2:30 PM	10:00 PM
2:45 PM	10:15 PM
3:00 PM	10:30 PM
3:15 PM	10:45 PM
3:30 PM	11:00 PM
3:45 PM	11:15 PM
4:00 PM	11:30 PM
4:15 PM	
4:30 PM	
4:45 PM	

18 Main Bais Medrash

**Second Day Yom Tov**  
 Monday, April 14 ט"ז ניסן

	Time	Location
Shachris-Vasikin Neitz 6:18 AM	5:50 AM	20 Upstairs
Early Shachris	8:00 AM	18 Main
Sof Zman Krias Shema	8:54/9:37	
Shachris	9:45 AM	Tent א
Shachris	10:30 AM	20 Upstairs Chabad
Shachris	10:30 AM	18 Main
Mincha	6:00 PM 7:10 PM	Tent א
Mincha	7:15 PM	20 Upstairs Chabad
Shkiah	7:35 PM	
Maariv V'sein Bracha	8:15 PM 8:25 PM	Tent א 18 Main



	Time	Location
Candle Lighting	7:14 PM	
Mincha/ Kabbalas Shabbos	7:20 PM	20 Upstairs Chabad
Mincha	7:25 PM	18 Main
Shkiah	7:32 PM	

**Shabbos, Erev Pesach, April 12**

	Time	Location
Shachris-Vasikin Neitz 6:21 AM	5:50 AM	20 Upstairs
Early Shachris	7:00 AM	18 Main
Early Shachris	7:45 AM	Tent א

**Sof Zman Achila:**  
 10:16 AM - Magen Avraham  
 10:45 AM - Gra & Baal HaTanya

**Sof Zman Biur:**  
 11:37 AM - Magen Avraham  
 11:51 AM - Gra & Baal HaTanya

Sof Zman Krias Shema	8:56/9:39 AM	
Mincha	1:45 PM	Tent א
Mincha	6:00 PM 7:20 PM	Tent א
Mincha	7:00 PM	20 Upstairs Chabad
Shkiah	7:33 PM	
Maariv Vatodieinu	8:10 PM	Tent א
Candle Lighting	After 8:23 PM	(50 min)

**First Day Yom Tov**  
 Sunday, April 13 ט"ו ניסן  
 Tal

	Time	Location
Shachris-Vasikin Neitz 6:19 AM	5:50 AM	20 Upstairs
Early Shachris	8:00 AM	18 Main
Sof Zman Krias Shema	8:55/9:38 AM	
Shachris	9:45 AM	Tent א
Shachris	10:30 AM	20 Upstairs Chabad
Shachris	10:30 AM	18 Main
Mincha	6:00 PM 7:25 PM	Tent א
Mincha	7:15 PM	20 Upstairs Chabad
Shkiah	7:34 PM	
Maariv Sefiras Haomer	8:15 PM	Tent א
Candle Lighting	After 8:25 PM	(50 min)





## RABBI ELI MANSOUR



### The Plague of Blood

The first of the ten plagues that G-d brought upon the Egyptians was “*dam*” – the plague of blood, when G-d transformed the water in the river to blood. The Torah (*Shemot* 7:21) tells that as a result of this plague, all the fish in the river perished, causing the river to emit an offensive odor – “*Va'yib'ash ha'ye'or.*”

Rav Avrohom Schorr (contemporary), in his *He'lekeh Ve'ha'libub* commentary to the *Haggadah*, cites the *Sefas Emes* (Rav Yehuda Aryeh Leib Alter of Ger, 1847-1905) as explaining the symbolic significance of this aspect of the plague. He writes that Bnai Yisrael sensed the “stench” of the land of Egypt and recognized that they could no longer remain there. Earlier, when Moshe had conveyed to them G-d's promise of redemption, they did not listen (6:9). But now, they began realizing that they could not live in the decadent society in Egypt, and this is the meaning of “*Vayibash ha'ye'or*” – that they could no longer tolerate the “stench” of the impurity of the society among which they resided.

Rav Schorr added that fish are sometimes used as a symbol for physical desires. When Bnai Yisrael were in the desert and complained about the manna, longing to enjoy a variety of food, they reminisced about the fish that they were fed in Egypt (“*Zachamu et ha'daga*” – *Bamidbar* 11:5). The Sages explain that on that occasion, Bnai Yisrael were also complaining about the *arayot* (restrictions on intimate relationships). Fish, then, are a symbol of unrestrained indulgence in physical pleasures. As the plagues began, the “fish” of Egypt “died” in the eyes of Bnai Yisrael. The people began to realize that the pleasures the society around them celebrated and pursued were just a mirage, that the joy they bring is temporary and not real, and that the decadent lifestyle the people around them lived was actually “malodorous” and not something to be embraced.

On this basis, Rav Schorr explained the *Midrash's* depiction of Bnai Yisrael and Egyptians drinking during the plague of blood. The *Midrash* relates that even if someone from Bnai Yisrael was drinking from the same cup as an Egyptian, he would receive water, but the Egyptian would receive blood. Rav Schorr writes that this symbolizes Bnai Yisrael's changed perspective. They now viewed wanton physical indulgence differently than the Egyptians did. Although they lived with the Egyptians, they had a very different outlook and a very different attitude. The *yeitzer hara* (evil inclination) seeks to mislead us by showing us a mirage. Forbidden activity appears to us as something valuable and important, as something we need to indulge in, which will bring us joy and satisfaction, when in truth, it is valueless and even harmful. We need to try to change our perspective and regard forbidden pleasures as “malodorous,” as something to reject and stay away from, so that we, like our ancestors in Egypt, will be worthy of our final redemption, speedily and in our times.

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## Shevi'i Shel Pesach

Erev Shabbos, Friday, April 18 כ"ו ניסן  
Shir Hashirim

	Time	Location
Candle Lighting	7:21 PM	
Mincha followed by Maariv	7:25 PM	20 Upstairs Chabad
Mincha	7:30 PM	18 Main
Shkiah	7:39PM	

### Shabbos, April 19, כ"א ניסן

	Time	Location
Shachris-Vasikin Neitz 6:10 AM	5:40 AM	20 Upstairs
Early Shachris	8:00 AM	18 Main
Sof Zman Krias Shema	8:48/9:33 AM	
Shachris	9:15 AM	Tent א
Shachris	10:00 AM	20 Upstairs Chabad
Shachris	10:30 AM	18 Main
Mincha Gedola	1:29PM	Tent א
Mincha	6:00 PM 7:30 PM	Tent א
Mincha	7:15PM	20 Upstairs Chabad
Shkiah	7:40 PM	
Maariv Vatodieinu	8:25 PM	18 Main
Candle Lighting	After 8:30 PM	(50 min)

## Acharon Shel Pesach

Sunday, April 20 כ"ב ניסן  
Yizkor

	Time	Location
Shachris-Vasikin Neitz 6:09 AM	5:40 AM	20 Upstairs
Early Shachris	8:00 AM	18 Main
Sof Zman Krias Shema	8:47/9:32 AM	
Shachris	9:15 AM	Tent א
Shachris Yizkor	10:00 AM 11:30 AM	20 Upstairs Chabad
Shachris	10:30 AM	18 Main
Mincha/ Neilas Hachag	7:30 PM	18 Main
Mincha/ Seudas Moshiah	6:45 PM	20 Upstairs Chabad
Shkiah	7:41 PM	
Maariv	8:31 PM 8:36 PM	Tent א 18 Main

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Mincha 7:20 PM



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# ZERA SHIMSHON

## Korbanos and Teshuvah

The Gemara (*Menachos* 110a) says in the name of Rava that anyone who toils in Torah does not need the offering of the *Olah, Mincha, Chatas, or Asham*.

The Gemara (*Ta'anis* 27b) records the following exchange between Avraham Avinu and Hashem:

Avraham said to Hashem, "Perhaps the Jewish People will sin and you will do to them as you have done to the generation of the *Mabul*?"

Hashem responded, "No!"

Avraham Avinu pressed further, "How can I be assured of this?"

Hashem answered, "Take a calf, etc." (i.e., that the order of the *korbanos* offerings will atone for their sins).

Avraham Avinu asked yet again, "This is only a satisfactory arrangement as long as the Beis HaMikdash stands, but what will be after it is destroyed?"

To this, Hashem guaranteed Avraham Avinu saying, "I have already arranged the order of the *korbanos* offerings. As long as the Jewish People read it, I will consider it as though they brought those offerings before Me."

The Zera Shimshon asks that this Gemara does not seem to agree with Rava's statement since according to Rava, as long as the Jewish People toil in any area of Torah, their sins are forgiven as if they brought the *korbanos*. The Gemara in *Ta'anis*, however, seems to hold that only by specifically reading the order of the *korbanos* will the Jewish People's sins be atoned for.

The Zera Shimshon explains as follows:

The *Yalkut* (Yechezkel 358) says that the *Chochma* (Wisdom) was asked what the punishment of a sinner should be, to which it answered, "Sinners are persecuted by bad." When Prophecy was asked, it answered, "The soul of the sinner shall die." The Torah said, "The sinner should bring a *korban*, and he will be forgiven." Finally, Hashem said, "He shall do *teshuvah*, and he will be forgiven."

What this Midrash teaches is that although one must indeed bring a *korban* when he sins (while the Beis HaMikdash existed), as the Torah said, the real point is for the sinner to do *teshuvah* and recognize Hashem's existence. If this goal is not reached, the *korban* is essentially pointless, as the *passuk* says, "*The offering of the*

*wicked is an abomination*" (see *Zevachim* 7b).

Thus, when Rava said that one who learns Torah does not need the offerings, this is because he will not sin, as the Torah itself brings a person to recognize Hashem's existence. However, in the Gemara in *Ta'anis*, Avraham Avinu was concerned that perhaps the Jewish People will stop learning Torah, and after the Beis HaMikdash is destroyed, they will have no *korban* to atone for the sins that they will consequently commit.

Hashem's remedy of reading the order of the *korbanos* was in order to reinstate the Jewish People's awareness of Hashem, which they obviously lost before they sinned, since this was the ultimate goal of the *korbanos*. This would return them to the study of Torah, which would, in turn, protect them from further sin.

This is seen from the story in the days of Eliyahu (*Melachim* I 28:23), where the Jewish people denied the existence of Hashem, and Eliyahu returned them to Hashem by offering a *korban*, after which they all proclaimed, "*Hashem is (the only) G-d.*"

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SCHEDULE

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## Lashon Hara Dilemma

### QUESTION:

Recently, my eyes have gotten much weaker, so I visited a local optometrist, Dr. Silver. I told him that I spend almost the whole day learning from *sefarim* and working on the computer. He checked me thoroughly and said that I needed stronger lenses. I chose new frames and paid for the exam, and a few days later, I picked up my new glasses. But my eyes still felt very strained. I had Dr. Silver recheck me, and he said my eyes needed some time to get used to the new prescription. I asked him if he thought I should see an ophthalmologist, and he said, "It's probably a good idea." I got an appointment with Dr. Klein,

a really top doctor who's also a relative, so he took me quickly and even cut his fee for me. He said the problem was that I needed two different prescriptions, one for reading and one for driving.

Then he said, "Can I ask who treated you before me?"

Can I tell him, or is it *lashon hara* since it will reflect poorly on Dr. Silver?

### ANSWER:

It depends on why Dr. Klein is asking this question.

One of the most common forms of *lashon hara* is words that damage someone's reputation. But if damaging information has to be shared to prevent someone else from harm, it is allowed under the rules

of *to'eles*.

In healthcare, this scenario comes up often because we might have PAs, nurses, and various specialists caring for us, and sometimes, one will do a poor job.

Before Aryeh can tell Dr. Klein that Dr. Silver prescribed the glasses, Aryeh has to find out why Dr. Klein wants to know. Is it because he might say, "Oh, Dr. Silver! He's always right on the mark! Maybe you really should give yourself a little more time to get used to those glasses.?"

Or perhaps he might be thinking, "I have to know which optometrists do a good or bad job so I can give my patients proper recommendations." Both of those are constructive purposes. Just being curious is not.

## RABBI SHALOM ROSNER



### Hallel - Spontaneous Praise for Both Clear and Hidden Miracles

#### A BREAK IN THE ACTION?

The *Hallel* that is recited at the seder is a bit strange. First, we interrupt the recitation of *Hallel* and break for a meal. Second, we do not recite a beracha over *Hallel*. In addition, many congregations have the custom of reciting *Hallel* during the Maariv service with a blessing. There is no other night where *Hallel* is recited at all, let alone twice!

Perhaps we can explain this phenomenon based on a suggestion by Rav Hai Gaon, quoted in the *Ran* at the end of *Masechet Pesachim*. He explains that this *Hallel* is classified as a song, a *shira*, rather than as a reading, a *kriya*. What does Rav Hai Gaon mean by this?

Rav Yosef Dov Soloveitchik explains that on Pesach, we experience an overwhelming sense of gratitude for having been saved from slavery. At the seder, after spending two hours discussing the exile and Exodus, we should truly feel an outburst of emotion, the desire for **spontaneous** praise.

Thus, if we were to recite a *beracha*, it would diminish the authenticity of our passion. We are praising God at this time because we want to, not because we are commanded to. That is why we can interrupt our outpouring of praise, eat a meal, and resume with our praise. That is also why we do not recite a blessing over this praise. To do so would dilute its personal authenticity. We are to feel as if we were personally redeemed and engage in spontaneous praise and express our sincere gratitude for all the good G-d bestows upon us.

#### HALLELU ET HASHEM KOL GOYIM

When we recite Hallel, we praise G-d not just for all the miracles we witness but also for those of which we may be unaware.

A priest once asked Rav Chaim of Volozhin a question regarding a *pasuk* in *Tehillim* that we recite in *Hallel*. It says in *Tehillim* (117), "*Hallelu et Hashem kol goyim, shabehuhu kol ha'umim*," all the nations of the world will praise G-d. Why? "*Ki gavar aleinu chasdo*," because G-d showered us Jews with compassion. The priest did not comprehend why gentiles would praise G-d for showing compassion to the Jews.

Rav Chaim Volozhin explained to the priest that we are not cognizant of all the evil schemes that they plot against us. Only they know exactly what they have planned for us, and Hashem acts to protect us. That is to say, they may plan to blow up a bridge and destroy a caravan of Jews, but Hashem causes their explosive device to jam, and the Jewish caravan is saved. Only they are aware of this compassionate act of the Almighty, and therefore, only they can praise G-d for His *chesed* towards *Am Yisrael*.

Even in those generations where there appears to be tranquility, the other nations either plot unsuccessfully against us or seek to annihilate us not through physical means but by doing all they can to degrade us spiritually.

When we recite *Hallel* this Pesach, may we express our gratitude to Hashem for all He does for us, both for acts that we are aware of and for His protection behind the scenes.

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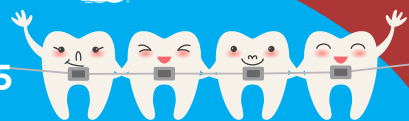
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## JOKES

### Kings Tale

A British Jew is waiting in line to be knighted by the King. He is to kneel in front of him and recite a sentence in Latin when she taps him on the shoulders with his sword. However, when his turn comes, he panics in the excitement of the moment and forgets the Latin. Then, thinking fast, he recites the only other sentence he knows in a foreign language, which he remembers from the Seder: "Ma nishtana ha layla ha zeh mi kol ha laylot." Puzzled, His Majesty turns to her advisor and whispers, "Why is this knight different from all other knights?"

### Alternative History

A little boy once returned home from Hebrew school and his father asked, "What did you learn today?" He answered, "The Rabbi told us how Moses led the children of Israel out of Egypt."

"How?"

The boy said "Moses was a big strong man and he beat Pharaoh up. Then while he was down, he got all the people together and ran towards the sea. When he got there, he has the Corps of Engineers build a huge pontoon bridge. Once they got on the other side, they blew up the bridge while the Egyptians were trying to cross."

The father was shocked. "Is that what the Rabbi taught you?"

The boy replied, "No. But you'd never believe the story he DID tell us!"

Why do we have a Haggadah at Passover? *So we can Seder right words.*

An Egyptian task master fell down a wishing well, The Jewish slave was amazed, "I never knew they worked."

What kind of shoes did the Egyptians wear during the plague of Frogs? *Open-toad!*

What did the Teddy Bear say when he was offered the afikomen? *No thanks, I'm stuffed*

How many Pharaohs does it take to screw in a light bulb? *One, but he won't let it go.*

Knock, Knock  
Who's there?  
EliYa  
EliYa who?  
EliYaHu HaNavi

What kind of cheese do I eat on Pesach?  
*Matzo-rella*

Who was the best businesswoman in the Bible?  
*Pharaoh's daughter, she pulled a profit out of the water.*

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Sunday, April 6 - Wednesday, April 23

### Seder

10:00 AM - 1:00 PM

18 Main Bais Medrash

Breakfast 9:15 - 10:00 AM

Lunch 1:00 PM

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## Chol Hamoed

יום ד' י"ח ניסן  
Wednesday, April 16  
שליט"א רבי יאקוב קאפלנער  
Maggid Shiur DePirka Monsey

בענין קרבן פסח וקרובן חגיגה  
בערב פסח שחל בשבת

יום ה' י"ט ניסן  
Thursday, April 17  
שליט"א רבי דניאל קורן  
Maggid Shiur Bais Medrash Ohr Chaim  
בענין שירת הים, שביעי של פסח

12:15 - 1:00 PM  
18 Forshay - Main Bais Medrash

# Chol Hamoed SHACHRIS

Time	Location	Time	Location
5:45 AM Vasikin Netzt 6:16-6:12	20 Upstairs	9:15 AM	Tent ב
5:45 AM Vasikin ברכת כהנים Sefardi)	18 Main	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 MINCHA

Time	Location	Time	Location
1:29 PM מנחה גדולה	18 Main	7:00 PM	Tent א
1:45 PM	18 Main	7:05 PM	Tent ב <sup>1</sup>
2:00 PM	18 Main	7:10 PM	Tent ב <sup>2</sup>
2:15 PM	18 Main	7:15 PM	Tent ג
2:30 PM	18 Main	7:20 PM	Tent ה
2:45 PM	18 Main	7:24 PM שקיעה מנין	18 Main
3:00 PM	18 Main	7:25 PM	Tent ד
3:15 PM	18 Main	7:30 PM	Tent א
3:30 PM	18 Main	7:35 PM	Tent ב <sup>1</sup>
3:45 PM	18 Main	7:40 PM	Tent ב <sup>2</sup>
4:00 PM	18 Main	7:45 PM	Tent ג
4:15 PM	18 Main	7:50 PM	Tent ה
4:30 PM	18 Main	7:55 PM	Tent ד
4:45 PM	18 Main	8:00 PM	Tent א
5:00 PM	18 Main	8:05 PM	Tent ב <sup>1</sup>
5:15 PM	18 Main	8:10 PM	Tent ב <sup>2</sup>
5:30 PM	18 Main	8:15 PM	Tent ג
5:45 PM	18 Main	8:20 PM	Tent ה
6:00 PM	18 Main	8:25 PM	Tent ד
6:01 PM פלג מנחה מעריב	Tent א	8:30 PM	Tent א
6:15 PM	18 Main	8:35 PM	Tent ב
6:30 PM	18 Main	Plag 6:13-6:14 PM Shkiah 7:36-7:38 PM Rabbeinu Tam 8:48-8:50 PM	
6:45 PM	18 Main		

# Chol Hamoed MAARIV

Time	Location	Time	Location
6:13 PM פלג מנין	Tent א	9:50 PM	Tent א
7:35 PM	18 Main	10:00 PM	Tent ב
7:40 PM	Tent א	10:10 PM	Tent א
7:45 PM	Tent ב <sup>1</sup>	10:20 PM	Tent ב
7:50 PM	Tent ב <sup>2</sup>	10:30 PM	Tent א
7:55 PM	Tent ג	10:40 PM	Tent ב
8:00 PM	Tent ה	10:50 PM	Tent א
8:05 PM	Tent ד	11:00 PM	18 Main
8:10 PM	Tent א	11:15 PM	18 Main
8:15 PM	Tent ב <sup>1</sup>	11:30 PM	18 Main
8:20 PM	Tent ב <sup>2</sup>	11:45 PM	18 Main
8:25 PM	Tent ג	12:00 AM	18 Main
8:30 PM	Tent ה	12:15 AM	18 Main
8:35 PM	Tent ד	12:30 AM	18 Main
8:40 PM	Tent א	12:45 AM	18 Main
8:45 PM	Tent ב <sup>1</sup>	1:00 AM	18 Main
8:50 PM	Tent ב <sup>2</sup>	1:15 AM	18 Main
8:55 PM	Tent ג	1:30 AM	18 Main
9:00 PM	Tent ה	1:45 AM	18 Main
9:05 PM	Tent ד	2:00 AM	18 Main
9:10 PM	Tent א	2:15 AM	18 Main
9:20 PM	Tent ב	2:30 AM	18 Main
9:30 PM	Tent א	Plag 6:13-6:14 PM Shkiah 7:36-7:38 PM Rabbeinu Tam 8:48-8:50 PM	
9:40 PM	Tent ב		



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כ"ד ניסן - Tuesday, April 22

12:00 PM

18 Main Bais Medrash

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