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Rabbi Mordechai Willig
Above Time and Beyond Time

"You shall guard the matzos" (Shemos 12:17). Do not read "the matzos" but rather "the mitzvos". Just as we do not allow the matzos to become chametz [by tarrying so that the dough rises], so too we do not tarry in performing mitzvos. Rather, if [the mitzva] comes to your hand, do it immediately (Rashi).

This analogy is problematic. If one tarryes and the dough becomes chametz it is not matza at all, while if one tarryes in performing a mitzva, it is still a mitzva, albeit one that is missing the extra dimension of alacrity.

Rav Hutner (Pachad Yitzchak, Pesach, 1) answers this question based on the Maharal's explanation of Rashi. By delaying the time of the mitzva, one views the mitzva as being under the influence of time. Time is a part of the creation, but the refined soul of a Jew, which is heavenly, cannot be satiated by all the delicacies of this world (Koheles Raba 6:7). Therefore, the soul is above time, which was created as part of this world.

Alacrity represents the attempt to minimize the time gap between the opportunity to perform a mitzva and its completion. We left Egypt in a hurry, since this was the creation of Am Yisrael (Maharal, Gevuros Hashem chapter 51) as an entity above time. We are above time not only as an eternal nation, but also as a nation that attempts to break the barrier of time via alacrity in the performance of mitzvos. Failure to do so is not merely foregoing an extra enhancement of the mitzvah, rather it reduces the mitzva to something under the influence of time instead of being, as it should, above time. As such, it can be compared to tarrying when preparing the dough and allowing it to become chametz, which is an entirely different entity than matza.

Remarkably, the very hurriedness which was necessitated by our creation as a nation above time led to the fact that the dough we took out of Mitztrayim was matza and not chametz (Shemos 12:34). Moreover, the conclusion of the

pasuk which demands alacrity (12:17) alludes to the eternity of our nation as being above time, "You shall guard this day for your generations as an eternal law."

Eternity, in practice, demands that the transcendent importance of mitzvos be taught to the next generation. Pesach is the time of, "You shall tell your son" (Shemos 13:8). Words do not suffice for this. A child must absorb his parents' attitude that mitzvos are the most important actions of a Jew. Alacrity is required to demonstrate this idea. Failure to be quick and focused in performing mitzvos risks a child's indifference to, and even abandonment of, Hashem's commands, thus endangering the eternity of mitzvos in one's family.

At a siyum we say "We run to the words of Torah, and they run to meaningless things." The Pachad Yitzchak contrasts the alacrity of the non-Torah world with the Jew's requirement to attempt to break the barrier of time by hastening to perform mitzvos.

Our children keenly observe our pace in approaching Torah and mitzvos, as well as our pace in dealing with worldly matters. In the world around us, people run to work, a necessary enterprise, but even more so to enjoyable sports and entertainment events. If we do so, and do not run to Torah and mitzvos, it conveys an attitude which can have negative impact on ourselves, and certainly on our children.

The difference between chametz and matza is exceedingly small, k'chut hasa'ara (Chasam Sofer Drush 35 for Shabbos Hagadol). On Shabbos Parshas Hachodesh, as we prepare for Pesach, our alacrity and our attitude to the mitzvos we perform can make all the difference, both for ourselves as we run to the life of the next world and for the eternity of our generations. Copyright © 2016 by TorahWeb.org. All rights reserved.

from: Shabbat Shalom <shabbatshalom@ounetwork.org> reply-to:
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**The Missing Fifth – An Extract from
Rabbi Sacks' Haggada**

Britain's Former Chief Rabbi Lord Jonathan Sacks March 31, 2015
Many commentators, among them the Vilna Gaon, have drawn attention to the influence of the number four in connection with the Haggadah. There are four fours:

The four questions The four sons The four cups of wine The four expressions of redemption: 'I will bring you out from under the yoke of the Egyptians and free you from their slavery. I will deliver you with a demonstration of My power and with great acts of judgment. I will take you to Me as a nation.' (Ex.6: 6-7). It may be, though, that just as an X-ray can reveal an earlier painting beneath the surface of a later one, so beneath the surface of the Haggadah there is another pattern to be discerned. That is what I want to suggest in this chapter.

The first thing to note is that there is, in fact, another 'four' on the seder night, namely the four biblical verses whose exposition forms an important part of the Haggadah:

'An Aramean tried to destroy my father . . .' 'And the Egyptians ill-treated us and afflicted us . . .' 'And we cried to the Lord, the G-d of our fathers . . .' 'And the Lord brought us out of Egypt . . .' (Deut. 26:5-8) There are, then, not four fours, but five.

In early editions of the Talmud tractate Pesachim (118a) there is a passage that perplexed the medieval commentators. It reads: 'Rabbi Tarfon says: over the fifth cup we recite the great Hallel.' The medieval commentators were puzzled by this because elsewhere the rabbinic literature speaks about four cups, not five. The Mishnah, for example, states that a poor person must be supplied with enough money to be able to buy four cups of wine. In both the Babylonian and Jerusalem Talmuds the discussion revolves around the assumption that there are four cups on seder night. How then are we to understand the statement of Rabbi Tarfon that there is a fifth cup?

Among the commentators three views emerged. The first was that of Rashi and the Tosafists. According to them, there are only four cups on the seder night, and it is forbidden to drink a fifth. The statement of Rabbi Tarfon must therefore be a misprint, and the texts of the Talmud should be amended accordingly.

The second was that of Maimonides. He holds that there is a fifth cup, but unlike the other four, it is optional rather than obligatory. The Mishnah which teaches that a poor person must be given enough money to buy four cupfuls of wine means that we must ensure that he has the opportunity to fulfil his obligation. It does not extend to the fifth cup which is permitted but not compulsory. Rabbi Tarfon's statement is to be understood to mean that those who wish to drink a fifth cup should do so during the recitation of the great Hallel.

The third view, that of Ravad of Posquières, a contemporary of Maimonides, is that one should drink a fifth cup. There is a difference in Jewish law between an obligation, *hovah*, and a religiously significant good deed, *mitzvah*. The first four cups are obligatory. The fifth is a *mitzvah*, meaning, not obligatory but still praiseworthy and not merely, as Maimonides taught, optional.

Thus there was a controversy over the fifth cup. Rashi said that we should not drink it; Maimonides that we may; Ravad that we should. What does one do, faced with this kind of disagreement? Jewish law tries wherever possible to propose a solution that pays respect to all views, especially when they are held by great halakhic authorities. The solution in the present case was simple. A fifth cup is poured (out of respect for Ravad and Maimonides) but not drunk (out of respect for Rashi).

When a disagreement occurs in the Talmud which is not resolved, the sages often used the word *Teyku*, 'Let it stand'. We believe that such disagreements will be resolved in the time to come when Elijah arrives to announce the coming of the Messiah. One of his roles will be to rule on unresolved halakhic controversies. An allusion to this is to be found in the word *Teyku* itself, which was read as an abbreviation of *Tishbi Yetaretz Kushiyyot Ve'ibbayot*, 'The Tishbite, Elijah, will answer questions and difficulties.' This therefore is the history behind 'the cup of Elijah' – the cup we fill after the meal but do not drink. It represents the 'fifth cup' mentioned in the Talmud.

According to the Jerusalem Talmud, the reason we have four cups of wine is because of the four expressions of redemption in G-d's promise to Moses. How then could Rabbi Tarfon suggest that there are not four cups but five? The fascinating fact is that if we look at the biblical passage there are not four expressions of redemption but five. The passage continues: 'And I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac and to Jacob. I will give it to you as a possession. I am the Lord.' (Exodus 6: 8)

There is a further missing fifth. As mentioned above, during the course of reciting the Haggadah we expound four biblical verses, beginning with, 'An Aramean tried to destroy my father.' In biblical times, this was the declaration made by someone bringing first-fruits to Jerusalem. However, if we turn to the source we discover that there is a fifth verse to this passage: 'He brought us to this place [the land of Israel] and gave us this land, a land flowing with milk and honey' (Deuteronomy. 26: 9). We do not recite or expound this verse at the seder table. But this strange since the Mishnah states explicitly, 'And one must expound the passage beginning, "An Aramean tried to destroy my father" until one has completed the whole passage.' In fact we do not complete the whole passage, despite the Mishnah's instruction.

So there are three 'missing fifths' – the fifth cup, the fifth expression of redemption, and the fifth verse. It is also clear why. All three refer to G-d not merely bringing the Jewish people out of Egypt but also bringing them into the land of Israel. The Haggadah as we now have it and as it evolved in rabbinic times is, in Maimonides words, 'the Haggadah as practised in the time of exile,' meaning, during the period of the Dispersion. The missing

fifth represented the missing element in redemption. How could Jews celebrate arriving in the land of Israel when they were in exile? How could they drink the last cup of redemption when they had said at the beginning of the seder, 'This year slaves, next year free; this year here, next year in the land of Israel'?

The fifth cup – poured but not drunk – was like the cup broken at Jewish weddings. It was a symbol of incompleteness. It meant that as long as Jews were dispersed throughout the world, facing persecution and danger, they could not yet celebrate to the full. One great sage of the twentieth century, the late Rabbi Menahem Kasher, argued that now that there is a State of Israel, many exiles have been ingathered and Jews have recovered their sovereignty and land, the fifth cup should be re-instated. That remains for the halakhic authorities to decide.

What, though, of the four questions and the four sons? There was a fifth question. The Mishnah states that a child should ask: 'On all other nights we eat meat that is cooked, boiled or roasted; but this night only roasted meat.' This text can still be found in the early manuscripts of the Haggadah discovered in the Cairo genizah. It refers to the time when the Temple stood and the food eaten at the seder night included the paschal offering, which was roasted. After the Temple was destroyed and the practice of eating a paschal lamb was discontinued, this question was dropped and another (about reclining) substituted.

Was there a fifth child? The late Lubavitcher Rebbe suggested that there is a fifth child on Pesach. The four children of the Haggadah are all present, sitting round the table. The fifth child is the one who is not there, the child lost through outmarriage and assimilation. Rabbinic tradition tells us that in Egypt, many Jews assimilated and did not want to leave. The Torah uses a phrase to describe the Israelites' departure from Egypt, *Vachamushim alu bnei Yisrael miMitzrayim* (Exodus 13: 18). This is normally translated as 'The Israelites went up out of Egypt armed for battle.' However Rashi, citing earlier authorities, suggests that *hamush* may not mean 'armed.' Instead it may be related to the word *hamesh*, 'five'. The sentence could therefore be translated as, 'Only a fifth of the Israelites left Egypt.'

The rest, he explains, perished in the plague of darkness. The plague itself was less an affliction of the Egyptians than a way of covering the shame of the Israelites, that so many of their number did not want to leave. The loss of Jews through assimilation has been an ongoing tragedy of Jewish history. How do we allude to it on seder night? By silence: the fifth child – the one who is not there.

So the beneath the surface of the Haggadah we find, not four fours, but five fives. In each case there is a missing fifth – a cup, an expression of deliverance, a verse, a question and a child. Each points to something incomplete in our present situation. In the half-century since the Holocaust the Jewish people has emerged from darkness to light. The State of Israel has come into being. The Hebrew language has been reborn. Jews have been brought to safety from the countries where they faced persecution. In the liberal democracies of the West Jews have gained freedom, and even prominence and affluence.

But Israel is not yet at peace. In the Diaspora assimilation continues apace. Many Jews are estranged from their people and their faith. Something is missing from our celebration – the fifth cup, the fifth deliverance, the fifth verse, the fifth question and the fifth child. That is a measure of what is still to be achieved. We have not yet reached our destination. The missing fifths remind us of work still to be done, a journey not yet complete.

Pesach Mitzvot:

A Pesach Shiur By Rav Soloveitchik, zt"l

- Transcribed and summarized by **Rabbi Nissim E. Shulman.**

A shiur by the Rav on the mitzvot of Pesach.

Is there a separate *kiyum* of maror like that of the *korban Pesach*, or is it dependent on the time of the *Korban Pesach*. The Rav goes on to explain the

nature of the mitzvah of sippur Yetzias Mitzrayim, delineating the difference between zechiras Yetzias Mitzrayim, a daily mitzvah, and Sippur. He then continues with the method of Sippur, mashil bigenus umesayem bishvach. He concludes with an explanation of using mikra bikurim of Humash Devarim to tell the story of Mitzrayim rather than the direct parshiyot of Shemos, feeling and reliving the Geulah.

PESACH MITZVOT: A PESACH SHIUR BY HARAV JOSEPH B. SOLOVEITCHIK ZTL

(Transcribed and summarized by Rabbi Nisson E. Shulman)

(This is the beginning of a much longer shiur that proceeded after these thoughts to elucidate the structure of the Haggadah of Pesach)

On Erev Pesach we are required to perform three Torah commandments and one rabbinic commandment. The three Torah commands are: bringing the korban Pesach; eating matzah; and sippur yetzias Mitzrayim. While the Holy Temple stood, it is possible that moror was a separate, fourth Torah mitzvah. So says Tosfot. Rambam, however, holds that moror was never a separate mitzvah but was always dependent on the korban Pesach. In his Sefer HaMitzvot, he explains: Do not be concerned that I am not counting moror as a separate mitzvah. It does not exist by itself. The mitzvah is to eat the korban Pesach. But there is a law that Pesach should be eaten al matzos umerorim. Consequently, when there is no korban Pesach there is no mitzvah of moror. Thus, if someone could not bring the korban Pesach, whether he was tame, or bederech rechokah, he was also exempt from moror. Tosfot disagrees, and holds that moror, during the time when the korban Pesach was brought, was a separate mitzvah. At that time, if a person were unable to bring a korban Pesach, he would still be required to eat moror. Veazar lo yochal bo - bo einu ochel, aval ochel bematzah umoror. Thus, an arel who was disqualified from eating the korban Pesach would still have to eat moror as well as matzah. The reason moror today is only a rabbinic commandment is because of a separate halakhah that when the Holy Temple was destroyed, the Torah commandment to eat moror would disappear. Today, the Torah commandments of korban Pesach as well as moror have fallen away. So moror, even according to Tosfot, remains today only a rabbinic commandment. The issue is really the nature of the moror commandment: is it the same kiyum as the korban Pesach, or is there a separate kiyum that is dependent upon the time of the korban Pesach.

Nowadays, since moror according to everyone is only a rabbinic commandment, there remain two Torah mitzvot on the seder night; matzah and sippur yetzias Mitzrayim. For matzah really has two kiyumim; the first, like moror, is dependent upon the korban Pesach. Al matzos umerorim yochluhu. The second is a Torah mitzvah by itself, Baerev tochlhu matzot. This latter mitzvah applies nowadays as well.

Let us examine the nature of the mitzvah of sippur yetzias Mitzrayim. Every day we are required to perform the mitzvah of zechiras yetzias Mitzrayim, to remember the deliverance from Egypt. What does sippur yetzias Mitzrayim add? There are several differences between the two mitzvot. Zechirah is fulfilled by a mere mention of the exodus. Sippur must be in detail and at length. Zechirah is fulfilled if a person merely mentions yetzias Mitzrayim to himself. Sippur must be to another, as the Torah states, Vehigadeta lebincha. A third difference is that Zechirah requires no additional performance. Sippur requires praise and thanksgiving, shevach vehodaah. That is why we recite Hallel as part of the Seder, Lefichach anachnu hayavim lehodot....

How must the mitzvah of sippur Yetzias Mitzrayim be performed?

The principal is stated in the Gemarah, Matchil bignus umesayem bishevach. We must begin with shame and finish with praise. Shmuel holds the shame is the servitude, Avadim hayinu, and the praise is that G-d took us out of Egypt. Rav holds the shame is that our forefathers were idolaters, Mitchila ovdey avoda zarah hayu avotenu, and the praise is that now we are in G-d's service, Veachshav kervanu hamakom laavodato.... Apparently Rav held that idolatry is tantamount to spiritual slavery.

Rambam accepted both opinions, holding there was no disagreement between them. One statement compliments the other; we must begin with physical and spiritual shame and finish with praise for freedom as well as service to G-d.

The phrase, Beginning with shame and finishing with praise is, therefore, a statement of the theme. The details must follow. Vedoresh meArami oved avi ad sof kol haparsha; He expounds the entire portion (Devarim 26:5) from Arami oved avi till the end.

When you look carefully at that portion, it appears to mirror Shmuel's opinion of physical shame and freedom, and altogether overlooks Rav's opinion of spiritual transformation. If we examine the portion more closely, however, we see Rav's opinion reflected in the phrase ubemora gadol - zu giluy shechina, so that the revelation on Mount Sinai is indeed mentioned.

It is remarkable that, when the sages wanted to detail the story of the Exodus, they chose a passage in Devarim which deals with bringing bikkurim, and overlooked the whole story told in the book of Shemot. The citations from Shemot are merely to elucidate the declaration found in Ki Tavo. Why?

Apparently the fundamental theme of the mitzvah is not merely to recount what once took place in the Exodus. The requirement is that we should relive the Exodus in such a way that in each generation every Jew should feel that he himself was taken out of Egypt; Bechal dor vadar hayav adam liros es atzmo keilu hu yatza miMitzrayim.

If we were to attempt to fulfill our obligation of sippur yetzias Mitzrayim by citing only the passages from the book of Shemot, we would actually be telling what happened to our forefathers many generations ago. The sages therefore selected the portion from Ki Tavo which is a declaration made by a Jew who was living at peace in the Land of Israel, bringing bikkurim, many generations after the exodus. This Jew is dwelling under his own fig and date tree, declaring his thanks for the land You gave me. This Jew was never in Egypt, and yet he is required to feel as if he himself was redeemed from that land. He himself must feel the Geulah. That is precisely the feeling that we ourselves must experience. That is why the Hagaddah is not satisfied with the bikkurim portion alone, but illustrates each phrase with the events from the book of Shemot, transporting the Jew back in time as if he actually relived those events.

Furthermore, our sages wanted us to tell the story of the Exodus, not only with the written Torah, but also with the Torah shebeal pe. The citations in the Hagaddah are therefore quotations from the Sifri, expounding the written account together with the oral tradition.

<http://www.theyeshivaworld.com/coffeeroom/topic/pesach-divrei-torah>

Pesach Divrei Torah

(34 posts)

Started 6 years ago by cookie monster

Anyone have any divrei torah to share for the sederim ?

feivel

The Korban Pesach was an earth shattering event!

Since Adam HaRishon, Korbonos were brought, but only Olahs.

To think that a human being could partake of an offering to Hashem was absolutely unthinkable and the extreme height of ridiculousness and absurdity.

Until Hashem made us His people, His children, an AM KODESH

This was the first time there was a people who even their bodies were Holy to the extent that they could eat of Hashem's Korbon.

--very loosely paraphrased from R' Avigdor Miller, tz'l--

yekke2

Some interesting גמראות - R' Shimshon Astrapolier zt"l brings down an unbelievable קושטא:

The Sfas Emes stresses the importance of Achdus. For without it we stand no chance against our enemies who pounce at the chance to destroy us.

He points out that this is the message, the calling of the Hagaddah. "Shelo Echad Belvod – not being "Echad" (i.e. together) for that reason alone, "Umad Ulainu Lchaloiseinu" our enemies would arise against us and G-D forbid, destroy us.

Let us put aside our petty differences to truly embrace every Yid and finally becoming a nation K'Ish Echad B'Lev Echad once again.

springbok007

To quote a very famous Rabbi i was privileged to hear expound said the following: Hakol Beseder. everything about yiddishkyte can be found in the seder of Pesach. It is all self contained.

sam4321
part of the answer to the rasha is שינוי (knock his teeth out) what does the teeth signify and what does it help to knock them out ? brings a fascinating reason. He says that the word הקקה is the loshon of "קיהה וטיהר" (to make pure, see Kesuvos 75b). This means to say ,we knock out the evil and turn him into a tzaddik. Teeth are the symbol of the Rasha as the passuk in tehilleim (3:8) says שיני רשעים שברת Using gematria one can see this idea clearer, if one takes out the value of 366 =שינוי from the word רשע=570 one is left with the value of 204 =צדיק.If one cleanses the rashes teeth in effect he will turn into a tzaddik.

yekke2
The explains the סדר based on the סופר that בני ישראל לא יחרץ כלב לשונו פסוק לא תדור because גמרא פסחים ק"ג says that מצוי if there are no dogs. So as a זכר to the Night That No Dogs Barked, we "steal".

yekke2

On the word במרמה, Rashi explains "בחכמה". There is a famous question asked - why is this act of יעקב so clever? The night of the ברכות was פסח. Therefore, the two goates were in place of the קרבן פסח and חגיגה. Yackov fed Yitzchok the פסח and therefore Yitzchok couldn't eat from Eisav, because הפסח אפיקומן אין. So this is the מקור for taking the אפיקומן במרמה on seder night.

yekke2
The מנחת says that women are also מחוייב in מצות סיפור יציאת מצרים. The חינוך asks on him - מצות עשה שהזמן גרמא נשים פטורות all חינוך women be מחוייב here? where the answer is based on כ"ט תוס קידושין the answer is based on ט"ו where the גמרא brings a פסוק to say that women are פטור from ט"ו. Tosfos asks on that that it is a מצות עשה - since there is no time when the הפסק מצאן ולהלאה? And תוס answers that מצות עשה שהזמן גרמא finishes, it isn't called a "זמן גרמא". there is no ending time for the מצות סיפור. We see the תנאים continued until it came the זמן קריאת שמע of מצות עשה they would have carried on, but the מצות עוברת takes precedence. (And once you are מפסיק, the מצות could be finished). So סיפור זמן גרמא is not a יציאת מצרים.

MendyOnline
Mah Nishtanah on Sukkos

Why do we recite a Mah Nishtanah only on the night of Pesach? Why not pose these questions on the holiday of Sukkos? In reality, Sukkos is the time to ask the real big questions.

On all other nights of the year we sit in our warm and comfortable homes. Why on Sukkos when we leave our houses and seek refuge into a temporary

mendyonline

"Shelo Echad Belvod Umad Ulainu Lchaloiseinu"

structure, do we not question anything? Surely this is puzzling to any child. Yet, we do not raise such inquiries.

The answer is brought down in Chasidic Seforim;

Pesach night we sit as Kings, Queens, Princes and Princesses. Our tables are beautifully adorned, our finest china bedecking the tables – all this is unusual for the Jew. We are not accustomed to living the life in the lap of luxury. Our children are amazed at all this extravagance and immediately ask “Mah Nishtanah”. Why is this night different than all other nights?

However, on the night of Sukkos, we pack up and leave our homes. This is something our people have had to do throughout the ages. Countless times, Jews both currently and historically, have had to pack up at a moment's notice and run for their lives to a different city, country or continent. Most times with nothing more than the shirts on their back. They had to escape because of attacks, pogroms and Anti-Semitism.

Unfortunately, to leave a permanent home and reside in a temporary shelter – has always been the “norm” of our people with 2,000 years of Exile experience. Hence, no questions are asked from our children.

May we be Zoiche once more to be a people with a permanent residence in Jerusalem with our beautiful rebuilt Bais Hamikdash Amen!

BaalHaboze

There was a question that bothered me for years. Years, literally. And that is, what is the paragraph right in the beginning of Maggid all about: ‘Ho Lachma Anya’. One sentence doesn't follow the next. What is this doing in our Haggadas? If you were to write an introduction to Maggid, is THIS the paragraph you would write?? Because, it seems that that is the idea of this paragraph, an introduction to Sippur Yitziyas Mitzrayim. ‘Hashata Hocho, L'shana Haba B'ara d'yisroel...etc’, what are we talking about?! That perhaps is a nice way to END the seder but NOW? (We DO end that way when we say L'shana haba b'yerushalayim'). This whole thing is just mindboggling. It's mamash a puzzle. What is the solution to ‘Ho Lachma Anya’?

I finally found an answer after all these years. And I am SO excited to share that answer with you. The teretz is, “the last night in Mitzrayim.” That is the solution to the puzzle. Let me explain.

There is a famous question, why is there no brocho on mitzvas sippur yitziyas mitzrayim (sy”m)? The Maharal answers that chaza”l only were kovei’a a brocha on mitzvas that require a ma’aseh. The mitzvah of SY”M is a mitzvah on the heart. It's fulfilled by feeling a sense of heartfelt gratitude to Hashem for saving us. We express our gratitude, says the Maharal, by reciting the Haggada. But you know what the mitzvah is? It's a mitzvah on the person's heart. It's the mitzvah of having hakoras hatov. Reciting the Haggada isn't the mitzvah, it's just a WAY to achieve the sense of Hakoras Hatov.

chayov odom liros es atzmo ke'ilu hu yotzo mimitzrayim. We do all kinds of things during the pesach seder to try and relive the experience, we retell the story; from the anguish to the triumph, the 10 makkos, the miracles, and the redemption. BUT IT'S NOT ENOUGH TO JUST SAY OVER THE STORY, because the essence of the whole pesach seder is to feel Hakoras Hatov, to feel as if WE are going out from slavery to freedom, it's all happening to US NOW. That's the role of Ho Lachma Anya. Because before we begin to say the whole Maggid, before the father retells the whole story to the children, we must imagine that we are NOT here in America, Canada, Europe, or Eretz Yisroel. We must close our eyes, and imagine, and transport ourselves 3300 years ago, back to the Land of Mitzrayim. It is the last night here in Mizrayim and we are about to go free but first, we gather in groups about to feast on the korbon pesach.

“Ho Lachma Anya”- this is the poor bread which our fathers ate in mitzrayim.

“Kol ditzrich yaysay v'yaychol, kol dichfin yaysei v'yifsach”- we invite others to join our group and partake of the korbon pesach.

“Hashata hocho...etc.” Now we are here, next year we will be in Yerushalayim, now we are slaves, next year we will be a free people.

Now that we introduced the idea, that WE are the key players in tonight's story of Exodus, we can begin Maggid properly, with the correct train of thought, and hopefully attain a true sense of hakoras hatov to Hashem for our redemption.

BaalHaboze

Why is it only on Leil HaSeder and Kol Nidrei Night the only 2 times we say, “L'Shana Habah BiYerushalayim”?

One answer can be that on Pesach we find that although we have a night full of mitzvos, we nevertheless are missing THE MAIN mitzva of Yom Tov, namely the Korbon Pesach. Most of the mitzvas of Pesach revolve around the korbon pesach (i think the Gr"a made a cheshbon of 53 mitzvos, I think). Most of mesechta Pesachim deals with the Korbon Pesach.

By Yom Kippur, of course, the main part of Yom Tov is the Avodah of the Kohen Gadol going Lifnai V'lifnim, offering the Ketores in the Kodesh HaKedoshim. That was the highlight, and Main mitzvah of Yom Kippur.

By all other Yomim Tovim the main mitzvah still is in effect.

Rosh hashana- we still have shofar (although the Korbon Mussaf is missing, we still have the main mitzva of Shofar)

Sukkos- we still have Suka and 4 minim.

Shavuos- we still have the torah.

So it's really only these 2 times of the year, Pesach and Yom kippur, which the MAIN AVODAS HAYOM is missing because of the lack of the Bais Hamikdash. So it is specifically on these 2 occasions where we pray, “L'Shana Habah B'Yerushalayim” for the binyan Bais Hamikdash.

yekke2

I saw a very cute vertel about עוריא בן עוריא:

ראב"ע wanted to darshen the צאתך את יום צאתך - the אה to be מרבה the nights. But when he grew his beard, he saw that another דרשה of his wasn't true - את ה' אלקיך לרבות תלמידי חכמים - the fact that he needed a beard showed that the חכמים would not have respected him otherwise. Therefore we see that you cannot dashen the אה. So he had to wait until זומא בן זומא came along and dashed it from "כל" rather than the "אה".

<http://5tjt.com/medicines-on-pesach/>

Medicines On Pesach

Halachic Musings

By Rabbi Yair Hoffman

One issue that often comes up on Pesach is whether one's medicines are permitted. It is this author's opinion that there are a lot of misconceptions about the underlying halachos in regard to medicine over Pesach. This is an attempt to clarify some of those halachos.

There are two types of illnesses: those involving some sort of possible danger to life—choleh she'yeish bo sakanah—and those that do not involve danger to life. We will discuss both of these categories.

Danger-To-Life Illness

Anyone with an illness or condition that involves a life-threatening danger, or one that will or can shorten one's life, falls under this category. The Gemara (Pesachim 25a) writes that such a person is permitted to take any medication—even one with chametz, unless the medications or cure involves (a) avodah zarah, idol-worship; (b) gilui arayos, moral impropriety; or (c) shefichas damim, murdering someone. In other words, chametz medications for someone with a life-threatening illness or condition are permitted. The Shulchan Aruch codifies this position in Yoreh De'ah (155:3).

The Pischei Teshuvah (154:4) cites the response of the Radbaz (Vol. IV #67) that there is not even a middas chassidus to refrain from taking forbidden medications. Indeed, although American law proscribes such activity, he writes that one should even force-feed a patient medication if he

refuses to take it. It is thus forbidden to be stringent and not take the medicine.

If Other Medicine Is Available

If there are other medicines available that do not have actual chametz, one should try and obtain them for Pesach, even if it involves some difficulty. One may also try to make sure that the chametz portion of the medicine is less than 1.66 percent of the total ingredients. Thus, if there is a liquid medicine, watering down the medicine so that the chametz is less than a sixtieth of the total volume is effective before Pesach. The Shulchan Aruch (OC 447:4) writes that if the chametz is less than a sixtieth from before Pesach it does not come back into existence during Pesach.

An Illness Where There Is No Danger To Life

When there is an illness where there is no danger to life, but there is still an illness, there is another method in which medicine containing chametz may be taken. Neither the Torah nor Chazal forbade the consumption of chametz when it is taken in a manner that is not k'derech hana'asam, the benefit method of consumption. The Gemara in Pesachim (25b) thus allows orlah to be consumed in a different, non-benefit manner. This is the view of the Ran in Pesachim (25b) and is the halachah as codified in Shulchan Aruch Yoreh De'ah (155:3).

Swallowing Without Chewing

The Pischei Teshuvah (YD 155:6) cites the response of the Noda B'Yehudah (YD #35) that, at least in regard to food such as matzah, swallowing something whole is still considered eating. This is true regarding foods, but what about pills?

Rav Shlomo Zalman Auerbach, zt'l, writes (Minchas Shlomo Vol. I #17) that the Noda B'Yehudah's view is only in regard to food, not pills. Thus he would permit the regular swallowing of chametz pills for a sick person whose illness is not life-threatening.

However, the posek ha'dor of the previous generation, Rav Chaim Ozer Grodzinsky, zt'l (Teshuvos Achiezer Vol. III #31), disagrees with this position and only permits the swallowing of medications for a sick person whose illness is not life-threatening when the medicine is wrapped in a paper.

So who do we follow—Rav Shlomo Zalman or Rav Chaim Ozer? As in all questions of a practical matter, one should consult one's own posek. Of course, Rav Shlomo Zalman's lenient view only pertains to non-chewable pills. If the pills are chewable, even he would require making it abnormal.

If my memory stands correctly, I heard Rav Dovid Cohen, shlita, of Flatbush, advise a number of people to wrap pills in one ply of a tissue.

Regardless, when there is an illness that is not life-threatening, it is clearly permitted to take forbidden medications in an abnormal way. The two exceptions to this are kalei kerem (See Devarim 22:9) and milk/meat mixtures.

Don't Own It

One should, however, make sure that these medications are not owned by him but are sold to a gentile or still belong to the gentile-owned pharmacy and payment arrangements will be made after Pesach. This is the ruling of Rav Shlomo Zalman Auerbach (Shulchan Shlomo Refuah Vol. II page 202). The rationale is to avoid violating bal yeira'eh u'bal yimatze. There are poskim, however, who write that one may own it as well. This view was only in regard to non-chewable pills.

What Constitutes An Abnormal Way?

If a liquid medicine is bitter, this is considered shelo k'derech hana'asam, abnormal.

If a pill is wrapped in a tissue this is also considered abnormal.

If a bit of liquid soap or kosher vinegar is added to liquid medicine it is also considered abnormal.

Of course, adding more ingredients to the liquid medicine before Pesach to the point where the chametz is less than 1/60th is permitted even if it is not considered abnormal.

For Children

Generally speaking, a young child has the status of a sick person who has an illness that is not life-threatening, and may consume medicines that are not k'derech hana'asam.

Kitniyos Medicine

The Mishnah Berurah (453:7) rules that medicines that are made of kitniyos may be consumed by both types of sick people even in a normal way. If, however, the medicines are available without kitniyos, effort should be made to obtain them.

The Outer Capsule

Some poskim have ruled that the outer capsule of a pill that is made from either chametz or kitniyos is considered like "mere wood" and is permitted for either type of sick person to consume (see Rav Shlomo Zalman Shulchan Shlomo Refuah Vol II page 195, note 25).

Ointment

Rav Moshe Feinstein, zt'l (Igros Moshe OC Vol. III #62), rules that one may be lenient regarding an ointment that contains chametz even for a sick person who does not have a life-threatening illness. This is only for a sick person, however.

The Issue Of Achshevei

There is another concept of which we should make note. If chametz is degraded or changed to the point where a dog would not eat it—nifsal mei'achilas kelev—there is no prohibition in either owning it or benefiting from it. There is, however, a prohibition in eating it in a regular manner (see Shulchan Aruch 442:9).

Why is it prohibited? It is because of the concept of achshevei—you are giving it significance and credence by eating it. Is this true even for medicine? Achshevei, according to most Acharonim, is only a rabbinic concept. Would they have extended it to medicines as well?

The Shaagas Aryeh (#75) rules that it does apply to medicine. Rav Moshe Feinstein (Igros Moshe OC Vol. II #92), the Chazon Ish (OC 116:8), Rav Ovadiah Yosef (Yechaveh Daas Vol. II #60), and Rav Elyashiv, zt'l (when this author posed the question to him) all ruled that it does not.

It is interesting to note that when I further pressed Rav Elyashiv whether this matter should be publicized in lists—that achshevei does not apply to medicines—he responded that since there is such a position, albeit one that he does not agree with, one should not negate the compilation of the medicine lists.

One last thought. Rav Yaakov Feitman, shlita, told this author that Rav Moshe Feinstein, zt'l, once distinguished between what dogs would eat back in Europe and what dogs in America would eat. Apparently, American dogs are, augustly, fussier. v

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from: Ozer Alport <oalport@optonline.net> to: Ozer Alport <oalport@optonline.net> date: Thu, Apr 21, 2016 at 12:24 PM subject:

Parsha Potpourri

Pesach – Vol. 11, Issue 29

Compiled by **Ozer Alport**

מה נשתנה הלילה הזה מכל הלילות Shortly after beginning the Maggid portion of the Seder, the youngest child asks the Mah Nishtanah, a series of four questions highlighting atypical actions that we perform during the Seder. However, there is an unusual law which states that if for any reason a person finds himself alone at the Seder with nobody to ask the Mah Nishtanah, he is required to ask himself these questions (Orach Chaim 473:7). This obligation seems difficult to understand, as if we observe somebody engaged in conversation

with himself, we would normally suspect that he has a psychiatric illness. If so, why did Chazal instruct a person to conduct the Seder by talking to himself in such a manner? Rav Chaim Shmuelevitz explains that the mitzvah of recounting the Exodus from Egypt is difficult to fulfill properly.

Typically, the purpose of sharing information with another person is to tell him something new that he doesn't already know. In this case, however, everybody at the Seder, including the children, already knows the story of the Exodus. Moreover, the Haggadah explicitly states that even wise Torah scholars, who are certainly familiar with the details of the Exodus, are nevertheless obligated to recount it. Therefore, in order to make our performance of this mitzvah easier, our Sages said that it should be done in a question-and-answer format, as human nature is such that when we ask questions, we become emotionally involved and interested in hearing the answers. The commentators point out that in addition to the annual mitzvah of retelling the story of the Exodus on the night of the Seder, there is an additional mitzvah of remembering the Exodus from Egypt, which is performed twice daily during Krias Shema. What is the difference between these two mitzvos? The daily mitzvah of remembering the Exodus is intellectual in nature, as we constantly remind ourselves about the topic. Although the mitzvah of recounting the Exodus at the Seder revolves around the same subject, it is fundamentally different in nature, as its purpose is to emotionally feel and relive the experience, as the Haggadah states that every person is obligated to view himself as if he personally went out from Egypt. In order to facilitate the performance of this mitzvah, Chazal ordained that we must perform unusual actions in order to motivate the children to question our conduct, which will get them emotionally engaged and excited to hear the answers. Rav Chaim Shmuelevitz uses this concept to explain a well-known episode involving Shlomo HaMelech. The Haftorah for Parshas Mikeitz discusses a case of two women who gave birth, but one of their sons died. Each woman claimed that the living child belonged to her and the dead child belonged to the other woman. After Shlomo listened to their arguments, the Haftorah records (Melochim 1 3:23) that he repeated their words: "This woman said, 'This is my son and the dead son is hers,' and this woman said, 'This is my son and the dead son is hers.'" The reason Shlomo did so is that when somebody repeats something and the words come out of his mouth, they feel more like his own words and he senses more of a connection to them. Doing so helped Shlomo ensure that he would investigate both of their claims and positions with all of his focus in order to arrive at the correct ruling. Similarly, the Gemora (Avodah Zara 19b) says that Rav Alexandri once publicly announced, "Who wants life?" A large crowd of people gathered around him to eagerly hear the answer, at which point he told them (Tehillim 34:13-14) מרמה מדבר ושפתך מרע לשונך - Who is the man who desires life ... Guard your tongue from evil, and your lips from speaking deceit. Although those assembled had certainly read these verses before, they never fully understood them and didn't allow them to enter their hearts. However, now that Rav Alexandri got their attention by calling out a question to which they wanted the answer, they were motivated to voluntarily approach him to hear his response, thereby enabling him to make a much more powerful impact, which is a model for what we are supposed to accomplish at the Seder through the question-and-answer format, both with our children and with us. At the end of the Seder we sing a number of beautiful songs, including one that begins יודע מאי אהד - who knows one - in which we associate each of the integers from one to thirteen with a Jewish concept. Although there are a number of lively and well-known tunes for this piyut, its deeper significance and placement at the end of the Seder is less clear. What is the purpose of this song, and why do we sing it specifically at this point in the Seder? The Gemora in Menachos (43b) teaches that when a person looks at the techeiles (blue dye) in his tzitzis, it will remind him of his spiritual obligations, as techeiles is similar in color to the sea, which is in turn comparable to the appearance of the sky, which is in turn similar to Hashem's Throne of Glory. A man once approached his Rabbi and questioned how many people are truly able to make all of these connections, such that when they see techeiles it actually reminds them of Hashem. The sagacious Rav replied that the Shulchan Aruch (Even HaEzer 21:1) rules that it is forbidden for a man to stare at colored garments that

belong to a woman he knows, even if she is not wearing them at the time, as it could lead him to inappropriate thoughts. The Rav asked the man whether this prohibition made sense to him, and he replied that he understood it, at which point the Rav explained that every person has a different thought process. If his mind is focused on spiritual matters and everything he sees reminds him of mitzvos, then when he looks at techeiles he will see Hashem's Throne of Glory. On the other hand, if he spends his time occupied with mundane physical pursuits, he will be able to look at clothing that's not even being worn and come to improper thoughts. Similarly, Rav Avrohom Schorr explains that there are certain numbers that are so innately connected to a person that any time he hears them, he automatically associates them with a certain concept. Examples include a person's phone number, address, and birthday, as well as other significant numbers such as 9/11, which is indelibly associated with the destruction of the World Trade Center. By the end of the Seder, the holiness of the night has helped us connect ourselves to Hashem and has uplifted us to the highest spiritual levels. The word "Pesach" means to skip over, and the mitzvos we perform at the Seder enable us to leap from the lowest levels of impurity to the highest heights of kedusha (holiness). At this time, our thought process is so pure that we are on the level that we want to associate every number with spirituality. We begin by declaring that the only association we have with the number one is Hashem, and we proceed to enumerate Jewish concepts that are associated with each integer up to thirteen, which is the numerical value of the word אחד (One), in order to preserve the inspiration of the Seder by tangibly connecting each number to a spiritual topic.

וככה תאכלו אתו מתניכם הגרים נעליכם ברגליכם ומקלכם בידיכם
 (ואכלתם אתו בחפזון פסח הוא לד' (שמות 12:11)

Most of the laws pertaining to the Passover sacrifice which the Jews brought in Egypt also apply to the Korban Pesach which was brought in the Temple by future generations. One exception is that the initial sacrifice had to be eaten hastily, a requirement which was unique only to the first Passover. Why were the Jews in Egypt subject to this requirement, and why wasn't its rationale applicable to future generations? Rav Tzaddok HaKohen explains (Tzidkos HaTzaddik 1) that whenever a person wants to begin a new spiritual undertaking, it must be done speedily. Because a person is naturally drawn after his habits, he will be unable to uproot himself from his instinctual attachment to worldly pleasures unless he swiftly seizes his moment of inspiration and decisively acts upon it. Once he has successfully done so and finds himself firmly on the new path he has selected for himself, he may then continue in slow, small increments until he reaches his ultimate target. When the Jewish people were at the 49th level of impurity in Egypt, on the night that they were to be transformed from Pharaoh's slaves into Hashem's servants, they were required to consume the Passover sacrifice with great alacrity in order to quickly and effectively uproot the powerful impure forces from within themselves. Once they were redeemed and accepted the Torah, which bound them to their new mission as Hashem's chosen people, they were able to continue their growth in a more gradual manner, as symbolized by the lack of a requirement to consume the Korban Pesach in the future in haste.

(וראיני את הדם ופסחתי עלכם ולא יהיה בכם נגף למשחית בהכתי בארץ מצרים 12:13)

With the relatively recent proliferation of unprecedented weapons of mass destruction and talk of chemical and even, G-d forbid, nuclear warfare, it seems quite natural to fear for one's own fate and that of the entire Jewish nation. With neighbors who would desire nothing more than its total annihilation, Israel certainly seems to be perched in a precarious position should such a war break out. However, Rav Nosson Wachtfogel notes that for a believing Jew, this trepidation and anxiety is misplaced. The Torah tells us that throughout all of the plagues in Egypt, Hashem placed an artificial "wall" at the border of the Jewish region of Goshen and protected

them from the various plagues. Even though the laws of nature dictate that frogs, lice, and hail shouldn't discriminate within the Egyptian borders, even "nature" is subservient to Hashem's commands. He who declared that under normal circumstances animals shouldn't differentiate between potential victims also decreed that during the plagues, an alternate set of laws of nature should govern which afforded miraculous protection to the Jews. Even the mass destruction caused by the plague of the slaying of the first-born completely passed over the Jews, killing an Egyptian attempting to hide in the house of a Jew but protecting a Jew who was in the house of an Egyptian (Rashi 12:13). Similarly, it seems that with the tremendous destructive abilities of today's bombs and missiles, there is nowhere to hide from the invisible radiation and chemicals which could be deployed by our enemies at any moment. Fortunately, the Torah teaches us otherwise. As long as we continue in the ways of our ancestors in Egypt, remaining separate from our non-Jewish neighbors and maintaining our beautiful Jewish customs and traditions, we remain above CNN's "inviolable" laws of nature and have

15:1) (או ישיר משה ובני ישראל את השירה הזאת לד')
 The Gemora (Megillah 10b) records that when the Egyptians were drowning in the Sea of Reeds, the Heavenly angels wanted to sing a song of praise, but Hashem told them שיריהאומרים ואהם בים טובעין ידימעשה - my creations are drowning in the sea, and you are singing about it? The obvious difficulty in understanding this Gemora is: how were the Jewish people permitted to sing the היסירה - Song at the Sea - and why didn't this same reasoning apply to them? Although angels are on a tremendously high spiritual level, at the same time, they are singular. They can only have one mission. Man may not be on their level, but we have the power of duality, and we can handle two contradictory concepts at the same time. As a result, angels aren't able to sing due to the fact that the Egyptians were suffering, so they can't sing about the good. Humans, on the other hand, are able to hold that contradiction within themselves, and at the same time that we were sad over the punishment of the Egyptians, we were still able to rejoice and sing a song of praise over our salvation. Rav Elya Meir Bloch explains that we see this concept in the law which states that if a relative dies and leaves us a large inheritance, we recite two blessings at the same time: אמת דייןברוך (Blessed is the True Judge) and also והמטיב הטובברוך (Blessed is the One Who is Good and does good), and even though for angels this is a contradiction that they can't handle, man is unique in this regard and we are capable of doing so.

from: Shabbat Shalom <shabbatshalom@ounetwork.org> reply-to: shabbatshalom@ounetwork.org date: Thu, Apr 14, 2016 at 10:22 PM
The Four Sons: Finding the Right Method for Each Student
Rabbi Eliyahu Safran April 7, 2014

With a simple command, G-d makes clear that teaching is fundamental to our observance of Passover. Fundamental and obligatory. I must teach my son, my children, of the great miracle G-d performed in delivering me from slavery. Not only must I teach, but my teaching must be personal – to me and to my student. That we should teach children about Pesach makes sense. It is a holiday of children, from the time Pharaoh commanded the midwives, "...look at the birth-stool [of the Hebrew women]; if it is a boy, kill him!" Pharaoh demanded that each son be cast into the river, and yet the children of Israel multiplied – in numbers and in strength. As did the suffering of the children. The youngest were not shielded from the horrors of slavery, nor were they denied when redemption was at hand. Moshe was clear when he spoke to Pharaoh, seeking the freedom of the people. "We will go with our young and with our old, with our sons and with our daughters." It is no accident that we are commanded to "tell your son on that day..." But what does it mean to "tell your son"? What does it mean to teach? Too often, as parents and teachers, we think it means talking at our children, delivering to them good and worthy content that they should simply hear and assimilate into their minds and hearts. Would that it were so! But it is not always so easy to teach our children, as we learn when we gather at the Seder table and learn about the four sons; as we find ourselves confronting the daunting challenge that keneged arbaah banim dibrah Torah, not unfairly translated to mean, "the words of

the Torah are in opposition to four sons!" It is useful to consider this understanding because it presupposes conflict and discord between Torah and each of the four sons. This presumption of discord tells us less about four sons than about four "postures" toward Judaism, each with its unique challenges and rewards for parents and teachers alike. Each of these postures falls short of full conformity to genuine Torah commitment, each suggests a disconnect between generations, and each demands that we find a way to successfully teach if the beautiful chain of our tradition is to continue. We associate honor with the chacham but looking more closely, even the chacham poses a challenge that must be met. Think of the father of these four sons. He is a Jew from the old world. No title. He belongs to no "party". He identifies with no particular ideological or philo-sophical movement. He is, simply, a Jew. He adheres to nothing other than avodat Hashem and yirat Shamayim. He raises a son, a chacham. His son is wise, and smart, and with eyes to see the brilliance of G-d's creation. The son is orthodox, for sure, but for him simple emunah is not enough. The world is glorious, miraculous. But it also has an intrinsic order and logic, aspects that intrigue and compel him. He is logical and orderly. He has a need to organize mitzvot into divisions and sub-divisions; edot, chukim and mishpatim. Yes, yes. Of course he believes and observes, but until he understands and digests the content of his belief on an intellectual level, he remains dissatisfied and unfulfilled. "What is the meaning which our G-d has commanded you?" Even though we might want to temper the chacham's need to intellectualize, we recognize his overall positive traits and are only too happy to teach him all of Torah, from the beginning up to and including the very last law of Pesach, afikoman. Moreover, we are assured that as long as the taste of matzah and flavor of Jewish observance and commitment remains with him, the chacham will continue his search for greater meaning. And so we see, as the generations continue, that the chacham does indeed continue in his personal religious growth but then sets different goals for his own son. His experience taught him that classical yeshiva education is too narrow-minded for his own child, a child of the late 20th century. "Seek a profession," he advises his son. "Computers. Finance. Law. Medicine." He encourages his son to study in one of the Ivy League schools, universities that only a generation earlier had restricted Jews but now which hold the best possibilities for networking and advancement. The son diligently follows his father's guidance and advice. Why then is the father surprised when, at spring break, his son returns home only to arrogantly challenge him. "What is the meaning of this service to you!" The father is astonished. Confused. Frustrated. Frightened. Meanwhile, the rasha father cannot help but, at best, raise a tam. Such a son is the only logical result of an alienated and confusing secularized Jewish home. This father only begrudgingly attends the family Passover dinner. Sentimentality and faded memories of a caring and loving zeide are not enough to overcome the fast-moving, unethical and immoral secular world he occupies. How can such a man teach his son to embrace yiddishkeit? The poor child does not even have the tools to ask a question! And if he could, what is there to ask? His great-grandfather, long gone cannot bridge the distance created by his father and grandfather, lost in their own discomfort with "old fashioned" and "confusing" rituals. Such a tam, when he arrives at midnight to a Jewish spring party and sees candles lit, sings Happy Birthday! (See the Riskin Haggadah, p. 61) As parents and educators, do we throw our hands up in frustration and surrender to this terrible situation, conceding that so very many Jewish children are simply lost to our tradition and laws? Of course not. But, as we should recognize from the Four Sons in our Haggadah, "teaching" demands that we teach to our students and not expect our students to conform to how we teach. We must pay heed to how we teach and who we teach for that truly informs why we teach.

 Who does not love teaching a chacham? What a pleasure to have before us a mind and soul delighted and determined to grasp the beauty of G-d's world and our traditions! But more and more, in yeshivas and observant homes we are limiting ourselves to teaching only our chachamim. We do so at our peril! There are so very few chachamim. Rabbi Yechezkel Mickelson once asked in jest, "Why doesn't the Torah recommend the same solution and approach of hakeh et sheenav – blunting the teeth of the rasha – as does the Haggadah?" He reasoned that the Torah speaks of many reshaim, referring to them as "b'neichem" (plural form). To battle a multitude of reshaim is an epic and dangerous undertaking, and most likely not one that would result in success. The Ba'al Haggadah on the other hand, speaks of only one rasha, who perhaps could be dealt with. How are we to make sure all four sons remain in the fold? Before providing a response, we find in the Hagaddah a blessing in which we extol G-d for being the Makom, for being in the place of our misery and bringing about our miraculous redemption. We then continue, "Blessed is He who gave the Torah to His people Israel, blessed is He." G-d not only redeemed us from misery, He also gave us – all of us – Torah. All of us. Not just the fathers. Not just the teachers. Not just the chachamim. All of us. All the sons. All types. All backgrounds. Blessed is G-d, who gave the Torah to His people Israel. Blessed is He. The Torah speaks about four children; one who is wise and one who is wicked; one who is simple and one who does

not even know how to ask a question. But still... there are times when a starting point seems impossible to find, when it seems in vain to effectively communicate Torah values and ideals to the uninitiated, to the cynical, simple, negative youngster and even to the extremely bright student who believes he “knows it all.” Perhaps part of the trouble is the desire to find a single “starting point.” Each of the four sons asks profoundly different questions; each is unique in his difference from the others. Doesn't each deserve an equally individualized response? Yet, more and more we provide a “cookie cutter”, one-size-fits-all Torah education, discarding those for whom it does not seem to work! The Rambam instructs us that each son be taught according to his own understanding and abilities. Yet I would argue that the problem is not just the student but with the teacher. How to motivate the parent or teacher to engage the child who is simple or rebellious? We are taught there were a total of four zechuyot, four merits, which together added up to the Israelites' ultimate redemption and exodus from Egypt. First, there was Zechut Avot, the Merit of the Fathers, “The G-d of your Fathers appeared to me...” followed by the covenant established with the Fathers – “and G-d recalled His covenant.” Then there existed the zechut of kabbalat haTorah, the merit of the giving of the Torah. “When you take the nation out of Egypt, you shall worship G-d on this mountain.” Finally, they merited redemption on Account of the Paschal sacrifice and circumcision which they observed, “and I shall see the blood and pass over their houses.” Rather than judge the posture and presentation of the Four Sons when they arrive at the Seder table, it would be better to recognize that each arrives with his own zechut, his own merit and inherent right to be taught. No Jew is to be shut out of Jewish education. Each son comes to the Seder table with a rightful claim to his share of Sinai. The simple son leans on his having been equally present and part of Kabbalat haTorah even as the “one who knows not even how to ask” relies on his Zechut Avot. We are oh so quick to judge the rasha but while it is true that the wicked son might very well have strayed, his claim to the covenant established by G-d with his Fathers is undeniable. The wise son calls upon all four merits, even if these merits are not as yet perfected in him. It seems then that the challenge of Sipur Yetzitat Mitzrayim is not simply teaching individual sons based on their differences in attitudes, experiences and knowledge. Yes, such a response goes without saying; the Maggid experience requiring sensitive, discerning and caring fathers and educators. But the greater challenge is the one that redeems all four sons! The greater challenge is in finding a way to bring each into the greater fold rather than callously discarding them. The greater challenge is in seeking and finding each individual child's merit, opening avenues of communication with each and every type of student and raising them with the love of Torah. Such an education demands the creativity of the heart, not just the mind. It demands more than “classroom management skills”, it asks us to love, to care, to recognize in those whose behavior and attitude in not what we would want, the nefesh and humanity they possess. Discovering a child's abilities is a challenge. Discovering a child's merits is an accomplishment. But it is our task. “On that day, you shall teach your son...”

 In the Haggadah, each of the four sons poses a question. Yet we find only three answers. The wicked son and the one who “knows not how to ask” are given the same answer! The late Rabbi Yitzchak Hutner explains that there are two basic methods through which the mitzvah of Sipur Yetzitat Mitzrayim may be accomplished. The first is simply through Haggadah, telling, relating and sharing the story of Egypt. The second involves a give and take between the story teller and the listener. These two modes are unrelated and are not necessarily dependent on each other. One can tell a story without being prompted or asked, just as one would respond to a searching and curious individual. The Haggadah proclaims that “concerning four sons did the Torah speak, a wise one, a wicked one, a simple one, and one who is unable to ask.” It never limits us to a single method of answer or communication. That very open-endedness invites us to find ways to communicate, to share and inspire the miraculous content of our redemption with all four sons. For the wise and simple, parents and teachers have the opportunity to be not merely maggid but also respond to their personal inquiries and curiosities and most importantly, to provoke and prod and inspire. Rabbi Hutner lesson is that there is more than one way “to skin a cat”. So too, there are many ways to share and teach the ideas, ideals and concepts that must be and deserve to be communicated at Pesach. So it is to the wicked and the one unable to ask, we simply “lay it out there”. We tell it as it is, without anticipation of follow-up questions and reactions. It is our task to discover the appropriate method for the respective student. At our Seder tables, we too often “fear” that our rasha child will “infect” our other children; that our OTD child will somehow draw our chacham son away. But the opposite is often true – the love and respect we show our OTD child demonstrates the power of our love and respect to our other children, even as it keeps them close to the fold, always knowing that they belong with us and to us. As parents and teachers, we are obligated to teach. But in order to truly fulfill our responsibility, we must embrace the truth that every Jew has a right to learn and to be respected – to be successful, each individual Jew deserves an

individual “answer”, an answer that can be found if we only take the time to discover the individual merit.

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The Mitzva of Charoset by Rabbi Chaim Jachter

Introduction In this issue, we will present Rav Soloveitchik's analysis of the Mitzva of Charoset. We will conclude with an important practical ramification of this analysis.

Mishna and Gemara The Mishna (Pesachim 114a) presents a disagreement between the Sages and Rav Elazar ben Tzadok as to whether Charoset constitutes a Mitzva. The Sages argue that it does not, while Rav Elazar ben Tzadok argues that it does. The Gemara (Pesachim 116a) explains both of the opinions recorded in the Mishna. It explains that the Sages believe that Charoset merely serves to blunt the bitter taste of the Maror. The Gemara subsequently presents two explanations of Rav Elazar ben Tzadok's opinion. One explanation is that the Charoset serves to remind us of the mortar used by our ancestors in Egypt to build for Paroh when they were slaves. A second explanation is that the Charoset serves to remind us of the Tapuchim (apple trees) in Egypt. Rashi and Rashbam explain that the Jewish women in Egypt would painlessly and quietly give birth beneath the apple trees so that the Egyptians would not discover that a Jewish male was born.

We should note that the second explanation is the source of the practice of Ashkenazic Jews to use apples to make Charoset. Rav Yosef Dov Soloveitchik, (cited in Nefesh Harav pp. 209-210) however, argues that the word Tapuach refers to a citrus fruit such as an Etrog (see Tosafot Taanit 29b s.v. Shel Tapuchim, which supports Rav Soloveitchik's argument). Based on this point, Rav Hershel Schachter places a citrus fruit in his Charoset instead of apples. This practice is supported by the Gemara (Pesachim 116a), which mentions that since the Charoset serves as a reminder of the Tapuach, the Charoset should be acidic. Citrus fruits are distinctively acidic but apples are not.

The Gemara in Pesachim continues and teaches that we should add spices to the Charoset to remind us of the straw in Egypt. Before spices are ground up, they are long and stringy and thus resemble straw. The straw that we remember likely refers to the decree made by Paroh that we must gather our own straw for building (Shemot 5:7). The Gemara concludes with a quote from Rav Elazar ben Tzadok. He notes the practice of the merchants of Jerusalem, who would announce before Pesach, "Come and get spices for the sake of the Mitzva."

Rishonim - Tosafot and the Rambam Tosafot (s.v. Tagrei) notes that the practice of the Jerusalem merchants seems to indicate that the opinion of Rav Elazar ben Tzadok is accepted as normative. The merchants would have been corrected by one of Jerusalem's many sages if their announcements were Halachically inaccurate. Tosafot cites the celebrated poem of Rav Yosef Tuv Elem, which states that Charoset constitutes a Mitzva in accordance with Rav Elazar ben Tzadok's view.

In addition, Tosafot cites some additional sources that serve as the basis for our practice regarding the process of making Charoset. Tosafot cites the Talmud Yerushalmi that states that the Charoset serves as a reminder of the blood in Egypt. Tosafot notes that this is the source for adding wine to the Charoset. Tosafot also cites the Teshuvot Hageonim that states that the ingredients of the Charoset should reflect the food items that the Jewish People are compared to in Shir Hashirim. Included in this list are nuts and almonds, which Ashkenazic Jews customarily add to their Charoset. The Rambam (Hilchot Chametz U'matza 7:11) mentions that raisins and dates should be included in the Charoset.

The Rambam's rulings regarding Charoset appear to be contradictory. In his commentary to the Mishna in Pesachim, he rules in accordance with the

opinion of the sages that Charoset does not constitute a Mitzva. In the Mishna Torah (Hilchot Chametz U'matza 7:11), however, the Rambam rules in accordance with the view of Rav Elazar ben Tzadok that there is a rabbinical obligation to have Charoset at the table. The Lechem Mishna in his commentary to this Halacha notes the contradiction in the Rambam's rulings. He notes a second contradiction between what the Rambam writes in his commentary to the Mishna and in the Mishna Torah. In the commentary to the Mishna, the Rambam asserts that according to Rav Elazar ben Tzadok one must recite a Beracha upon consuming Charoset: "Al Achilat Charoset." However, in the Mishna Torah, where the Rambam rules in accordance with Rav Elazar ben Tzadok, the Rambam makes no mention of reciting a Beracha on the Charoset. The Lechem Mishna writes that the Rambam must have changed his mind from the time he wrote the commentary to the Mishna to the time he wrote the Mishna Torah. (We should note that the Rambam wrote the commentary to the Mishna as a very young man and wrote the Mishna Torah much later in life. Interestingly, Rav Aharon Adler, Rav in Ramot, Israel; has documented hundreds of instances in which the Rambam changed his mind from the commentary to the Mishna to his Mishna Torah in an unpublished doctoral dissertation for Bar Ilan University.)

Rav Soloveitchik's Explanation Rav Yosef Dov Soloveitchik (cited in the Siach Hagrid 74-77) explains the conceptual basis for the Rambam's change. In the commentary to the Mishna, the Rambam believed that Rav Elazar ben Tzadok thought that it is a Mitzva to eat Charoset. Accordingly, Rav Elazar ben Tzadok would require us to recite a Beracha of "Al Achilat Charoset" on Charoset. The Rambam, in turn, does not rule in accordance with Rav Elazar ben Tzadok, since in practice the Rambam observed that no one recites a Beracha on Charoset. In the Mishna Torah, on the other hand, the Rambam believes that Rav Elazar ben Tzadok does not understand the Mitzva of Charoset to be one of eating the Charoset. Rather, the Mitzva is to have the Charoset present on the Seder table to enhance the recounting of the exodus from Egypt and to be available for dipping. Hence, even according to Rav Elazar ben Tzadok, we do not recite a Beracha upon Charoset since there is no Maaseh (specific concrete act of Mitzva performance) associated with this Mitzva other than its being present on the Seder table. Accordingly, since there is no common practice running counter to the opinion of Rav Elazar ben Tzadok, the Rambam accepts this opinion as normative, as indicated in Pesachim 116a.

Practical Ramification Rav Soloveitchik's insight that there is no Mitzva to eat Charoset sheds light on the Shulchan Aruch's ruling (Orach Chaim 475:1) that the Charoset should be removed from the Maror before consuming the Maror. In addition, the Mishna Berura (475:17) rules that one should remove the Charoset from the Maror we use for Korech. Since the Charoset can neutralize the bitter taste of the Maror and there is no Mitzva to eat Charoset, Halacha requires that we remove the Charoset from the Maror.

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Description: Passover- Complications of Mechirat Hametz When One Travels Overseas for Pesah

The Halachic prohibition of "Hametz She'abar Alav Ha'pesah" establishes that no one may derive benefit from Hametz that was in a Jew's possession during Pesah. If a Jew kept Hametz in his possession during Pesah, that Hametz is forbidden for all Jews even after Pesah, by force of Rabbinic enactment. According to Torah law, this Hametz is permissible. Once Pesah has ended, there is no longer any prohibition of Hametz, and it should therefore be permissible to eat, sell or derive any other kind of benefit from Hametz, regardless of where it was or who owned it during Pesah. However, the Sages

imposed a penalty upon one who kept Hametz in his possession during Pesah – and, in effect, upon all Jews – and forbade deriving benefit from Hametz that was under a Jew's possession during Pesah.

Therefore, a person who owns a warehouse or store containing Hametz must ensure to sell all his Hametz to a gentile before Pesah. Otherwise, he will not be allowed to sell the Hametz products even after Pesah.

An interesting question arises in a case of somebody who lives in New York and travels to Israel for Pesah. Before leaving, he goes to his Rabbi in New York and appoints the Rabbi as his agent to sell his Hametz to a gentile on his behalf before Pesah. The sale is usually performed at around 9 or 10 am on Ereb Pesah in New York. However, the prohibition of Hametz takes effect in Israel several hours earlier, because of the different time zone. The time in Israel is generally seven hours ahead of the time in New York, and thus when the Hametz prohibition takes effect in Israel at approximately 1 pm Israel time, it is still early in the morning in the New York, and the sale of this traveler's Hametz has not yet been effectuated. The question thus arises as to whether the determining factor is the location of the individual, or the location of the Hametz. If the determining factor is the location of the Hametz, then the sale is perfectly valid, since it takes effect before the time when the Hametz prohibition takes effect. If, however, the determining factor is the location of the individual, then he is in violation of the Hametz prohibition once the prohibition takes effect in Israel, since his Hametz in New York has not yet been sold. And, his Hametz would thus be forbidden even after Pesah, due to the prohibition of "Hametz She'abar Alav Ha'pesah."

This issue is subject to a debate among the Halachic authorities. The work Oneg Yom Tob ruled that the prohibition takes effect based upon the location of the Hametz, in which case one may sell his Hametz in New York even though he will be traveling to Israel. The Hesed Le'Abraham, however, ruled that the prohibition takes effect based upon the location of the individual, and therefore the traveler in this case transgresses the Hametz prohibition once the prohibition takes effect in Israel, since his Hametz is still in his possession at that point.

No definitive ruling has been reached regarding this issue. Therefore, one who plans on traveling to Israel for Pesah must inform the Rabbi of his travel plans when he approaches him to arrange Mechirat Hametz. The Rabbi must then ensure to sell the Hametz already on the 13th of Nissan, the day before Ereb Pesah, so that the Hametz will leave the individual's possession before the Hametz prohibition takes effect in Israel. If, however, this was not done, and the individual's Hametz was sold together with everyone else's Hametz on Ereb Pesah, after the time when the Hametz prohibition took effect in Israel, the Hametz nevertheless becomes permissible after Pesah. As mentioned, the status of the Hametz in such a case is uncertain, and since we deal with the Rabbinic prohibition of "Hametz She'abar Alav Ha'hametz," as opposed to a Torah prohibition, we may follow the lenient ruling. The principle of "Safek De'Rabbanan Le'kula" establishes that we may assume the lenient possibility in situations of uncertainty regarding a Rabbinic prohibition. In this case, then, since what's at stake is a prohibition enacted by the Sages, we may follow the lenient possibility and permit the Hametz for consumption after Pesah.

Of course, this problem arises in the reverse situation, as well, when an Israeli resident travels to the United States for Pesah. His Rabbi in Israel buys back the Hametz from the gentile soon after Pesah ends in Israel, well before Pesah ends in the U.S. If the Hametz prohibition depends upon the individual's location, then the traveler will be in violation of this prohibition, and his Hametz will be forbidden even after Pesah. Rav Moshe Feinstein (Russia-New York, 1895-1986) ruled that in such a case the Rabbi in Israel should buy back the person's Hametz and then keep it for himself, as his own property, until Pesah has ended in the U.S. This way, the Hametz does not return to the individual's possession until Pesah has ended in his current location.

It thus behooves everyone to clarify to the Rabbi while arranging the Mechirat Hametz where he will be during Pesah, so that the Rabbi can schedule the sale or the repurchase of the Hametz accordingly.

Summary: One who plans on traveling overseas for Pesah must inform the Rabbi of his plans when he goes to him before Pesah to arrange the sale of his Hametz, so that the Rabbi can ensure that the Hametz will be sold at the time when the Hametz prohibition is in effect in the traveler's location.