

Acharon Shel Pesach
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Weekly Dvar Torah
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The Last Days of Pesach

Rabbi Naphtali Burnstein

Mara D'atra, Young Israel of Greater Cleveland

As we reach the last days of Pesach, conflicting thoughts may cross our minds. On the one hand, we may be looking forward to tasty Chometz, or to the comfort of routine disrupted by the long preparation for Yom Tov. On the other hand, we yearn to hold on to some, if not all, of the inspiration that Pesach brings.

This idea is highlighted by the additional mitzvah of *Aliyah L'Regel*, the mitzvah to go up to Yerushalayim and the Bait HaMikdash, with special Yom Tov sacrifices on Pesach, Shavuot, and Sukkot. One aspect of this mitzvah is that its performance significantly aided in increasing the lasting impact of the holiday – spending Yom Tov in Yerushalayim near the Bait HaMikdash was an experience leaving a powerful impression on participants.

Horav Shimon Schwab, zt'l, in his sefer, *Ma'ayan Bais Hashoava*, suggests that this concept can be seen in a verse of *Shir HaShirim* as well as a line from the Musaf Tefillah on Yom Tov.

In Shir HaShirim (7:2) it says: *Ma Yaffu P'amayich Ba'Nialayim, Bas Nadiv*, – "Your footsteps were so lovely when shod in Pilgrim's sandals, O daughter of Israel."

The Gemarah in Maseches Chagiga (3a) explains this verse to mean that "Good are the feet of the children of Israel when they go up to the Bait HaMikdash on Yom Tov." Rav Schwab, however, points out that contrary to this interpretation, such a verse could not be referring to the Jewish people coming to the Bait HaMikdash on Yom Tov, as one was not permitted to enter the Har HaBayit wearing shoes.

For clarity, he recalls a statement from the Musaf Tefillah on Yom Tov: *V'Hoshaiv Kohanim L'Avodosam V'Leviim L'Shiram U'Lizmiram V'Hoshaiv Yisroel Linvahem* – "Restore the Kohanim to their service and Leviim to their song and music, and restore Israel to their dwellings."

Why, asks Horav Schwab, do we connect the Jews to their dwellings only *after* mentioning the Kohanim and Leviim and their respective responsibilities? In answer, he notes that this verse emphasizes our **return home following** the Yom Tov experience of Aliyah L'Regel, revealing our effort to bring inspiration into our dwellings as Yom Tov concludes.

He suggests an illumination of the verse in Shir HaShirim, translated as "lovely are your footsteps as you **return, after** Yom Tov (with your shoes on)." The Gemarah in Chagiga comments on the footsteps of Bnai Yisrael on their *return* from Yerushalayim and the Bait HaMikdash, referencing the shoes on their feet, as they are returning from the Aliyah L'Regel experience wearing shoes. It is therefore the return journey that attracts praise, as it reveals the desire of those returning to add lasting impact of the Kedushah (holiness) of Yom Tov by having traveled to Yerushalayim.

How wonderful it would be to take a little of the inspiration of Yom Tov with us after Yom Tov ends.!

Over the course of Yom Tov, it is hoped that we shared or heard new insights into the *Haggadah*, learned new Negunim of Regesh (feeling), and spent quality time with our family and friends. All these experiences are sure to leave us more motivated for Tefillah, learning, or with greater enthusiasm for our mitzvah observance.

As this Yom Tov draws to a close, let us try to hold on to some of Yom Tov's taste. As we pack away the Pesachdik dishes and take out the Chometz once again, may we keep the Yom Tov flavor on our tongues and minds, just a bit longer. *Chag Samayach*.

QUESTIONS FOR LAST DAYS OF PESACH 5777

Rabbi Edward Davis

Mara D'atra, Young Israel of Hollywood-Ft. Lauderdale

1. Why do we NOT make a Shehechyanu Beracha on the Mitzvah of Counting the Sefirah?
2. Why was the Mitzvah of the Omer offering on Pesach?
3. Rabbeinu Bachya wrote that the letter Shin that is embossed on the Head Tefillin indicates that we wear Tefillin for 300 days of the year. According to this calculation, are we supposed to wear Tefillin on Chol HaMoed?
4. Which day(s) of Yom Tov are the only day(s) that we do not make a Shehechyanu?
5. What special historical event occurred on the 7th day of Pesach.
6. Some of a tribe of Israel left Egypt early and many died. How many men died, and from which tribe?
7. Why do we say "half Hallel" on the last days of Pesach?
8. What is accomplished by saying Yizkor for a loved one?
9. Who was the first person to jump into the Sea and cause it to split?
10. Why did Bnei Yisrael not wish to leave the scene of the Splitting of the Sea?
11. Why did Chassidim and Mitnagdim (students of the Vilna Gaon) have a special Pesach Seudah at the end of the Pesach Yom Tov?

Relationships

- a) Moshe – Levi
- b) Yehudah – Chetzron
- c) Nachshon – Aharon
- d) Potiphar – Yaakov
- e) Lavan – Bilhah

ANSWERS FOR LAST DAYS OF PESACH 5777

1. One answer given (Avudraham) is that the Counting of the Sefirah is preparatory to the Bringing of the Bikurim (First Fruits) and not an independent Mitzvah. Additionally the Shehechyanu would be on the total counting experience; and if he missed one day, he would have said a Beracha in vain.
2. Pesach is the time of the grain harvest. The Omer should bring a blessing to the growth of the grain in the field.
3. We would then wear Tefillin on Chol HaMoed.
4. The last day(s) of Pesach.
5. The Splitting of the Red Sea.
6. 300,000 from the tribe of Ephraim.
7. Hashem did not want us to say Hallel when people, objects of God's creation, died on that day.
8. We elevate the soul of the deceased by the Tzedakah we give in their memory.
9. Nachshon ben Aminadav.
10. They were busy collecting the jewels and gems that were floating atop the Sea that had been adorning the Egyptian horses.
11. Chasidim did it to herald the coming of the Mashiach; Mitnagdim did it to show the love for eating Matzah.

Relationships:

- a) Grandfather Levi
- b) Grandfather Yehudah
- c) Brothers-in-law
- d) Mechutanim
- e) Father Lavan

We Wish You a Chag Kasher V'samayach

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