

INTERNET PARSHA SHEET  
ON PESACH - 5757

B'S'D'

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Shiur HaRav Soloveichik ZTL on Haggadah Shel Pesach

The mitzvah of Sippur Yetzias Mitzrayim includes the re-telling of the story of the exodus as well as the obligation to learn the Halachos of Pesach. The Hagaos Maymaniyos (end of Hilchos Chametz and Matzah) says there is an obligation to learn the laws of Pesach all night based on the Tosefta (Pesachim 10:8) that states that Rabban Gamliel and the Chachamim that were in the house of Bytis Ben Zunin and discussed the Halachos of Pesach all night. (this is a variation of the story of Rabbi Eleazar and the other Tanaim that spent the entire night discussing Sippur Yetzias Mitzrayim.) The Vilna Gaon derives this obligation to learn the Halachos of Pesach from the answer given to the Ben Chacham, (which according to the Gaon was) we must teach him all the Halachos of Pesach, UNTIL (Ad) Ayn Maftirin Achar Hapesach Afikomen.

The Parsha in Vaeschanan describes the answer given to the Ben Chacham who asks what are the Aydos Chukim and Mishpatim that Hashem has commanded us: that we were slaves to Paroh in Egypt (the Sippur aspect) and then that Hashem commanded us to perform all the Mitzvos (learning the Halachos) of Pesach. The Rav noted that the Baal Haggadah only mentions the second part of the answer given to the Chacham, that of learning the Halachos of Pesach. Why don't we tell him the complete response to his question as described in Vaeschanan? The Rav explained that in Vaeschanan, there is only one child being discussed, the Ben Chacham. The Torah gives him the complete answer to his question, that of the story of the exodus and the obligation to teach him all the laws we were given. However at the Seder, all 4 sons are represented and must be told the story of the exodus. The Baal Haggadah, in the response given to the Ben Chacham, wants to single out the uniqueness of the Ben Chacham by noting that in addition to the Mitzvas Sippur, he is the one who is taught the Halachos of Pesach.

In reality there are 3 Mitzvos involved in Sippur Yetzias Mitzrayim: 1) telling the story (Sippur); 2) Singing praise to Hashem for taking us out of bondage (Hallel V'Shevach) based on Hashir Hazeh Yihyeh Lachem Klayl Hiskadesh Chag; 3) learning the Halachos of Pesach.

The third is the most important as the concept of Vayetzavainu Hashem Laos Es Kal Hachukim Hayleh, the receipt of the Torah on Har Sinai, was the ultimate goal of the exodus. (The Chinuch says that Sefira is intended to connect Pesach and Shavuos, as the exodus was the medium for Kabbalas Hatorah which was the desired end. Shavuos is called Atzeres because it is the conclusion of the holiday of Pesach.)

As mentioned above, Avadim Hayinu, the story of the exodus, is how the Torah begins the answer to the Ben Chacham. It immediately follows the Mah Nishtanah. Who asks the Mah Nishtanah at the seder? The 4 questions are complex and beyond the capabilities of either the simple son (Tam) or the son who is incapable of asking intelligent questions. The Rasha scorns the entire process. It must be the Ben Chacham who asks these questions at the seder. We answer him initially with the Avadim Hayinu as mentioned in the Torah, we quickly tell him that we will complete the rest of the story of the exodus when we involve the other 3 sons. We immediately involve the Ben Chacham by giving him a halachic answer, and discussing some of the Halachos of Pesach that apply to this night. "Had not Hashem taken our forefathers out of Egypt we and succeeding generations would have remained as slaves to Paroh in Egypt": this is the Halacha of Bchal Dor Vdor Chayav Adam Liros Es Atzmo K'ilu Hu Yatza Mi'Mitzrayim, in each generation we must see ourselves as if we personally were redeemed from Egypt. We then say that as far as the Mitzvah of Sippur Yetzias Mitzrayim is concerned, the

more the merrier: this is the Halacha of no upper limit for Divrei Torah. Next we read the Berysa that shows that all are obligated in the Mitzvah of Sippur Yetzias Mitzrayim no matter how learned one might be. Next, we talk about the Halacha of Zechiras Yetzias Mitzrayim and discuss when it applies.

The section of the 4 sons describes the Halacha that we must relate and teach the Sippur Yetzias Mitzrayim according to the sophistication of each child. The Chacham is to be taught differently than the Tam and so on. The "4 sons" also instructs us that we can not dismiss any of these children from the Mitzvah of Sippur Yetzias Mitzrayim. We can't say that the child is either not interested or not smart enough to appreciate and therefore neglect that child. The Torah charged us with teaching 4 types of children, each according to his capabilities, even if it takes all night to get it across. We then continue with the laws of Vhigadta Lvincha, when is the appropriate time to perform all these Mitzvos and to teach the children.

The Rav considered Pesach as the most "Lomdish" (requiring the highest level of Torah learning acumen) of the festivals. One must be fluent in the various parts of the Shulchan Aruch to prepare for Pesach. One must understand the intricacies of Choshen Mishpat to know how to write a proper document for the sale of the Chametz. (Shtar Mechiras Chometz is among the more difficult documents to understand and prepare.) Choshen Mishpat is also needed to understand the rules of Bal Yaraeh and Bal Yimatay and how they relate to the definitions of possession and financial responsibility and obligations regarding personal Chametz. One must be fluent in Yoreh Deah to handle questions of Issur V'heter regarding Chametz B'Mashehu, Taaruvus Chametz, Hagalas Kaylim (Chametz/non-Chametz mixtures, purification of vessels that were used with Chametz for use on Pesach). And of course Orach Chayim describes the general laws of Pesach. Yet when we discuss the Halachos of Pesach with the Ben Chacham at the seder, we concentrate on telling him the Halachos of Sippur Yetzias Mitzrayim.

The answer to the Ben Chacham given in Vaeschanan says that Hashem took us out of Egypt B'Yad Chazakah. The Haggadah at the outset in Avadim Hayinu, essentially quotes the answer as given in Vaeschanan, and mentions B'Yad Chazakah, simply described as the mighty hand of Hashem, k'vayachol, that punished Paroh (Note: the Baal Haggadah interprets Yad Chazakah as the plague of Dever). However it also includes the words Zeroah Netuyah which are not found in Vaeschanan. These words come from the text of Arami Ovayd Avi at the beginning of Parshas Ki Tavo. The Rav asked why is this phrase from Arami Ovayd added to the Yad Chazakah that was mentioned in Vaeschanan as part of the answer to the Ben Chacham presented in Avadim Hayinu?

The Rav explained Zeroah Netuyah as the promise that Hashem will repeat the miracles of the exodus for Bnay Yisrael. It represents the promise that Hashem is prepared and ready to protect us from assimilation and annihilation throughout the generations and is constantly watching over Bnay Yisrael. Yad Chazakah alone, which connotes the recognition of the miracles Hashem brought in Egypt and to Paroh and our resultant obligation to perform the Mitzvos of Pesach, would have been a sufficient answer to the question of the Ben Chacham. The miracles done for us during the exodus from Egypt alone would have been sufficient for us celebrate Pesach and thank Hashem for that redemption. The Chinuch describes the section of Arami Ovayd, the Mitzvah of Bikurim (which contains the term Yad Chazakah), as an obligation to show Hakaras Hatov, to recognize and thank Hashem, for all the miracles and acts of Chesed He has done for us throughout the ages. We also tell the Chacham at the seder, as implied by the term Zeroah Netuyah, that we are obligated to give Hakaras Hatov to Hashem for all these miracles, past and future.

The Rav mentioned that according to the Chachmei Hakabbalah the fourth cup of wine at the seder is symbolic of the ultimate redemption of Klal Yisrael, the Zeroah Netuyah.

V'ilu Lo Hotzi Hashem Osanu Haray Anu Uvaneinu etc. We have a second statement later in the Haggadah of Becahl Dor Vador Chayav Adam Liros Es Atzmo Kilu Hu Yatza M'mitzrayim. Why do we need both apparently redundant statements? There are 2 aspects which we recognize, the historical aspect that Hashem took our forefathers out of Egypt which is

relevant to us. There also is an obligation to make the exodus personal, as the Rambam says that a person must view the seder night as if he himself, right now, has gone out of Egypt. For the former, relating the story would have been sufficient. However for our personal obligation, we must say Shirah Chadasha, we recite a specific Bircas Hashevach for taking us out as well. This is consistent with the Gemara (Berachos) which notes different Berachos to be recited when one passes a place where a miracle happened to his forefathers and when he passes a place where he himself was saved by a miracle. At first we thank Hashem for saving our forefathers and must fulfill the obligation to offer a blessing when passing the place where one's forefathers were saved. The second aspect is for personal salvation. We associate Hallel with the aspect of personal salvation, as we emulate the redemption as if it was happening to us right now.

The Baal Haggadah mentions Afilu Kulanu Chachamim Kulanu Nevonim Kulanu Zekaynim Kulanu Yodim es Hatorah. Why were Zekaynim included here (according to some texts it is omitted)? Zekaynim implies a Baal Horaah, for example Zakayn Mamreh, a member of the Sanhedrin who rebels against the majority opinion of Beis Din. The members of the Sanhedrin were called Zekaynim. The original Beis Din chosen by Moshe in the desert was selected by a lottery where the tickets stated Zakayn or were left blank. So there is a close association between Zakayn and Sanhedrin, who were the most knowledgeable in Torah.

The Baal Haggadah is telling us that even those that are far superior in their Torah knowledge are obligated to participate in an exchange of views about Sippur Yetzias Mitzrayim. The Haggadah tells us who was gathered around the table in Bnai Brak. It included students like Rabbi Akiva and their master teachers like Rabbi Yehoshua. The Rambam juxtaposes the Halachos of one who has no child to ask him the questions and the obligation of scholars to participate in Sippur Yetzias Mitzrayim, saying that he who extends himself in this Mitzvah is Meshubach. What is the connection between these disparate individuals as to their obligation of Sippur Yetzias Mitzrayim?

The Rav explained that the fundamental Mitzvah underlying Sippur Yetzias Mitzrayim is Talmud Torah, which has no upper limit. The more one discusses the more he knows about Yetzias Mitzrayim, the more different viewpoints he has about it, the more nuances he sees in it. Even the greatest scholars should learn one from the other in order to increase their knowledge base, which makes them Meshubach, improved in their knowledge of Torah.

The Rav explained the other intellectual personalities described by the Haggadah. The three mentioned are Chachmah Binah and Daas. The Rav based this on the verse where Hashem selected Betzalel to build the Mishkan. "V'amalay Oso Ruach Elokim B'chachma U'betvunah Uvdaas", Betzalel was gifted with these various qualities that were all needed to build the Mishkan. This notion is said every day in the bracha of Ata Chonen, we pray for Chachmah Binah and Daas. (The alternate text of Deah Binah Vehaskel is essentially the same, in the reverse order.) The Rav described Chachmah as the ability to be Mechadesh things in Torah, someone who has an almost mystical gift for feeling their way through a difficult topic in Torah, where they will all of a sudden be hit with an idea that will unravel a major question or discrepancy. The Rav mentioned that Reb Chaim Brisker was such an individual. He had the "Nefesh Hatorah" which would express itself by illuminating the intellectual darkness with a bolt of lightning, a chiddush, that solved the problem.

The second quality is that of Binah. This describes someone who is capable of analyzing and organizing different opinions and concepts and make them readily understandable. He possesses a wealth of knowledge that he can draw on to resolve questions and present his viewpoint in a discourse.

The third quality is that of Daas. This the Rav described as those that are capable of being undisputed and recognized Baaly Horaah. Such gedolim like Reb Yitzchak Elchanan, who lived in the time when there were many great Gedolei Torah, are still sought out in areas of Horaah, even by other Gedolim.

Each of these three personalities will view the Mitzvas Sippur Yetzias Mitzrayim differently, yet in a completely valid way. The Rav compared this

to the Gemara (Gittin 67a) where Isi Ben Yehuda was enumerating the various Tanaim and their strengths. Each Tana had a different quality that made him special and that made his learning and teaching unique. For such gedolim there is also an obligation to participate in Sippur Yetzias Mitzrayim to improve their own knowledge and add to the knowledge of others.

The Rav noted that in general when the Haggadah refers to Hashem it is as HKB'H. There are 2 places where Hashem is referred to as Hamakom: prior to the 4 sons and when Yehoshua is quoted (Vachshav Kervanu Hamakom). Why are these 2 places singled out? Also, what is the connection between the discussion of the various Tanaim in Bnei Brak and the 4 sons and the Parsha from Yehoshua?

The Rav explained this by noting the Gemara regarding the difference between the prophecy of Yeshayahu and Yechezkel. Yeshayahu describes Hashem as Kadosh while Yechezkel uses the term Makom. In explaining the differences between a city dweller who sees the king all the time and the village dweller who describes the king in full detail to those who have never seen him, the Rav explained that the prophecies of Yeshayahu and Yechezkel derived from their different perspectives. Yeshayahu was given prophecy during a time prior to the exile of Bnai Yisrael where there was no hint yet of Galus and Churban. It was an Ays Ratzon for the people before Hashem to repent. Hashem was Kivayachol readily visible through the Bays Hamikdash where the Avodah was K'tekunah and Kohanim B'avodasam and Leviim B'duchanam. It was apparent that Hashem was there and Kadosh.

Yechezkel on the other hand was given prophecy after the first stages of Churban had occurred. It was a time of Hester Panim, Bnai Yisrael were no longer close to Hashem. Under exile conditions it was very hard to see the immediacy of Hashem. In such a case the term Mimkamo, wherever Hashem may be found, is used.

The Rav noted that as an example that in times of Avaylus when we console the mourners we use the term Hamakom Ynachem Eschem. There is no greater Hester Panim than in time of tragedy. It is difficult to see and feel Hashem under such circumstances where one feels so distant from HKB'H. We therefore use the word Hamakom, as Yechezkel did.

When Avraham entered the Bris Bayn Habesarim he was promised the Torah and Eretz Yisrael through the difficult process of a 400 year exile in a foreign land. Under optimal circumstances we could have expected that these things would have been given to Avraham in an easy to achieve way, without pain, suffering an tribulations. Yet Avraham entered the covenant through a dark fear. Hashem was showing that there will be a distance, a Hester Panim, which was to begin at that time and would not be broken till Yetzias Mitzrayim. That is why we refer to Hashem as Hamakom when we describe our forefathers and their selection. For from the time of Bris Bayn Habesarim, there was an element of distance, therefore Hashem is referred to as Hamakom. However at the time of the redemption from Egypt, it says that HKB'H Chishav es Hakaytz, not in terms of Hamakom, because in this situation the closeness of Hashem and Bnai Yisrael was revealed.

The first reference to Hamakom is regarding the giving of the Torah to Bnai Yisrael, Baruch Hamakom Baruch Hu. The Torah was given to us through suffering, and great difficulties that were associated with keeping the various Mitzvos throughout the ages. If the name "HKB'H" would have been associated with the granting of the Torah, we would have enjoyed a more sanguine and protected life as a nation. However our destiny is that we have to search for Hashem, as Hamakom, wherever we may be, both in our daily lives as well as in our search for Torah knowledge.

The Rav noted that the Rambam (Hilchos Chametz Umatzah 8:1) refers to "Seder Assiyas Mitzvos Aylu" (the order of performing these Mitzvos) when referring to the order in which one fulfills the Mitzvos of the night of Pesach. The term "Seder" clearly applies to the topics discussed in the previous chapters in Hilchos Chametz Umatzah, where the Rambam mentions the obligation to eat Matzah, Marror, to relate the story of Yetzias Mitzrayim, Charoses, the 4 cups. The Rav noted that even though the Rambam does not dwell on the Mitzvah to eat the Korban Pesach in Hilchos Chametz Umatzah,

which is dealt with at length in Hilchos Korban Pesach, he still mentions it in passing in connection with the obligation of eating Marror. Therefore the Rambam uses the term Aylu, which includes the Korban Pesach as well, even though he mentioned it only in passing.

As noted above, the Rambam uses the word Seder. The Gemara does not mention this term in connection with the obligations of the night. The Rambam uses the term Seder in connection with the Mitzvos that were performed on Yom Kippur. Now there is no doubt that if the Kohen Gadol performs any part of the service out of the specified order he disqualifies the entire process. However the Rav raised the question as to whether the term Seder, when used in connection to Pesach, also stipulates a specific order to follow. For example, would someone who ate and recited Bircas Hamazon on a cup of wine and then recited the Haggadah on another cup of wine fulfill his obligations? In other words, he performs the Mitzvos connected with the third cup of wine on the second, and the obligations associated with the third cup of wine on the second cup.

The Rav stated that even though he did it out of order, he has fulfilled the obligation to eat Matzah and Marror on the night of the fifteenth. However, he will be lacking the fulfillment of another facet of the Mitzvah, that of Pesach Matzah Umarror as part of the obligation of Sippur Yetzias Mitzrayim. Rabban Gamliel teaches us that one must recite the significance of Pesach, Matzah and Marror before eating them.

The notion that Matzah and Marror are included in the Sippur Yetzias Mitzrayim can be seen from several areas:

1) Many Rishonim explain the statement of Rabbi Eliezer Ben Azariah that limits the time one may eat Matzah till midnight, which is the final time for eating the Korban Pesach, as also limiting the Mitzvah of Sippur Yetzias Mitzrayim to Chatzos as well.

2) The Rambam says (Berachos, Milchamos) that one who does not recite the statements of Rabban Gamliel prior to eating Matzah and Marror, lacks fulfillment of his obligation in the most acceptable way. In other words, he is missing the Kiyum of Sippur Yetzias Mitzrayim through the eating of Matzah and Marror. This is based on the statement in the Haggadah that one must recite these things at the time that Matzah and Marror are laid out before you.

3) The Rambam states explicitly (Hilchos Chametz Umatzah 7:10) that Sippur Yetzias Mitzrayim is not just an obligation to speak about it, but one must take steps to demonstrate that he also left Egypt on this night. Examples of this are the drinking of the 4 cups of wine and the requirement to eat in a leaning position. In both cases he is demonstrating the freedom that he now enjoys.

4) According to most Rishonim, one is required to drink the 4 cups while leaning. All Rishonim agree that Matzah must be eaten in a leaning position. If a person did not lean while eating Matzah he must repeat it again. Since the person has obviously fulfilled the obligation to eat Matzah on the night of the fifteenth, why must he repeat the Mitzvah again? Because in order to fulfill the additional requirement of eating Matzah as part of Sippur Yetzias Mitzrayim, he must eat the Matzah while reclining.

Now, what if he recites the Haggadah on the first cup and recites Kiddush on the second? The Shulchan Aruch (Orach Chayim 472:1) states that one must wait till nightfall before reciting Kiddush on Pesach night. The Magen Avraham and the Taz both explain the reason for this is because Kiddush is also one of the 4 cups of wine which must be drunk at the proper time when one may also eat Matzah, which is at night. In addition, one may not recite Kiddush before nightfall, even if he intends to wait till after nightfall to drink the wine. We see from this that there are 2 aspects to the Mitzvah of Kiddush on Pesach night:

1) The mitzvah of Kiddush associated with Zachor, like on Friday night and all other Yomim Tovim.

2) It fulfills one of the aspects of Sippur Yetzias Mitzrayim. The Rav noted that the Rambam mentions (Hilchos Chametz Umatzah 7:4) that one must begin with Genus and end with Shevach. The Rambam says that we have to mention that Hashem separated us and brought us close to Him. Where do we find the notion that Hashem separated us? The Rav said that the selection of Yisrael by Hashem is part of the theme of Kiddush. Kiddush is a

key part of the Mitzvah of Sippur Yetzias Mitzrayim.

The Rambam (Hilchos Chametz Umatzah 7:1) says that the Mitzvah of Sippur Yetzias Mitzrayim is similar to the Mitzvah of Kiddush on Shabbos that is based on Zachor Es Yom Hashabbos. The Rav asked why does the Rambam compare the two? The Rav answered that Kiddush on Shabbos declares and dedicates the upcoming night and day with the sanctity of the Shabbos. Kiddush on Pesach night declares and dedicates the evening to the Mitzva of Sippur Yetzias Mitzrayim. Therefore it must precede the actual telling of the story which takes place on the second cup, after Kiddush has been recited. So the Rav concluded that the order of the first 2 cups of wine is specific and must be followed in sequence.

The Rav asked if the third and fourth cups of wine must also be performed in order. The Mishneh says they pour for him the third cup of wine and he recites Bircas Hamazon. On the fourth cup he completes the Hallel. The third cup of wine is recited over the concept of Hodaah, we thank Hashem for all he has done, while the fourth is recited over Shevach, praise to Hashem. Bircas Hamazon on Pesach night takes on a different characteristic than during the rest of the year. Otherwise, it would not have been included in the 4 cups. On Pesach, Bircas Hamazon has another role of Sippur Yetzias Mitzrayim, we thank Hashem for redeeming us from Egypt.

Prior to the conclusion of Maggid, we say Lefikach, therefore we are obligated to thank Hashem and to praise Him. The Hodaah is for the past, for the redemption from Egypt. Hallel, on the other hand, is for the future redemption which is recited over the fourth cup of wine and culminates with Nishmas, which is praise to Hashem for the upcoming redemption that we hope will come soon. (We find in Tehillim the concept of thanking Hashem in advance, Vaani Bhasdecha Batachti Yagel Lebie Byeshuasecha, thanking Hashem now for redemption that will come in the future.)

The Gemara (Pesachim 117a) says that the prophets established the practice of reciting Hallel as thanks to Hashem whenever the Jewish People are saved from a looming catastrophe, that should not befall them. From this we see that it is permissible to pray and recite Hallel as an insurance policy and as prayer even before a tragedy occurs. (Note that Rashi did not have the exact same text as we do, and was of the opinion that Hallel is recited only upon delivery from a crisis.)

The various chapters of Hallel fall into the following categories:

1) Shevach (see the first 2 chapters of Hallel) 2) Tefila (see Lo Lanu, Ana Hashem) 3) Bitachon (see Hashem Zecharanu)

These three themes are scattered throughout the other chapters of Hallel. Before we can continue with the prayers expressing our confidence in the future we must first make sure to fully thank Hashem for the favors we have already received. Only then can we turn to Shevach, and thank Hashem for the favors that we will receive.

So from the above discussion, it is clear that the Rambam uses the term Seder to indicate a strict order that must be adhered to, similar to his use of the term in Avodas Yom Hakippurim.

The Rav continued to analyze the Rambam (Hilchos Chametz Umatzah 8:1). According to the Rambam there is a Mitzvah for everyone, including women, to drink the 4 cups. The Rambam previously mentioned this as well (Hilchos Chametz Umatzah 7:7). Tosfos (Pesachim 99b) disagrees and says that one person can be Motzi others, and that they do not have to all drink the 4 cups. Tosfos is of the opinion that the important aspect of the 4 cups is the reciting of the blessings over the cups of wine, not necessarily the drinking of the wine.

The Rambam in describing the process of the 4 cups of wine paraphrases to a large degree the Mishnayos in Arvei Pesachim. Since the Mishna did not simply start with Kiddush, but rather with Meziga, apparently Meziga plays an important role. The Mishna mentions Meziga by the first 3 cups of wine but not the fourth. Perhaps one might say, that since the third and fourth cups of wine are discussed in the same Mishna, the term Meziga though mentioned once, applies to both. However the Rambam mentions Meziga by the fourth cup, including the third cup in his discussion of Bircas Hamazon. Apparently the Rambam had a different text of the Mishna than we do. The Rav asked if there was a difference between the texts. Also, the Rav wanted

to understand why the Rambam introduces the Meziga of Kiddush with the word B'techila, (at the outset).

The Rav explained that the term B'techila teaches us that the Meziga is part of the Mitzvos of the night of Pesach. It is the beginning of the seder. If one set up a cup of wine earlier in the day on the fourteenth for use at the seder, he would be lacking in the complete fulfillment of the seder. It is also clear from the second cup that Meziga is an integral part of the seder, as the Mezigas Kos Shayni, pouring of the second cup of wine, is a prerequisite for the son to ask the 4 questions. The Meziga is necessary to arouse the curiosity of the child so that he will ask his father the questions. (See Rashi in Pesachim 116, where he implies that the pouring of the wine is what obligates the son to ask at that point). The Meziga is actually a part of the Sippur Yetzias Mitzrayim. Vehigadta Lvincha requires us to actively arouse the curiosity of the children so they will be moved to ask questions. The formal Meziga is one of the added nuances we use to make sure the child notices that this night is truly distinct from all others.

The Rav explained that Vehigadta Lvincha teaches us that we must explain to our children the events that took place in the past to gain our freedom. The first 3 cups concentrate on telling about the redemption from Egypt, therefore Meziga is important as a part of Sippur Yetzias Mitzrayim. However the fourth cup refers to the eventual, ultimate redemption. This topic is not part of Sippur Yetzias Mitzrayim and therefore the fourth cup, according to our text, does not require Meziga. (according to the Rav, all three cups that require Meziga are intended to stimulate the children to ask, even though the third one is done after the formal Sippur Yetzias Mitzrayim is concluded.)

The Rav explained that according to the Rambam, that the fourth cup requires Meziga, the Mitzva of Vehigadta Lvincha extends to the future redemption as well as the exodus from Egypt. We are teaching our children that just like Hashem took us out of Egypt, he will take us out of Galus and redeem us again in the near future.

Why according to the Rambam is there no Meziga by the third cup? The Rav explained that since the pouring of the third cup takes place within the context of the meal, it does not stir the curiosity of the children. Since the third cup does not affect Sippur Yetzias Mitzrayim, there is no need to mention Meziga with it.

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Congregation House of Jacob-Mikveh Israel Calgary, AB  
Dvar Torah: Shabbat Hagadol 5757  
Rabbi Moshe Shulman  
Open the Door...

At the end of the Pesach Seder, we pour a special cup of wine for Elijah the Prophet, the harbinger of the Messiah. That custom is based on a verse from the Haftorah of Shabbat Hagadol: "Behold I will send you Elijah the Prophet before that great and awesome day, and he will restore the hearts of parents to children, and children to parents." (Malachi 3:23)

Elijah comes to tell us that the Messiah is on his way - that we should not lose hope, LESHANA HABA'AH BE'YERUSHALAYIM - "Next year in Jerusalem". But there are a number of questions we must ask:

1. Why open the door? If Elijah can be at every Seder, surely he can come through a closed door? 2. Why Elijah? Of all the prophets of Israel, why was he chosen to visit every Pesach Seder, and to be the harbinger of the Redemption?

We must understand something of Elijah's life as a prophet. Elijah dedicated his life to fighting against the idolatry of foreign cultures and their infiltration into the kingdom of Israel. He fought as a zealot, bringing the wrath of G-d down upon the idolaters, the false prophets, and the people.

It was he who decreed that there should be a drought in the land, a famine

- in order to demonstrate to the people the power of G-d (Kings I:17) He brought the people to Mt. Carmel where he insisted upon bringing fire down from heaven - to demonstrate to all the truth of belief in G-d. (ibid 18)

But for all his efforts, his sensationalism, and the miracles he brought about, he was unsuccessful in swaying the people. They continued to worship the idols of Ba'al. Frustrated, he turned to G-d, and cried out: "I was zealous for you, my G-d, for your people have desecrated the Covenant and forsaken your Commandments." (ibid. 19:10)

What was Elijah's mistake?

Elijah modeled his efforts to effect change amongst the people on the story of the Exodus from Egypt. He sought to bring the plagues of Egypt down upon the idolaters of Israel. He sought to consume the false prophets in the fires of Heaven, just as the Egyptians had been drowned in the Red Sea. The theatrics he sought on Mount Carmel paralleled the Revelation at Sinai - thunder and lightning, opening of the heavens themselves, and fire consuming the top of the mountain.

But that was his mistake. The Exodus was NOT to be the paradigm of the Redemption to come. The Exodus was G-d's "ball game":

òG-d sent Moses to pharaoh òG-d brought the Ten Plagues upon the Egyptians òG-d killed the first born of every Egyptian household òG-d parted the Red Sea òG-d fought Pharaoh's armies, and drowned them in the waters.

G-d's role in the story of YETZIYAT MITZRAYIM is emphasized in the Hagadah, by the conspicuous absence of any mention of Moshe Rabeinu!!

But that was NOT how the Jews were to be Redeemed in the future: From the Babylonian Exile - the Jews had to bring themselves back! There was no Moses to bring about miracles. There was no splitting of the Sea to cause each one of them to have faith. The people under Ezra believed in Hashem because THEY had faith. And they returned because THEY wanted to, because THEY worked hard at it, and because it was THEIR responsibility!!

We were brought to Sinai and given a Torah - and with that Torah we were given the responsibility for ultimate redemption ourselves! When we stood there and decreed "NA'ASEH VE'NISHMA" - "We will act and we will understand" - we accepted the responsibility for our Jewishness for all eternity. The rest is up to us.

Whether or not we observe the Torah - is up to us.

Whether or not we keep Shabbat or Kashruth - is up to us.

Whether or not we rebuild Israel, and settle the land -

Whether or not we Redeem ourselves - is all up to us!!

The Kotzker Rebbe once asked his students: "Where is G-d?" Surprised, the students responded: "Why, everywhere, of course!" To which the Rebbe answered, "No, He is wherever YOU LET HIM IN!!"

Specifically Elijah comes to the Seder - not to bring about the miracles of the Exodus, but rather "to bring together the hearts of the parents and children", to unite the hearts of generations so that together we can teach each other Torah!

The Haggadah tells of 4 children to whom we have an obligation to teach Torah, VE'HIGADETA LEBINCHA, "Teach your children", each according to his/ her own approach and level of understanding. Today, however, and in accordance with the prophecy of Malachi, we have a new phenomena - children teaching parents. Today, many of our children are more knowledgeable than their parents are. We welcome this - for it gives us the opportunity to learn from our children!

Elijah comes to teach us the way in which to bring about Redemption - not by looking for MIRACLES, and SIGNS - but by dedicating ourselves to living a life of Torah, and rebuilding Israel.

Says the prophet: SHUVU ELAI VE'ASHUVA ALEICHEM - "Return to me, and I will return to You." IT DEPENDS UPON OUR MAKING THE FIRST STEP!!

We yearn for Jerusalem - "LESHANA HABA'AH BE'YERUSHALAYIM" - "Next year in Jerusalem" - but we must take the steps to see that that dream is turned into a reality!

We pray that one day "Every living creature will proclaim that G-d is King" - but we must begin the process of belief and dedication to the Torah

way of living, so that this prayer can be fulfilled!

Elijah WAITS OUTSIDE. He does not enter. LEST WE MAKE THE SAME MISTAKE HE DID - WE MUST REALIZE THAT THE PROCESS BEGINS WITH US.

We rise up and open the door - because that is the very least that we can do to help the process along. He comes, honours us with us his presence - and waits. He waits for us to follow!!

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Shabbat Parashat Metzora, April 19, 1997 Shabbat HaGadol  
Shabbat Shalom From Efrat, Israel By RABBI SHLOMO RISKIN

One of the most familiar stories in the Haggadah is that of the Five Sages - R. Eliezer, R. Elazar ben Azaryah, R. Yehoshua, R. Akiva, and R. Tarfon. "They were telling of the departure from Egypt all night, until their disciples came and said to them: Our masters, the time for the recitation of the morning Sh'ma has arrived." On the surface, the account of these Sages seems a perfect illustration of the previous statement of the Haggadah, which declared that "...even if we were all wise... all sages and well learned in the Torah, it would still be our duty to tell the story of the departure from Egypt. And the more one elaborates upon the story of the departure from Egypt, the more one is to be praised." However, in terms of this narrative, there are a number of troubling aspects. First of all, we know from various sources in the Talmud that at least three of the four Sages mentioned - R. Eliezer, R. Yehoshua, and R. Tarfon - were masters and teachers of R. Akiva. And since R. Akiva was from Bnei Braq and the Seder was being held in Bnei Braq, while R. Eliezer was from Lod and R. Yehoshua was from Peki'in, it's clear that these teachers were spending the Seder night with their students. This is the exact opposite of normal protocol. If anything, students are to visit their teachers on festivals, and not the other way around. Secondly, R. Eliezer specifically held that festivals should be celebrated in one's home, without travelling away from one's family. The Talmud records that R. Illai had once gone to Lod to visit his master, R. Eliezer, on a festival, and the teacher chided the student: "Illai, are you not of those who rest at home on the festival...?" [B.T. Sukah 27b] The text continues with R. Eliezer presenting his interpretation of the verse, "And you shall rejoice, you and your household," [Deut. 14:16] as proof that true rejoicing (the essence of a festival) requires one to be together with one's house and one's household, and not in a strange place - even with one's rebbe! If that's the case, doesn't R. Eliezer's presence at R. Akiva's home for the Seder contradict his own ruling?

The Arukh HaShulhan (Rabbi Yechiel Michel Epstein, 1829-1908) in his commentary on the Haggadah, called "Lail Shimurim", suggests that the Seder in Bnei Braq actually took place after the destruction of the Second Temple and most probably during the Hadrianic persecutions. This was one of the most tragic and despairing eras in Jewish history. The Bar Kokhba rebellion had proven to have been an aborted attempt to recapture sovereignty over Judea; the soul of Israel was crushed as Jewish leaders were being tortured to death, and only a long and bitter exile loomed on the horizon. And then came the calendar, marking the fifteenth day of the month of Nissan. How could the Jews possibly celebrate a Passover seder of freedom in the midst of persecution and terror?

During this period of frustrated hopes and smashed expectations, there was no greater personification of faith among the Jewish people than R. Akiva. Everything about him suggested a spirit of incomparable optimism. Despite the fact that he had been the major spiritual inspiration behind the Bar Kokhba rebellion, he never surrendered to cynicism or despair. In one amazing incident recorded by the Talmud, Rabban Gamliel, R. Akiva, R. Elazar ben Azariah, and R. Joshua (three of these four having also been at the seder in Bnei Braq) were walking on Mt. Scopus in Jerusalem when they spotted a fox emerging from the place of the Holy of Holies. Whereas the other figures responded with tears, R. Akiva laughed. And when they asked him to explain the reason for his gaiety, the Sage explained that since the presence of the foxes confirmed the truth of the prophecy of the destruction, the prophecy of the eventual redemption of the land and the nation must also be true. [B.T. Makot 24b]

Similarly, the Sages of the Talmud debated the proper conclusion to the "Maggid" portion of the Passover Haggadah. "R. Tarfon said, 'Blessed art Thou, O G d... who has redeemed us and has redeemed our forbears [past tense] from Egypt' - and did not seal [the blessing]. R. Akiva said, '...So shall our G d and the G d of our forbears bring to us other festivals and celebrations for peace, rejoicing in the rebuilding of Your city and reveling in Your service; and we shall eat there from the Paschal lamb and the sacrifices... Blessed art Thou, Who has redeemed Israel.'" [B.T. Pesachim 116b] Beyond doubt, R. Akiva is the figure who represents total faith in G d, and total faith in the future destiny of the Jewish people. His own death, steeped in suffering, serves as one of the most spiritually powerful moments in our history. He was sentenced to death for refusing to obey the Hadrianic laws that forbade the teaching of Torah. The Talmud records: "When R. Akiva was taken out for execution, it was the hour for the recital of the Sh'ma. And while they combed his flesh with iron combs, he was accepting upon himself the kingship of heaven. His disciples were amazed: 'Master, even unto this point? Dying, his body tortured, he explained that until then he had never understood the command to love G d 'with all thy soul' in the Sh'ma. 'When shall I have the opportunity of fulfilling this? Now that I have the opportunity, shall I not fulfill it?'" And Rabbi Akiva returned his soul with "Hear O Israel, the Lord our G d, the Lord is One" on his lips. [B.T. Berakhot 61b]

Now, the Sh'ma is our testimony to our belief in ultimate redemption. "Hear O Israel, the Lord (of ethical monotheism) who is presently only accepted by us as our G d, will eventually be accepted by the entire world as the only One true G d" is the meaning of the phrase as explained by our Sages. With his dying breath, this is the final legacy of faith which R. Akiva bequeathes to all future generations. Is it any wonder, then, that R. Eliezer compromised his own ruling and went, together with the other Sages, to celebrate the Seder - in the midst of tumult and tragedy - with the most optimistic leader in Israel? And is it any wonder that we too invite R. Akiva to inspire our own Seder each year as we recount his faithfulness during that long, fatal and fateful night in Bnei Braq?

Shabbat Shalom and a Joyous and Kosher Passover Rabbi Riskin, dean of the Ohr Tora Institutions, is chief rabbi of Efrat. This Dvar Torah page created and hosted courtesy of OU Online - The Cyber Home of Torah No responsibility for its contents may be implied or taken by the OU OU Online \_ 5757/1997. Rabbi Shlomo Riskin, Efrat, Israel All rights reserved.

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Date: Wed, 3 May 1995 20:03:47 -0400 (EDT) From: Seth Ness Subject: enayim l'torah -- pesach Pesach 15 Nissan 5755 Enayim L'Torah .... Song of Strength by Chaim Loike

On the seventh day of Pesach we read Az Yashir. The second pasuk of the Shira says Ozi V'zimras Ka Yay'hi Li Lishua. What does this mean? The Metzudas Tzion in Y'shayahu (62:8) says the meaning of Oz is from the concept of strength. What is special about Ozi that it is the cause of the salvation? Furthermore, the might of the Jews was not what caused them to be saved. The Pasuk says Hashem Yilachem Lachem V'atem Tachrishun -- Hashem is fighting for us and we will be victorious. The Meshech Chochma understands Ozi V'zimras Ka to refer to the special relationship between Bnei Yisrael and Hashem. We wear t'fillin which express the greatness of Hashem. The Talmud tells us that Hashem too wears t'fillin with four Parshiyos describing the greatness of Bnei Yisrael. The Meshech Chochma cites the talmudic statement (Brachos 6a) that ein oz ela t'fillin -- the epitome of strength is the t'fillin. Furthermore Vezimrat Ka is referring to the T'fillin which Hashem wears. Bnei Yisrael wore t'fillin after leaving Mitzrayim because then they truly believed in Hashem. Thus the t'fillin is testimony to the belief that Bnei Yisrael has in Hashem. The Gemara in Beitza 25b asks "Why was the Torah given to Bnei Yisrael?" It then answers: "Because they are Azin." The Maharsha writes in his Chidushei Agadot that the word Oz is referring to the Torah. Thus the Maharsha learns Azi V'zimras Ka to mean "I am fierce among the nations and, therefore, the Torah was

given to me and I merited to be saved." Both the Maharsha and the Meshech Chachma essentially prove that Oz is either t'fillin or Torah through the same pasuk, found in T'hilim: "Hashem oz l'amo yiten Hashem yivarech es amo bashalom." (29:11) Rashi (Z'vachim 116a) says the Torah is the Jews' source of strength - the Mei'azon shel Yisrael. In Brachos he says that the t'fillin are the oz, or strength, of Bnei Yisrael. Perhaps the t'fillin and the Torah have a special relationship between them. In Sh'mos (13:9) it is written "V'haya l'cha l'os al yadecha u'l'zikaron bein einecha l'man tihye Toras Hashem b'ficha....." The T'fillin, which are referred to as oz, serve to remind us of the Torah which is the cause of our oz, our strength. May we quickly see the fulfillment of the promise (Yishayahu 82) that Hashem made b'mino (Torah) u'vizroa uzo (T'fillin) that Klal Yisrael will be referred to as the holy nation redeemed by Hashem.

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SPECIAL PESACH PACKAGE

"Like Children or Like Slaves:" The Significance of the Parallel Between the Haggada and Parashat Ha-Bikkurim

by Rav Yehuda Shaviv

A. Recounting from "A Wandering Aramean was My Father..."

The crux of the Haggada which we read on the Seder night revolves around "mikra bikkurim" (the recitation made when bringing first fruits to the Temple, as prescribed in Parashat Ki Tavo) and commentary to it: "One must expound from 'A wandering Aramean was my father' until the end of the entire portion" (Mishna Pesachim 10:4). Rambam understands the mishna as praising one who devotes extensive time to this parasha:

"...That requires that he expound from 'A wandering Aramean...' until the end of the entire parasha. And anyone who draws out and expounds excessively on this parasha is to be praised" (Laws of Chametz and Matza 7:4). At first glance, this seems surprising. The text in question consists of no less than forty verses. In the time that it takes to explain it at length, would it not be preferable to read other passages - those directly connected with the exodus from Egypt, describing the miraculous events surrounding our liberation? Would not the parashiot of Shemot, Va'era, Bo and Beshalach serve as more suitable subjects of discussion for the Seder night?

B. Beginning with Shame

The answer may lie in the dual nature of the story which is recounted in the Haggada. The Mishna (10:4) teaches, "We begin with shame and end with praise, expounding from 'A wandering Aramean' until concluding the entire parasha." What is the "shame" with which we open our account? The Amora'im were divided on this issue (Pesachim 117a): "Rav said: [The shameful account begins] In the beginning our forefathers were idol-worshippers.' Shmuel said: [The shameful account begins] 'We were slaves to Pharaoh in Egypt.'" In other words, Shmuel understands that we should discuss the narrower sphere of the story: the slavery in Egypt and the exodus to freedom. Rav maintains that we occupy ourselves with a broader discussion of our history, from the very start of our existence: how our forefathers originally worshipped idols, etc. It would seem that Rav bases this opinion on the fact that the requirement to repeat the 'wandering Aramean' recitation appears in the Mishna immediately after the instruction to "begin with shame." The opening verse of this account, "A wandering Aramean was my father," deals with events which took place long before the descent to Egypt. The parashot from Shemot to Beshalach, on the other hand, deal directly with the shame and praise involved in our sojourn in Egypt and our liberation from it.

C. One Must See Himself as Though He Had Left Egypt

Every Jew is required not only to recount the story of what happened in the past, but also to relive the experience, as if the exodus from slavery to freedom were taking place in the present. "In each generation the individual is obligated to see himself (lir'ot et atzmo) as though he [himself] left Egypt, as it is written: 'And you shall tell your son on that day, saying, For this God

did for ME, when I left Egypt'" (Mishna Pesachim 9:5). The Rambam reads it slightly differently: "In every generation the individual is obligated to show himself (le-hera'ot et atzmo) as though he himself had just now come out of Egyptian slavery, as it is written, 'And He took US out from there.' And based on this, God commanded, 'And you shall remember that YOU were a slave' - in other words, it is as though you yourself were a slave and came out to freedom and were redeemed" (Laws of Chametz and Matza 7:6).

It seems that the authors of the Haggada specifically searched for pesukim which are recited by a person who was not physically present at the time of the exodus from slavery to freedom, but who nevertheless feels these events alive within him and who relives them in his account. What they found were the pesukim recited by the bearer of the bikkurim. And this is what the farmer, laden with his basket of first fruits, declares:

"I declare TODAY to the Lord your God that I HAVE COME to the land which God promised to our forefathers that He would give us... A wandering Aramean was my father, and he descended to Egypt... and the Egyptians were evil towards US and they afflicted us and put hard labor upon us, and WE cried out to the Lord, God of our fathers, and God heard OUR voices and He saw OUR affliction and OUR labor and OUR pressure and He took US out of Egypt with a strong hand... and He brought US to this place..."

He recounts the entire story in the first person plural. The Egyptians made his life a misery, they afflicted him, and he cried out. God heard his voice and took him out of Egypt, and brought him to the land flowing with milk and honey. And now, holding his first fruits at the entrance to the Beit HaMikdash, he recognizes and declares, "I have come to the land."

This is the declaration of someone who has been firmly established in the land for many generations. His is an expression and fulfillment of the reliving of the experience, "as though he himself came out of Egypt." The pesukim of this parasha, starting with "I declare today...", are indeed most suitable to serve as the skeleton around which the Haggada is built and upon which the leader of the Seder will expound and explain at length.

D. A Double Exodus

There are two facets to the redemption of Israel from Egypt. This duality finds expression in the first of the ten commandments conveyed during God's revelation on Har Sinai: "I am the Lord your God who took you out of the land of Egypt, from the house of slavery." There is a dual exodus here: from the land of Egypt, and from the house of slavery. The first represents a move from exile to redemption (as happened later on again, for instance in the second redemption: the nation left their exile in Babylon and went to the land of their redemption, Eretz Yisrael). The second represents the move from slavery to freedom. Chronologically this aspect is mentioned second, but on the Seder night this aspect is in fact the principal one. What is its significance?

E. The Essential Nature of Slavery

We can achieve a better understanding of what slavery really means by examining the first time that mention is made of this concept in the Torah: in Noah's curse to his grandson (Bereishit 9:25). "And he said, Cursed is Kena'an; a servant of servants shall he be to his brothers." For what reason was Kena'an given this extreme curse of slavery? Because he lacked respect for his grandfather and exposed his nakedness (see other opinions in Bereishit Rabba ad. loc., and Pirkei de-Rebbe Eliezer, chapter 23).

What is the connection between the sin and the curse? This may hold the key to our understanding of the story. If we try to define the essence of a slave's status from a halakhic point of view, it appears that the definition lies in his lack of lineage. "All agree that a slave has no lineage" (Yevamot 62a). Rashi explains, "Lineage - i.e. that one's genealogy is traced back to one's father."

However, the lack of lineage is not only in the direction of the fathers but also in the opposite direction - that of children: "A slave has no lineage; neither backwards (i.e. the previous generation) nor forwards (i.e. the next generation)" (Bava Kama 88a). Each generation of slaves stands alone. There is no chain of generations, there is no family development. Children are not called by the name of their fathers, and so they do not represent their continuation. Someone who lacks respect

for his progenitors, someone who blocks the possibility of a next generation, cuts the dynastic chain. He has no lineage or link to his roots, his background, his family; he tears apart the fabric of his tribe. He stands as an isolated unit with neither past nor future, having no purpose but to serve someone else. He is forever defined as "the servant of so-and-so."

#### F. Redemption - Continuous Chain of Fathers and Sons

In the ten commandments, we see the negative pole - that of slavery - in the first commandment. Where do we find the positive pole, that of redemption? Where is there any mention or hint of the promised land?

In the fifth commandment (20:12): "Honor your father and your mother, in order that your days be lengthened on the land which the Lord your God gives to you." This concludes the first tablet, and if we read the whole tablet at once, we find the continuum presented quite clearly: "I am the Lord your God who took you out of the land of Egypt, from the house of slavery... in order that your days may be lengthened on the land which the Lord your God gives you."

Long life on the land, which is an expression of liberation and freedom, is the result of honoring parents. If slavery means the severance from one's family roots, then the establishment of such roots is the essence of freedom. This is the prelude and key to permanence in the land and possession of it.

The individual who brings his bikkurim and announces, "I declare this day that I have come to the land..." sees himself as a link in the chain of the generations. His roots go back to his earliest forbears - those who were nearly destroyed by the Aramean, those who were tortured in Egypt, those who cried out and were redeemed.

Someone who perceives himself thus is truly to be called a son. Someone who lives only in the present and is cut off from the roots of the past is a slave, and he has no future.

#### G. "You are Sons, For You Belong to the Lord Your God"

Let us turn to the family aspect of the pesach sacrifice: "A sheep for each household, a sheep for each house" (Shemot 13:3), and the emphasis on the children on the seder night: "The Torah addresses itself to four sons...." They are the center of attention; it is to them that the father turns and recounts the story of the Exodus. In this way he establishes a new link in the chain of the generations; a chain in which all the children are related and belong to one another, and none have any master other than God.

#### H. Recounting from the Beginning to the End

There is another lesson to be learned from the introduction of the recitation over the bikkurim at the seder table. Like the successive levels of "dayenu" which are recited at the seder, the bikkurim recitation mentions first the Exodus and eventually reaches the ultimate level of the building of the Beit HaMikdash. In the parasha of the bikkurim, the beginning and end of the circle meet. The individual, bringing his bikkurim to the Beit HaMikdash, has himself realized the final purpose of the whole story, and in his recitation he reaches back and relives the tale from the beginning. We, sitting at the seder and experiencing the Exodus for ourselves, recount the story forwards. And, together with the pesukim, we construct step by step the successive levels, aiming eventually to reach the ultimate goal: the ascent to the Beit HaMikdash, bringing with us the first fruits of the land which God has given us. (Translated by Kaeren Fish.)

#### "While Matza and Marror are Placed Before You"

by Rav Yair Kahn

#### I. The Link Between "Sippur Yetziat Mitzrayim" and Pesach, Matza and Marror

"And you will tell your son on that day, saying, it is because that which the Eternal did for me when I went out of Egypt" - Perhaps this obligation begins from Rosh Chodesh, thus it says: 'on that day.' One may think that 'on that day' (ba-yom ha-hu) refers to the daytime; therefore it states: 'because of this' (ba'avur zeh), because of this - refers to while matza and marror are in front of you." This famous passage (quoted in the Haggada) links the commandment of remembering the redemption of Egypt with the commandments to eat pesach, matza, and marror on the seder night. Let us investigate whether or not this linkage reveals an inherent connection between them, and if so, what is the significance of this connection?

The gemara in the tenth chapter of Pesachim states: "They brought before him matza and horseradish (chazeret) and charoset and two cooked foods... they poured him the second cup of wine and here the son asks..."

Rishonim disagree as to the reason behind the bringing of the seder plate before the start of the Haggada. Rabbenu David (114a s.v. Heivi'u) explains:

"When the second cup is poured they bring before him matza and chazeret and charoset and the pesach offering [at the time of the Temple], so that he will tell the story of the departure from Egypt from the time that matza and marror are placed before him." In other words, having matza and marror in front of him is a prerequisite for the mitzva of retelling the story of the departure from Egypt.

Tosafot (114a s.v. Heivi'u lefanav; see also 116a s.v. Va'amartem) explain the Mishna differently: "As soon as the table is removed, it is returned before him, with the matza and marror on it, for it is necessary to recite from the Haggada 'this matza...' (matza zu), 'this marror' (marror zeh), etc." It seems that Tosafot argue with Rabbenu David - Tosafot do not require that one have matza and marror before him during the recital of the entire Haggada, but rather only at one specific point.

The Minchat Chinukh (mitzva 21) argues outright with Rabbenu David, stating "The notion of 'at the time matza and marror are in front of you' refers to the time frame in which there is a commandment to eat the matza and marror. This is obvious since not having the matza in front of you during the reading of the Haggada does not detract from your fulfillment of the mitzva, nor have we found the notion that the mitzva of reciting the Haggada is dependent on the [presence of] matza or marror." As opposed to Rabbenu David, the Minchat Chinukh states that there is no such relationship between the mitzvot and the story, and therefore the aforementioned law of having the matza and marror in front of you is slated for the time of their mitzva alone.

The gemara (36a) records Shmuel's famous statement: "[Matza is called] 'lechem oni' because it is 'lechem she-onim alav devarim harbeh' - bread over which many things are recited." Rashi explains: "Many things are recited - namely, Hallel and the Haggada." Rabbenu Channanel (115b), on the other hand, limits the scope of the halakha: "It refers to the words 'This matza which we eat...'" (see also Tosafot 114a s.v. Heivi'u lefanav). It would seem that these two interpretations of Shmuel's halakha are contingent upon our inquiry - is it necessary to recite the whole Haggada in front of the matza, or is one required to reveal the matza only when reciting the words 'This matza...?'

Thus we have thus seen two basic approaches: 1. Recital of the story of exodus from Egypt (sippur yetziat mitzrayim) is a separate mitzva not related directly to eating the pesach, matza and marror. 2. There is an intrinsic link between sippur yetziat mitzrayim and pesach, matza, and marror. It appears that the fulfillment of the mitzva of sippur yetziat mitzrayim is complete only in the actual presence of the pesach, matza, and marror.

#### II. Lifting the Seder Plate as a Kiyyum of "Sippur"

The gemara (116b) cites Rava's ruling that "One is required to lift the matza and the marror. Meat does not have to be lifted; not only is it not required, but if he does, it appears as if he is eating sanctified food outside of the Temple." Rashbam explains that Rava's requirement "to lift the food at the time when one states, 'This matza... this marror...,' is in order to show the matza to those participating at the seder, and thus, the mitzva will be cherished all the more." Many rishonim follow this explanation.

There exists another approach among the rishonim which at first glance seems puzzling. This opinion posits that Rava is referring to the lifting of the seder plate before the son's recital of 'Ma nishtana' (see the siddur of Rav Yosef Tuv Elem, the Sefer Hamikhtam, and the Mordekhai). This position requires clarification, since the lifting of the seder plate before the son's questions is a tactic to intrigue the children so that they should ask about the strange customs of the day, as the gemara (115b) states. If that is the case, why not lift the meat as well as the matza and marror? These are the words of the Rashbam (115b s.v. Ve-ein): "The mitzva is to remove the table so that the children will recognize the difference... Some have the custom to raise the plate and remove the meat from the plate, but this is not necessary, since the gemara which states that meat should not be lifted refers to the recital of 'Pesach that our forefathers...' It is not permitted to say

'Pesach that our forefathers' while lifting the meat, since it would look like he is sanctifying (outside of the Temple)... But when he raises the plate so that the children will ask, how does it appear as if he is sanctifying kodshim (sacred items)? Therefore there is no need to remove the meat from the plate. The raising of the meat is also without purpose since there is no recognition on the part of the children; rather, one should uproot the plate entirely..." Perhaps we can explain the opinion rejected by the Rashbam as follows: this position does not maintain that raising the matza expresses "one's love for the mitzva," as the Rashbam claimed. Rather it seems to suggest that this lifting reflects the fulfillment of "sippur yetziat mitzrayim" at the time when the "pesach, matza and marror are in front of you."

Similarly, the Shiblei Haleket states (siman 218): "Rabban Gamliel used to say anyone who did not say these three things on Pesach did not conclusively fulfill his responsibility.' With the words 'Pesach, matza, and marror' we respond to the questions of 'Ma nishtana' ... The mitzva of Haggada is focused on these three things, as it says 'Because of this - at the time when this is lying in front of you'... As Rabba says, matza and marror require lifting because of the responsibility of 'And you shall tell your son' ... but meat does not require lifting since it might appear as if this meat is the Pesach sacrifice which is being eaten as kodshim outside the Temple."

In other words, raising the matza and marror is a *kiyyum* (fulfillment) of the requirement to recite the Haggada - at the time when matza and marror are lying in front of you. However, the Shiblei Haleket feels that the central aspect of *sippur yetziat mitzrayim* is limited to the specific lines, 'This matza, etc.', whereas the opinion rejected by the Rashbam maintains that this requirement is extended to the four questions as well. This opinion

is also found in Rabbenu Yerucham (5:4): "Meat in our day need not be raised when saying 'Pesach which our forefathers ate.' Some have the custom, because of this, to altogether remove the meat from the plate when reciting the Haggada." It would seem that the custom cited by Rabbenu Yerucham is based on our previously mentioned law that one should ideally fulfill *sippur yetziat mitzrayim* when matza and marror are lying in front of him. Therefore we can infer that if one recited "*sippur yetziat mitzrayim*" with the meat in front of him, it might appear as if he were sacrificing outside of the Temple.

With a minor adjustment, we can apply this idea to lifting the plate at the time of the son's questions, and thereby interpret the opinion which puzzled the Rashbam. We may posit that law of "at the time matza and marror are placed in front of you" applies to the four questions as well. Therefore, at the time of the four questions, one should remove the meat from the plate for the reason stated above. All of these opinions are based upon the assumption that there exists an intrinsic connection between *sippur yetziat mitzrayim* on the one hand, and, pesach, matza and marror on the other. Thus, the requirement to recount the Haggada must be done specifically when matza and marror are actually before you.

There is an additional gemara (116b) which seems to be based upon this assumption: "Rav Acha bar Yaakov says a blind man is exempt from reciting the Haggada... But didn't Maremar say: They asked the rabbis of the house of Rav Yosef, Who says the Haggada in Rav Yosef's house? They responded, Rav Yosef. Who recites the Haggada in Rav Sheshet's house? They said, Rav Shehshet. [Since both Rav Yosef and Rav Sheshet were blind and therefore exempt from Haggada, how did the others at the table fulfill their requirement of reciting the Haggada?] They believe that the mitzva of matza these days is only rabbinic in nature."

From a simple understanding of the gemara, if one maintains that matza in our time is a rabbinic mitzva, then *sippur yetziat mitzrayim* is also rabbinic. Thus pesach, matza and marror are necessary conditions in the fulfillment of the mitzva of *sippur yetziat mitzrayim*, and without them one does not fulfill one's requirement. (See Tosafot Megilla 19a s.v. Ve-Ri; one may challenge this conclusion, but that is beyond the scope of this shiur.)

### III. Whoever Did Not Mention these Three Ideas

After clarifying the fact that there exists a correlation between reciting the Haggada and eating the pesach, matza, and marror, we can attempt to define the significance of this link. In order to illustrate this point, we need to analyze the words of Rabban Gamliel - "Anyone who does

not recite these three ideas on Pesach does not fulfill his requirement." The rishonim vary in the interpretation of this idea. According to the Rambam (7:5), the explanations of these mitzvot, which are focal points of the seder night, comprise an integral part of *sippur yetziat mitzrayim*. It is not enough to simply recount the stories of the exodus and the related miracles; one must integrate the commandments of the holiday into one's recital. As we witnessed in the Shiblei Haleket, the mitzvot are the essential part of the story. Accordingly, it is evident why the mitzva of *sippur yetziat mitzrayim* can be fulfilled only when the matza and marror are placed in front of you.

The Ramban (Milchamot Hashem, beginning of Berachot), on the other hand, explains that Rabban Gamliel's law does not refer to the mitzva of *sippur yetziat mitzrayim*, but rather to the mitzva of eating the pesach, matza and marror. He interprets the phrase "does not fulfill" merely as the optimal mode of fulfillment. Therefore, if one forgets to mention these sentences, he does not have to repeat the consumption of pesach, matza, and marror. From this we can deduce that the Ramban viewed R. Gamliel's law as qualifying the mitzva of eating and not "*sippur*." This interpretation assumes that the mitzva of eating pesach, matza and marror is not limited to the physical action of ingesting food within the allotted time period, but rather consists of eating while fully appreciating the purpose of the mitzvat.

According to this view, one can accept the ruling of the Rosh (siman 20) that not leaning prevents a person from fulfilling the mitzva of matza, since part of the mitzva of eating matza is to reflect upon the freedom which the matza represents. (The Rambam disagrees.) Based on this idea, we can understand Rava's opinion (115b): "If one swallowed matza [without tasting it] - he fulfills his requirement; if one swallowed marror, he does not fulfill." Why does he not fulfill the mitzva of eating marror? Because the mitzva of eating marror includes tasting the bitterness, i.e. what marror represents. Thus, without tasting the bitterness, one cannot appreciate the mitzva of marror.

It would stand to reason that in order to truly fulfill the mitzvat of matza and marror, one must understand what it is that they symbolize. Therefore, claims the Ramban, if one does not explain and appreciate the three key terms - pesach, matza, and marror - one does not fulfill the mitzva of eating in the ideal manner. This notion that pesach, matza, and marror require an appreciation of their meaning and not just physical acts of eating, leads us to another approach with regard to the intrinsic connection between *sippur yetziat mitzrayim* and pesach, matza, and marror. This view maintains that the primary mitzva is eating the matza; reciting the story of the exodus acts as a complement to the specific actions of eating. This seems to be the position the Ramban takes in his comments on the Rambam's Sefer Hamitzvot. In discussing the counting of the blessings on the Torah (*birkat ha-torah*) as a separate mitzva, Ramban states: "It is clear from what I have said that this blessing is of biblical origin, and one should not count them (learning Torah, and reciting the blessing on Torah) as one mitzva. So too, the bringing of the first fruits (*bikkurim*) is not counted as one mitzva along with the recital of *mikra bikkurim*; so too the reading of the story of *yetziat mitzrayim* with the eating of the pesach sacrifice."

The Ramban claims that the relationship of *sippur yetziat mitzrayim* to eating the pesach is commensurate with the relationship of the blessing on the Torah to its actual learning, as well as the reciting of the blessing on the first fruits with the actual bringing of them. It would seem from the Ramban's formulation that the principal mitzva is the action of eating the pesach, bringing the fruit and learning Torah, while the reciting of the story (similar to the blessings and *mikra bikkurim*) plays an ancillary role. According to the Ramban, it is clear that the mitzva of *sippur yetziat mitzrayim* is a requirement only when the matza and marror are placed in front of him.

There exist, then, two approaches in defining the relationship between the mitzva of *sippur yetziat mitzrayim* and that of pesach, matza, and marror. 1. Part (perhaps the primary aspect) of reciting the story is to explain the mitzvot of seder night and their objectives. Essentially, one is required to recall the story of the exodus through the prism of the symbolism in pesach, matza, and marror. The fundamental component is the story, where the pesach, matza, and marror, play leading roles. 2. The principal mitzva is the eating of the pesach, matza, and marror,

whereas the recital of the story of yetziat mitzrayim plays a subordinate role. In order to fully appreciate the mitzvot of eating, one must understand their true significance.

#### IV. Two Basic Approaches to Seder Night

Perhaps these two approaches - one which focuses on the story as the main factor, and the other which stresses the actions of eating as central - are dependent upon two perspectives on the seder night. The main aspect of the seder night is to transmit the moral, educational, and religious lessons which are embedded in the story of Pesach. Every generation is required to perpetuate this living tradition, the principles of faith which were manifest to all at the time of the redemption from Egypt. These are the famous words of the Ramban (Shemot 13:16):

"... The great signs and miracles are a testament to belief in God and in the entire Torah. Since God will not perform this sign or miracle in every generation to refute the evil sinner or rebel, we are commanded to make a continuous remembrance and sign to that which our eyes have seen, and to impart it to our children and children's children... to the last generation."

If the story is the preeminent part of the seder, then it seems obvious that the main factor is the transmission of this information to others, to teach, and to impart the principles of faith. According to the Ramban's Haggada (Hilkhoh Chametz U-matza 7:6), "In every generation one is required to SHOW himself as if he just left Egypt" - he must show to others. One must transmit this tradition not only through verbally retelling the story, but also through acting out the story via the pesach, matza and marror. On the other hand, we mentioned the approach which emphasizes the mitzvot, not just the recounting of the story. According to this notion, the idea of transmitting data to others is downplayed. "Even if we are all wise... it is incumbent upon us to tell the story" - even when there is no additional information to relay. The emphasis, according to this approach, is on one's intimate personal experience. "Lir'ot atzmo" - "One must see himself (as opposed to 'show himself') as if he were leaving Egypt." Through our personal act of eating the marror, we re-experience the horror of the enslavement. By eating the matza we relive the suddenness and excitement of the redemption. With the pesach we re-experience the Divine revelation. In every generation one must experience anew the idea of the redemption from Egypt. "Ve-otanu hotzi misham" - "And He took us out from there (Egypt)" - one must internalize those experiences upon which the foundation of faith was built.

In his commentary to the verse, "Behold I am coming to you in the thickness of the cloud in order that the nation shall hear My speaking to you, and that they will also believe in you (Moshe) forever" (Shemot 19:9), the Ramban writes: "The seed of Abraham will never doubt prophecy, for they believed in it from their forefathers... It seems to me that the words 'in order that the nation should hear' teach us that they will themselves become prophets of My words, not merely that they will believe it on the testimony of others... And if a prophet or dreamer should arise among them possessing words contrary to your words, they will reject him immediately, since they saw with their own eyes and heard with their own ears that you Thus, the revelation at Mount Sinai was not to impart to Israel a knowledge that they did not previously have, but rather to raise that knowledge to a personal experience that could not be undermined. "Therefore, if the prophet stands and performs great wonders and miracles and wishes to deny the prophecy of Moses, we do not listen to him... because the prophecy of Moses... we saw with our own eyes and heard with our own ears, just as he did. To what is this case similar? To witnesses who testified to an individual about something about which he saw with his eyes: [if their testimony is] contrary to what the individual witnessed personally, he will not heed them. He will be positive that they are perjurious witnesses" (Rambam, Hilkhoh Yesodei HaTorah 8:3). We can also discern this from the answer the Torah gives to the question of the wise son in Parashat Va'etchanan: "And you shall say to your son: We were slaves to Pharaoh in Egypt and God took us out from Egypt with a strong hand. God gave us signs and great miracles which were perpetrated on the Egyptians, on Pharaoh, and his whole house, TO OUR EYES. And WE WERE taken out from there..." (Devarim 6:21-25). This is the true understanding of the

words of the Ramban we mentioned earlier, with regard to yetziat mitzrayim (Shemot 13:16): "The signs and miracles are a true testament to faith... that we were commanded to make a remembrance and a sign to what OUR EYES HAVE SEEN AND WE SHOULD TRANSMIT THIS IDEA TO OUR CHILDREN... to the last generation."

It would appear that these two approaches are not mutually exclusive, but rather complementary. These two views of the seder - one which requires outer-transmission to others, one which asks us to internalize the experience - do not contradict (see the Tosafot Rosh 24:2). The synthesis of these two perspectives, that in every generation one must see himself AND show others the experience of leaving Egypt, creates a bi-directional connection between reciting the story of Exodus on the one hand, and pesach, matza, and marror, on the other: A. defining the content of the story; B. the story which presents content and significance to the actions. "Because of this" - at the time when matza and marror are lying in front of you." [Translated by Avi and Hadley Baumol. This article originally appeared in Daf Keshet vol. 5, p. 98.] Be sure to visit the "virtual city of Jerusalem" [www.virtual.co.il](http://www.virtual.co.il) Visit yhe's web site: <http://www.virtual.co.il/education/yhe> Copyright (c) 1997 yeshivat har etzion. All rights reserved.

#### Aish HaTorah's Shabbat Shalom Weekly Questions and Answers: Who is Really Free and How Do We Gain Freedom?

The year is 1978 and the man's name is Yosef Mendelovich. The setting: a dank cell, deep within the bowels of the Christopol prison the Soviet Union. The date is April 12. On the Jewish calendar it is the 14th of Nisan, one day before the start of Passover. Yosef is a prisoner. He is a gaunt human shell, and he is about to light a candle. Made of hoarded bits of string, pitiful droplets of oil, and stray slivers of wax, this is a candle fashioned by Yosef's own hands. The candle is lit -- the search for chametz begins. Sometime earlier Yosef had complained of back problems. The infirmary in hell provided him with mustard to serve as a therapeutic plaster. Unused then, this mustard would later reappear as maror -- bitter herbs -- at Yosef's seder table. A long-saved onion bulb in water has produced a humble bit of greenery. This would be his karpas. And the wine? Raisins were left to soak in an old jelly jar, water occasionally added, and fermentation was prayed for. This was wine. The Haggadah which Yosef transcribed into a small notebook before being imprisoned had now been set to memory. The original was secretly passed on to another "dangerous" enemy of the State: Anatoly Sharansky.

Is Yosef free? He cannot do whatever he wants. He has been denied even the liberty to know when the sun shines and the stars twinkle. For Yosef the world of free men doesn't even begin to exist. Yet, Yosef, perhaps, is more free even than his captors. Clearly self-aware, he knows exactly who he is, what he wants, and is prepared to pay any price to have it. Today he walks the streets of Israel, studies Torah, and buys box after box of matzah to serve at his Seder. He is a free man now, just as he was even behind those lifeless prison walls. Self-awareness means that we are able to stand outside of ourselves; to look within and assess our goals, values, priorities, direction and truthfulness. Unaware of these things, we remain mired in a dense fog of confusion and doubt. Can we ever be fully self-aware? Probably not. But aware enough to set ourselves free? Yes, and this is one of life's most pivotal challenges. Achievement and maintenance of freedom is available only through the ongoing struggle for self-awareness. This process of clarification, coupled with the conviction to follow wherever it may lead, is the only way to achieve a spiritually sensitive, value-driven life of liberty. Ironically, this freedom can land you in a prison where you are the captor, while your guards are the prisoners. Just ask Yosef Mendelovich -- one of the freest people who ever walked the earth.

Questions and Answers: Do You Have to Read the Whole Haggadah or Can You Skip the Boring Parts? The reading of the Haggadah is the way in which one fulfills the obligation to speak about the Exodus from Egypt on the night of Passover. In order to realize the full benefit of this mitzvah, one must both read and understand the complete text of the Haggadah. This means that if you don't understand Hebrew then you shouldn't read it in Hebrew. This also implies, that beyond understanding the

words, you should strive to discern their deeper meanings and messages. Look at it this way: Imagine that while rummaging through a long-neglected corner in your attic you were to find a dusty, handwritten manuscript authored by your great-grandfather. Wouldn't you be curious to see what he wrote? And what if the opening lines read. "To my dear children, this is the most important book you will ever read. It is about Jewish life and the wisdom of living written by a Jew who dedicated his life to the pursuit of wisdom. Countless hours have been devoted to finding the words and the thoughts which I trust will serve as a faithful guide in life, and as a key to your freedom..." The yellowed pages of that manuscript are the timeless folios of every Haggadah. That great-grandfather is the collective wisdom of our greatest Sages. You are the heir who happened upon these lost words, and the legacy of freedom is yours to discover. Rather than put it aside or skip over the boring parts, why not spend some time reading a Haggadah with a commentary you can understand to mine the depths of wisdom waiting to be revealed to you and your family!

[The above Questions & Answers are adapted from the Passover Survival Kit by Rabbi Shimon Apisdorf; try your local Jewish book store or call (800) EICHLER.] Dedicated in Loving Memory of Alisa Flato Chana Michal bat Shmuel Mordechai v'Rashka Shabbat Shalom, Rabbi Kalman Packouz

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INTERNET PARSHA SHEET  
ON SHABBOS HAGADOL - 5757

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This Week's Parsha - Metzora Parshat HaGadol 12 Nissan 5757  
Guest Rabbi: Rabbi Shlomo Hochberg Young Israel of Jamaica Estates, NY  
In memory of my beloved father Rabbi Dr. Hillel Hochberg, ZT"L  
Shabbat Hagadol

Among the most widely accepted reasons for referring to the Shabbat before Pesach as "Shabbat Hagadol" is that of the Tur, in Orach Chaim 430.

Because of the Neis Gadol- the great miracle - that occurred on that day, for on that year the tenth of Nissan fell on Shabbat, at which time Bnei Yisrael each set aside a lamb to be used for the Korban Pesach, and tied it to his bedpost, and when the Egyptians asked why, they responded: "to slaughter it for the sake of Pesach to comply with G-d's command to us". The Egyptians' teeth were blunted because Bnei Yisrael were slaughtering their gods, and they were unable to say anything to Bnei Yisrael.

Some propose that the Neis Gadol - the great miracle - was that the Egyptians couldn't respond even though they surely wanted when they were told that the Jews would soon slaughter and eat one of their gods, the lamb. What was so great about this miracle? The Egyptians already knew that Jews eat meat from the time of Yosef Hatzadik, and would surely not be shocked or excited by the knowledge that Jews would slaughter and eat yet another lamb.

Rabbi Yoel Sirkes (the "Bach"), commenting on the Tur, explains that Bnei Yisrael informed the Egyptians that just as they would personally slaughter their individual lambs, HaShem would simultaneously slaughter their "god" in the world above. According to the Bach, this is what caused the Egyptians' consternation. Yet even in the face of the destruction of their most precious idol, the Egyptians were miraculously powerless to protest.

With this explanation, however, it would have been more appropriate to call this Shabbat, Shabbat HaNeis - the Shabbat of the Miracle. The

association of the term Gadol - "Great" - with this special day, begs for further clarification.

We may learn more about the definition of Gadlut - of greatness, and its implications for the true meaning of Shabbat HaGadol from the Torah's description of Moshe Rabbeinu. When the Torah introduces Moshe Rabbeinu to us for the first time as an adult, it tells us VaYigdol Moshe - Moshe became a Gadol. The Torah proceeds to describe briefly three episodes in which Moshe displays the primary characteristics of greatness. He does not respond to situations based on popular opinion of society at large, and demonstrates his deep understanding of G-d's design, courageously risking not only his lofty position as a member of Egyptian nobility, but also his very life.

Moshe displays an intuitive aversion to the distorted social norms of Egypt and of the Midyanite shepherds, and courageously acts upon his refined sense of justice to defend those in need. Moshe's sense of justice is not limited by ethnicity, however. Moshe Rabbeinu saves a Hebrew slave whom he witnesses suffering at the hands of an Egyptian. He sees two Jews fighting and attempts to stop their fight, fleeing only when he learns that Pharaoh has designs to execute him. Subsequently, Moshe arrives in Midyan and delivers Yitro's daughters from the evil designs of the Midyanite shepherds.

In these three episodes, Moshe acts courageously to defend the oppressed, first defending a Jew from a non-Jew, then a Jew from a fellow Jew, and finally non-Jews from non-Jews. Moshe Rabbeinu eventually earns the respect even of the Egyptian people. After the ninth plague, when the Egyptians have seen all that HaShem has done to them through Moshe, the Torah (Sh'mot 11:4) relates that - "Moshe is Gadol- great in the eyes of the Egyptians".

Rabbi Zvi Naftali Berlin explains that despite their suffering at Moshe's hands, they recognized his greatness because they witnessed his courage in repeatedly risking his own safety in coming to Pharaoh, due to his convictions and his deep understanding of HaShem's will.

If we now analyze the Tur more closely, we understand that this Shabbat is known as HaGadol because the Jews displayed their courage and openly responded to the Egyptians: "we have set aside the lamb to slaughter it for the sake of Pesach to comply with G-d's command to us."

All of Bnei Yisrael showed themselves to be Gedolim in their expressed response to the Egyptians, thus proving their worth as members of the Goy Gadol and their readiness to leave Egypt and to become beacons to the world of courageous activity Leshem Shamayim. It is surely not coincidental that the idiom selected by the Midrash to describe the Egyptians' inability to respond is reminiscent of our response to the wicked son in the Hagadda; even the Rasha understands moral courage and is silenced by it.

On Shabbat Hagadol we are called upon to act as Gedolim, to demonstrate courage in proclaiming and fulfilling HaShem's will even in the face of communal, international, personal, or social pressure, and by reacting vigorously against injustice. Perhaps this is why Malachi's prophecy is selected as the Haftora for Shabbat HaGadol, for Eliyahu HaNavi, who was particularly courageous even against the King and Queen, in his resistance to their idolatry and wickedness, challenges us to meet the "Great Day" with personal and national greatness. "behold I am sending you Eliyahu HaNavi before the day of greatness and then, and then will the hearts of the parents and children be restored in the ultimate redemption."

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neustadt@torah.org SELECTED HALACHOS RELATING TO PARSHAS  
METZORAH-SHABBOS HAGADOL

By Rabbi Doniel Neustadt

A discussion of Halachic topics related to the Parsha of the week.

For final rulings, consult your Rav.

BURNING CHOMETZ

IS BURNING REQUIRED?

There are two views in the Mishnah(1) concerning the proper

procedure for fulfilling the mitzvah of tashbisu, the Torah's command to destroy all chometz on erev Pesach. The basic halachah is that tashbisu is accomplished by getting rid of chometz in any of the following ways: Burning it; crumbling it and throwing it to the winds; crumbling it and throwing it into an ocean or river; flushing it down the toilet(2). L'chatchilah, though, it has become customary to follow the view of R' Yehudah who holds that burning in fire is the only legitimate method of getting rid of chometz (biur chometz)(3). [In addition to the halachic consideration, kabbalistic and chasidic literature hold that there is a special significance to actually burning the chometz, as burning symbolizes the destruction of the evil inclination and the power of tumah(4).] There is a debate among the achronim(5) whether the mitzvah of biur chometz applies if one does not happen to own any chometz. There are poskim who contend that one who does not possess any chometz should buy some so that he can fulfill the mitzvah of biur chometz. While many achronim do not agree with this stringency, all agree that it is proper to leave (and not sell to a non-Jew) at least a k'zayis (about 1 oz.) of chometz in order to properly fulfill the mitzvah of biur chometz(6). Since, as mentioned earlier, the proper way to fulfill the mitzvah of tashbisu is by burning the chometz, we shall review the relevant halachos:

#### HOW IS THE CHOMETZ BURNED?

The proper time to burn the chometz is during the fifth hour(7) of the day(8). The chometz must be completely burned - to the degree that even a dog would not be able to eat it(9) - by the time the fifth hour ends. [Chometz which has turned into charcoal is sufficiently burned(10).] A loaf of bread or a chunk of cake should be thinly sliced so that the fire will be able to consume it totally(11). Several contemporary poskim(12) mention that it is not advisable to pour gasoline or other combustible materials over the chometz before burning it, for then the chometz becomes inedible - "destroyed" - by the gasoline, etc., rather than by the fire, and as mentioned before, this should be avoided. Note, however, that if the end of the fifth hour arrives and the chometz is not yet burned, gasoline etc. should quickly be poured over the remaining chometz so that it becomes inedible. The daytime kol chamirah, which nullifies the chometz, is said after the burning of the chometz(13) but before the sixth hour of the day begins(14). One who forgot or neglected to recite the proper blessing the night before during the search for chometz, may recite the brachah at the time of the burning(15).

#### CUSTOMS AND HIDDURIM OF CHOMETZ BURNING

There is a custom to burn other mitzvah items along with the chometz, e.g., the ten pieces of chometz that were hidden for the bedikah(16); the wooden spoon used for the bedikah(17); hoshanos(18) lulav(19); leftover oil and wicks from the Chanukah candles; fingernails(20). The chometz should be thrown into the fire with one's right hand(21). There is a view that holds that the fire must be started with wood(22), not gas, coal or paper. It is preferable to burn the chometz in one's own yard or at least in one's own vessel(23). It is also preferable for one to burn his own chometz and not to appoint someone else to do it for him(24).

#### WHEN BURNING IS NOT AN OPTION

If one has a great deal of chometz left before Pesach and finds it impractical to burn it all, should not just deposit it in the garbage. The garbage is liable to remain on his property (in his garage, on his tree-lawn, etc.) after the time for biur chometz(25), and this could result in the violation of a Biblical prohibition(26). Even moving the garbage into the street does not solve the problem, since technically the chometz which is in the cans or bags is still "his property"(27). The poskim offer several possible solutions:

Before the deadline arrives, pour a chemical over the chometz which will render it completely inedible(28); Leave the garbage cans on the street and renounce possession of them (by declaring them hefker in the presence of three adults). The cans may still be used on Pesach(29); Include the garbage cans and their chometz contents with the items being sold to a non-Jew(30) (mechiras chometz). In this case, the garbage cans may not be used on Pesach(31).

#### CHOMETZ REMINDERS

Many people get rid of all of their actual chometz and assume that

they have nothing to sell to a non-Jew. Even so, it is a good idea for them to sell their chometz because it is possible that they possess chometz without realizing it - in deodorants, shaving lotions or colognes which are chometz if they contain denatured ethyl alcohol.

Parents who have children in yeshivos or seminaries must remember to specifically include their children's chometz when selling or nullifying their own chometz.

One who owns shares of stock in a chometz food company (or in a conglomerate which owns such a company) should sell those shares to a non-Jew together with the rest of his chometz(32). Such stocks should not be bought or sold during Chol Hamoed.

At the time that the sale of the chometz becomes valid (when the rav is transferring the chometz to the non-Jew), the area in which the chometz is located must be accessible to the non-Jew should he want to inspect it. If it was inaccessible during the time of sale (e.g., the owner of the home was away and the house was locked and bolted), many Poskim(33) rule that the sale is void. One should discuss this issue with his rav.

#### FOOTNOTES:

1 Pesachim 21a. 2 Mishnah Berurah 445:5. Although Chazon Ish (OC 118:3) hesitates, he, too, would agree that flushing it down a modern toilet is similar to throwing it in the ocean (Kinyan Torah 2:86). 3 Rama OC 445:1. If chometz is found after the sixth hour of erev Pesach [or during Pesach itself] all agree that burning is the proper method - Mishnah Berurah 445:6 and Shaar Hatzion 17. 4 See Kaf Hachayim 445:11. 5 See the various views in Minchas Chinuch # 9; Shulchan Aruch Harav 436:21; Mekor Chaim 431; Chelkas Yoav OC 20; Mahrash Engel 8:196; Divrei Chaim 1:9; Avnei Nezer OC 318. 6 Mishnah Berurah 445:10 quoting several poskim. See also Kaf Hachayim 445:18. 7 An halachic hour is one twelfth of the day. A day (for this purpose) is from 72 minutes before sunrise till 50 minutes after sunset. In Cleveland on April 21, the day begins at 5:25 and ends at 9:03. Each hour is 78 minutes long. The fifth hour begins 10:37 and ends 11:55. 8 There are some who advise not to burn it earlier than that time (see Hagadah Moadim Uzmanim), and indeed the custom is to burn it during the fifth hour. But surely if it is difficult or troublesome to wait till that time, the biur may certainly be done any time on the morning of the erev Pesach. Preferably, the biur should not be done at night - see Rama 445:1.

9 OC 242:2. 10 Mishnah Berurah 445:1. 11 Chazon Ovadia pg. 40. 12 Hagadah Moadim Uzmanim; Shu"t Be'er Moshe 5:122; Siddur Pesach K'hilchaso pg. 173. 13 Rama 434:2 - otherwise the burning will be done on chometz which is not his and the mitzvah will not be properly fulfilled.

14 Mishnah Berurah 432:12. 15 Mishnah Berurah 423:4. 16 Arizal (quoted in Kaf Hachayim 432:1). 17 Chok Lyisroel pg. 38 - See Rama 445:3. 18 Mishnah Berurah 445:7. 19 Kaf Hachayim 445:16. 20 Custom of the Chazon Ish (quoted in Orchos Rabbeinu pg. 104). 21 Orchos Chaim 451:1. 22 Rashesash (Shabbos 66a) quoted in Minchas Yitzchok 2:53 (who rules that one need not be particular about this); Chok Lyisroel pg. 40. 23 Teshuvos V'hanagos 1:192, based on the view of the Ramban who holds that the Biblical mitzvah of burning chometz applies only to chometz which is in one's own domain. 24 Kinyan Torah 5:37. See Mishnah Berurah 232:8 and 234:15. 25 Unless it was prearranged that the city will collect the garbage before the deadline arrives. 26 Several poskim hold that this is only a problem if there are large, clean pieces of chometz in the garbage cans; crumbs or soiled pieces of chometz are not a real problem, especially once they have been thrown onto the garbage - see Mishnah Berurah 442:33; Minchas Yitzchok 4:56; Kinyan Torah 2:87; 7:36. 27 If the cans belong to the city (outside of Israel) then there is no problem - Minchas Yitzchok 4:56. 28 Minchas Yitzchok 4:56; Shevet Halevi 1:137.

29 Chelkas Yaakov 3:165. 30 Teshuvos V'hanagos 2:211, quoting Harav Y.Y. Kanievsky. 31 Be'er Moshe 1:41; 3:74. 32 Minchas Yitzchok 3:1; Moadim Uzmanim 3:269. 33 Mishnah Berurah 448:12.

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Zalman Kossowsky[SMTP:The\_Rabbi@compuserve.com]

Morei v  $\text{rabotei}$ , Today we celebrate the last of the special Shabbatot that precede Pesach. It is the appropriate point to stop and reflect on our preparations so far for this Festival which is in fact the celebration of the beginning of our People as a Nation. This year, 5757, we celebrate as a leap year, which as we know, means that the year has to have an additional 13th month. The question is which month of these 13 should be the additional month. It would be quite logical to consider the last one as the leap month. As we all know, that is not how the Rabbis decided and instead, the leap month was  $\mu$ inserted  $\text{f}$  after the 11th month so that Adar 1 became the leap month and Adar 2 - the  $\mu$ real  $\text{f}$  month. The reason given for this seemingly illogical decision was that Pesach needed to be preceded by Purim, and therefore Purim has to be as close as possible to Pesach. It is therefore clear that a strong link exists between these two celebrations. I believe that we can understand Pesach better when we understand the nature of the link. In order to begin to understand the issue, we need to first understand the nature of Purim itself. According to Tradition, the deeper meaning of Purim lies in the consequences that the Children of Israel, living in the 127 kingdoms of Achashveros, drew in the year that followed the actual miracle. The Megilla tells us that in that time the People "  $\text{kiy fmu v kiblu}$  - "reaffirmed and accepted" upon themselves and the generations that followed to keep the days of Purim". The Rabbis explain that the reaffirmation and acceptance related to the Covenant that was initially made at the foot of Mount Sinai. At Mount Sinai, according to the Midrash, there was a certain measure of coercion in that the People were told that if they did not accept the Torah they would die in the wilderness. Purim, which occurred almost a thousand years later, resulted in a reawakening to the meaning of being a Jew which in turn led to the voluntary renewal of the initial Covenant. As practical celebrations of that event and as a way of acting out the meaning of this renewal, the Rabbis ordained three observances:

1.  $\text{yemei simcha umishte v}$  days of rejoicing and feasting;
2.  $\text{mishloach manot}$  -- the sending of two gifts to a friend; and
3.  $\text{matanot l'ev yonim}$  -- gifts to the poor [at least 2 people].

It was also decided to observe Purim, even in a leap-year, in the month before Pesach. Two questions now come to mind:- a) Why specifically a month before Pesach? and b) Why these three observances? The answer to the first question is that our Wise Ones comprehended quite clearly that the threat of extermination that brought about the first Purim could only have happened when the people of Israel were living in exile, in the Galut. Here lies the initial link between the two Festivals. Purim can only be celebrated in a meaningful way when Pesach [namely, the freedom to leave the Galut and go and live in the Promised Land] is possible. It is therefore better to have the slightly illogical situation where the leap month appears BEFORE the last month, than have a distance between the two Chagim. To answer the second question we need to understand the perceptions of Mordechai and Esther and the other wise people in their generation. They were probably hopeful, if not confident, that they would be able to sway the King enough to allow them to go back and begin rebuilding the Jewish State in the Promised Land. Their great fear, and what they wanted to avoid in the future, was the possibility of another Galut and its inherent danger of extermination of the People,  $\text{chas v shalom}$ . It is probable that they already saw the seeds of the future destruction of the future Jewish State, namely "sinat chinam" - the gratuitous hatred that was in fact, the cause of the destruction of the 2nd Temple. Pesach, on the other hand, is the Festival ordained by the Torah as the time when we celebrate the end of the Galut of Mizrayim. The Chachamim said " $\text{be pesach nig fa lu u fv pesach atidim l'hi fga eil}$ " -  $\mu$ on Pesach they were redeemed and on Pesach they will again be redeemed  $\text{f}$ . Mordechai, Esther and the scholars of that time looked very carefully at the biblically-ordained customs and celebrations of Pesach and identified three observances which they imported into Purim in order to infuse it with the power needed to help avoid any future exiles. We can therefore now look at these three Mitzvot and in understanding how they function on Purim, deepen our understanding of what the inner meaning of Pesach should be. Firstly they made Purim a day of feasting and

rejoicing, because Jewish wisdom states:- "ivdu et Hashem be simcha" - that any celebration of the special relationship between God and the People of Israel must be a joyous one. Pesach, as we know, as one of the 3 "regalim", is a "mo'ed simcha" a time in which it is a mitzvah to be happy. It is in this sense that we must understand the presence of the 4 cups of wine at the Seder. Drinking is after all not part of the Jewish cultural values. So why do we drink on Pesach and on Purim? Because there is a positive side to drinking in that inebriation tends to make one behave in a more friendly manner. On Pesach and Purim that is a necessary positive characteristic. Then, in order to achieve the goal of preventing a future Galut, the People of Israel need to train themselves to value other human beings in general and other Jews in particular and to see the other as also being "ye tzir kapav" - made by Hashem in the "image of God". So in choosing the other Mitzvot of Purim, the Chachamim were guided firstly by the wisdom of the Mishna in Pirke Avot which says quite clearly "k'neh lecha chaver" - that friendships are based on reciprocal relationships. Thus came the Mitzvah of mishloach manot -- reaching out to another person and cultivating their friendship. It is, however, not possible to be friends with everybody. So what about the others who are not friends, but are in need? What should one's reaction be? Here came the third Mitzvah - matanot le'evyonim -- training oneself to be willing to help others in need. Thus I also understand the additional injunction which exists in the charity of Purim of - "kol ha'poshet yad notnim lo" that on Purim one gives to whoever puts their hand out. On Purim one does not investigate the veracity of the need. One sees a hand being stretched out -- ONE PUTS SOMETHING INTO IT !!!! Why did they choose these forms of training for Purim? Because Pesach also contains such elements. For example we find that the Torah mandates that the main Mitzvah of Pesach, that of the "korban Pesach" - the eating of the Passover offering - should be fulfilled "ish u'veito" - in joint celebration with others. In fact there is an opinion that says that an individual on his own is prohibited from bringing the "korban". In other words, you cannot celebrate the freedom of Pesach without involving your family, friends and neighbours. Similarly, amongst the basic preparations for Pesach is the Mitzvah of "kimcha d'pische" making sure that the poor have enough flour with which to bake their own Matzot for Pesach. There is the further obligation to make sure that no Jew will lack the wine for the 4 cups. Then there is the special invitation at the start of the Seder itself of "kol dich fin" a statement which is primarily there in order to train the children present at the Seder that one cannot fully fulfil the Mitzvah of the Seder itself if one ignores those who are hungry and in need. These are some of the thoughts that we should have as we come to the final days of preparation for Pesach. Both Pesach and Purim are celebrations of a free Jewish Nation. But celebrating Purim without Pesach would have been meaningless and to celebrate Pesach only by and for oneself -- is not possible. The Temple was destroyed because Jews disliked each other. The Final Pesach, the Final Redemption, will only come when we teach ourselves to like each other. And thus we welcome any one who is hungry and in need to our table -- kol dich fin and kol diz rich. May we be blessed with a meaningful and kosher Pesach!

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daf-hashavua Pesach-Shabbat Chol Hamoed 5757/1997 rafi@brijnet.org (Rafael Salasnik) daf-hashavua@shamash.org UNITED SYNAGOGUE - LONDON (O) Shabbat ends in London at 21:07 Copyright 1997 United Synagogue Publications the electronic version of this document is provided by: brijnet - British Jewish Network - UK branch of Shamash

PESACH - Chol Hamoed - Order in Life

by the Emeritus Chief Rabbi, the Rt Hon Harav the Lord Jakobovits

The Seder (like Siddur meaning "Order of Service") is the only "service" with a complete liturgy for use outside the synagogue. The main text of the Haggadah goes back almost unchanged to the days of the Mishnah (2000 years ago) or even earlier. It thus belongs to the oldest parts of our liturgical literature. No Jewish book has been published in more editions and inspired a greater variety of artistic talent than the Haggadah.

The home festivities on the first two Pesach nights, it has been suggested, are called seder, which literally means "order", because the miracles of the Exodus recounted at the Seder are themselves part of the "order" of nature and history devised and planned by Providence from the beginning. Another interesting reason given is that Pesach, which commences with the Seder, determines the "order" of all the other festivals in the year. Thus Shavuot always falls on the same day of the week as the second day of Pesach, Rosh Hashanah and Sukkot correspond to the third day and so on.

#### THE SIGNIFICANCE OF FOUR

This may also explain the conspicuous role played by the number "four" - the most regular and "orderly" of all figures (cf. the complete symmetry of a square with its four equal sides) - in connection with Pesach: the four special Sabbaths preceding it, four cups of wine, four questions, the "four" precepts observed at the Seder (Matzah and the Narration of the Haggadah, biblical, maror and the four cups, rabbinical). The number, according to another opinion, corresponds to the four categories of persons who must thank G-d (bensch gomel) for deliverance from danger: sea voyagers, desert travellers, released prisoners and people who have recovered from sickness. The deliverance from Egypt symbolises rescue from all these four hazards. (Gaon of Vilna).

The wine cup used for Kiddush generally and the Four Cups, of which a greater part should be drunk each time, must hold a minimum or a revi'it, literally a quart (fourth) of a log or 86 grams, corresponding to the numerical value of the Hebrew letter in Kos (20+6+60). The Chazon Ish insists that the revi'it is 150 grams.

#### THE FOUR SONS

The Four Questions in the Mah Nishtanah may correspond to the Four Sons. They all ask: "Why is this night different from all other nights?", but each one is struck by some feature at the Seder characteristic of himself. The Wise Son notices the most significant religious distinction of Pesach: the matzah replacing chametz. The wicked son is not concerned with religious symbols; all he sees at the Seder is maror. For, to him Judaism is "only bitter" and burdensome, offering no delights as it does to his companions. The naive Simpleton, again is not roused by anything unusual at the Seder until he discovers that on this night we dip food in a liquid twice, that for once we all seem to behave like children. He is interested only in the playful parts of Jewish life, its games and socials, not its serious work. And finally, there is the indifferent, who is not concerned to ask any questions at all. His sole concern is his comfort and convenience; all that strikes him at the Seder table is that on this night everybody reclines comfortably on his cushion as he does all the year round.

#### THE JEWISH ORDER OF LIFE

The Haggadah, exclusively used at home, addresses itself to the family and its components, whereas all the other liturgical collections (e.g. Selichot, Kinnot) are focused on the community. The text is arranged in a set "order", representing the "order of life" or the "stages of man", from birth to life's end, from being a product of the family, to becoming a producer and head of the family.

KADESH - after the birth of a baby, the parents' first task is to consecrate the new life to a holy purpose, as Kiddush inaugurates a Holy Day.

URECHATZ - the infant is helpless and cannot wash, so the parents must free it from all impurities by noble example. KARPAS - the berachah teaches that there is a Creator whom one must bless before deriving pleasure from food. YACHATZ - sharing responsibility between parents and teachers leading to MAGGID - educating the child to appreciate the meaning of Jewish existence. Then adolescence - ROCHTZA, washing away by oneself the temptations of life, leading to MOTZI, where one has to labour to sustain one's life. Besides material needs, one must have MATZAH, unleavened bread, symbolizing the privations and sobering effects of a religious discipline of life. MAROR, one must bless G-d for the bitter elements of life as well as for the good; so KORACH wraps good and bad together. SHULCHAN ARUCH, the prepared table or the establishment of one's home and family. TZAFUN - The Afikoman set aside at YACHATZ, education, can now be given full scope and application. BAREKH - blissful

and graceful in the afternoon and evening of life. HALLEL - a poem of praise, an orderly and beautiful life without discord, and finally NIRTZAH - "acceptable" in life to G-d and Man alike.

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Symbolism Over Substance -- DRASHA PASSOVER 1997 rmk@torah.org (Mordecai Kamenetzky)

The entire Seder ceremony is replete with symbolic gestures. We drink four cups of wine to represent four Biblical expressions of redemption. We dip and lean like kings to represent freedom, and eat bitter herbs to remind us about the bitter slavery. We also eat other symbolic foods that portray our Egyptian bondage: salt water to remember tears, and charoses, a mixture of apples, nuts and wine that looks like mortar, to remind us of the laborious years in Egypt. The service is truly filled with symbolism - some direct, and some seemingly far-fetched - and all the symbols are meant to remind us of the slavery we endured centuries ago. But, why not take a direct approach? There are overt ways to declare our gratitude, and there are more immediate ways to mark the celebration. Why don't we just recite the four expressions of redemption as part of the liturgy instead of drinking four cups of wine to symbolize them? Why don't we actually place mortar on the table (problem of muktzeh not withstanding) instead of making a concoction to represent it? And instead of reminding ourselves of backbreaking work by eating horseradish, why not lift heavy boxes?

A Jewish intellectual in post-war England approached Rabbi Yechezkel Abramsky, who headed the London Beth Din, with a cynical question: "In reviewing our Hagadah service," he sniped, "I was shocked at the insertion of, 'Who Knows One', a childish nursery rhyme, at the end. Why would the sages put a silly rhyme - 'One is Hashem, two are the Tablets, three are the fathers,' and so on, at the end of the solemn, intellectual Seder night service? It is very unbecoming!" Rabbi Abramsky was not shaken. "If you really want to understand the depth of that song, then you must travel north to the town of Gateshead. There you will find a saintly Jew, Reb Elya Lopian. I want you to discuss the meaning of every aspect of life with him. Ask him what are the meaning of the sea and fish, ask him what is the meaning of the sun and the moon. Then ask him what is the meaning of one, of six, of eleven and so on." The philosopher was very intrigued. He traveled to Gateshead and located the Yeshiva at which Reb Elya served as the Mashgiach (spiritual advisor). He was led into the room where a saintly looking man greeted him warmly. "Rabbi, I have many questions," the skeptical philosopher began. "What is the meaning of life?" "What is the essence of the stars?" Rabbi Lopian dealt with each question with patience, depth, and a remarkable clarity. Then the man threw out the baited question. "What is the meaning of the number one?" Rabbi Lopian's face brightened, his eyes widened, and a broad smile spread across his face. "The meaning of one?" he repeated. "You would like to know the meaning of one? One is Hashem in the heaven and the earth!" The man was shocked. "What about the depth of the numeral five?" "Five?" repeated the sage. Why five has tremendous symbolism! It represents the foundation of Judaism - the Five Books of Moses!" The rabbi then went on to explain the mystical connotations that are represented by the number five, and exactly how each Book of the Torah symbolizes a component of the sum. The man left with a new approach and attitude toward the most simple of our rituals.

At the Seder, we train ourselves to find new meaning in the simple things in life. We teach ourselves to view the seemingly mundane with historical and even spiritual significance. We should remember that when Moshe saw a burning yet non-consumed bush, he realized that his nation is similar - constantly persecuted and harassed, yet never consumed. At our Seder, we view horseradish not as a condiment for gefilte fish, but as representative of our suffering. The Matzoh is no longer a low-fat cracker, but symbolizes the hardships of exile and the speed of our redemption. In addition, we finish the Seder with a simple song that reminds everyone at the Seder, next time you ask, "who's number one?" don't accept the answer: the New York Yankees or

the Chicago Bulls - think on a higher plane! One is Hashem in the heaven and the earth! A Zissen [Sweet] Pesach

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Dvar Torah: Pesach 5757 Rabbi Moshe Shulman  
Questions of Faith The most famous passage of the Haggadah is undoubtedly the description of the "four sons" to whom we must tell the story of the Exodus on Pesach, Keneged arba banim dibra torah... We usually associate the children in pairs, The Chacham/Wise vs the Rasha/Wicked, the Tam/Simple vs. the Sheino Yode'ah Lish'ol/One Who Doesn't Know [how] to Ask. The Wise Son is deeply religious and committed to the minutia of Jewish law, asking "what are the laws and statutes and ordinances which G-d Has commanded you?" while the Wicked Son is scornful and spiteful. To him Judaism is "antiquated irrelevant Jewish hocus pocus." The Simple Son and the One Who Doesn't Know How to Ask also seem to parallel each other: one quests for knowledge, the other doesn't even know the knowledge he lacks. Yet this interpretation falls short in particular with regards to the fourth child, the most puzzling of all of them. 1. Why is it that he "doesn't know [how] to ask"? Perhaps he is too young? Perhaps is to uneducated Jewishly? In either case, the answer we offer him is far too sophisticated: "For sake of this (Rashi: the Mitzvoh of Matzah and Marror) did G-d take us out of Egypt..." explaining how the Exodus from Egypt obligates us in keeping the Commandments of the Torah. 2. In the Torah itself the answer to the One Who Doesn't Know to Ask (Ex. 13:8) includes the Mitzvah of Tefillin, "And it shall be for you as a sign on your hand, and a remembrance between your eyes." (Ex. 13:9) What possible connection could there be? 3. There is a seaming lack of parallelism in the language of the Haggadah: A Chacham means wise, while a Rasha means rebellious and wicked. One describes intellectual capacity, the other religious commitment. But the two are not necessarily related to each other. Religious commitment is in no way indicative of intellectual capability! We know that amongst the list of Jewish intellectuals and scholars can be found people of great religious conviction as well as scoffers and heretics. In reality, the opposite of the Chacham is not a Rasha. The opposite of a Chacham is a Tam! The Chacham is the intellectual, whose question demonstrates penetrating thought. The Tam is also religiously committed, but intellectually "simple" or ignorant! The opposite of a Rasha is a Tzadik, a righteous child! Who, then, is the Tzadik of the Haggadah? The One Who Does not Know to Ask?! Indeed that is precisely correct! The Rasha is identified by his rhetorical question: "What does all this work mean to you?" He doesn't expect an answer, and indeed, doesn't receive one. But the opposite of a rhetorical question is not a sophisticated one. The opposite of a rhetorical question is no question at all! There is an inherent weakness evident in even the most sophisticated question of the Chacham. Is our commitment to Judaism based solely on the answers we receive to the questions we ask?! Is our commitment to the Mitzvoh linked to our understanding of their rational? Wasn't that the downfall of King Solomon, wisest of all men, whose wisdom rationalised him right out of observance of the Commandments? That's why the Torah links the One Who Doesn't Know to Ask with the Mitzvah of Tefillin. For there is one fundamental law regarding how Tefillin must be worn: "When he dons them, he must don the hand Tefillin first, and when he removes them, he must remove the head Tefillin first." (Mechilta) The head tefillin can never be worn without the hand Tefillin on first! The head tefillin represents our thoughts, our questions, our probing and our understanding of the Mitzvoh. The Hand tefillin represents our commitment to actions, to deeds, to performing the Mitzvoh. Teach our Sages: only the Hand Tefillin can stand alone because

our commitment to the observance of the commandments must be independent of whether or not we understand their rationale! The Midrash relates how before the giving of the Torah G-d appeared to each of the nations of the world, and offered them the Torah. Each one began with a question? "What does the Torah say?" And they all found excuses as to why the Torah was "not for them". But in reality it made very little difference what the Torah said. Each of these nations proved themselves unworthy of the Torah the moment they asked the question: "What does the Torah say?" Only the Jewish people accepted the Torah unconditionally. Na'aseh Ve'nishma, First "we will keep the torah," and only then, after our commitment is established, we will attempt to understand it as well! That's the key message of Tefillin, and of the child "Who Does not Know to Ask". We don't observe Judaism because "it makes sense to us", because "we like the answers we get to our question"! If we did, what would happen to our commitment the moment we had question which went unanswered? How many Jews lost their faith in the Holocaust precisely because they could not find an answer to their theological question of "why"? How many others remained committed, because the answers were not necessary! Sure, we must learn to appreciate the Divine wisdom of the Torah. Sure, we must attempt to understand history as best we can. But ultimately the foundation of our faith is not the questions we ask. The foundation of our faith is our trust in G-d! That was also the test of the Garden of Eden. The Tree of Knowledge is indeed tempting. By eating of that tree, we gain wisdom, knowledge, understanding, and answers to many questions. But we also lose the purity of faith unquestioned! Every Shabbat we say the prayer Ein Ke'elokeinu. "There is none like our G-d, none like our master..." This is followed by a question: Mi Ke'elokeinu... "Who is like our G-d, who is like our master...?" Doesn't this sound backwards? Shouldn't we ask the question first, and then answer it? No! It is teaching us this fundamental principle: Yes, there is certainly room in Judaism for questioning and probing - who is like G-d, what is G-d? But only AFTER a statement of unwavering commitment and faith! First Ein Ke'elokeinu - "There is none like our G-d". Then - Mi Ke'elokeinu - "Who is like our G-d?" That's the She'eino Yodea Lish'ol:

- one who puts on the hand tefillin first - then the Head tefillin!
- one who is totally dedicated to Jewish life and observance
- one whose dedication is founded on TRUST in G-d, and total faith in the Divine Wisdom of the Torah
- one who is willing to accept the Torah even if their questions remain unanswered, Na'aseh Ve'nishma. The She'eino Yodea Lish'ol has a faith which is unshakeable, neither prosperity nor tragedy can weaken its foundations. Let us all strive to reach the level of the She'eino Yodea Lish'ol Chag Kasher Ve'Sameach.

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