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Weekly Dvar Torah

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"The Rooftops of Egypt and Yerushalayim"

Rabbi Moshe Greebel

Associate Member, Young Israel Council of Rabbis

Directing the groupings of the B'nai Yisroel in Egypt to acquire their Korban Pesach (Paschal lamb), Moshe stated the following:

"Then Moshe called for all the elders of Yisroel, and said to them, 'Draw out (Mishchu'), and take a lamb according to your families, and kill the Pesach lamb.'" (Sh'mos 12:21)

Now then, when HaKadosh Baruch Himself commanded that the Korban Pesach be acquired, He stated the following earlier in the Torah:

"Speak to all the congregation of Yisroel, saying, 'In the tenth day of this month they shall take every man a lamb, according to the house of their fathers, a lamb for a house.'" (ibid. 12:3)

As can be clearly seen, nowhere in His statement did HaKadosh Baruch Hu make use of the term 'Mishchu' (draw out) as did Moshe. Why then, did Moshe alter the wording of HaKadosh Baruch Hu? A second question confronts us.

When HaKadosh Baruch Hu commanded the blood of the Korban Pesach to be smeared upon the doors of the B'nai Yisroel, He stated:

"And they shall take of the blood, and strike it on the two side posts and on the lintel of the houses, in which they shall eat it." (Ibid. 12:7)

Yet, when Moshe issued the same order, he stated the following:

"And you shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out from the door of his house until the morning." (ibid. 12:22)

Note that Moshe has reversed the order. HaKadosh Baruch Hu stated, "On the two side posts, and on the lintel." Moshe however, reversed the order by stating, "The Lintel and the two side posts." Why would he do such a thing?

Fortunately, we have some very apt answers for these questions, from which a good degree of Torah knowledge may be gleamed, from the text K'hilas Yitzchak by Rav Yitzchak Voloshin (1749- 1821) of blessed memory, who began with the following Gemarah from P'sachim 85b- 86a, which speaks of a time when there was a Bais HaMikdash (Temple) in Y'rushalayim:

"Rav said, 'The roofs and the upper chambers (of Y'rushalayim) were not sanctified (for the eating of the Korban Pesach).' But that is not so, for Rav (also) said on the authority of Rabbi Chiya, 'There was (only) as much as an olive of the Korban Pesach (to eat for each person), yet the (the recitation of) Hallel split the roofs. Does that not mean that they ate on the roof and recited (the Hallel) on the roof....?'"

The Gemarah answers the question in the following manner:

".....No! They ate on the ground floor and recited (Hallel) on the roof...."

But, why may one ask, were the roofs and upper chambers of the houses in Y'rushalayim not sanctified for the eating of the Korban Pesach? The K'hilas Yitzchak offers us a most Lomdish (scholarly) answer.

We commence with the Maharsha (Rav Shmuel Eidels- 1555- 1631) of blessed memory, who explained that the reason they ascended to the roofs and upper chambers to recite Hallel after eating the Korban Pesach on ground level in Y'rushalayim, was in order to publicize the praise and lauding of HaKadosh Baruch Hu in plain sight of everyone. Yet, they still ate the Korban Pesach on ground floor. We shall soon see why.

The K'hilas Yitzchak addresses our first question of why Moshe added the expression 'Mishchu' (draw out). In other locations in Mikra (Scripture), the term M'shicha (drawing out) implies pulling something upwards. When Yosef was sold, we read the following:

"Then there passed by Midianite merchants; and they drew (VaYim'sh'chu) and lifted up Yosef out from the pit, and sold Yosef to the Ishmaelites for twenty pieces of silver; and they brought Yosef to Egypt." (B'raishis 37:28)

Clearly, the term M'shicha here means to pull upwards. When Yirmiyahu HaNavi (the prophet) was released from his subterranean dungeon, we read:

"And they pulled up (VaYim'sh'chu) Yirmiyahu with ropes, and took him up out of the pit; and Yirmiyahu remained in the court of the guard." (Yirmiyahu 38:13)

Clearly once again, the language of M'shicha means to pull upwards.

Now then, expounded the K'hilas Yitzchak, it must be understood that when the B'nai Yisroel led their purchased lambs and goats, which would be their Korban Pesach, through the streets of Egypt, they were in terrible danger from the Egyptians who worshipped such livestock. The B'nai Yisroel therefore, put their lives out on the line to accomplish this Mitzvah.

Knowing of this danger, when HaKadosh Baruch Hu directed them, "They shall take every man a lamb, according to the house of their fathers," what was meant was to keep the animal, slaughter it, and eventually eat it on ground level, a lot less hazardous than doing this on the roof in public in Egypt.

Along came Moshe, and suggested 'Mishchu', or, pull the animal up to the roof and slaughter it there in any event, so that it would be in plain view of everyone, unable to be missed. Unfortunately, the B'nai Yisroel were too terrified to so publicly slaughter their animals upon their roofs in Egypt, let alone to eat them there.

And, that is why Moshe reversed the order, answered the K'hilas Yitzchak, when it came to the application of the blood upon the door. For, HaKadosh Baruch Hu commanded, "On the two side posts and on the lintel." That is, if the slaughtering and eating took place on the ground floor, the natural progression of applying the blood to the door would have been working one's way up to the lintel.

Nonetheless, had the B'nai possessed the courage to slaughter the Korban on the roof tops, as per the proposition of Moshe, the natural progression of applying blood to the door as they descended from upstairs would have been downwards, as Moshe stated, "The lintel and the two side posts."

And, concluded the K'hilas Yitzchak, because the B'nai Yisroel were not as determined as Moshe to slaughter the Korban Pesach high atop their houses to publicize this Mitzvah to so large an extent, our Rabbanim of blessed memory rendered that the roofs and upper chambers of Y'rushalayim were not sanctified for the eating of the Korban Pesach, in order to memorialize the mercy and compassion of HaKadosh Baruch Hu, Who did not require our ancestors in Egypt to make use of their roofs and upper chambers there, as per the intention of Moshe.

As can plainly be imagined, there is virtually no end to the inconceivable repository of knowledge which the Torah is. And, there is no better time to discuss such profundities with one's family and friends than Seder night. May we all experience a meaningful Pesach. A Chag Kosher V'Samai'ach.

In addition to being a M'chaneich, Rabbi Greebel is the part time Rav of Congregation Children of Israel of Youngstown, Ohio, and delivers a Gemarah Shiur via Skype. He can be contacted at weeklysidra@yahoo.com or at belmar.rabbi@yahoo.com

Pesach, Shalosh Regalim, Shlosa Avos and Our Belief

Rabbi Dovid Sochet

Associate Member, Young Israel Council of Rabbis

The Tur (Orach Chaim 417) (The Arba'ah Turim, often called simply the Tur, is an important Halakhic code, composed by Rabbi Yaakov the son of Rabbi Asher (1270 - c.1340), also referred to as "Ba'al ha-Turim", "Author of the Tur"). The four-part structure of the Tur and its division into chapters (simanim) were adopted by the later code Shulchan

Aruch, teaches that the Shalosh Regalim – the three holiday seasons of the year - correspond to the Avos, our three forefathers.

Pesach brings to mind Avraham, Shavuot relates to Yitzchok, and Sukkot to Yaakov. He this explains: The pasuk, when recounting the event when the three malachim –angels - came to visit Avrohom states that Avraham instructed Sarah to bake "cakes" for his celestial guests. (Bereishis 18:6). Our sages tell us that these cakes were Matzohs, for this visit took place on Pesach which Avrohom wished to celebrate with the angels. Shavuot relates to Yitzchok, for on Shavuot, Hashem gave the Torah accompanied by the sound of the Shofar, a ram's horn. Again Chazal tell us that the shofar heard came from the ram sacrificed in on the alter in place of Yitzchok at the time of the akeida. Sukkot connotes the persona of Yaakov, for the Torah (Bereishis 33:17) says that after many years in exile, in the aftermath of his successful encounter with Esav, Yaakov "made sukkos for his sheep".

It remains for us to understand how the Yomim Tovim – the Shalosh Regalim- relate to the distinct personalities of the Avos beyond the fact that each of the Avos had an event occurring in their lives that seemingly coincided with the holiday seasons in some tangential manner. And what message is the Tur conveying to us with his revelation that we might make use of in our lives?

The Mishna (Avos 2:1) teaches that there are three foundations upon which the world stands: Torah, avodah (Divine service) and gemilus chasadim (kind, charitable acts). The three foundations of the world are related to the three Avos, Avraham, Yitzchok and Yaakov, each of whom, as a "forefather" is also considered to be a pillar upon which the world rests.

Gemilus chasadim is the unique trait of Avraham, who is well known for his hospitality towards guests (see Bereishis 21:33 and Rashi) and other deeds of kindness. As the prophet Micha (7:20) tells us "titein emes li'yaakov, vi'chesed li'Avraham- Give [credit for the] truth to Ya'akov and [credit for] kindness to Avraham." Avodah is the unique trait of Yitzchok, who was prepared to have himself sacrificed on the altar, making him the pillar of service to Hashem. (See Midrash Rabbah Vayikra 2:10.) Yaakov represents the pillar of Torah, as we know from the verse (Bereishis 25:27) "V'Yaakov ish tam, yosheiv ohalim" Yaakov residing in the tents of Torah study. The "truth" mentioned in the verse from Micha also refers to Torah study. His unique trait was "emes," truth, which we know is the ultimate Truth – Toras Emes.

The Maharal (Rabbi Yehudah Lowy (1512- 1609),) notes that 'Emunah- faith' is mentioned three times during the process of yetzias mitzrayim, our redemption from Egypt. When Moshe Rabbeinu came to take klal Yisroel out of Mitzrayim, the pasuk says (Shemos 4:31) says ויאמן העם וישמעו כי פקד ה' את בני ישראל וכי ראה את ענין – "And the people believed, and they heard that Hashem had remembered the Bnei Yisroel." At krias yam suf - the splitting of the sea - the pasuk reads, (Shemos 14:31) says ובמשה בה' ויאמינו בה' – "and they believed in Hashem, and in His servant Moshe." At Har Sinai the pasuk says (Shemos 19:9) והנה אנכי בא אליך בעב הענן בעבור ידמע העם וגם בך יאמינו לעולם – "Behold, I come to you in a thick cloud, that the people may hear when I speak with you, and may also believe in you forever."

The Maharal explains: There are three forms of emunah that were elucidated to Klal Yisroel during the time of Yetzias Mitzrayim. These three categories of Emunah are the basis and foundation of Judaism; they are the pillars that the entire edifice rests upon. If heaven forbid one of them falls, the entire structure collapses.

The first pillar of emunah is *hashgacha*, that is, that Hashem observes and controls everything in the universe. This belief is totally in opposition to those who although might admit that Hashem is indeed the Creator of the Universe, nonetheless argue that He was not and is not involved in the operation of the terrestrial creatures, nor does He have any interest or further say in His Creation. This concept is complete heresy and those who accept this belief that the world runs by itself without the guidance of the One Above do so in order that they might engage in wicked behavior, believing that they will suffer no consequence thereby.

The second pillar is the belief that everything is in the hands of Hashem and there is no other power that can order any event without the express authority granted by Hashem.

The third pillar is the belief that Hashem gave us, the Bnei Yisroel, the Torah as the complete expression of His will and purpose.

Therefore, when Moshe Rabbeinu came to take Klal Yisroel out of Mitzrayim and it says that Hashem saw their suffering and Hashem did not abandon them, the pasuk says "And the people believed, and they heard that Hashem had remembered the Bnei Yisroel", signifying emunah faith that Hashem is mashgiach on all. At Krias yam suf, when He changed the yam suf to dry land, it became clear to klal Yisroel that Hashem is all powerful, and therefore it says "and they believed in Hashem, and in His servant Moshe". This corresponds to the second pillar of belief in Hashem. And at Matan Torah, where it is written "and may also believe in you forever.", it is referring to the third pillar of faith, which is the emunah that Hashem gave us His Torah through His servant Moshe., and that the Torah is from Hashem.

At yetzias Mitzrayim, Hashem wanted to implant in us the true faith. This was the reason that Hashem made the

wonderous and awesome miracles in Mitzrayim in order that we should all believe in these three pillar of faith. The three yomim tovim - Pesach, Shevuos, and Succos - correspond to these three pillars of emunah. Therefore they are appropriately referred to as *shalosh regalim*, three "legs" as it were, because they are the three legs on which Judaism rests upon.

How is this so?

On Pesach it became known to all that Hashem is all-powerful through His great and mighty miracles. When on the seventh day we crossed the Yam Suf, we were left with no doubt that Hashem is in complete control of everything. On Shavuos we celebrate the giving of the Torah, this is the emunah that the Torah was given to us from Hashem. Sukkos commemorates the event that Hashem surrounded and protected us with his Ananei HaKavod -clouds of glory, throughout our forty years of wandering in the wilderness. This emphasizes the belief that Hashem continuously observes and actively guides the events of our world.

All three of these types of faith are synergistic –working together as a whole. They were all clarified to us as a result of Yetzias Mitzrayim: from the way that we were redeemed, through our constant protection from Hashem, and with the culmination of the ultimate goal our exodus - to receive the Torah.

The Gemarah teaches (Tractate Rosh Hashana 4A) that the first day of Nisan is considered the New Year's Day for the purpose of ordering the sequence of the Jewish holidays. The month of Nisan is the month in which Pesach falls, and the 1st of Nisan is the anniversary of the founding of the Jewish people when they were rescued from Egypt during the Pesach exodus. This is the reason why Nissan – Pesach is the Rosh Hashana for the Yomim Tovim, it is in the exodus that all three forms of faith were validated.

This can also be used as an insightful understanding of the Tur's words. Pesach which corresponds to Avraham is the basis of our faith for Avraham was the one who proclaimed throughout the world that there was a Creator. It is through Avraham that we have faith that Hashem has created the Universe, that He is Mashgiach over the entire creation and that He is in full control of everything.

Yitzchok fully accepted Avrohom's teachings that and added the element of *pachad* – fear of Hashem, which is the basis of *avodah* - to serve Hashem through prayer and sacrifices. He is symbolic of the pillar of Emunah that there is no other power besides for Hashem and that therefore we must fear only Hashem and serve only Him. Our fear of Hashem is demonstrated by our acceptance of the prohibitions and obligations imposed upon us as detailed in Hashem's Torah. This is why we celebrate Shavuos and how it is related to Yitzchak.

Sukkos celebrates the fact that Hashem bequeathed us with our most prized possession, His Torah. Because of our acceptance of the Torah, Hashem protected us intimately through his clouds of glory.

On Sukkos we have the Mitzvah of Esrog. The numerical value of 'Esrog' (610: Aleph=1, Saf=400, Reish =200, Vav=6, Gimel=3) is equivalent to that of Torah (611: Taf=400, Vav=6, Reish=200, Hei=5). The Medrash says that the Esrog resembles the heart. The Torah, which serves as our guide and teacher, ends with a 'Lamed', and begins with a 'Beis', which spells "leiv- heart". This is how Yaakov is associated with the Sukkos festival.

Our Festivals – which are headed by Pesach – are thus reflective of both our heritage and the cornerstones of our faith.

Please feel free to forward this Torah thought to anyone you feel will take pleasure in reading it. Feel free to contact me at Rabbisochet@gmail.com for any questions and comments.

The Four Sons

Rabbi Moshe Gorelick

Rabbi Emeritus, Young Israel of North Bellmore, NY

This Dvar Torah will focus on the religious message implied by the Hagadah's definition of the *chacham* (wise son). The author of the Hagadah contrasts the first two sons by referring to one as the *chacham* and the second as the *rashah* (wicked son). In the tradition of the Tanach style, one would expect the contrasts to be phrased *tzadik* – the righteous son, and *rashah*. *Chacham* and *rashah* refer to different and unrelated categories of people. *Chacham* defines the level of intelligence of a person, while *rashah* defines a moral character.

This seemingly inconsistent formulation was addressed by Rav Moshe Avigdor Amiel *z"ti*, the former Chief Rabbi of Tel Aviv and author of classical works on Halachah and Agadah. He added a significant dimension to the definition of *chacham*. The ideal *tzadik* is both righteous and wise. This model personifies the integration of noble attributes of righteousness and philosophic curiosity.

Thus, the two terms *tzadik* and *chacham* invoke different categories of people. *Tzadik* implies meticulous religious behavior,

moral character, devotion to HaShem and ethical obligation to one's fellow man. On the other hand, *chacham* is a lover of wisdom who raises questions and seeks intelligent and logical answers. In the Hagadah, the term *chacham* acquires an additional dimension when it is contrasted with *rashah*. In other words, the *chacham* is the *tzadik* whose religious commitment and religious experience are grounded in reason and intelligence. Rav Amiel's definition is far-reaching; that is, piety requires intelligence. Religious faith and commitment to Torah morality demand understanding and clear thinking.

If intellectual curiosity is discouraged or disapproved, religious observances will fail to convey the richness and depth of their meaning. Since it lacks the enriching spiritual quality, rote learning is unexciting and non-inspirational. It falls short in igniting the *neschama* and lighting up religious enthusiasm. The Talmud declares that, at the time of judgment, a person will be asked a series of questions. The first will be: "have you dealt honestly (*b'emunah*) in business?"

A Chassidic master pointed to an alternate interpretation. He translated *emunah* as "faith" rather than "honesty." The complete phrase is thusly translated: "have you grappled (i.e. philosophically) with your faith?" One must come face-to-face with the spiritual and moral challenges; shying away from the issues is not an enduring solution. They will ultimately come to haunt us. Thus, the Chassidic master and Rav Amiel apparently agree that, to be a *tzadik*, one must be a *chacham*.

Rabbis, communal leaders and educators have recently been coming to grips with a growing phenomenon in our educational institutions. A number of students, both male and female, are being "turned off" and are compromising their religious behavior. One popular Orthodox journal devoted an entire issue to the problem. The writers tackled the challenges through different lenses — including psychological, religious and educational perspectives. For a long time, this developing trend was recognized but received inadequate attention from the leadership because the institutions were immensely successful with the bulk of the student body. Some even advised not to "stir up a hornet's nest" and the hope persisted that the hornets would fly away. Not only has the hope not been realized, the population of the hornets has increased.

Several factors have likely contributed to this critical problem. The culture of the day is "do your own thing" or "do whatever makes you happy." Also, the media glorify the hedonistic extravaganza of American society. It might be unsettling family life that affects the emotional stability of young students, or perhaps an incompetent rebbe has left a negative impact. In addition to the forgoing causes, there may be a need to reassess the educational philosophy: does the learning relate to the reality of life? Does learning stimulate the mind and impassion the heart? Learning and knowledge consist of two categories: passive and active. Passive knowledge signifies absorption of facts and figures, learning and textual skills. However, a student may fail to see the relevance of such knowledge to current human conditions, and may equate his years of study to an exercise routine in a mental gym. Active knowledge is a pursuit of reason. The student is encouraged to delve into the body of our *mesorah* (traditions) with an inquiring mind, and is encouraged to ask questions in the spirit of the attitude of the Chassidic master. A *hashkafah* of *Yahadut* (Jewish philosophy) that is deeply rooted in the bedrock of Torah and does not rule out grappling with challenges in current culture will convince the student that Torah is an *Eitz HaChayim* (a Tree of Life). Furthermore, such a *hashkafah* will equip the student with the intellectual ability to avoid the pitfalls of contemporary values. Rav Amiel was correct: to be a *tzadik*, one must be a *chacham*.

The *Chiddushei Harim*, commenting on the pasuk, "...understand the years of every generation" (Dvarim 32:7), declared the following: "In every generation, and in every period, there comes from the Heavens a new understanding of the Torah, one that is appropriate for the generation. The *tzadikim* in each generation understand the Torah according to what is needed to teach the people of the generation."

Rav Amital, Rosh HaYeshiva of Yeshivat Har Etzion, added an enlightening footnote to the remarkable statements of the *Chiddushei Harim*. In order for these leaders to struggle and contemplate until they arrive at a new understanding, it is imperative for them to be challenged by their generation's problems and questions. It is only questions that will give rise to answers. If the generations do not raise questions, the leaders will not raise the solutions.

In light of the above discussion, it is crucial that communal leaders and educators possess the courage and determination to assess and re-assess the strengths and weaknesses of the educational programs. Are we imparting passive knowledge or active knowledge? The *Chiddushei Harim* was very wise. One may not rest on past laurels; we are charged to confront the questions of each age and to provide the answers appropriate for the generation to achieve the goal. He was right. To be a *tzadik*, one must be a *chacham*.

Chag Kasher V'Samayach.

Chag HaPesach

Rabbi Chaim Wasserman

Young Israel Council of Rabbis in Israel

The same Torah that mandates that we eat *matzah* and *marror* at the *Seder*, and requires us to recount the story of the

Exodus from Egypt in the Haggadah's section of *Maggid*, instructs that on this night of Pesach, we address four different Jewish individuals: the *chacham*, *rasha*, *tam* and *she'eino yodeia lishol* (the wise son, the wicked son, the simple son, and the son unable to ask).

If the *Haggadah's* dominant section of *Maggid* is supposed to serve as the response to some of our unusual behavior at the *Seder* table (as we find in *Mah Nishtanah* – the Four Questions), then where in *Maggid* do we find the various responses to each of these types of individuals?

Clearly, there is no fulfillment of the requisite recounting the details of the Exodus from Egypt (*sippur yetziat Mitzrayim*) until we can discover within the very text of our *Haggadah* an appropriate answer to each of these four sons. This we learn at the very beginning of *Maggid* in the passage (also found in *Mechilta* and *Talmud Yerushalmi Pesachim*) *Keneged arba'ah banim dibrah Torah...*(The Torah speaks to four sons)...the Torah insists that each one of these very different personalities be appropriately addressed on this night.

One does not need an advanced degree in pedagogy to conclude that to motivate any person to internalize something, in order for learning to take place the message must be relevant to that individual. Because of his learning style, the *chacham* cannot be satisfied with what is told to the *rasha*; the material that is presented to the *tam* may not peak the curiosity of the disaffected *eino yodei'a lishol*.

Indeed, there are four distinct answers in *Maggid* – each suited for these very different personalities. To discover them with me, I suggest that before you continue reading, you open a *Haggadah* and consult its text, page by page, as you read on.

ADDRESSING THE CHACHAM

Maggid begins with *Mah Nishtanah*, the four questions trying to understand why this night is so different from all others. The first of four answers immediately follows. The answer begins with *Avadim ha'yinu* ("We were slaves") an address to the wise and educated *chacham*. He is told immediately: regardless of your wisdom and sophistication, on the night of the *Seder*, the more one can elaborate on the saga of *yetziat Mitzrayim*, the more praiseworthy he will be. To underscore this point, the incident with five great *Mishnah* sages in Bnei Brak is presented, who remained in discourse throughout the entire *Seder* night.

The answer to the *chacham* concludes with the singing of *Baruch HaMakom* ("Blessed is the Ever-Present"), a song of praise unto G-d which serves as a pause before the *Haggadah* presents a second answer. However, at this point there is a vital postscript directed at the *chacham*.

In the passage that begins with "*K'neged arba'ah banim dibrah Torah*," the *chacham* learns that, on the *Seder* night, he alone is charged with the responsibility to include any *rasha*, *tam* or *she'eino yodei'a lishol* in his *Seder*. Insularity at the *Seder* is simply unacceptable for the *Torah*. Should he, the *chacham*, want to dispense with this obligation before Pesach, conducting a "model *Seder*" for those inferior in learning, so that his own *Seder* might be conducted among his learned colleagues – doing so will not suffice. The responsibility of the *chacham* towards others in his community applies most specifically on the night of the *Seder*. They, together with him at the appointed time, must observe the *mitzvot* as mandated by the *Torah*.

CONFRONTING THE RASHA

The *Haggadah* then moves on to address the *rasha* beginning with *Mitechila ovdei avodah zarah*. ("Originally our ancestors were idol worshippers"). The object of this answer is to show to the cynical *rasha* that the same way Avraham *Avinu* and his generation were able to make the quantum leap of faith to monotheism from the ubiquitous world order of polytheism and idol worship, he too, ought to find it within himself to abandon his belittling attitude towards the *Torah* way of life. And the *Haggadah* reminds him that, if he does so, he can instantly be redeemed. The *rasha* is one who can be reasoned with and thus have his sharp teeth blunted. *Chacham*: if you succeed in doing that, you will have a capable and worthy partner in *Torah* study – no longer a *rasha*. *Vehi she-omdah* ("This is the promise")...another song of praise, ends the answer to a *rasha*.

INFORMING A TAM

A *tam* here is not a naïve simpleton. Rather, the *Haggadah* uses the term as it is used in *Tehillim* (Psalms) and the book of *Job*, where the term refers to one who is pure and straightforward (*tam v'yashar*). He is open to the whole lesson from the beginning to the end about the *galut Mitzrayim* experience. And in only four *pesukim* (passages) from the beginning of *Parashat Ki Tavo*, the *Haggadah* will give the *tam* a complete overview of how we arrived in Egypt, our experience there, and the Exodus.

Each of these four *pesukim* are then divided, phrase by phrase, and explained in detail, just as one would be studying four *pesukim* of *Chumash* with Rashi's commentary. *Haggadot* printed these days, what with modern techniques in typesetting

and photo-offset, will highlight each of the *pesukim* and also every segment of the *passuk* that the *Haggadah* is about to expound upon, much like studying *Chumash* with Rashi.

When the entire story for the *tam* is complete, once more, we end with a *shir shevah*, a song of praise: *Da'yeinu* ("It would have been enough").

MOTIVATING A SHE-EINO YODEI'A LISHOL

Finally, the *Haggadah* speaks to the disaffected Jew, the one who had no opportunity to learn about their heritage as the others did. The most effective pedagogic manner to motivate understanding on the part of such a person, so removed from his subject that he does not even know which questions to ask, is Rabban Gamliel's insistence on the primary symbols sitting on the table – *Pesach*, *Matzah*, *Marror*. Explain succinctly to any *she-eino yodei'a lishol* what these are meant to symbolize and you have begun to educate him with the message of *Pesach* the way the *Torah* wanted it to be observed in every generation.

THE FINALE

Once we have finished educating all four segments of our community, *Maggid* concludes with the statement that every individual should imagine as if he, personally, was freed from Egypt, and that the redemption experience was shared equally by all. When that occurs, we can conclude with joining together in praise unto G-d with the beginning of *Hallel* and a *berachah* of praise unto Him, *Asher G'alanu* ("Who has redeemed us"); and from there, to two central *mitzvot* of the evening – *matzah* and *marror*.

Chag Samayach!

Achron Shel Pesach

Rabbi Bernard Weinberger
Young Israel of Brooklyn

Liberty or Freedom

There are two separate and distinct miracles: *Yetziat Mitzraim* (Exodus from Egypt) and *Kriat Yam Suf* (splitting of the Red Sea). In fact, it is questionable whether, if one were to recite only the *Shirat Hayam* (Praise of the Sea), he would be satisfying the requirement of *Zechirat Yetziat Mitzraim* (remembering the Exodus from Egypt). These are actually two episodes celebrated on two distinct days – the first days of Pesach relating to *Yetziat Mitzraim*, the latter days of Pesach relating to *Kriat Yam Suf*.

The question that emerges is why was *Kriat Yam Suf* necessary at all? The Jews left *Mitzraim* with a healthy head start. Why couldn't HaShem lead them in such a way that the Egyptians could not catch them? Why did HaShem lead the Jewish nation back towards *Mitzraim* so they would be perceived as being lost, and then allow the Egyptians to catch them which necessitated the suspension of the rules of nature inherent in *Kriat Yam Suf*?

The Midrash tells us that the Angel of the Red Sea argued against HaShem's splitting the Sea, saying, "these are both idol-worshippers." Why split the Sea for one and not for the other?" The difficulty inherent in this Midrash is why this question was not raised at *Yetziat Mitzraim* but just at *Kriat Yam Suf*. Most commentators suggest that, at *Yetziat Mitzraim*, *Klal Yisrael* enjoyed cohesion and *Achdut* (unity) and when they are united as one, there will be no complaints against them. However, we are told that at the Sea, they split into four different opinions (see commentaries on Exodus 14:13-14) and when Jews are split among themselves, they become vulnerable.

I suggest a deeper response. There is the famous and troublesome question asked on the Gemarah (Megillah 10) that says that the Angels in Heaven wanted to recite *Shirah* (praise) at the splitting of the Red Sea and the Al-Mighty rebuked them with the admonition, "My handiwork is drowning in the Sea and you want to recite *Shirah!*" It is obvious that the question is why the Jews were allowed to say *Shirah* while G-d's handiwork was drowning in the Sea.

To be meaningful, the Exodus had to have two parts – **liberty and freedom**. Liberty is to remove the bondage, to escape the enslavement and to be liberated from the burdens of the master. But, and a crucial but it is, the master remains and the threat hovers overwhelmingly that the slave may be returned to his erstwhile captivity. Freedom entails more than that. Freedom means that the threat has been removed and there is no longer the danger of being put in that position again. Alas, in our generation we have been witness to people who have been liberated from the most horrible experience humans have ever been witness to. Yet, not all these people have been freed. Too many still have nightmares and worries, even if unfounded, that it could happen again. The main ingredient of freedom is absent, even though they are totally liberated and even enjoying successful lives. *Yetziat Mitzraim* and *Kriat Yam Suf* are two sides of the same coin of the Exodus. The Jews were liberated from Egypt, but they did not become free men until after the splitting of the sea (this could also explain the two terms of *Yeshuah* and *Geulah*).

A fascinating Midrash tells us that when the passage says, "...and the Jews saw *Mitzraim* die on the banks of the Sea" (Exodus 15:30), *Mitzraim* is used in the singular, not the plural "Egyptians." From this, the Midrash derives that each Jew saw the death of the very same Egyptian who punished and enslaved him. In other words, it was his taskmaster he saw perish; which meant he was finally experiencing freedom, not just liberation. Little wonder that the Rabbis said only the Angels were not allowed to sing the *Shirah* at the death of the Egyptians. The Jews did recite *Shirah*, not for the death of the Egyptians but for their removal from heart and mind. In short, the Jews were celebrating the experience of freedom from within and not the death from without. The Torah refers to Passover as the *Mema Cheret Shabbat* – the Morrow of Sabbath (Vayikra 23:15) in the *Mitzvah* of *Sefirat Haomer*. The reason Pesach is called Shabbat is because Shabbat represents a G-d-given gift unrelated to human endeavor. So, Pesach is called Shabbat because, as the name implies, HaShem had to pass over the Jews although they were not ready to be redeemed. When the Midrash indicates on the passage in Song of Songs (2:9), "My beloved, behold he cometh leaping upon the mountains skipping from the hills," it is saying that HaShem skipped over the Jews who were not suited for liberation. The difference between Shabbat and Yom Tov (suffice to say within the purview of this message) is that Shabbat is a gift – *Bebait Ganzi Metanah Tovah Yesh Li* – whereas Yom Tov is something we need to earn ourselves.

A gift needs no explanation. I give a gift out of love – no explanations necessary. *Yetziat Mitzraim* was a gift, and therefore, the Angels couldn't protest as to why HaShem did what he did for the Jews. But *Kriat Yam Suf* was something that the Jews had to earn by themselves and so needed the selflessness of Nachshon Ben Aminadov to save them. Note that the Midrash uses the expression *Shehau Yisrael Notnem Badin* – they had to earn their resolve. Hence, we received our liberty as a gift from G-d; but when it came to the freedom at *Yam Suf*, we had to earn it. Note: at *Yetziat Mitzraim*, the killing of the Egyptians was at night but the Exodus was not until morning. At *Kriat Yam Suf*, however, it was the reverse – crossing the Sea was by night and the drowning of the Egyptians was by day. Night is *Din* and day is *Chesed*. The Jews deserved *Kriat Yam Suf Al Pi Din*; therefore, it could be at night.

It was *Kriat Yam Sum* that we earned, and that rendered Pesach a Yom Tov, redeeming the first days which were originally Shabbat.

Good Yom Tov.

Meafar Kumi

Rabbi Ronen Shaharabany

Graduate, NCYI Rabbinic Training Program

ברכת סיפור יציאת מצרים

גדוע חכמים לא תקנו ברכה על מצות סיפור יציאת מצרים? פירש בהגדה "שמניך טובים", דהנה איתא בגמרא (ברכות יב:), אמר להם בן זומא (ז) "הנה ימים באים נאם ה', ולא יאמרו עוד חי ה' אשר - כג, זלחכמים, וכי מזכירים יציאת מצרים לימות המשיח, והלא כבר נאמר (ירמיה זעלה את בני ישראל מארץ מצרים. כי אם חי ה' אשר העלה ואשר הביא את זרע בית ישראל מארץ צפונה ומכל הארצות אשר הדחתים שם". צ"כ. ואם כן, לימות המשיח לא יוכלו ול **טפל מירצמ תאיציו, עיקר אלא שתהא שעבוד גליות** אמרו לו, לא שתעקר יציאת מצרים ממקומה, לברך על סיפור יציאת מצרים, שהרי הוא הטפל, ובכל ברכה מברכין על העיקר ופוטרים את הטפלה (ברכות מד). ולכן מעיקרא לא תיקנו יזומז על השיעבוד של **סכרפה** יכ, "**כרפס יחץ מגידברכה** על מצוה זו, באופן שיצטרכו בעתיד לשנות את נוסחתה. ואולי זהו הרמז בסמיכות " אוה דיגמ לבא. מירצמ לארשי לש ותלואגב רפסל, **מגידי** אב הז לעו. (רפ תדובע דובע אובר מישש ונייהד) **ס' פרך** אותיות **כרפס** – מצרים ול. לפט מירצמ תאיציו, רקיע תוילג דובעש דיתעל יכ, (**יחץ** רק מחצית הסיפור (דהיינו

פסח שהיו אבותינו אוכלים בזמן שבית במקדש היה קיים על שום מה, על שום שפסח הקב"ה על בתי אבותינו במצרים

"א אב' ת' ירחא, ג' אב' ב' ירחא" (**בתי אבותינו במצרים**הקב"ה פסח ודילג על "בתי אבותינו במצרים". נראה לי לרמוז, אם נדלג על האותיות "שאר) לאגיהל מידיתע וסינבו ולאגנ וסינבש דמלל. "**ביאת גואל צדק**" אירטמיג הזש, **647** ריא של האותיות עוליסאחרי י' בא כ', וכו'), הגימט השנה יא.). וגאולת מצרים לא היתה בגלל שישראל זכו לכך מצד מעשיהם, אלא רק בגלל שהם יהודים, עם סגולתו של ה'. כמו שכתב ק"והייתם לי סגולה מכל העמים" (שמות יט, ה): "סגולה" היא דבר שאין לו טעם, שהרי אין האדמו"ר מריז'ין (נר ישראל, פ' יתרו) על הפס זיבה שסגולה מועילה לדבר מסויים. כך עם ישראל בבחינת "סגולה" להקב"ה, שאין טעם לחיבתו אליהם, אלא היא חוק, "כך אני רוצה", ע"כ. לכן המצרים ללא שום טעם, ורק מחמת חיבתו אליהם מצד שהם יהודים, על אותה לכן כמו שה' פסח על בתי אבותינו במצרים והבדיל בינם דרך יביא ה' את ביאת גואל צדק לגאול אותנו במהרה בימינו אמן!

החולה מסוג אחר

ין ארמי, אין שלב ויכרצ לאושה לכ ונחוי יבר רמאד, תימרא נושלב ויכרצ סדא לאשי לא מלועל (גל הטוס) ארמגב אתיא... **הא לחמא עניא** גלאכי השרת נזקקין (עוזרים) לו, לפי שאין מלאכי השרת מכירין בלשון ארמי, ע"כ. אם כן, קשה, למה כאן, כשאנו מתפללים שלשנה הבאה זכה לגאולה, תיקנו חכמינו לומר זאת בלשון ארמית? פירש בהגדה "שמניך טובים", כתוב בגמרא (שבת יב:), כשמבקרים את החולה אפשר זל עליו בלשון ארמית, משום שהשכינה נמצאת למעלה מראשותיו של החולה, ואין המתפלל צריך שמלאכי השרת יכניסו את תפילתו להת

לפנים מן הפגוד, אלא התפילה הולכת מיד לפני הקב"ה, ע"ש. והרי שורש לילה זו היא מדת אהבה, שבו אנו מתעוררים באהבה עזה להקב"ה, שעשה ה' עמנו מאז ועד עתה. ואנו יושבין מסובין תחת ידי השכינה, "שמאלו תחת לראשי וימינו תחבקני", ואנו בעבור כל הנסים והנפלאות 'כיון שאנו חולים חולת אהבה, הרי השכינה למעלה'. (סירישה ריש) כי חולת אהבה אני קורין אליו "סמכוני באשיות רפדוני בתפוחים, ה' תבהאב קמעתהל, הלילה תשודק לדוג לע ררועל, סוגרת וושלב ויליחתמ וכלו, לות אמירתנולמלאכים להע מראשינו, ואין אנו צריכים בנסיו ונפלאותיו

We Wish You a Chag Kasher V'samayach

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