



# CONGREGATION TORAS CHAIM

An intimate space... Grow at your pace.

April 12-13, 2019 ▪ 8 Nisan, 5779 ▪ Shabbos Metzora, HaGadol  
Mincha: 7:00P / Candlelighting: 7:37P ▪ Shabbos Ends 8:46P

**KIDDUSH** this Shabbos is cancelled due to the shul luncheon. **SHALOSH SEUDOS** this Shabbos is sponsored by the shul. Please contact Rabbi Yaakov Rich at 972-835-6016 if you are interested in sponsoring kiddush or shalosh seudos in the future.

## ■ SHABBOS SCHEDULE

### Friday Night, April 12<sup>th</sup>

- » Mincha/Kabbalos Shabbos/Maariv-7:00P
- » Shabbos Candle Lighting-7:37P
- » **Shabbos HaGadol Catered Dinner in Shul-8:15P**

### Shabbos Day, April 13<sup>th</sup>

- » Mishnayos shiur with Rabbi Reuven Wortrich-8A
- » Shacharis-8:30A
- » **Shabbos HaGadol Catered Lunch in Shul-11:00A**
- » **Shabbos HaGadol Drasha for M&W-6:25P**
- » Mincha/Shalosh Seudos for men-7:25P
- » Sunset-7:56P
- » Maariv/Shabbos Ends-8:46P

## ■ WEEKDAY SCHEDULE

- » Sunday Shacharis-8:00A
- » Weekday Mincha/Maariv-7:45P
- » Weekday Shacharis-6:40A

## ■ REFUAH SHELAIMA

### Men

- » Refalal Tevya ben Sara (Uncle of Rebekkah Bodoff)
- » Yechezkel Yehuda ben Asnah Shaynah (Howard Denmark)
- » Matan Rafael Nasanel ben Esther (Matan Elfenbein)
- » Itai ben Shoshana (Son of Ehoud & Shoshana Wilson)

### Women

- » Zvika bas Chana Esther (Aunt of Josh Rothstein)
- » Tikva bas Salima (Tikva Zbolon)
- » Rivka Basya bas Devorah (Rebekkah Bodoff)
- » Necha bas Leah (see Irwin Harris)
- » Leah Esther bas Yenta Leah (Lori Jarmel)
- » Yenta Leah bas Shayna (Mother of Lori Jarmel)

## ■ WHAT'S NU

### FOR PESACH

- » **Appoint Rabbi to Sell Your Chometz:** Beginning Sunday, April 14, Rabbi Rich will be available starting at 12 PM throughout the day for the sale of chometz. Please text (972) 835-6016 before coming to make sure the time is good. In addition, Rabbi Rich will be available during the week as well. Again, please text before coming to make sure the time is good.
- » **Kosher Wine and Spirits from Hakerem Wines & Spirits:** This past week we placed a big order of Kosher Wine and Spirits with our special New York contact, Pearl Schwartz of Hakerem Wines & Spirits. We were able to order fine wines in every price range, Cognac, Sherry, Brandy, Tequila, Gin and Vodka etc., all Kosher for Pesach. Few, if any of these are available for purchase in Dallas. For those people who ordered the pickup will be toward the middle of this week. If you didn't order, or did order, but would like more, we have 3 bottles of the delicious Moses Date Vodka still available for purchase.
- » **Pre-Pesach Car Cleaning by Nechemyah Rich:** Call or Text (469) 925-9033. Sedan \$30 | Mini van \$40 | Van \$50. \$3 extra/car seat, \$7 extra windows/Console area.
- » **Elegant Endings Desserts for Pesach by Shoshana Rich:** 1) **9 x 13 Chocolate Cake- \$18.** Pamper your sweet tooth. A delicious, decadent dessert. 2) **9 x 13 Strawberry Ice Cream- \$18.** A refreshing end to any great meal. 3) **12 Meringues- \$12.** You can't help but go *mmm* when you eat our meringues. 4) **12 Pieces of Mandel Bread- \$15.** An old family favorite. Made with shmura matzo meal. 5) **12 Chocolate Chip Cookies- \$12.** Traditional chocolate chip cookies. Unusually good. Made with shmura matzo meal. 6) **9 x 13 Mango Ice Cream- \$18.** Fresh, fruity and slightly tangy. Perfect palate cleanser. [elegant-endings.com](http://elegant-endings.com)

## ■ WHO'S LISTENING: RABBI LABEL LAM

The wicked son, what does he say? "What is this service to you?" "to you," – "but not to himself." Since he has excluded himself from the people at large, he denies the foundation of our faith. Therefore, you should blunt his teeth and tell him: "It is because of this, what G-d did for me when I went out of Egypt." – "for me," : "but not him." Had he been there, he would

not have been redeemed. – Pesach Haggadah

At the Pesach Seder we have a sacred obligation to "tell your child" about the Exodus from Egypt. It is of vital importance that each and every child exit that Pesach Seder feeling that much more attached and committed to the historical mission of the Jewish People. Therefore the Mitzvah of the evening is expressed in terms of speaking to "your child" and not to children in general. Each one needs his or her own special medicine or lesson.

The "wicked son" as he is titled cannot be totally wicked. Otherwise, why is he at the Seder, and why do we even engage him in discussion? Why is he called wicked? He has given up! He has surrendered to negativity. Our definition of failure is not falling down but staying down. Now he speaks from his lowly perch, having separated himself from the community of Israel and feeling cynical about the possibility of change.

It is interesting that in answering him, most of the conversation is expressed as an aside. The parent is not talking to him at all but rather to the others, in his presence. Yet the Mitzvah of the evening is to "tell your child". Why are we then advised to speak to the assembled? It is as if saying, "Everyone has free choice! If he does not want to be a part of it he is not a part of it!"

I heard an unbelievable story not long ago from Rabbi Mordechai Twerski. He had recently met up with family members of the Debriciner Rov and they shared with him the following incident. They went to the grave site of their holy relative, the Debriciner Rov ztl. There they saw a youngish couple praying. Not recognizing them as family members they were curious as to why this couple was there. So they asked them what it was that brought them to this place.

They told the following story: "Twenty-two years ago we were young kids who got married to each other. After a short while it became clear to us that we didn't know what we were doing together. Every day was a different disagreement and another fight. We were not getting along at all. After trying and trying we were thinking about divorce. Then my wife was expecting, so we stayed together in the meantime. Having a child did not make married life easier. If anything it complicated matters. So we decided it was time to get divorced. We didn't know exactly how to go about getting a Jewish divorce so we went to the Debriciner Rov. After hearing about our struggles in marriage he agreed to help us with the divorce. He instructed us to come back the next day and to bring our son. We thought this was part of the process. When we came back the next day with our son, he asked to see the child. He motioned that we hand him over. We did.

He sat with the child, a little baby, in front of us, and he spoke to the child, stroking him affectionately all the while. "From this day forth your life is going to be very difficult. You will be bounced from house to house. You'll spend one Shabbos with your mother and another Shabbos with your father. Most of the kids in school won't understand your situation. They might not be eager to play by your broken home. Growing up as a happy child will be a steep challenge for you. Getting married will be difficult as well. It is not your fault. You have done nothing wrong. This is the lot that has been handed you. I want you to know that you will need extraordinary strength and courage and tremendous help from heaven to attain a normal life."

After his little talk with the child he handed the baby back to us. We were both crying. We looked up at each other and decided then and there, for the sake of the child, to give it another try. That was twenty years ago we had that encounter with the Debriciner Rov. We eventually worked out our differences. We are now happily married, Baruch HASHEM. Tonight that child, our son is getting married and we wanted to come here today to express our deep feelings of gratitude to the Rov."

Sometimes the wise approach is not to speak directly to a person especially if they have demonstrated they are not ready to listen. Speaking aloud to another is a preferred method to land the same powerful message but indirectly. The natural defense mechanisms of the one who is feeling so hopeless and defeated are relaxed, the words are less likely to be taken as a personal affront, and hey you never know who's listening.

## ■ TORAH TOTS: METZORAH

Okay, we all know by now that Tzora'at, trivially translated as "leprosy" isn't quite so. Actually, this spiritual disease takes on an interesting spirit of it's own. For one thing, it leaves your social life hanging by a hair. And where else but in the Torah would a Kohain be better qualified than a doctor to treat a patient. But here's the strange thing: not only does he make house calls but sometimes he calls on houses!

Houses? Why would Hashem strike an inanimate object like a house?

Hashem doesn't immediately send Nega'im (Tzora'at spots) to a person's body. If he deserves a punishment, Hashem will strike his house first, if the person does Teshuva, good. If not, his clothing gets it next. If he still doesn't get the hint, the leper has truly earned his spots - the Nega'im (Tzora'at spots) finally make an appearance on his body.

But if the order is house, clothing, then body, why does the Torah first discuss the Nega'im on the body, then the spots in clothing, and then the spots in the house?

The Torah teaches us a good lesson. When a father is punishing his child, he says, "I should really slap you in the face because you were a bad kid, but because I love you, I am going to hit you on your clothing." Then he reconsiders and says, "I wanted to hit you on your clothing, but I love you so much that I'm going to give you another chance, and I'm only going to strike the wall." If you get the message, you won't misbehave again.

Hashem did the same thing in the Torah. First He told us the laws of the Nega'im on the body, saying, "You really deserve to be stricken on the skin, but I'm willing to give you another chance, and I'll just send Nega'im on your garments." Then Hashem goes even further and says, "I will send the Nega'im on your house, then maybe you'll get the message."

Let's return to the reasons for the house infections.

The most popular reason for Nega'im is Lashon Horah. Another reason for Nega'im is stinginess. Let's say your neighbor comes to borrow a spaghetti strainer. But you lie and tell him that you don't have one. You think to yourself, "Why should I give this guy MY spaghetti strainer. Let him go down the block and buy one for himself." Well, that's a no-no. The fact is everything comes from Hashem, and Hashem gave you property to do Mitzvot with. You should share that spaghetti strainer with a friend in need.

Well, Hashem doesn't go for that kind of stingy attitude. He sends a plague on his house. The Kohain will be by forthwith for a "house call," but first the owner must remove everything from the house as fast as he can. Of course, he'll be asking all his neighbors for a helping hand.

Among his possessions, guess what shows up? The spaghetti strainer! His neighbor sees it. "Aha, here's the spaghetti strainer I asked you to lend me awhile ago, and you said you didn't have one."

A third reason for Nega'im is to rid Eretz Yisroel of houses built by the Amorites for idol worship. They would build their homes and dedicate the cornerstone to their pagan god and to a demon spirit. Hashem did not want the Shechina to rest in an unclean land. These homes had to go. So Hashem placed Nega'im in the walls of these homes. This shows that these homes were unclean and had to be torn down and rebuilt as a home dedicated to Hashem. That is why new wood and stones, and even new dirt, had to be used to rebuild the home.

The fourth reason for Nega'im was a happy reason. While Bnei Yisroel was roaming the desert for 40 years, the Canaanites knew that the Bnei Yisroel were headed to take over the land and rule over them. So what did they do? Hide their cash, of course! Many of the Canaanites built secret rooms in their homes and hollowed out their walls and hid their treasured possessions.

Now, eventually the Bnei Yisroel stopped marching in circles, entered Eretz Yisroel and crushed the Canaanites. As they took over the land, they inherited many beautiful homes that belonged to their enemies. Well, that was just fine! The Jews just hung a mezuzah on the door and called it home sweet home.

But Hashem promised their forefathers, that He would give the Bnei Yisroel, "Houses filled with all good" (Devorim 6,11) and not houses that are empty and cleaned out. That's why Hashem provided a means by which Bnei Yisroel would find all the hidden treasures.

One day, Shmelkie the Tzadik, spots 'spots' on his house. He tries scrubbing the bricks, but it becomes all too obvious that his house has a case of Tzora'at! Shmelkie calls the local kohain. One brick is removed. Then two...then five. It's no use! Kuppie the Kohain calls in the Bait Hamikdosh bulldozers! All Shmelkie can think about is how will he rebuild the house he couldn't afford in the first place, and he didn't pay the Nega'im insurance premium because it was too expensive. (Of course, in his heart, Shmelkie knows that Hashem will help him).

Suddenly, as the walls come tumbling down, a secret brick panel is revealed! There, before everyone's eyes, is a chest of treasure - gold and silver, trinkets and jewels! Enough for this poor tzadik to rebuild his home and support his family for a lifetime. Now he can learn Torah full time!

See what I'm saying about this Tzora'at? It could also be a disease with a heart of gold!

#### ■ STRUCTURE OF THE HAGGADAH:

At first glance the Haggadah seems like a book with random bits of

information about the Exodus, put together to form one piece of work. It is hard to see the order within the Haggadah, and, as a result, many people think there is no order. Given the fact that the Haggadah is the vehicle through which we fulfill the mitzvah of the retelling of the Exodus from Egypt, it is incumbent upon us to study the structure of this precious book.

The Malbim asks many questions on the order of the Haggadah and answers all of them by explaining that the layout of the Haggadah is based on one verse from the Torah: "V'higadita l'vincha ba'yom ha'hu leimor, ba'avur zeh asah Hashem li b'tzeiti m'Mitzrayim — And you shall relate to your child on that day, saying: It is because of this that Hashem acted for me when I came forth out of Egypt." (Shemot 13:8) This verse is the source of our obligation to have a Seder. In fact, the name Haggadah is derived from the first word of this verse, "v'higadita." The Malbim explains that the maggid part of the Haggadah can be split up into five parts, followed by Hallel, totaling six parts. These six parts perfectly parallel the six parts of the verse that is the source for telling over the story of the Exodus. The following is a summary of the words of the Malbim.

The first part of the Haggadah, starting from "avadim hayinu" (we were slaves) until the end of the section of the four sons, relates to the first of the verse, "V'higadita l'vincha — and you shall relate to your child". These introductory paragraphs describe why we tell over the story, how important the mitzvah is and to whom it applies. This part concludes with the section about the four sons, which directly relates to the beginning of the verse "and you shall relate to your child." The section of the four sons tells us exactly how to do that and what to answer to each son.

The second part of the Haggadah relates to the second part of the verse, "bayom hahu — on that day." This part corresponds to the part of the Haggadah from "yachol meroosh — one may think from the beginning," and ends at "munachim lefanecha — are placed in front of you." This one paragraph discusses exactly when "on that day" is.

The third part of the Haggadah relates to the third part of the verse, "leimor — to say." This is the story of the Exodus from "mitchila ovdei avodah zarah — at first we were idol worshippers" until the end of "dayeinu — it would have been sufficient for us." This is the bulk of the Haggadah because the word "leimor" relates to our obligation to say over the story of the Exodus.

The fourth part of the Haggadah parallels the fourth part of the verse, "ba'avur zeh — because of this." This part starts from "Rabban Gamliel haya omer — Rabban Gamliel used to say" until "befeich — back-breaking labor." This part of the Haggadah speaks about Pesach, matzah and marror. The reason why it parallels "ba'avur zeh — because of this" is because as we speak about the matzah and marror we raise them and say matza zo — thismatzah, and marror zo — this marror (we just, however, look at the shankbone without pointing to it because we do not want to imply that we sanctified it as a korban — see Mishnah Berurah 473:72). These parallel the language of the verse that says "because of this." Because of this we eat this matzah, this marror, and when the Beit Hamikdash will be rebuilt — the korban Pesach.

The fifth part of the Haggadah parallels the fifth part of the verse, "asah Hashem li — Hashem did for me." This parallels the part of the Haggadah that starts with "bekol dor vador — in every generation" and ends with "nishba la'avoteinu — was sworn to our fathers." It discusses each individual's obligation to regard himself as if he himself left Egypt. This clearly relates to the fifth part of the verse because in the verse it says Hashem did for me, even though the story took place over 3,300 years ago.

The sixth and final part of the part of the Haggadah, which starts with "lefeichach anachnu chayavim — therefore we are obligated," and ends with Hallel, parallels the sixth part of the verse, "betzeiti mi'Mitzrayim — when I came from Egypt". This part includes the part of Hallel starting with "betzeit Yisrael," paralleling the words of the verse "betzeiti mi'Mitzrayim."

With the Malbim's outlook we have a better understanding of the Haggadah. It is orderly and it addresses every part of the source verse for our obligation to have a Seder. We also see from the above that the main retelling of the story of the Exodus begins in the third part of the Haggadah. One common mistake that people make is that they spend much of the time during Seder night addressing and explaining the introductory parts of the Haggadah. Hours are spent analyzing the story of Rabbi Eliezer, the four sons, etc., leaving little or no time for expounding the verses that speak about the actual Exodus. As a result, many rush through these verses so they may eat the afikoman in time. While every part of the Haggadah has much depth behind it, on Seder night it is best to spend most of the time on the verses that discuss the Exodus, starting with "Arami oved avi" (see Sifte Chaim, Moadim vol. 2 p. 355). May we all merit fulfilling the mitzvot of Pesach properly, and thereby merit seeing the coming of Mashiach speedily in our days.

# Good Shabbos

#### ■ SHABBOS SCHEDULE

Friday Night, April 12<sup>th</sup>

» Mincha/Kabbalos Shabbos/Maariv-

7:00P

» Shabbos Candle Lighting-7:37P

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» Weekday Shacharis-6:40A

#### ■ CLASSES

» Gemara Yevamos for men (M-Fr, 6-6:40A)

» Professional's Kollel-9:00A-11:00A

» Gemara Nazir for men (Sunday-Wednesday 8:30P)

» Menuchah Principle for Men: Thursday nights in shul

» Gates of Prayer for Women: TBD at Ariella Bush's home

» Chumash for men & women (Shabbos: Check Schedule)

» Beis Medrash Learning for men including "Shabbos Malkusa" Chaburah-(Shabbos: Check Schedule)