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From: crshulman@aol.com

## INTERNET PARSHA SHEET ON PESACH - 5762

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RABBI ELI BARUCH SHULMAN  
Pesach [From last year]

Each seder night we look backward and we look forward. We look back 3,000 years to the exodus from Egypt; and we look forward to next year, when leshanah habaah b'yerushalayim, when we will celebrate the seder in Jerusalem.

And therefore every seder begins with a disappointment; a disappointment that hashata hacha, that we are still here, in exile.

Now the cause of this exile, the Gemara tells us, was sinas chinam, the baseless fraternal hatred that ripped our people apart at a fateful moment and brought about the destruction of the second Beis Hamikdash. And therefore at the seder night, when we look back toward the redemption in Egypt, and forward toward the future redemption, we ought to say something, to do something, about sinas chinam. And, as shall see, we do, although we don't necessary recognize it.

"On all other nights we don't even dip once; and on this night we dip twice". The dipping of maror into charoses we know commemorates the mortar with which the Jews in Egypt made bricks. And the first dipping of the Gemara says it is in order to arouse the curiosity of the children, so that they will ask question.

Yet one might wonder why the rabbis chose to arouse the curiosity of the children specifically through two dippings; there are, after all, other unusual things that they might have had us do, instead, that would have aroused the children's curiosity.

R' Yosef Chaim, the Ben Ish Chai, explains that the two dippings of the seder night correspond to two dippings that we find mentioned in the Torah: The dipping of Yosef's coat into blood by his brothers; and the dipping of the agudas eizov of the bunch of hyssops into blood, which was then applied to the door posts at the time of the plague of the first born.

This is a very profound explanation, which needs, however, to be amplified. The Zohar teaches that the enslavement in Egypt was a result of the sin of the selling of Yosef, and the fraternal hatred, which was its cause. Hence, in order for the Jews to leave Egypt they had to do something, and experience something, that would serve as a counterweight to that hatred.

That counterweight was the applying of the blood to their doorposts. Because as the Jews sat in their homes and heard the shrieking of the Egyptians all around them, they knew that each of them had been spared, not through any merit of their own, but only because of the blood on their doorpost that marked theirs as a Jewish home. And this seared into their consciousness a sense of shared identity and shared destiny.

R' Chaim Shmulevitz, the Mirrer Rosh Yeshiva, used to speak of the special bond that united those who had shared the experience of being refugees in Shanghai during the war. He used to call them shif-brider, shipmates; because there is no bond so strong as the bond that unites shipmates, who have survived danger together. And so the Jews emerged from their homes, after that fearsome night, with the sense of being shipmates.

And thus the dipping of the hyssops into blood was, indeed, the

counterweight to the dipping of Yosef's coat.

But, of course, we cannot say that fraternal hatred was eradicated from our people. We know that the second Beis Hamikdash was destroyed because of sinas chinam, baseless fraternal hatred.

And so each seder night, as we long for redemption, we dip twice, to teach ourselves again the lesson of those two dippings: The dipping of the coat in blood, which brought us into exile, and the dipping of the agudas eizov in blood, through which we were redeemed.

Delivered at the Young Israel of Midwood, 5761.

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From: Rabbi Yissocher Frand[SMTP:ryfrand@torah.org]  
"RavFrand" List - Rabbi Frand on Pessach

This will be the final shiur until after Pessach. The next shiur will be for Parshas Tazria-Metzorah. Wishing everyone a happy and Kosher Pessach!

Next Year In Jerusalem - If: The Symbolism of the "Two Dippings"

Every Passover Seder begins with a plea: "This year we are here; next year (may we be) in the Land of Israel. This year we are slaves; next year (may we be) free!" Every Seder that we have ever experienced is just a shadow of the ideal Pesach Seder. A proper Pesach Seder should include the Paschal and Festival offerings. But "this year" it is not that way.

The truth of the matter is that the Pesach Seder also ends with this same theme. "Next year in Jerusalem." The reason why our Pesach Seder will not include a Paschal offering this year is because the Bais HaMikdash [Temple] was destroyed. Our Sages teach us that the Second Temple was destroyed because of 'Gratuitous Hatred' (Sinat Chinam). We are taught that the Bais HaMikdash will not be rebuilt until we somehow correct the defect of Sinat Chinam and divisiveness.

If that is the case, why are we not prompted somewhere during the Pesach Seder to address this sin of Sinat Chinam? If the Seder in fact includes the request that next year we should be in the Land of Israel and in Jerusalem, why are we not told exactly how to take corrective action to make that happen? We should be explicitly taught to remedy our behavior of Gratuitous Hatred.

The Ben Ish Chai states that there is such a notion in the Hagaddah. He says that this is alluded to by the question - "Why is it that on all other nights we do not even dip once, and on this night we dip twice?"

The Ben Ish Chai suggests that the first dipping on the night of the Seder (into the salt water) reminds us of the first place that "dipping" is mentioned in Jewish History: "And they dipped (Yosef's) coat into blood" [Bereshis 37:31]. This is the prototype of the sin of Gratuitous Hatred, which has plagued us throughout the generations.

The second dipping at the Seder (into the Charoses) corresponds to a second dipping that we find mentioned in the Chumash: "And you shall take the bundle of hyssop and dip it into the blood" [Shmos 12:22]. This pasuk [verse] refers to the dipping into the blood of the Paschal offering. That dipping was the first step of painting the door posts and lintels of their homes with the sign of blood -- in order to save them from the Plague of the First Born on the night of their deliverance from Egypt.

It is no coincidence, says the Ben Ish Chai, that the Torah uses the language of Agudah [bundle (of hyssop)] regarding the second dipping. The word Agudah comes from the root word Igud, which means unity. Thus, the dipping of unity, which took place at the end of the Jewish Nation's stay in Egypt, was a remedy for the dipping of Gratuitous Hatred, which had triggered their descent into Egypt.

This concept symbolizes that we too will emerge from our current exile -- which was also triggered by Gratuitous Hatred -- with unity and harmony amongst ourselves.

Rav Elchanan Wasserman expressed amazement that of all the slanders that the anti-Semites have used against the Jews over the centuries, one of the most recurrent lies has been the 'Blood Libel'. This is a claim that is not only patently false, but that makes absolutely no sense as well.

The last thing a Jew would ever eat is blood. The Torah has numerous prohibitions distancing a Jew from blood or anything that is

mixed with blood. How could it be that we have always been accused of this specific charge?

Rav Elchanan Wasserman suggests that this is a Divine punishment that corresponds to the sin of "they dipped (Yoseph's) coat into blood". When the brothers dipped Yoseph's coat into blood, that did something to the system of Heavenly Justice which caused Jews in future generations to be susceptible to the slanderous libel that we bake our Matzahs with the blood of Gentile children.

Unfortunately, Pesach has many reminders of Gratuitous Hatred. Rav Mattisyahu Solomon points out the irony that the Blood Libel always emerged before Pesach. (The libel claimed that the Matzahs were baked with blood; the 4 cups of wine actually contained blood, etc.) Why specifically Pesach? Why did they not say that we dip our Lulavim (palm branches, used on Sukkos) in blood?

The answer is because Pesach is the Festival of Redemption. It is the holiday of "In Nissan they were redeemed and in Nissan they are destined to be redeemed" [Rosh Hashanna 11a]. As long as we have not rectified the original sin that led to the slavery -- Yosef's brothers Gratuitous Hatred, which caused them to dip his coat in blood, the blood libel rears its ugly head around the time of Pesach.

In fact, the first night of Pesach always falls on the same day of the week as the night of the following Tisha B'Av. The Ramo"n in Shulchan Aruch traces the custom of dipping an egg in salt water on the night of the Seder to this phenomenon of the calendar. We dip an egg -- which is sign of mourning -- at the Seder to commemorate Tisha B'Av and the destruction of the Bais HaMikdash. Why is this theme linked to Pesach?

The answer is that if 5 months from now we will commemorate another Tisha B'Av, it is because we did not properly learn the lesson of Pesach. We forget the lesson of the "two dippings". We can only remedy the sin of Gratuitous Hatred, symbolized by the dipping in salt water, through the unity symbolized by the bundle of hyssop.

There are many reminders of the connection between Destruction and Redemption. The way that we can emerge from the Destruction that we are experiencing, and merit the Redemption that we so desperately need, is by once and for all remedying "dipping (Yoseph's coat) into blood" by creating its antidote of "dipping with the bundle of hyssop - through one common bundle of unity."

Transcribed by David Twersky; Seattle, WA  
DavidATwersky@aol.com Technical Assistance by Dovid Hoffman; Baltimore, MD dhoffman@torah.org This dvar Torah was adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Torah Tapes on the weekly Torah portion: Tape #322, A Unique Erev Pessach and Its Broader Implications. Tapes or a complete catalogue can be ordered from the Yad Yechiel Institute, PO Box 511, Owings Mills MD 21117-0511. Call (410) 358-0416 for further information. RavFrand, Copyright 1 2002 by Rabbi Yissocher Frand and Torah.org. Torah.org depends upon your support. Please visit <http://torah.org/support/> or write to [dedications@torah.org](mailto:dedications@torah.org) or [donations@torah.org](mailto:donations@torah.org). Thank you! Torah.org: The Judaism Site <http://www.torah.org/> 122 Slade Avenue, Suite 203 learn@torah.org Baltimore, MD 21208 (410) 602-1350 FAX: 510-1053

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Subj: Food for thought - Pesach - fear not!  
From: RABBI DR. ZALMAN KOSSOWSKY<rabbi@icz.org>

[Gemeinderabbiner - Israelitischen Cultusgemeinde Zurich]

Shalom to you all. I just did this sermon - mostly because I needed it. Take care and Shalom al Yisrael. Chag kasher v'sameach Morei v'rabotei.

I have been preparing and giving sermons now for more than 30 years, but I must admit that finding the proper words for this morning has been one of the most challenging that I can recall.

I am sitting and writing this draft exactly 9 days before Pesach, but I have been mulling over these ideas for a while. Obviously the situation around us, especially in Israel, is fraught with danger. No one seems

to have a good solution that will truly solve the problems that face us. The hatred seems implacable and the threat of destructions seems very real. Yet the refrain that keeps running through my mind comes from the Hagada:- V'hi she'amda la'avoteinu v'lanu . . . e'la sheb'chol dor vador omdim aleinu l'chaloteinu -- v'Hakadosh Baruch Hu matzi'le'nu mi'yadam This promise made to our fathers holds true also for us . . . In every generation oppressors have attempted to destroy us. But the Holy One, Blessed be He, rescues us from their hands.

And these are not just words in an ancient printed text. They are also facts in our personal lives. In recent times I have often wondered what thoughts passed through my late Father's z"l mind on that day in September 1939 when he had to jump on a bicycle and flee the Stehtel where he was Rabbi because the Communists were planning to take him that night into the forest and kill him. Or did my mother z"l ever dream as she as she, her husband and daughter miraculously left Kaunas 13 months later that she would need more than two sets of fingers and toes in order to count her descendents (not that she would ever do such a thing as "count" her great-grandchildren). And yes, there was a horrible price that was paid, on both the national as well as the individual level. But 63 and one half years later, b"H I am still here, talking to you, while Hitler and his Final Solution lie in the dust. Yes, they are selling huge quantities of the Arabic version of "Mein Kampf" but they too will pass into the dust, and our great-grandchildren will still be coming together to celebrate Pesach. Hopefully in the rebuilt Temple in Jerusalem, but if not, then in Synagogues wherever they may be.

Notwithstanding the above, we are all deeply troubled. What shall we do? What can we do? A significant segment of the believing Jewish world came together on erev Rosh Chodesh, two weeks ago, in a day of fasting and prayer. We pounded on the Gates of Heaven. While I am convinced that the Almighty heard our prayers, as of now the dangers and threats are all still there. And so I turned to the Chumash, because I have been taught, and I truly believe that it is so -- ma'ase avot - siman la'banim literally translated - the acts of the Fathers are signposts for the children. Or put into modern terminology - there are macrocosmic and microcosmic cycles in life and the acts of our ancestors form pathways down which we can travel. And in this sense I went back to the story of that first Exodus because there is a phrase that keeps haunting me.

Ma ti'zak e'lai? G-d says: Why do you cry out to me? Da'ber el b'nai yisrael v'yi'sa'u speak to the children of Israel and let them move!

I cannot escape the conviction that there is a key here. There is a siman - a signpost for us the children of Israel of today. So I try to understand the context and search the mefarshim the commentators because how can it be wrong to call out in our pain and fear to our Father in Heaven? I read the whole chapter, I recommend it to you, it is Chapter 14 in Sefer Shemot the Book of Exodus at the beginning of Parshat Beshalach.

Moshe has triumphantly led the People out of the Land of Egypt and they have marched three days into the desert. G'd appears to Moshe and tells him to stop and turn back towards Egypt so that the Egyptians will become convinced that the Israelites are confused and terrified of the desert and will chase after them. "Why?" "Because there is still a reckoning outstanding that needs to be settled!" The Israelites listen and turn back and camp along the seashore where the Egyptian horde overtakes them. The Bnai Yisrael look up and see the overpowering armoured might of Egypt thundering down at them - va'yir'u m'od - and they become very frightened and they cry out to Hashem and they say to Moshe - "why did you take us out of Egypt? . . . are there not enough graves in Egypt that you have brought us out here to die? And Moshe tries to calm them and tells them not to loose heart, but to stand up and be ready to see the salvation that Hashem will bring.

That, briefly, is the context till the end of verse 14.

I believe that it is not difficult to see the pattern of our moment in history as a reflection of that first event. The pogroms of Europe culminating in the horror of Hitler's attempted Final Solution being

followed immediately by the miracle of the renaissance of the establishment of the State of Israel, the reishit tzmichat ge'ulatenu - the dawn of the Deliverance are also reflections of the horrors of Egypt followed by the miracle of the Exodus. But then too, the path to Promised Land is tortuous. There are all sorts of reckonings that are still open and need to be settled and in this process there are many moments of terror and indecision to be experienced by the Bnai Yisrael. So it is also for our People today. We may be physically within the borders of the Promised Land, but neither our neighbours nor even the nations of the world are ready to accept that we have the right to be there. (In this context there is a wondrous Midrash that tells of the 4 different schools of thought that developed amongst the Israelites regarding the optimal response to the Egyptian threat - but that would make this sermon even longer that it is).

Then comes verse 15 which I quoted earlier - Ma ti'zak e'lai? Most of the commentators grapple with this verse. However, in my moment of need now, I resonate especially to the comments of the Or Ha'Chayim by R. Chaim ibn Atar (1696 - 1743) who was the leader of the Moroccan Jewish settlement in Eretz Yisrael at the beginning of the 18th century. "Why not call to G'd in a time of trouble? To whom else shall we call? And why shall we stop calling before we are saved? And where shall we travel to if the sea had not yet split?" Therefore he suggests the following reading of Hashem's statement:- Ma ti'zak e'lai? Moshe, do not call out to me. I wish to help you and the Bnai Yisrael. But they need to make the opening for the blessing to come to them. They need to strengthen the forces of chesed and rachamim. **THEY NEED TO BEGIN TO MOVE !!!**

"How much?" we ask. "To where?" we ask. "me'at me'at" says the Ibn Ezra, "small steps, but move in the right direction - towards the sea."

"But what is the right direction for us, today?" I ask myself. "What is our yam suf - our Sea of Reeds today?"

And then the answer came back, echoing from the last verse of the prophetic vision of the Isaiah who foresaw this moment and whose message we read on the Shabbat before Tisha b'Av. Zion b'mishpat ti'pa'deh - v'sha've'ha bi'zedaka Zion - the State - shall be redeemed through Justice And those who return to her - with Zedaka!

My friends, we tend to think of Zedaka as charity, as money. Let us not forget that the first time the term appears in the Torah it is in another context entirely.

In Chap. 15 of Sefer Bereishit - of Genesis - Hashem appears to Avraham in a vision and tells him: "Fear not, Avram, for I am with you. I am your shield. Great will be your reward." To which Avram responds: "L'rd what can you give me. I have no children!" To which Hashem reacts by taking him outside and showing him the stars and promising that "his descendants, too, would be as numerous." (Verse 6) v'he'e'min ba'shem - va'yach'she've'ha lo zedaka and he believed in Hashem - who considered this to him a "zedaka".

Therefore, my friends, for us who wish to return to Zion today, our target to which Hashem is saying today - Da'ber el b'nai yisrael v'yi'sa'u begins with believing firmly in the Promise and its fulfillment **EVEN IN THE ABSENCE** of evidence as to how it shall occur!

But that is **ONLY THE BEGINNING**. There is still the chesed and the rachamim that is commonly associated with the term. It has to do with how we relate to our fellow man. How we share in his or her needs and tzorres. How we respond. We are not being called upon, I believe, to perform major acts -- "me'at me'at" says the Ibn Ezra, "small steps" to which I would add - "but each and every day!!!!"

We know that the second Temple was destroyed because of sinat chinam - senseless hatred. The antidote, therefore, is acts of "senseless kindness". Be kind to the next person - not because of something that you want from them or have the need to give to them, but simply because they are there. Because they too, like you, are created b'tzelem elokim - in the image of G'd.

There is one final element in this movement towards our personal yam suf - our Sea of Reeds - that may be hard for some of us today, after 353 murdered and 3,244 even more brutally and cold-bloodedly wounded and mutilated brothers and sisters in Israel, and that is to accept and understand that at the Seder, when we recount the Ten

Plagues that Hashem visited upon Egypt, even the most "right wing" among us will take off a drop of wine from the Cup of Blessing for each Plague. Nor will any of us dare to say the "Halel hashalem" the "Full Hallel" during the second half of Pesach.

My friends - G'd anxiously awaits our next move. YOUR next move. He cannot move BEFORE we do !!!!

Please -- help G'd help us.

Then indeed this will be, in this year - a chag sameach.

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From: torahweb@zeus.host4u.net Subject: Rabbi Yaakov Haber - Parallels Between the Exodus from Egypt and the Final Redemption to subscribe, email: weekly@torahweb.org for anything else, email: torahweb@torahweb.org

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RABBI YAAKOV HABER

PARALLELS BETWEEN THE EXODUS FROM EGYPT AND THE FINAL REDEMPTION

The Haftorah of Shabbos HaGadol ends with one of the last passages from Malachi which speaks of Hashem's sending Eiyahu before the coming of the "yom Hashem haGadol v'haNorah," "the great and awesome day," a reference to the coming of the Mashiach, the redeemer. (Some even suggest that it is from this passage that Shabbos HaGadol received its title.) The obvious connection to the holiday of Pesach is Chazal's tradition that "b'nissan nig'alu uv'nissan asidin lhiga'el," "in Nissan they were redeemed, and in Nissan they will be redeemed" (see L'vush 430).

This statement appears puzzling since we believe that the Ge'ula could arrive at any time, suddenly, without warning. This is highlighted in the "Ani Ma'amin" which many recite daily. There, we state "achakke lo b'chol yom sheyavo," "I await his [the Mashiach's] coming every day." Clearly, then, the time of ge'ula is not limited to the month of Nissan!

The Talmud in Sanhedrin (98a) poses a contradiction between two phrases in Yeshaya (60:22). There, the prophet states: "Ani Hashem b'ita achishena," "I am Hashem, I will hurry it [the Redemption] in its time." Whereas "in its time" implies a predetermined, set time for redemption, "I will hurry it" implies an earlier salvation. The Gemara resolves this contradiction by noting that there are two possibilities for ge'ula. If we merit, it will arrive early; if not, it will be in its time. Consequently, we can suggest that the tradition of the Ge'ula occurring in Nissan refers to the Redemption in its prescheduled time. The hurried salvation can arrive at any time, without notice.

Indeed, the Brisker Rav, Rav Yitzchak Ze'ev Soloveitchik, uses this principle to resolve a seeming anomaly in the "Ani Ma'amin." Of the 13 principles of faith delineated in this list, the belief in the Messiah and Redemption is the only one that includes an implicit question and answer. There we say: "v'af 'al pi sheyisma'mei'ah im kol zeh achakke lo b'chol yom sheyavo," "and even though he [the Mashiach] tarries, with all this, I still await his arrival every day." At first glance, we are merely reaffirming our faith in the ultimate Redemption, teaching ourselves not to lose hope even after we have experienced so many years of Exile. However, we do not use a similar formulation in any of the other statements of our creed. For example, we do not state: "I believe that G-d rewards the righteous and punishes the wicked, and even though we find sometimes that the righteous suffer and the wicked prosper, nonetheless we still believe that these events do not alter the truth of this principle." The same could apply to all the other principles. Why, then, the unique formulation concerning redemption? The Rambam (Hilchos M'lachim 11:1) writes that one who does not believe in the Mashiach or does not await [m'chakke] his arrival, denies the words of the prophets as well as Toras Moshe. Apparently, a crucial part of the belief in the redemption is the belief in his imminent arrival. This is explicitly mentioned in the "Ani Ma'amin" because it is part of the belief. It is not just a reaffirmation of our belief; it is a separate, but integral, component of the belief in the Redemption. The existence of the possibility of a hurried ge'ula, then, is not just a truth, but a component of the very belief in the Redemption. (See Otzros Acharis Hayamim Chapter 1, footnote 3, and Kovetz R'shimos Shiurim

'al Maseches Bava Me'tsia, Kuntres b'Rambam Hilchos M'lachim, by Rav Y. Y. Kalmenson, Chapter 1).

There is a fascinating parallel between these two possibilities of the Redemption and the times given for the Exodus from Egypt. Hashem informs Avraham Avinu that the Exile in Egypt would last 400 years (B'raishis 15:13). Yet, tradition maintains that the actual stay was 210 years! Rashi (ibid.) explains that G-d counted the 400 years from the birth of Yitzchak, "a stranger in a land not his" in a certain sense, since Eretz Yisrael was not conquered yet. However, the simple understanding of Hashem's words is that the actual Exile was to be 400 years. Apparently, then, the original period was shortened to allow the Jews to leave earlier. In the very first Exodus, then, we have these two possibilities of redemption spelled out: the set time of 400 years and the hurried redemption which took place after 210 years.

Commentaries suggest that the workload in Mitzrayim was increased immediately after Moshe's first communication to Pharaoh to "squeeze in" all of the required servitude in only 210 years so that the Jews could leave earlier. (Also see Rav Sa'adia Gaon in his Emunos V'Dei'os, Chapter 8, for a slightly different approach to these different dates for the Exodus.)

Several methods and approaches exist in order to hasten the redemption. T'shuva (D'varim 30:2-3), T'fila (Yeshaya 21:11), and longing for the Redemption (Yalkut Shimoni T'hilim 736) can bring the Ge'ula more quickly. A generation wholly undeserving can also cause an earlier redemption (Sanhedrin 98a) presumably based on Hashem acting "Ima'an sh'mo," for the sake of His own Name (see Yechezkel 36:22-24). Increased yissurin or suffering can also rush the ge'ula as it did in Mitzrayim (see Sanhedrin ibid. and Ohr HaChayim to VaYikra 25:25-28).

The Chafetz Chayim gives an inspiring mashal, analogy, showing how we can hasten the ge'ula in our time and not despair by comparing ourselves to earlier, greater generations who did not merit redemption in their period. The Torah rules that inherited land sold in Eretz Yisrael can be bought back, "redeemed," from the purchaser according to the number of years left to Yovel (Vayikra 25). If the field is not redeemed by then, the field automatically goes back, for free, at the Yovel. So it is with the our Redemption. When the set time of redemption comes, we are saved automatically even without the merit necessary for a hurried ge'ula. However, we can "redeem" ourselves earlier through payment, this being T'shuva, Torah and Mitzvos, or Yissurin. The amount and degree depend on how close we are to the set time of Ge'ula. Earlier generations did not merit a rushed redemption because the "debt" was greater. As we get closer and closer, the debt gets less and less.

Many of the great Torah sages of the past century through modern times (the Chafetz Chayim, R. Elchanan Wasserman, zt"l, and lbchl"ch R. Ovadia Yosef Shlita and others) have declared our age to be the era of Ik'v'sa DiM'shichah, the period of the "footsteps of the Messiah," based on the fulfillment of the signs of this era outlined in the last Mishna in Maseches Sota. Some have even labeled our times as "Aschalta D'Ge'ula" (see HaTekufa HaGedola by Rav M. M. Kasher zt"l, and Journal of Contemporary Halacha, Vol. 16, "Land for Peace: A Halachic Perspective," by Mori V'Rabi Rav H. Schachter Shlita). Clearly, the words of the Chafetz Chayim ring louder than ever. In our post-Holocaust era and with the current wave of tragedy after tragedy in our Holy Land, we are reminded of the words of R. Yochanan (Sanhedrin 98a), "if you see a generation with troubles befalling it like a river [constantly], await him [the Messiah]." Let us increase our devotion to Hashem's Torah, let us pour out our hearts to Him in our prayers, let us concentrate on "ki lishuas'cha kivinu kol hayom" -- "for your salvation we have awaited every day" -- in our Shemone Esrei to reawaken our longing for redemption, let us better ourselves with T'shuva, whether in small or large ways. May Hashem look at the suffering of His people and allow this to hurry our Redemption as well. May we have the merit of bringing about the Ge'ula of "Achishena" immediately! "V'nochal sham min ha'Z'vachim v'ha'Psachim!"

<http://www.shamash.org/tanach/tanach/commentary/mj-ravtorah/hagadah.01.ravtorah.01>

From jr@sco.com Thu Apr 5 02:44:01 2001 [From last year] hagadah.01

SHIUR HARAV SOLOVEICHNIK ZT"L ON SIPPUR YETZIAS MITZRAYIM

(Shiur date: 1969. This is the second half of the 1969 shiur, delivered in English. The first part is available at: <http://shamash.org/tanach/tanach/commentary/mj-ravtorah/hagadah1.99.ravtorah.99>)

Afilu Kulanu ChachamimB Haray Zeh Mshubach. The older Hagadah texts omit the word Zkaynim. A later printer added Zkaynim, even the Rambam's Hagadah text was altered to include Zkaynim. The language style of Chachamim, Nvonim, Yodim Es HaTorah is reminiscent of the phrase applied to Betzalel, and I have filled him with Chachma etc. The intellectual process of understanding includes Chochma, Binah and Daas. Chochma is an intuition that is the result of many years of pursuit of a branch of study. The distinguishing characteristic of a scholar is his focus on a difficult problem that weighs constantly on him until suddenly he sees a solution, as if a light was switched on. The closer one comes to the true answer, the more his intuition turns into a notion and ultimately into free logical thinking. Chochma is this intuitive vision, the original flash of light. Chachmay HaKabalah called it Nekuda Kadmai. You can't do much with it by itself, but it is the intuitive building block necessary to solve the problem. Rashi refers to this as Ruach HaKodesh.

Ultimately the intuition turns into a theory. This is Binah. Some scholars are very intuitive but they have difficulty in developing their intuition into a theory. The Rav recalled a student of Reb Chaim who was an assistant to and collaborator of Albert Einstein who described Einstein's genius in terms of his intuitive ability. He had difficulty when it came to formalizing his theory and formulating it in mathematical terms. His assistants would formalize his intuition. The Targum Yerushalmi interprets Breishis Bara as B'Chochma Bara, Hashem created the world with intuitive genius, then He developed it. Some scholars are intuitive thinkers while others were systemetizers and classifiers. The same was true of Chazal. The Rav described Reb Chaim as an intuitive genius who found it difficult to explain his ideas. That is why his Sefer Chidushei Rabbeinu Chaim Halevi is so difficult to understand. Others were great in applying ideas to developing things, for example Edison was not a great theorist, but he was capable of applying his knowledge effectively. This is Tevuna.

Chachmay HaKabalah all agree that there is a 3 part division of the intellectual process. They only disagree with regards to nomenclature. According to Rashi it starts with Daas and concludes with Chochma while the rest of Chachmay HaKabalah start with Chochma and conclude with Daas. Often, scholars are strong in one of these disciplines and weak in the others. Many can deliver an excellent shiur but are weak when it comes to Halacha L'Maaseh. The reverse is also true. (It is the truly rare scholar who excels in all three areas.)

The Baal Hagadah introduces 3 different scholars: the creative genius, the classifier/systemetizer and the applied developer. All of them are supposed to engage in the study of Yetzias Mitzrayim. Sippur Yetzias Mitzrayim is not simply a narration of the story. It must be studied through each of these three disciplines. Basically Sippur Yetzias Mitzrayim is the study of the past, present and future of the Jewish People. In order for us to appreciate our destiny we must understand it intuitively, systematically and through its application. Each of these approaches is requisite for the complete fulfillment of Sippur Yetzias Mitzrayim.

The Gemara describes the intellectual qualities of Chazal. Rabbi Eliezer would bring so many proofs that his audience would be bewildered by his depth of knowledge. Rabbi Akiva was a classifier. These scholars were all present that night in Bnay Brak. Each brought his own unique perspective to Sippur Yetzias Mitzrayim.

Sippur Yetzias Mitzrayim is an example of a democratic Mitzvah, equally accessible to all. For example, Tefillin, Matzo, Tzitzis are examples of exoteric democratic Mitzvos that can be performed equally by the greatest of scholars as well as the most ignorant person. However there is one Mitzvah in the Torah that is esoteric, that depends on the capabilities of the individual: Talmud Torah. The intellectually gifted student will always accomplish more than the less capable student. There is an undeniable fact that when it comes to knowledge, some people are privileged while others are under privileged. In the fulfillment of Sippur Yetzias Mitzrayim and Talmud Torah the intellectual aristocracy is called on to contribute their expertise and their share. The story of the scholars engaged in Sippur Yetzias Mitzrayim in Bnay Brak confirms this idea.

But what about the less capable student? What about the student who

is neither a Chacham, Navon or Yodea Es HaTorah? What is his obligation regarding Talmud Torah and Sippur Yetzias Mitzrayim? The Torah is the heritage of the entire community. That is why we immediately say Baruch HaMakom Baruch Hu. Even though the intellectually capable undeniably have a great share in the Torah (for example the share of the Rambam and the Vilna Gaon is great relative to the average Jew), the Torah was given to all: the Chacham, Rasha, Tam and Sh'ayno Yodea Lishol.

These 4 children are actually 2 pair. The Chacham is a bright, capable child. He is full of potential, but he has not yet accumulated vast amounts of knowledge. The Tam is the contrast of the Chacham. He is the dull son. The Mechilta uses the word Tipesch (dull, sluggish) instead of Tam.

The second pair is the Rasha and Sh'ayno Yodea Lishol. The Rasha is the rebellious son. The Sh'ayno Yodea Lishol is the unconcerned son. He may be very bright, but he is simply not interested. On the other hand, the Tam is interested, according to his simple level.

The upshot of this paragraph is that each child and person has a share in the Torah. I must be prepared to teach each of these children according to his capabilities. We teach a child with great capabilities Gemara. Teach him Hilchos HaPesach, all the laws of Pesach. The Vilna Gaon interprets Ad Ayn Maftirin Achar HaPesach Afikomen, all the Mishnayos, Gemara and Laws through the concluding laws of Afikomen.

The synopsis of the answer the Torah gives to the Chacham is that the purpose of Yetzias Mitzrayim was not simply to grant us our freedom from slavery to Pharaoh. Rather it was the receipt of the Torah at Sinai and Bchiras Yisrael. The Chinuch interprets the verse Vzeh Lcha Haos, as this is the purpose, when you leave Egypt, to worship the Lord on this mountain via Kabalas HaTorah. Moshe was hesitant to go to Egypt. He felt that the role of messenger was to negotiate with Pharaoh for the release of the Jews and he was poorly qualified as an orator. Hashem explained to Moshe that the purpose of going to Egypt is not for Moshe to negotiate their political freedom. Hashem alone will take the Jews out of Egypt. However the purpose of the exodus is to turn the people into a holy nation, Mamleches Kohanim V'Goy Kadosh, via the Torah. For that to happen they need a teacher. Hashem told Moshe that as a teacher, there was no one more capable than him.

The Baal Hagadah tells us not to focus on the story of the exodus. Rather we should concentrate on teaching him that which makes us unique, the true reason why we were redeemed from Egypt: all the laws up till and including the laws of Afikomen.

The Tam is incapable of comprehending what we answer the Chacham. The Baal Hagadah tells us that we must teach the Tam according to his comprehension ability. If he is limited to understanding the simple answer of "Hashem took us out of Egypt with a mighty hand", that is sufficient.

Who attains the greater reward: the father who teaches the brilliant son capable of comprehending all of Gemara and associated laws, or the father who teaches the dull son, capable of understanding only a verse in Chumash? The Rav suggested that the father of the dull son, in his opinion, deserves the greater reward. Baruch Shenasan Torah L'Amo Yisrael. Am means the average person, the masses. The masses of "Tam" have their share in the Torah.

Sh'ayno Yodea Lishol lacks curiosity. A good teacher is capable of arousing interest and stimulating curiosity. Instilling interest in Torah is also a fulfillment of Talmud Torah. Our obligation on this night is to stimulate that curiosity and love of Torah. [The Bach says that the blessing of Laasok B'Divrei Torah should have been Lilmod Divrei Torah, to study it. However, had the obligation been to study Torah, the great scholar would have the advantage over the ignorant person. The obligation is not only to study, but to support and be committed to Torah, to show love of Torah in many ways.]

The Baal Hagadah tells us not to ignore the Rasha. We are told Hak'he Es Shinav, to dull his teeth (the Rav said that some Hagadas spell it as Ha'kay, to knock out his teeth, this was not advisable, especially on the night of Pesach!) We must engage him in dialogue, to refute his arguments, convince him that he is wrong and ultimately, over time, bring him back to Judaism. There are two versions of the question of the Rasha, "what is the nature of this work to you, Lachem V'Lo Lo, and because he excluded himself etc". The second version omits Lachem V'Lo Lo. The Rasha excluded himself from the Jewish destiny and belief in that destiny. The Rambam calls such a person Poresh M'Darkei Tzibbur. Such a person does not participate in the triumphs or tragedies of the Jewish People. Another kind of Rasha is one who removes himself from the

community and the observance of Jewish law and tradition. A Jew alone, outside of the Jewish community is a tragic figure. [The Rav noted that he would never get angry with an agnostic person who was raised without Torah and observance. Ha had pity for one who never experienced surrender to G-d and His will.] This is the argument to the Rasha. Modern man is a slave to society, he is intoxicated with the drive to accumulate wealth. Some are slaves to the will of other people. Others are slaves to medical phobias, such as cancer or stroke/paralysis. Avadim Hayinu L'Paroh, everyone is a slave to something. Faith in Hashem is the redemption from that slavery. The re-education of the Rasha to recognize and return to Hashem is also Talmud Torah.

We start with Ha'Kadosh Baruch Hu and switch to Baruch HaMakom and eventually we change back to Ha'Kadosh Baruch Hu. One who leads a holy life is close to Ha'Kadosh Baruch Hu. If he alienated himself, then he is very distant from Ha'Kadosh Baruch Hu. One of the four sons is very distant from Ha'Kadosh Baruch Hu. But Hashem wants to bring him back. Hashem never deserts anyone, there is always potential to return, from wherever, any Makom, the Rasha may find himself. Makom connotes that Hashem fills all space, He is right beside everyone, even the Rasha, waiting to take him back. The Torah was given to all, scholar, dullard, and wicked/estranged. Hashem wants all to come closer to Kedusha, to elevate from Makom to Ha'Kadosh Baruch Hu.

The Baal Hagadah tells us that our ancestor, Terach, was an idolater, Vachshav Kervanu HaMakom L'Avodaso. Even though Terach was so far from Hashem, Hashem never abandoned us. He brought us back, through Abraham. At that point in the Hagadah we change His name back to Ha'Kadosh Baruch Hu.

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From: RABBI BEN KELSEN benish@att.net Sent: Thursday, March 21, 2002 To: parshas\_hashavuah@yahoo.com Subject: [parshas\_hashavuah] HaRav Shlomo Elimelech Drillman, zt"l on the Haggadah

HaGaon HARAV SHLOMO ELIMELECH DRILLMAN, zt"l Rosh Yeshiva, Yeshivas Rabbeinu Yitzchok Elchonon Sippur Yitzias Mitzrayim and the Arba Kosos

Editor's note: The following is based upon a shiur given by Rebbe u'Mori HaGaon HaRav Shlomo Elimelech Drillman, zt"l, in March of 1995 prior to Chag HaPesach. It is based upon a shiur that he himself heard from his Rebbe, Rabbeinu u'Moreinu HaGaon HaRav Yosef Dov HaLevi Soloveitchik, zt"l on March 25, 1969. Chag Kasher v'Sameach. BGK

HaRav Drillman, zt"l, began the shiur by discussing a basic question regarding Leil HaSeder. In Hilchos Chometz u'Matzah (8:1) The Rambam refers to "Seder Assiyas Mitzvos eilu" (literally, the order of performing these Mitzvos) when referring to the order of the Mitzvos of the Leil HaSeder. It is clear that the term "Seder" is meant to be applicable to those topics brought down in the previous chapters of Hilchos Chometz u'Matzah. (Examples of these mitzvos are the obligation to drink the four cups of wine, to eat Matzah and Maror, the mitzvah of Sippur Yitzias Mitzrayim, and the eating of the Koreich sandwich.) However, in examining the text of Hilchos Chometz u'Matzah Chapter 7 we find that the Rambam does not discuss the Korban Pesach itself, which is the most important part of the night of the Seder, though it does have its own section called Hilchos Korban Pesach which occurs later.

How can the Rambam discuss the "Seder assiyas mitzvos eilu" without including the Korban Pesach? HaRav Drillman, quoting The Rav, zt"l, suggested that even though in Hilchos Chometz u'Matzah the Rambam does not spend much time dealing with the Mitzvah of the Korban Pesach, the Rambam can use the term "eilu" to include the Korban Pesach as well, since it is mentioned in passing in connection with the obligation to eat Maror.

HaRav Drillman raised another fascinating question. Jews around the world, very often regardless of their current level of observance, know that the process and rituals of the night of Pesach are referred to as "Seder". Even the Rambam uses this term. And yet nowhere in the Gemara is this term used in reference to the mitzvos of the night of Pesach. Interestingly enough, the Rambam uses the same term "Seder" when discussing the Mitzvos performed on Yom HaKippurim.

The use of the term "Seder" in regards to the Avodah of the Kohein

Gadol on Yom HaKippurim is quite appropriate as should the Kohein Gadol perform any part of the Yom HaKippurim service out of order the entire process is disqualified and must be repeated. However, does a person who ate and recited Birkas HaMazon on a cup of wine and then recited the Haggadah on another cup of wine fulfill his obligations for the night of Pesach? Can the "Seder" be done out of the proscribed order?

According to The Rav, zt"l, even though the mitzvos were performed out of order, the obligation to eat Matzah and Maror on the night of the fifteenth of Nissan has been fulfilled. However, the fulfillment of another aspect of the Mitzvos HaYom, that of the eating and pointing out of the Korban Pesach, Matzah and Maror as part of Sippur Yitzias Mitzrayim has been missed. In fact, as we quote in the text of the Haggadah, Rabban Gamliel states that one must point out the significance of the Korban Pesach, Matzah and Maror before eating them, and if he has not done so he has not fulfilled the mitzvah in its most proper form.

Are there any sources that can be used to prove that Matzah and Maror are included as an integral part of Sippur Yitzias Mitzrayim? There are, in fact, several such sources:

One such source is the statement of Rabbi Eliezer ben Azariah which, according to many Rishonim, requires that the requirement to finish the eating of Matzah at midnight, the final time for eating the Korban Pesach, is also a requirement that the Mitzvah of Sippur Yitzias Mitzrayim be concluded by Chatzos, as well.

Another source can be found in Maseches Berachos, in the Melchamos, wherein the Rambam states that one must recite the statements of Rabban Gamliel before eating Matzah and Maror or else he lacks the fulfillment of his obligation in the optimal manner. That is to say, he does not fulfill the Kiyum of the mitzvah of Sippur Yitzias Mitzrayim through eating Matzah and Maror. The Rambam bases this position on the passage in the Haggadah that says that one must recite these things when the Matzah and Maror are in front of us on the table.

Yet another source can be found in the Rambam in Hilchos Chometz u'Matzah 7:10. The Rambam here says quite explicitly that Sippur Yitzias Mitzrayim is not merely an obligation to speak about the Exodus but to act as though each of us actually left Egypt on this night as well. According to the Rambam, it is for this reason that the drinking of the 4 cups of wine and the eating of food at the Seder must be done in a leaning position.

A fourth support is as follows: Most Rishonim concur with the Rambam regarding the requirement to lean while drinking the four cups of wine. Furthermore, virtually all Rishonim agree that Matzas Mitzvah (the Matzah eaten in order to fulfill the obligation of eating Matzah on the night of the Seder) must be eaten in a leaning position. In fact, if a person did not lean while eating this Matzah he must eat more Matzah while leaning. Why is this so, since the person has obviously fulfilled the obligation to eat Matzah on the night of the fifteenth? Because in order to fulfill the kiyum hamitzvah of eating Matzah as part of Sippur Yitzias Mitzrayim one must eat the Matzah while leaning.

Next HaRav Drillman posed the following question: what if a person recites the Haggadah on the first cup and recites Kiddush on the second, reversing the order set forth in the Shulchan Aruch? According to The Mechaber (Orach Chaim 472:1) states that Kiddush cannot be recited on the night of Pesach until after nightfall. The Magen Avraham and the Taz explain that the reason for this is because there is a halacha that one may not recite Kiddush before nightfall. Additionally, the four cups of wine cannot be consumed before Tzeis HaKochavim, nightfall, which is the time for the eating of Matzah. Therefore, Kiddush, which is considered the first of the 4 cups of wine, cannot be said until such time. From these two halachos we can see that there are two different characteristics to the Mitzvah of Kiddush on Leil HaSeder:

The first is that the mitzvah of Kiddush is connected with the mitzvah of Zachor, just as it is on every Friday night and all other Yomim Tovim during the year. Secondly, Kiddush at the Seder fulfills one part of the obligation of Sippur Yitzias Mitzrayim.

HaRav Drillman stated that The Rav pointed out that the Rambam in Hilchos Chometz u'Matzah (7:4) states that one must begin the recitation of Sippur Yitzias Mitzrayim with "Genus" and end with "Shevach". According to the Rambam we are required to mention that HKB"H separated us from the other nations of the world and established a close relationship between Klal Yisroel and Himself. From where is this idea learned? According to The Rav the elevating of Klal Yisroel is included as a main part of the general thematic structure of Kiddush. As such, Kiddush is an integral and fundamental part of the Mitzvah of Sippur Yitzias Mitzrayim.

HaRav Drillman alluded to a shiur given in 1993 in which he discussed the idea of the Rambam which says that the Mitzvah of Sippur Yitzias Mitzrayim is similar to that of Kiddush on Shabbos, based upon the passuk of "Zachor es yom HaShabbos l'kadsho..." (Hilchos Chometz u'Matzah 7:1) The Rav had asked why the Rambam finds it necessary to compare the two. The answer given is that Kiddush on Shabbos is both a dedication and declaration of the sanctity of Shabbos. The Kiddush recited on Leil HaSeder is similar in that it, too, is a dedication and declaration of the kedushah of the day which is accomplished through Sippur Yitzias Mitzrayim. It is for this reason that Kiddush must precede the actual telling of the story of the Exodus, which is done over the second cup. For this reason Kiddush must be recited before Sippur Yitzias Mitzrayim. Should this not be done, the telling of the story must be done again after the recitation of Kiddush.

While this explains the reason for the necessity of following the proper order of the Haggadah for the first two cups of wine, what of the second two cups? Must they also be done in sequential order? According to the Mishnah, the third cup of wine is poured Birkas HaMazon is recited. The fourth cup is used to complete the Hallel that was started during Maggid. According to The Rav, the third cup of wine expresses the concept of Hoda'ah, the thanking of HKB"H for all that He has done for us. The fourth cup expresses the concept of Shevach, the praising of HKB"H.

Interestingly, Birkas HaMazon at the Seder is different than during the rest of the year which can be seen from the fact that it is included in the four cups. On Pesach, Birkas HaMazon fulfills not only the obligation to thank the Ribbono Shel Olam for our sustenance, it is also a part of Sippur Yitzias Mitzrayim in that we thank HKB"H for taking us out of Mitzrayim.

In a further examination of the text of the Rambam, HaRav Drillman, zt"l, noted that according to the Rambam in Hilchos Chometz u'Matzah 7:7 women, as well as men, are obligated to drink the four cups of wine at the Seder despite the fact that on the surface this would appear to be a Mitzvas Asei she'HaZ'man Gromah. Tosafos in Maseches Pesochim (99b) disagrees with this position and holds that one person can be fulfill the obligation of others who are at the Seder thereby relieving them of their requirement to drink the four cups. From this opinion we can deduce that Tosafos is of the opinion that the requirement via a vis the four cups is only the recitation of the blessings over the cups of wine and not the drinking of the wine.

We are, therefore, presented with the following question: what, according to the Rambam, is the actual requirement regarding the four cups of wine at the Seder? Is it the same as that of Tosafos or does it differ in some way?

In order to solve this dilemma we must look at the text of the Rambam that deals with the four cups. In discussing the 4 cups of wine the Rambam cites the Mishnayos of Arvei Pesochim (Chapter 10 of Maseches Pesochim). Interestingly, the Mishnah (and the Haggadah) does not begin its description of the halachos in question with Kiddush, but rather with Mezigah, the pouring of the wine. Obviously, Mezigah plays a pivotal role in the halachos of the four cups. Furthermore, while the Mishnah speaks of Mezigah by the first three cups of wine it does not do so in the case of the fourth. Perhaps we might suggest that since the third and fourth cups of wine are discussed in the same Mishnah, the term Mezigah applies to both cups even though it was only stated explicitly once. In contrast, the Rambam, who discusses the third cup in his discussion of Birkas HaMazon, does refer to Mezigah when discussing the fourth cup. The Rav suggested that one possible conclusion to be inferred from this difference between the Rambam and the Mishnah is that perhaps the Rambam had a different text of the Mishnah than we do.

If this is true, asked The Rav, is there any practical difference between these two variant texts. HaRav Drillman stated that The Rav was bothered by the Rambam's use of the word "b'techilah" when discussing the Meziga of Kiddush because this also varies from the text of the Mishnah.

The Rav explained that the term "b'techilah" tells us that the Mezigah of the wine into the cup before Kiddush is not merely a preparatory action necessary for one of the Mitzvos of the night of Pesach, it is the actual beginning of the Seder itself. If one set up a cup of wine for use at the Seder on the fourteenth of Nissan, before the start of the fifteenth which begins at nightfall, he would not have fulfilled the mitzvos of the Seder to their fullest potential. We also can see from the requirement that the second cup of wine be poured before the asking of the Four Questions that Mezigah is an integral part of the Seder. The Mezigah is required

before the Kos Sheini because we wish to arouse the curiosity of the children so that they will ask their father questions. In fact, according to Rashi on Pesachim 116a the pouring of the second cup of wine is what "obligates" the son to ask at that point. Once again we see that Mezigah is actually part of Sippur Yitzias Mitzrayim.

And yet what is the source of this idea? The passuk of "v'higadta l'vincha" compels us to actually do things which arouse the curiosity of the children in order that they will be moved to ask questions. Hence Mezigah is one of those actions we use to make sure that the children notice that the Leil HaSeder is unambiguously different from all others.

We can now understand the approach of the Mishnah via a vis Mezigah. The first three cups are focused on the relating of the story of the Exodus. Therefore Mezigah is an important part of Sippur Yitzias Mitzrayim. The fourth cup of wine refers to the ultimate redemption that will come in the future. As this is not an actual part of Sippur Yitzias Mitzrayim the fourth cup does not require Mezigah. HaRav Drillman said that The Rav required Mezigah for all three of the first cups of wine, even though the third is poured after the formal Sippur is concluded, in order to stimulate the children and encourage the children to ask questions.

According to the Rambam, however, the mitzvah of "v'higadta l'vincha" includes a requirement to tell the children of coming redemption as well as the story of the Exodus from Mitzrayim. For this reason the fourth cup requires Mezigah as well. In other words, we are teaching that just as HKB"H took us out from Mitzrayim, He will bring about the final redemption in the future.

And yet, if the mitzvah of "v'higadta l'vincha" is so inclusive, why does the Rambam not require Mezigah prior to the third cup of wine? According to The Rav the Rambam is taking a practical approach in this instance. Since the pouring of the third cup takes place within the context of the seudah itself it will not appear unusual to the children and they will not be prompted to ask questions. Therefore, according to the Rambam, there is no reason to specifically highlight the pouring of the third cup of wine as it will not enhance the Sippur Yitzias Mitzrayim.

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RABBI ELI BARUCH SHULMAN  
Pesach, 8th Day  
[From last year]

Pesach is a holiday that is uniquely rich in mitzvos. The search for chametz, and its burning; the seder, with its many mitzvos, and the prohibition of chametz for the remaining days of the holiday. And these many observances have one central purpose; for through them we keep alive the memory of the Exodus from Egypt, even after these thousands of years.

It is noteworthy, however, that even in Egypt itself, even before the Jews had left, they observed these mitzvos. For on that first Pesach night, as the Jews sat in their homes sheltering from the mashchis that smote the first born of Egypt, they too observed the seder, eating the korban pesach with its attendant matzah and the maror. And in fact Chazal tell us that it was in the merit of those first mitzvos that our people performed, that they were redeemed. It seems that the miracles of redemption had to be earned, through the observance of mitzvos. And it is therefore somewhat surprising that later, on what we now observe as the last day of Pesach, when the Jews stood on the banks of the Red Sea, with their backs to the water and the armed might of Egypt before them, in the prelude to what would turn out to be a series of miracles that would dwarf even those of the Exodus as we say in the Hagadah, for in Egypt the Egyptians experienced only ten makkos, and at krias Yam Suf they experienced fifty makos if they were not asked to perform any mitzvos at all.

But, of course, the fact is that there was a mitzvah that Hashem demanded of them at that time. And since the miracle they were about to experience was greater than the miracles they had witnessed in Egypt, the mitzvah they were called upon to perform was commensurately more difficult. And that mitzvah was: *daber el bnei yisroel veyisau*; speak to the children of Israel and let them travel; let them march on, straight ahead, headlong into the sea. Only then, did the sea split. Let us consider this more deeply. It seems that in order for Hakadosh Baruch Hu to perform a miracle for us we have to do something for Him first. And this is in keeping with a general principle that Hakadosh Baruch Hu conducts Himself toward us in a way that reflects how we conduct ourselves toward Him. This formulation is given a very striking formulation by the Midrash, based on the phrase in Tehillim: Hashem tzilcha; which, in its simple translation,

means that Hashem is the shade under which we shelter. But the Midrash renders it: Hashem is your shadow; for just as one's shadow moves exactly in tandem with oneself, so too the Ribono Shel Olam conducts Himself in a way that mirrors our very own behavior.

And since Hashem tzilcha, it follows that in order for Him to perform a miracle for us, we have to perform a miracle for Him. But how can we do that?

Well, what is a miracle? It's an event in which the natural order of the laws of physics are violated and overpowered by a spiritual force, the force of Hakadosh Baruch Hu's intervention.

Now each person has within himself something that belongs to the spiritual part of the world, to the realm of *ruchniyus*; and that, of course, is the *neshamah*, which is a spark of the divine. And each person also has a body, which is part and parcel of the physical, natural world. Our rabbis teach us that the *neshamah's* whole purpose, the whole reason for its descent into this world, is to purify the body, by overcoming it, and bending it to the purpose of the *neshamah*. Which it does, of course, through Torah and mitzvos.

And therefore every mitzvah is, in a sense, a miracle, because every mitzvah represents the overcoming of the body by the *neshamah*; the triumph of the spiritual over the physical. And, in keeping with the principal that Hashem tzilcha, it was necessary for us to observe mitzvos first, for the miracle of the Exodus to be possible.

Now not all mitzvos are equal in this regard. Some mitzvos are relatively easy to perform, and the body, our physical nature, doesn't resist them at all or hardly at all. Other mitzvos are extremely difficult, and require tremendous discipline; the *neshamah* has to work very hard to overcome the body for those mitzvos. And we have a special word for that type of work, for that type of spiritual effort; we call it *mesiras nefesh*. And it follows from what we have said that the greater the *mesiras nefesh*, the greater the miracle; and the greater the miracle that it can evoke from Hakadosh Baruch Hu.

We understand, therefore, that for a transcendent miracle such as *krias Yam Suf*, therefore, an ordinary mitzvah would not do. What was needed was a mitzvah that would require tremendous *mesiras nefesh*, that would fly in the face of the body's most powerful instinct, that of self-preservation. And therefore the Jews were asked to march directly into the sea, when every instinct must have screamed against it. And with that transcendent act of *mesiras nefesh*, they evoked the splitting of the sea.

Now it is not demanded of us, thank G-d, to show that sublime level of *mesiras nefesh*. But we are still asking the Ribono Shel Olam to perform miracles for us; and therefore we still need to perform miracles for Him; even if they are small miracles.

Each time we do a mitzvah when it is a little bit difficult; each time we give *tzedakah* when natural parsimony is resistant; each time we make time for Torah study when there are other things that we would like to be doing; each time we extend ourselves further than we might naturally be inclined to do that is a miracle; the miracle of the victory of the spiritual over the physical, the *neshamah* over the *guf*. And if we perform enough such miracles, then Hakadosh Baruch Hu, in turn, will perform miracles for us as well, and show us *yeshuos venechamos, bimeheira beyameinu amen*.

Delivered at the Young Israel of Midwood, 5761.

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From: Kol Torah[SMTp:koltorah@hotmail.com] Sent: Friday, March 08, 2002 3:59 PM To: Koltorah@koltorah.org Subject: Zecher Limikdash Kehillel

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ZECHER LEMIKDASH KEHILLEL  
by RABBI HOWARD JACHTER

Some Halachic authorities have questioned the common practice to recite Zecher Lemikdash Kehillel before eating Korech. Some have claimed that it constitutes an unwarranted interruption between the Berachot on Matza and Maror and eating the Korech. In this issue, we will outline the debate and seek to defend the common practice.

Gemara and Rishonim The Gemara (Pesachim 115a) presents the celebrated dispute whether Matza and Maror must be eaten together or separately. The Chachamim believed that the Matza and Maror should be eaten separately and Hillel believed that the Matza and Maror should be

eaten together. The dispute hinges upon how to interpret the Pasuk (Bemidbar 9:11) that states, "With Matzot and Maror should one eat it," whether the word "and" implies that the Matza and Maror must be eaten together. (We have merely presented a straightforward explanation of this dispute; a careful examination of Pesachim 115a, Tosafot ad. loc. s.v. Ella Amar Rav Ashi, and Rambam Hilchot Chametz Umatza 8:6-8 reveals more layers of interpretation, which we will not discuss in this essay.)

The Rishonim dispute whether Hillel would wrap the Korban Pesach together with the Matza and Maror (Rashi Pesachim 115a s.v. Shehaya and Rashbam ad. loc. s.v. Korchan) or eat the Korban Pesach separate from the Matza and Maror (Rambam Hilchot Chametz Umatza 8:6-7). This dispute accounts for the variations in the text of Zecher Lemikdash Kehillel that we recite before eating the Korech (see Baer Heitev 475:9 and Mishna Berurah 475:21). Some versions state, "He would wrap Matza and Maror and eat then together," in accordance with the Rambam's view. Other versions state, "He would wrap Pesach, Matza, and Maror and eat them together", following the view of Rashi and the Rashbam.

The Gemara concludes that since the dispute between Hillel and the Chachamim has not been resolved, we should accommodate both opinions. Hence, we should first recite the Berachot on Matza and eat the Matza, then bless on the Maror and eat it, and then eat the Matza and Maror together Zecher Lemikdash Kehillel (to remember the practice in the Beit Hamikdash according to Hillel). The Shulchan Aruch (Orach Chaim 475:1) codifies the Gemara's conclusion.

A number of Rishonim add that since we accommodate the opinions of both the Chachamim and Hillel, the Berachot we recite on the Mitzvat of eating Matza and Maror also refer to the Korech, the Matza-Maror combination. Hence, talking before the completion of the Korech constitutes an inappropriate interruption between the Beracha and the complete fulfillment of the Mitzva. The Rishonim who subscribe to this approach include the Sefer Hamanhig, the Rashbatz, the Abudraham, and the Tur. The Shulchan Aruch (O.C. 475:1) rules in accordance with these Rishonim.

Interestingly, I heard from Rav Yosef Dov Soloveitchik (in a Shiur delivered at Yeshiva University in 1984) that Rav Chaim Soloveitchik refrained from engaging in conversation throughout the Seder meal. Rav Chaim was concerned for the opinion of Rashbam (Pesachim 120a s.v. Yashnu Kulan) and Tosafot (ad. loc. s.v. Baachrona) that one fulfills the Mitzva of Matza when eating the Afikoman, the piece of Matza eaten at the very end of the Seder meal. Accordingly, conversation during the meal might constitute an interruption between the Birkat Hamitzva and the performance of the Mitzva. The Shelah subscribed to this approach as well, but few people observe this stringency. Interestingly, Rav Chaim did not consider the meal to constitute an unwarranted interruption between the recitation of the Beracha and the performance of the Mitzva. The explanation for this might be Rav Yosef Dov Soloveitchik's assertion (as reported by Rav Menachem Genack in a Shiur delivered at Yeshiva University) that the Seder meal is not merely a sort of "halftime" break in the middle of the Seder. Rather, it constitutes an integral part of the Seder where we demonstrate our freedom by participating in a festive meal.

Recitation of Zecher Lemikdash Kehillel The Shulchan Aruch (O. C. 475:1) records our practice to recite Zecher Lemikdash Kehillel in conjunction with Korech. However, the Gemara, Rambam, or Tur do not record this practice. Indeed, the Rama (Darkei Moshe O.C.475:3) categorizes this practice as a Minhag. The Shulchan Aruch writes, "One takes the third Matza breaks it and wraps it with the Maror and dips it in Charoset, and recites Zecher Lemikdash Kehillel and he eats them together." The Shulchan Aruch indicates that we recite Zecher Lemikdash before partaking of the Korech. A problem, though, is that this recitation seems to constitute an unwarranted interruption between the Beracha and the eating of the Korech. Both the Biur Halacha (475:1 s.v. Vaomer) and Rav Ovadia Yosef (Teshuvot Yechave Daat 1:19) grapple with this problem, but arrive at different conclusions.

The Biur Halacha's Approach The Biur Halacha rejects the idea that Zecher Lemikdash does not constitute an unwarranted interruption because it is "Tzorech Beracha," related to the Beracha. The Gemara (Berachot 40a, see Rashi) concludes that after reciting a Beracha on food, one is permitted to say, "bring salt," or "take the food." These statements do not constitute an unwarranted interruption, since they are necessary for the Beracha. The Biur Halacha believes that since the recitation of Zecher Lemikdash Kehillel is not necessary, it is not regarded as Tzorech Beracha.

The Biur Halacha asserts that no Posek states that we should recite

Zecher Lemikdash Kehillel. Thus, he makes two suggestions to resolve this problem. The first is that perhaps Rav Yosef Karo is not teaching that Zecher Lemikdash Kehillel should be recited before partaking of the Korech. Instead, the Biur Halacha suggests that the Shulchan Aruch means that Zecher Lemikdash should be recited after completing the Korech. Common practice, among both Ashkenazim and Sephardim, though, is to recite Zecher Lemikdash before eating the Korech. On the other hand, Rav Menachem Genack reports (in a Shiur delivered at Yeshiva University) that Rav Yosef Dov Soloveitchik recited Zecher Lemikdash Kehillel after he completed eating the Korech. In addition, the Aruch Hashulchan (O.C.475:7) might imply that we should recite Zecher Lemikdash Kehillel after eating the Korech, as he writes, "one wraps [the Matza and Maror] together and he eats them while reclining and recites 'Zecher Lemikdash Kehillel.'"

The Biur Halacha then makes a very bold suggestion. He suggests that since no other authority mentions the recitation of "Zecher Lemikdash Kehillel," perhaps the Shulchan Aruch does not mean that one actually recites "Zecher Lemikdash Kehillel." Rather, he means to say that one performs Korech in order to commemorate Hillel's practice in the Bait Hamikdash. The Biur Halacha does not arrive at a definitive conclusion regarding this question. He merely concludes with the comment "Vetzarich Iyun," the matter merits further investigation.

Rav Ovadia Yosef's Approach Rav Ovadia zealously defends the common practice to recite "Zecher Lemikdash Kehillel" before partaking from the Korech. First, he demonstrates that the Shulchan Aruch intends to teach that we should recite Zecher Lemikdash aloud. He notes that contrary to the Biur Halacha's claim, there are indeed Poskim (Rama, Darkei Moshe O.C. 475:3 and Teshuvot Maharshal 88) who record the practice of saying Zecher Lemikdash Kehillel aloud. Rav Ovadia argues that it is extremely unlikely that Rav Yosef Karo, the Rama, and the Maharshal all did not intend to teach that one should recite Zecher Lemikdash aloud when these three texts specifically state that it should be recited aloud.

Moreover, Rav Ovadia argues that the recitation of Zecher Lemikdash Kehillel does constitute a legitimate Tzorech Beracha since it is of relevance to Korech. The Biur Halacha maintains that the interruption must be a necessary one for it to qualify as Tzorech Beracha. Rav Ovadia argues that relevance suffices.

Rav Ovadia adds that Tosafot (Pesachim 115a s.v. Ela Amar Rav Ashi) believe that Hillel's requirement that we eat the Maror and Matzah together is merely desirable Lechatchila and is not indispensable Bedieved. Thus, one may adopt a lower standard for Tzorech Beracha in this case, as the stakes are not particularly high.

One might add that the Chok Yaakov (475:12) writes that the Korech sandwich today is merely a commemorative of the Korech that Hillel performed in the Bait Hamikdash. When the Bait Hamikdash functions, Hillel believes that Matza and Maror are compatible together since they both fulfill Torah level obligations (see Pesachim 115a). Today, however, these two Mitzvot are incompatible together since Matza remains a Torah level obligation and Maror is a rabbinic obligation (see Pesachim 120a and Rambam Hilchot Chametz Umatza 6:1 and 7:12). The rule of "Mitzvat Mevatlot Zo Et Zo" is thus relevant and even Hillel concedes that one cannot fulfill the Mitzvat of Matza and Maror simultaneously. The Chok Yaakov concludes that we perform Korech as a mere remembrance of Hillel's practice in the Bait Hamikdash, but do not fulfill these Mitzvot thereby. See, however, Tosafot (Pesachim 115a s.v. Ella Mevareich) who might disagree with the Chok Yaakov's assertion.

Rav Yosef Soloveitchik (Mesorah 3:25) arrives at the same conclusion as the Chok Yaakov. The Rav notes that the Gemara (Pesachim 90a) refers to the Matzah and Maror as "Hechsheira DePischa," accessories to the Korban Pesach. The wrapping of the Matzah and Maror serve to bind these two Mitzvot with the Korban Pesach. Absent a Korban Pesach, there is no reason for Korech since Matza and Maror constitute two entirely independent Mitzvot. We perform the Korech merely as a remembrance to Hillel's practice in the Bait Hamikdash. See, however, the Pri Megadim (M.Z. O.C. 475:7) who asserts that the question whether Korech today is merely commemorative hinges on the aforementioned dispute between the Rambam and Rashi/Rashbam whether Hillel wrapped only the Matzah and Maror together (Rambam) or the Korban Pesach, Matza, and Maror together (Rashi and Rashbam). The Pri Megadim argues that for the Rambam, Korech today is not merely commemorative since the absence of Korban Pesach does not affect the Mitzva of Korech.

According to the approaches of the Chok Yaakov and Rav Soloveitchik,

the concern for interruption between the Berachot on Matzah and Maror and Korech is not great. Of course, we do not tolerate a frivolous interruption between the Berachot and Korech. However, the relevance of Zecher Lemikdash Kehillel allows it to be seen as something appropriate to recite between the Berachot and eating the Korech. Indeed, Rav Soloveitchik's assertion might explain why the Tur presents that it is merely preferable not to talk between the Berachot and Korech. Accordingly, a relevant statement should not pose a concern for Hefsek (interruption) in this context.

Conclusion Rav Ovadia Yosef concludes his Teshuva by citing a celebrated statement of the Jerusalem Talmud (Maaser Sheini 5:2). The Yerushalmi states, "Any Halacha that is not clear to you - go out and see what the people are doing." Hence, the custom of the overwhelming majority of both Sephardim and Ashkenazim to recite Zecher Lemikdash Kehillel before partaking of the Korech resolves our dilemma. This is especially true since the straightforward reading of the Shulchan Aruch is in harmony with the common practice. One probably should not deviate from a family tradition despite the concerns expressed by the Biur Halacha.

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#### SHAVING ON CHOL HAMOED BY RABBI HOWARD JACHTER

Introduction In this issue, we will discuss the controversial topic of shaving on Chol Hamoed. We will review sources from the Gemara through various rulings rendered by twentieth century authorities.

Talmudic Background The Mishna (Moed Katan 13b and 14a) lists those people who are permitted to cut their hair and wash their clothes on Chol Hamoed. The people on this list are those who did not have an opportunity to cut their hair or wash their clothes before Yom Tov.

Examples include someone who was released from captivity or jail immediately before Yom Tov and someone who arrived from an overseas journey immediately before Yom Tov. The clear implication of this Mishna is that Chazal forbid cutting hair and shaving on Chol Hamoed in ordinary circumstances.

The Gemara (Moed Katan 14a) explains why in almost all circumstances Chazal forbid cutting hair or washing clothes on Chol Hamoed. The concern is that had Chazal permitted cutting hair and washing clothes on Chol Hamoed, then people would delay cutting hair and washing clothes until Chol Hamoed. This would lead to people entering Yom Tov unkempt and with soiled garments. This prohibition is codified by the Rambam (Hilchot Yom Tov 7:17) and the Shulchan Aruch (Orach Chaim 531:2 and 534:1).

Rabbeinu Tam's Great Leniency Rabbeinu Tam adds another category of exceptions to those who are permitted to cut their hair during Chol Hamoed. He rules that if one cut his hair on the day before Yom Tov then he may cut his hair during Chol Hamoed. He reasons that the reason for this rabbinical prohibition is to encourage one to trim his hair on Erev Yom Tov. Thus, if one cut his hair on Erev Yom Tov then he is permitted to cut his hair during Chol Hamoed.

Criticism of Rabbeinu Tam's Great Leniency - Tur and Shulchan Aruch Virtually all Rishonim reject the lenient ruling of Rabbeinu Tam. The Tur (O.C. 531) presents three reasons why he rejects Rabbeinu Tam's view. First, if Rabbeinu Tam was correct, the Mishna should have listed one who cut his hair on Erev Yom Tov as one of those individuals who is permitted to cut his hair during Chol Hamoed. Second, the Gemara (Moed Katan 14a) states that one who only has one set of clothes may wash his clothes during Chol Hamoed. The Tur argues that if Rabbeinu Tam is correct then when the Gemara stated exceptions to the prohibition, it should have also stated that one who washed his clothes on Erev Yom Tov may wash his

clothes during Chol Hamoed. Third, the Gemara (Moed Katan 14a) states that one who had to spend Erev Yom Tov searching for a lost item and thus did not have the opportunity to cut his hair may not cut his hair during Chol Hamoed. The Gemara explains that since it is not obvious to all why he did not have the opportunity to cut his hair on Erev Yom Tov, he may not cut his hair during Chol Hamoed. The Tur argues that similarly, since people do not know if one cut his hair on Erev Yom Tov, the prohibition to cut his hair on Chol Hamoed still applies. The Tur concludes that only those listed in the Mishna and Gemara may shave on Chol Hamoed.

The Shulchan Aruch (O.C. 531:2) explicitly rules that even if one cut his hair on Erev Yom Tov he may not cut his hair during Chol Hamoed. We should note, however, that the Shulchan Aruch (O.C. 534:1) codifies the Gemara (Moed Katan 18a) that permits washing hand towels during Chol Hamoed. The Mishna Berura (534:4) explains that hand towels frequently become soiled and even if one washed them on Erev Yom Tov he would need to wash them again during Chol Hamoed. The Rama (O.C. 534:1) notes that, similarly, one may wash baby clothes during Chol Hamoed since they become frequently soiled. In these situations, all are aware that it was impossible to prepare in advance of Yom Tov to avoid the need to wash these items during Chol Hamoed. Thus, since all are aware of his limitations, he may wash hand towels and baby clothes during Chol Hamoed. See the Mishna Berura (534:4) who questions the permissibility of washing hand towels during today's circumstances in which hand towels are not washed as frequently as in the time of the Gemara.

An Impoverished Barber - Noda Beyehuda vs. Chatam Sofer Rav Yechezkel Landau (Teshuvot Noda Beyehuda 1:13) rules that if one shaved on Erev Yom Tov he is permitted to hire an impoverished barber to shave him during Chol Hamoed. He bases his ruling on a combination of relying on Rabbeinu Tam's ruling and the following line of thought. Rav Landau suggests that the authorities that reject Rabbeinu Tam's view might permit one who shaved on Erev Yom Tov to be shaved during Chol Hamoed by an impoverished barber. He suggests that they believe that although shaving on Erev Yom Tov avoids the concern of entering Yom Tov in a disheveled state, shaving is nevertheless forbidden because it constitutes a forbidden act of Melacha on Chol Hamoed. Rav Landau suggests that since one may hire an impoverished laborer who does not have adequate food for the holiday to perform Melacha on Chol Hamoed, one who shaved on Erev Yom Tov may hire an impoverished worker to shave him on Chol Hamoed. Almost all authorities reject Rav Landau's lenient ruling. The Chatam Sofer (Teshuvot O.C. 154) is particularly critical of Rav Landau's ruling, especially since it breaks with earlier traditions and serves as a dangerous precedent for further deviations from accepted practices. Indeed, the Tur does not even allude to Rav Landau's approach in his critique of Rabbeinu Tam's leniency.

Twentieth Century Rulings - Rav Yosef Dov Soloveitchik, Rav Moshe Feinstein, and Rav Chaim David Halevi Rav Yosef Dov Soloveitchik (cited in Rav Hershel Schachter's Nefesh Harav pp. 189-190) rules that since in contemporary conditions most individuals who do not have a full beard shave daily, it is permissible to shave on Chol Hamoed even according to those who reject Rabbeinu Tam's leniency. The Tur mentioned that how is one to know that someone shaved on Erev Yom Tov. This, however, applies only to the issue of trimming a beard on Yom Tov. Regarding shaving, all know that even if he shaved on Erev Yom Tov he will need to shave again on Chol Hamoed. Thus, shaving in contemporary conditions is permitted on Chol Hamoed, analogous to the washing of hand towels in the time of the Gemara. Rav Soloveitchik argues further that if one is permitted to shave during Chol Hamoed, he must shave on Chol Hamoed lest he appear disheveled during the holiday. Rav Aharon Lichtenstein (cited in Techumin 2:133 note 37) agrees with the ruling of Rav Soloveitchik.

Rav Moshe Feinstein (Teshuvot Igrot Moshe O.C. 1:163) advances a similar argument and permits shaving on Chol Hamoed in a culture in which most people that do not sport full beards shave daily, only in a case of great need. Rav Chaim David Halevi (Teshuvot Aseh Lecha Rav 1:39) notes that most contemporary authorities reject even Rav Feinstein's limited lenient ruling. Rav Halevi rules that even in case of great need it is proper to avoid shaving during Chol Hamoed. One should consult his Rav for guidance regarding which opinion he should follow.

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Hamaayan / The Torah Spring Edited by SHLOMO KATZ  
"I might think that the obligation to discuss the Exodus commences with the first day of the month of Nissan." (The Pesach Haggadah)  
Why might I think this? R' Avraham ben Hagra z"l (died 1808; son of

the Vilna Gaon) explains: The ancient Egyptians worshiped the sheep, and to counter this fallacious belief, Bnei Yisrael were commanded to slaughter sheep for the Korban Pesach. Not coincidentally, the sheep (Aries) is the astrological sign for the month of Nissan. Therefore, I might think that the time to speak of the Exodus and of Hashem's mastery over all other forces begins on Rosh Chodesh, when the sign of the sheep first ascends.

For the same reason, the Haggadah states that I might think the time to discuss the Exodus is on the afternoon of Erev Pesach. That is the time when the Korban Pesach was slaughtered. (Geulat Avraham)

"It is this that has stood by our fathers and us." (The Pesach Haggadah)

When we recite these words during the Seder, it is customary to cover the matzah and to lift the cup of wine. Why? Is not the matzah a mitzvah de'oraita / a Torah-ordained mitzvah, while the Four Cups are only a rabbinically-ordained mitzvah? Why do we seem to attribute more importance to the rabbinic mitzvah than to the Torah mitzvah?

R' Menachem Mendel Kalish z"l (1819-1868; Rebbe of Vorka, Poland) explained: What is it that has held the Jewish people together and has stood us in good stead throughout the millennia of exile and persecution? It is the Torah scholars of each generation who have ensured the continuity of halachah and mitzvah-observance, and it is our adherence to their words that has preserved us as a nation. This is why we point out a rabbinic mitzvah and say, "It is this that has stood by our fathers and us."

When R' Aharon Rokeach of Bilgorai z"l (died 1948; father of the current Belzer Rebbe) repeated R' Kalish's explanation to his father, the Belzer Rebbe, R' Yissochor Dov Rokeach z"l (1854- 1926), the latter ordered that it be written down immediately. When he was reminded that it was chol ha'moed, when writing should be avoided if possible, R' Yissochor Dov responded that such a thought is too important to forget. It must be written down, even on chol ha'moed.

(Quoted in Mi'saviv La'shulchan No. 140)

Why don't we recite a berachah on the mitzvah of sippur Yetziat Mitzrayim / retelling the story of the Exodus? R' Asher Anshel Katz z"l (Hungarian rabbi; killed in the Holocaust) quotes a work called Chessed L'Avraham which explains:

R' Yonatan Eyebchutz z"l (died 1764) asks: Why do we not recite a berachah before performing the mitzvah of giving charity? Because, R' Eyebchutz answers, the existence of this mitzvah is a curse. Were we worthy, we would see the fulfillment of the verse (Devarim 15:4), "However, may there be no destitute person among you; rather, Hashem will surely bless you." We do not recite a blessing over something which has an element of a curse to it.

Similarly, states the work Chessed L'Avraham, if we were worthy we would see the fulfillment of the verses (Yirmiyah 23:7-8), "Behold! Days are coming - the word of Hashem - when people will no longer swear, 'As Hashem lives, Who brought Bnei Yisrael up from the land of Egypt,' but rather, 'As Hashem lives, Who brought up and brought back the offspring of the House of Israel from the land of the North and from all the lands wherein He had dispersed them', and they will dwell in their own land." The miracles of the Final Redemption will be so great that they will supplant the Exodus from Egypt in our national consciousness. Since we look forward to that day, how can we recite a blessing over the mitzvah of sippur Yetziat Mitzrayim!

R' Katz adds: Perhaps this is why we declare at the very beginning of the Seder, "This year, here. Next year in Yerushalayim." One would expect the Seder to begin with a berachah, "Who sanctified us with His commandments and commanded us regarding the mitzvah of sippur Yetziat Mitzrayim." Our declaration, "This year, here. Next year in Yerushalayim," is our explanation for why we do not recite such a berachah.

(Haggadah Shel Pesach Chodesh Ha'aviv p. 85)

One might ask, especially in light of the above, why do we continue to recall the Exodus every year? After all, we are still in exile!

R' Chaim Yaakov Goldvicht z"l (founder and rosh yeshiva of Yeshivat Kerem B'Yavneh) used to begin his Seder with a parallel that addressed this question:

There were two destitute brothers who sold used rags that they found in other people's garbage. So poor were they that the only place they could find to live was a large barrel, which they shared.

One day, they earned an unusually large amount of money. It was

the first time that they had ever possessed more money than they needed for one day, so they bought a lottery ticket. And, they won! They were now wealthy.

The brothers had different ideas about how to spend their money. One took his half and bought a large house and fancy cars. Since he didn't have to work, he spent his time traveling, hunting, and engaging in other leisure activities.

The other brother took his wealth and used it to obtain an education. Before long, he was expert in a number of sciences and other subjects. Soon, the two brothers had little in common, but they still met every year on the anniversary of their day of good fortune in order to recall how their lives had changed.

But life is a never-ending cycle, and one day, the two brothers became poor again. When the next anniversary of their first change of fortune arrived, the brother who had chosen a life of leisure saw no reason to celebrate; he had nothing left of his good fortune. However, his brother continued to observe that anniversary, saying that although he had no money, he still had the education that he had obtained.

So, too, said R' Goldvicht, we may be in exile, but we still have the education that we received as a result of the Exodus, namely, the Torah. Therefore, the Exodus is still something to celebrate and remember.

(Asufot Ma'arhot: Haggadah Shel Pesach p. 13)

"Baruch Ha'Makom!" / "Blessed is the Omnipresent! Blessed is He! Blessed is the One Who has given the Torah to His people, Yisrael! Blessed is He! Concerning four sons does the Torah speak . . ." (From the Pesach Haggadah)

Why does the Haggadah introduce the passage about the "Four Sons" with a blessing over the gift of Torah? R' Moshe Yisrael Feldman z"l (rabbi of Dragomiresti, Hungary; killed in the Holocaust) explains:

The mishnah (Eduyot Ch. 2) teaches that wisdom is hereditary. If so, how is it possible for one person to have four sons like the Four Sons of the Haggadah: a wise son, a wicked son, a simple son, and a son who does not know how to ask? The answer may be found in the teaching of the gemara (Nedarim 81a): "Why is it rare for Torah scholars to have sons who are Torah scholars? Because they do not recite the blessings over the Torah first thing [in the morning]." [The Mefarsh / Anonymous Commentary on Nedarim explains that the Torah scholars referred to are in such a hurry to return to their studies when they awaken that they neglect to recite the blessings, including the prayer, "May we and our descendants . . . be students of Your Torah."]

Says R' Feldman: Now, as we are about to speak of the Four Sons, we remind ourselves to recite the blessings over the Torah, lest our sons grow up to be as different as these four. (Haggadah Shel Pesach Shem Yisrael)

A Pesach Parable - We read in the Haggadah: "If Hashem had not taken our forefathers out of Egypt, we, our children and our grandchildren would be enslaved to Pharaoh in Egypt." R' Chaim Elazar Shapira z"l (the "Munkatcher Rebbe"; died 1937) writes that the purpose of this statement is to answer the question: Why is our present exile so long and drawn out? Why doesn't Hashem redeem us in the same dramatic way that He redeemed our ancestors from Egypt?

R' Shapira explains with the following parable:

A doctor was once rushed to the bedside of a sick man and, seeing the condition of the patient, he performed an emergency appendectomy that saved the patient's life. Within days, the patient was up and about, and he thanked the doctor accordingly. Several years passed, and again this man took ill, this time with painful kidney disease. The same doctor was called, and he prescribed a regimen of diet and medication. "If you follow these instructions," he said, "you will be cured in several months." "A few years ago, I was sicker than this - was I not?" the patient asked. "You were," the doctor answered. "And on that occasion you operated and I was cured in a matter of days - was I not?"

"Yes," said the doctor. "Then why have you chosen to give me a gradual cure that will leave me suffering for several months rather than operating and curing me immediately?" the patient inquired. The doctor explained: "Surgery is a drastic measure that is performed as a last resort. Had I not operated then, you would have died shortly. Now, however, there is no immediate danger to your life. Although you may suffer for a time, this diet and these medications will cure your illness at its source and you will remain healthy."

The Exodus, R' Shapira explains, was a "dramatic rescue" because

the Jewish people were on the verge of total assimilation. Even we and our children would have been lost. This is what the above excerpt from the Haggadah is teaching us. The present exile, though painful, can be "cured" more gradually and less dramatically.

(Sha'ar Yissaschar: Ma'amar Aggadeta De'Pisacha, No. 22 quoted in Haggadah Shel Pesach Sha'arei Armon p. 43)

In many homes, the Seder begins with the poem "Kadaish U'rechatz." Numerous commentators have found homiletical meaning in this poem, aside from its obvious purpose of reminding us how to conduct the Seder. R' Yehoshua Segal Deutsch z"l (mid-20th century rabbi of Yerushalayim's Katamon neighborhood) offers the following:

King David asks (Tehilim 24:3): "Who will climb Hashem's mountain, and who can stand in His holy place?" This poem tells us how one can stand before Hashem and not worry about falling: "Kadaish u'rechatz" / "Sanctify yourself and be confident!" ("Rechatz" in Aramaic means "be confident.")

How does one accomplish this? "Karpas yachatz" / Man's material nature (which, like karpas, comes from the earth) cannot be reined in overnight. Indeed, according to one commentator, Bnei Yisrael's defense for the sin of the Golden Calf was that Matan Torah / the giving of the Torah had been too sudden for them, and left them confused and disoriented. Rather, divide ("Yachatz") and conquer.

Another tactic is "Maggid rochtzah" / Tell others to cleanse themselves. This will inspire you to do the same.

One might ask, however, "Who am I to rebuke others?" The answer to this is "Motzi matzah" / Get rid of that humility, that view of oneself as being lowly as matzah. As important as humility is, there is no place for it when one sees others violating the Torah. But do not become arrogant or haughty. Rather, "Maror koraich" / - Wrap yourself in a cloak of authority (= "marah") which you can use when rebuking others, but can shed at other times.

In order to be an effective teacher, "Shulchan oraich" / Make sure your Torah knowledge is like a set table before you so that it will always be at your fingertips. Also, make sure that your rebuke does not become a weapon of the Heavenly prosecutor. Make sure that "Tzafun baraich" / Hidden ("Tzafun") within your heart should be blessings for your fellow Jews. You should also "Hallel" / Praise your brethren before Hashem.

If you do this, your deeds will be "Nirtzah" / Accepted by Hashem. (Haggadah Shel Pesach Kol Yeshuah)

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From: Yated USA[SMTP:yated-usa@ttcc.com] Subject: Yated USA, 03-21-2002

Something For Seder Night  
By DAVID HOFFMAN

**FULFILLING MAGGID** The Chasam Sofer used to devote most of the time during the Seder to his young sons and daughters. He translated each word in the Haggada for them and explained the idea of each section without saying any derush at all. (Minhagei HaChasam Sofer)

**THIS IS THE BREAD OF POVERTY** "This is the bread of poverty that our fathers ate in the land of Egypt. Whoever is hungry, let him come and eat. "Rav Isser Zalman Meltzer explains that mentioning our poverty in Egypt awakens our empathy for the poor; therefore, we invite them into our homes at this point

**WHOEVER IS HUNGRY** "Whoever is hungry, come and eat. Whoever needs, come and partake of the Pesach sacrifice. "Why do we first say whoever is "hungry" come and eat, and then say whoever "needs" come and partake of the Pesach? Because matza is eaten when one is hungry; one may not eat bread from the tenth hour on Erev Pesach (Orach Chaim 471:1). But the Pesach sacrifice is eaten after the Seder meal when one is already satisfied. (The Brisker Rav)

**WE WOULD STILL BE SLAVES TO PHAROAH** "If Hashem had not taken us out of Egypt, behold we and our sons and our grandsons would be slaves to Pharaoh in Egypt. "But surely Pharaoh may have relented and freed us? If that had happened, we would have owed him a debt of gratitude and that itself would have been a form of slavery. (Rav Shlomo Harkavi of Grodna)

**WHOEVER SPEAKS MORE OF THE GOING OUT OF EGYPT, THE MORE PRAISEWORTHY IT IS.** The Tosefta (Pesachim 10) and the Mechilta say that the obligation to discuss the Exodus is until midnight or until dawn. But the Tur seems to rule like neither of these opinions. He writes, "A person is obligated to deal the whole night with the

halachos of Pesach until sleep overtakes him." The Tur understood that this obligation couldn't extend to the whole night because one is obliged to eat and drink part of the night as part of oneg Yom Tov. Therefore, he also allows one to sleep because that too is part of oneg Yom Tov. (Maharal)

The Brisker Rav was surprised that people who are careful to study Torah the whole Shavuot night, something which is a mere custom, are lax in fulfilling the halachic requirement of saying the Haggada until they are overcome by sleep.

**FOUR SONS** "Blessed be He who gave the Torah to his nation Israel, blessed be He. The Torah speaks of four sons." Why do we bless Hashem for giving us the Torah at this point of the Haggada? The discussion of the four sons reveals something unique to the Torah. The textbooks of all worldly wisdom are graded according to the proficiency of the student. Only the Torah can be studied by the young child who just learned Aleph-Beis and by an 80-year-old Torah giant. Each problem of the four sons is dealt with using the same "textbook." (Rav Chaim Soloveitchik)

**ONE WISE AND ONE WICKED** Shouldn't the Haggada have said, "One righteous and one wicked" rather than "one wise and one wicked?" Rav Shach explains that the first step towards righteousness is to be wise and not understand life at a superficial level. (Kinyan Torah)

**THE WICKED SON** "What does the wicked son say? 'What is this work to you?' Because of this, the Rokeach rules that therefore a person should not say, "What an effort it is to prepare for Pesach" (283). But the Shulchan Aruch Harav points out that nowadays people are not careful about this matter. The Chak Yaakov explains that today people are not complaining about the hard work created by actual halacha, but about the effort it takes to keep the extra chumros and hidurim. That is not forbidden.

**BLUNT HIS TEETH** The gematria of teeth (shinav) is 366. If one deducts 366 from the gematria of "rasha" (570) one is left with 204, the gematria of "tzaddik." In other words transform him from a rasha into a tzaddik. (Arugos Habosem)

**HE WOULD NOT HAVE BEEN REDEEMED** "For this purpose Hashem did these things for me when I left Egypt" (Shemos 13:8). For me and not for [the wicked son]. If he was there he would not have been redeemed." Why would the wicked son not have been redeemed? Rashi explains, "For this - in order that I should keep His mitzvos, such as Pesach, matza and marror." But the wicked son doesn't want to keep these mitzvos, so why should he have been redeemed. (The Brisker Rav)

The Dubno Maggid says that this is the reason a wicked person is not allowed to eat the Pesach sacrifice. The Torah writes, "Every son of an alien shall not eat (the Pesach)," and the sages teach that this includes "anyone whose deeds have made him become alienated from his Father in heaven." But since when is a sinner exempted from keeping mitzvos?

The Dubno Maggid answers with a parable. A wholesaler who was anxious to attract a wealthy client began to entertain him lavishly in his home and showered him with costly gifts. But once he realized that the man was not interested, he threw him out of his house immediately. Similarly, the whole idea of the Pesach sacrifice is to deepen our belief in Hashem. There is absolutely no point in it being eaten by a wicked person.

**YOU MAY HAVE THOUGHT WHILE IT WAS STILL DAY** "You may have thought while it is still day. The Torah says, 'Because of this'. I do not speak except of a time when matza and marror are lying before you." How could one possibly say the Haggada while it is still day? Doesn't the Torah explicitly say, "You shall tell your son on 'that day'" (Shemos 13:8), the fifteenth of Nissan? One may have thought that just as Shabbos can be welcomed as a tosefes Shabbos, so, too, the Haggada can be said before night. To preclude this, the Torah compares the Haggada to matza and marror which, like the Pesach sacrifice, can only be eaten after dark (Tosfos Pesachim 99b). (The Brisker Rav)

**MA NISHTANA** "Why is this night different from all other nights?" Why is the Haggada said in the form of question and answer? An insidious fact of life is our tendency to get used to anything. Because of this, the navi Yechezkel says that when the third Temple is built, a person will be obligated to leave by a different entrance than that by which he entered. Rav Yaakov Emden explains that this will be in order to prevent a feeling of familiarity. Asking questions and giving answers is one way of keeping the message of the Haggada fresh in our minds. (Rav Chaim Shmulevitz)

**THE EGYPTIANS DID EVIL TO US** The Midrash says that three people were present when Pharaoh planned his persecution of the Jews: Bilaam suggested killing the baby boys, and he was eventually killed. Yisro kept silent, and he was punished with terrible sufferings. Yisro fled, and he was rewarded and his descendants became members of the Sanhedrin. Why was Yisro punished for keeping silent? Would it have helped if he protested? The Brisker Rav answers that when a person is hurt he cries out, even though his shouts of pain are useless. Yisro's silence showed that he was indifferent to Klal Yisroel's plight. Later, when he cried out in his suffering, he realized his mistake. Rav Mordechai Gifter, zt"l, points out that literally translated, "Veyei'rau lanu" means "They made us evil." Pharaoh was concerned that the Egyptians might not accept his genocidal plans. Therefore, he first demonized Klal Yisroel and "made us evil" by telling the Egyptians, "They may fight against us." This tactic has been successfully repeated throughout the centuries.

**A PERSON IS OBLIGATED TO LOOK AT HIMSELF AS IF HE HIMSELF WENT OUT OF EGYPT** The purpose of the Haggada is not to recite the story of the Exodus by rote, but to fill ourselves with joy and gratitude to Hashem as if we ourselves had left Egypt. Otherwise, we are like a sick person who swallowed his prescription instead of using it to buy medicine. What benefit is that! (Rav Yaakov Levit of Bialistock)

**EATING EGGS ON SEDER NIGHT** The first night of Pesach always falls on the same day of the week as Tisha B'Av. Furthermore, the Rema (Orach Chaim 473) mentions a custom of eating eggs on Pesach night in memory of the mourning of Tisha B'Av. What is the connection?

The Beis Halevi says that the Midrash gives two opinions why Klal Yisroel left Egypt early. One opinion is that the 400 years started with the birth of Yitzchak and that, therefore, the Jews were in exile for 400 years. A second opinion is that the Jews were forced to leave early; otherwise, they would have fallen into the 50th gate of impurity from which they could not have been saved. According to the second opinion, the Jews were forced to make up the lost time in an exile later in their history. Therefore, there is a strong connection between Pesach night and Tisha B'Av.

[http://www.torahweb.org/torah/2001/moadim/rtwe\\_pesach.html](http://www.torahweb.org/torah/2001/moadim/rtwe_pesach.html)  
RABBI MAYER TWERSKY [From last year]  
MATZO AND MAROR

"They should eat the flesh on that night of roasted over the fire - and matzos; with bitter herbs they shall eat it" (1) Hillel's understanding of this verse serves as the source for his original and our mimetic practice of eating matzo and maror together. (2) *Primo facie* this mitzvah appears to be anomalous because it seemingly incorporates antithetical elements within a single mitzvah. Matzo symbolizes and commemorates redemption "[It is a mitzvah to eat] matzo because [our ancestors] were redeemed" (3). Maror, on the other hand, symbolizes and commemorates bitter servitude "[It is a mitzvah to eat] maror because the Egyptians embittered the lives of our ancestors in Egypt" (4). What message does this seemingly anomalous mitzvah convey?

In truth, the dialectical merging of the symbols for redemption and servitude occurs within the mitzvah of matzo itself. Not only is matzo the quintessential symbol of redemption, but simultaneously it evokes images of suffering and slavery. In fact, we accentuate this dimension of matzo in our introduction to maggid "This is the poor man's bread that our ancestors ate in Egypt" (5).

Upon reflection, this apparent anomaly points us to a profound, enhanced understanding of the relationship between suffering and redemption within Hashem's providential scheme. Redemption does not represent the end or negation of suffering; instead it is the culmination of suffering. Redemption is an outgrowth rather than a reversal of suffering. Accordingly, matzo simultaneously symbolizes both suffering and redemption. Moreover, matzo and maror merge because in Hashem's master providential plan suffering forges redemption.

Bnei Yisroel emerged from the iron furnace of Egypt poised to become a unique nation, the chosen people. Their national character of merciful, modest, and kind (6) had been forged in the suffering of Mitzrayim. Accordingly, the Torah constantly reinforces our collective memory "that you were strangers in the land of Mitzrayim" (7). The matzo of the fifteenth of Nissan "because they were redeemed" (3) was clearly the culmination of the matzo of suffering and servitude (5).

This perspective on the relationship between suffering and redemption has sustained and nourished Klal Yisroel throughout the generations. May it continue to sustain and nourish us, individually and collectively, until the

coming of Moshiach, bimherah be-yamenu, amen.

1. Shemos 12:8 2. Pesachim 115a. Vide Hagahos Maharav Ranshburg ad locum. 3. Ibid 116b. 4. Ibid 5. Vide Ramban to Devarim 16:2 6. Yevamos 79a 7. Shemos 22:20 Copyright 1 2001 by Rabbi Mayer Twersky. All rights reserved.

From: Kerem B'Yavneh Online[SMTP:feedback@kby.org]  
RELATING THE STORY OF THE EXODUS  
RAV YITZCHAK LEVI

"Even if we are all knowledgeable, we are all wise, we all know the Torah, it is incumbent upon us to tell about the exodus from Egypt. Whoever tells more about Yetziat Mitzrayim -- is praiseworthy!" At first glance, what is the point of mentioning, "Even if we are all knowledgeable?" Where do we find that knowledge, wisdom, and knowing the Torah exempt one from mitzvot? Similarly, "The more one tells," etc. What is there to tell so much, to the extent that the Tannaim sat in Bnei Brak and discussed Yetziat Mitzrayim the entire night-- and even this did not suffice!

Some understand that the intention of this mitzvah is to delve in Torah about the topic of Yetziat Mitzrayim, answering questions and explaining the Haggadah, etc. It seems, though, that the implication of the Rambam is not so. He writes: "Whoever deals at length with the events that occurred and that were -- is praiseworthy." The focus seems to be on the events of Yetziat Mitzrayim, the story itself.

The Achronim ask a well known question. How is the Seder night different than all other nights regarding this mitzvah? Every night there is a mitzvah to mention Yetziat Mitzrayim, as Chazal teach: "All the days of your life"-- to include the nights. Many answers are given to this question

1. On the Seder night one is required to tell about Yetziat Mitzrayim verbally -- "Tell your children," while for "remembering" it is sufficient to contemplate in the mind. (Pri Megadim)
2. On the Seder night one must expand upon the story and a mere mention is not enough. (Netivot Hamishpat in "Ma'aseh Nisim")
3. On the Seder night the story must be in a question and answer format. (Minchat Chinuch)

4. On the Seder night he begins with disgrace and ends with praise; on the Seder night one must mention Pesach, matzah and maror and what they are for, and this is part of the mitzvah of Haggadah. (Chiddushei R. Chaim on the Shas)

It seems that all of these answers have a single common denominator: On the Seder night, through the story of Yetziat Mitzrayim, we are required to create the experience as if we actually left Egypt. All of the details that we mentioned--telling verbally, expanding upon the story, question and answer format, mentioning Pesach, matzah and maror and placing them before us at the time of relating, as well as reclining, four cups -- are intended to arouse the feeling as if we are leaving Egypt.

"In each and every generation a person is obligated to view himself as if he left Egypt." The purpose of mentioning Yetziat Mitzrayim every night is so that we should know mentally; telling on the Seder night is so that we will feel emotionally. If it were an issue of mental awareness and knowledge, there would have been room to take into consideration the knowledge of the Sages. However, this is an experiential requirement which is demanded also of the Sages, and for this experiential requirement there is no limit. The aspiration is that we reach a maximum level of emotional identification with those who left Egypt, and whoever tells more is praiseworthy, and certainly one night will not suffice for this.

Why is all this necessary? Yetziat Mitzrayim created in the heart of the nation, which left from a terrible distress, a wonderful sense of unity-- one nation that turns towards one common goal. The pinnacle of this feeling is Matan Torah: "Israel camped there" -- As one person, with one heart. Mental awareness of the need for the unity of Israel in its joint mission does not necessarily yield proper results in practice. Only the feeling in the heart, and an inner sense of unity and common nationality can ensure the success of our nation. Mental awareness does not guarantee anything, as anyone can observe from our own lives.

This wonderful feeling that arose in Yetziat Mitzrayim, the Torah seeks to arouse inside our hearts each and every year through the experiences of the Seder night -- so that we should not forget in our hearts our common source and destiny.

Chag Kasher Ve'Sameach!!!

[http://www.torahweb.org/torah/2001/moadim/rsob\\_pesach.html](http://www.torahweb.org/torah/2001/moadim/rsob_pesach.html)  
[From last year]  
RABBI ZVI SOBOLOFSKY

AFTER KRIAS YAM SUF - WHERE DO WE GO FROM HERE?

Immediately following krias yam suf (the splitting of the Red Sea) the Jewish people became frustrated because they lacked water in the desert. The water they did find was bitter and not drinkable until G-d instructed Moshe to throw

wood in the water to sweeten it. Chazal interpret this lack of water in a spiritual sense as well as a physical sense. The Torah tells us that the Jewish people traveled three days without water after leaving Yam Suf (the Red Sea). Chazal understand this to mean that the Jews went three days without Torah, the spiritual "water" and this caused them to complain against G-d. To prevent three days from passing without Torah, Chazal instituted krias HaTorah on Monday, Thursday, and Shabbos.

This symbolic understanding of the story seems difficult. The Jewish people are criticized for traveling three days without Torah, however at this time they had not yet received the Torah! Furthermore, it is difficult to understand the meaning of the aforementioned "bitter water" if we interpret this story in a symbolic sense.

The Kli Yakar offers an insight into the symbolic meaning of the events surrounding the bitter water. The Jewish people, having experienced krias Yam Suf, just witnessed the climax of Yetsias Mitzraim, whose ultimate purpose, as they knew, was to receive the Torah at Mount Sinai. The correct response to Krias Yam Suf was an eager desire to get to Mount Sinai. Yet, we find the exact opposite occurred. Chazal tell us that Moshe had to drag the Jewish people away from the riches of the Egyptians that floated to the shore of the Yam Suf. Even when they finally began their journey away from Yam Suf, they traveled slowly without anticipation. They were criticized for going three days without Torah because they should have begged G-d to give them the Torah immediately. They couldn't be punished for not learning Torah yet since they had not yet received it, but they could be rebuked for not asking to receive it sooner.

What caused this delay in the receiving of the Torah? The Kli Yakar explains that the fear of something new overcame the Jewish people. All beginnings are hard, and this trepidation to begin something new prevented them from running to Mount Sinai. They viewed the Torah as something difficult which would be bitter, and therefore delayed their trip to Mount Sinai.

Moshe was instructed to show them that although the Torah may appear difficult at first, perhaps even bitter, it will turn sweet as soon as one accepts it.

This lesson of the events following Krias Yam Suf speaks to each of us. As Pesach comes to an end and each of us has experienced Yetsias Mitsraim and Krias Yam Suf another year, how do we approach the Yom Tov of Shavuot? Do we delay in our commitment to life of Torah and Mitzvot because we are afraid it will be too hard, or do we get ready to approach Shavuot and Kabbolas HaTorah with enthusiasm? This is the challenge for each of us as Pesach draws to a close.