

B'S'D'  
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ON PESACH - 5760

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haggadah.00.1  
SHIUR HARAV SOLOVEICHIK ZT"L ON INYANEI SEDER LAYL  
PESACH

(Shiur date: 3/18/75. Thanks to Rabbi H. Bomzer, A. Lustiger and M. Nordlicht for providing this tape. #5186)

The Rambam (Hilchos Chametz Umatzah 8:1) says "Seder Asiyas Mitzvos Aylu Blayl 15 Kach Hu". Rambam also (4:1 Avodas Yom Hakippurim) utilizes similar language when discussing the laws of Yom Kippur, where he says "Seder Kal Hamasim Shbyom Zeh Kach Hu". What is the difference between "Seder Kol Hamasim" and "Seder Asiyas Mitzvos Aylu"?

All the practices of the day of Yom Kippur constitute one Mitzvah, as the Rambam says in his introduction to Hilchos Avodas Yom Hakippurim, there is one Mitzvas Asay to do the service described in the Seder (order) as described in Parshas Achray Mos. The various sacrifices are individual acts, Hakravas Ktores is an individual act. However they are part of one obligation to perform Avodas Yom Kippur. However as far as the Seder night is concerned, each activity is a separate Mitzvah. The 4 cups, the Mitzvas Sippur Y'tzias Mitzrayim, eating Matzah, Marror, Afikomen etc. are all separate obligations. On Yom Kippur, all the activities of the day are indispensable parts of the Mitzvas Hayom. If the Kohen neglects to perform any aspect of the service, the entire service is nullified. However on Pesach night, one can discharge the Mitzvah to eat Matzah without engaging in Sippur Y'tzias Mitzrayim.

If every act is a separate Mitzvah on Pesach night, then what is the significance of the term "Seder"? Why does the Rambam introduce the term Seder here, after all the term Seder is not mentioned in the Mishna? The answer is that on Pesach there is the core Mitzvah, Ikar Hamitzvah, and there are satellite Mitzvos. Using Lulav as analogy, the Ikar Hamitzvah is to pick it up. Once one lifts it he has fulfilled the core Mitzvah. However to fulfill the Mitzvah of Lulav Khilchasa, completely, one has to hold the Lulav in the appropriate hand and shake the Lulav during the recitation of Hallel. (Hilchos Lulav 7:9). Fulfilling the Mitzvah Khilchaso requires that one go beyond the Ikar Hamitzvah.

What does one accomplish when he does the Mitzvah Khilchaso? By Lulav there are 2 Kiyumim. The first is Ulekachtem Lechem Bayom Harishon, to take the Lulav on the first day of Sukkot. This is fulfilled by simply lifting the 4 species. There also is a second Kiyum in Lulav when combined with Hallel, Az Yranenu Kol Atzay Ya'ar. There is a Kiyum Shirah together with the 4 species to recite Shirah, praise to Hashem, through the Lulav.

Matzo is similar to Lulav. If one simply eats Matzah on the night of the fifteenth he fulfills the Mitzvah of Baerev Tochlu Matzos, to eat Matzo on the night of the fifteenth. I do not fulfill the Mitzvah of Baavur Zeh Asah Hashem Li Btzaysi Mmitzrayim. Chazal derive that there is a Mitzvah to have Matzah and Marror in front of me when I expound on Sippur Y'tzias Mitzrayim. I could simply eat Matzah on the night of the fifteenth and fulfill the base Mitzvah of Baerev Tochlu Matzos. However I would not fulfill the Kiyum of Sippur Y'tzias Mitzrayim through the Matzah and Marror. Likewise, I can be M'kayem the Mitzvah of Vhigadta Lbincha without Matzah and Marror in front of me. However I

would not fulfill the second Kiyum of Matzah, that Matzah (and Marror) should be bound together with the tale of the exodus, similar to the binding of Lulav with Hallel.

Lack of following the Seder on the night of the fifteenth is M'akev, prevents the fulfillment of the Mitzvah, the second Kiyum of Matzah, the binding of Matzah to Sippur Y'tzias Mitzrayim. So if I simply eat Matzo the night of the fifteenth without following the Seder, I fulfill the obligation of Baerev Tochlu Matzos but I don't fulfill the Kiyum of binding the Sippur with Matzah and Marror. (In the time of the Beis Hamikdash, it was Pesach, Matzah and Marror.) The Ikar Hamitzvah is to eat Matzah on this night. But the second Kiyum in Vhigadta Lbincha, of Baavur Zeh Lo Amarti Ela Bshoah Shyesh Matzah Umarror Munachim Lfanecha, will not be fulfilled by simply eating Matzah. Since each of the individual Mitzvos of the night are bound together with the additional Kiyum of Baavur Zeh Lo Amarti, the term Seder is most applicable to describe the events of the night, as they have to flow in the defined Seder, in order to fulfill the secondary Kiyum of Sippur Y'tzias Mitzrayim through the various Mitzvos of the night.

Now we understand how the Haggadah should be punctuated. The Sh'ayno Yodeah Lishol is provided the statement of V'higadta Lbincha etc. Stop. Then the Haggadah continues: when is this statement to be made? Perhaps the obligation begins on Rosh Chodesh? The answer is Bayom Hahu, on that day. You might have thought that the obligation begins during the day period of Erev Pesach? The answer is the obligation begins at the time that Matzah and Marror is placed before you (at night). Since we know that Matzah (and Marror) have 2 components to the obligation, the first Baerev Tochlu Matzos and the second a Kiyum in Sippur Y'tzias Mitzrayim, and since we know that the Ikar Hamitzva must take place at night, then the second Kiyum of Matzah together with Vhigadta Lbincha must take place at night as well. After all, it would not make sense if the Kiyum Sippur Y'tzias Mitzrayim could take place on Erev Pesach, before the Ikar Hamitzvah of Baerev Tochlu Matzos is applicable.

Would there be a problem if someone made Kiddush on the night of Pesach and then proceeded to wash and eat Matzah and Marror and Koraych and after that recited the Haggadah? The Matzah and Marror would have been done according to the Seder, however the Matzah and Marror would be lacking the Baavur Zeh Lo Amarti. We would be missing the aspect of Lechem Oni, Lechem Shonim Alav Dvorim Harbe (bread of "Oni" translated as bread upon which we answer and relate many stories, i.e. Sippur Y'tzias Mitzrayim). Rashi (Psachim 36a) interprets Lechem Oni as Lechem upon which we recite Hallel and the Haggadah. Rashi is saying that the Matzah is surrounded by Haggadah before it is eaten and Hallel afterwards. When does Matzah become a part of the actual Seder? Only when it is preceded by the Haggadah, with Sippur Y'tzias Mitzrayim, and after the Matzah it is followed by Shevach Vhodaah, Hallel.

When we say Matzo Zu Sheanu Ochlim, we mean the Matzo that we are about to eat. Achilas Matzo is Mchayev recitation of Hallel. It has to come between the Haggadah and the Shevach. Therefore if I ate Matzah before reciting the Haggadah, it is no longer Lechem Shonim Alav Dvarim Harbeh, it loses the Kiyum of being bound with Sippur Y'tzias Mitzrayim. In order to fulfill Baavur Zeh Lo Amarti, I must eat Matzah between the 2 halves of the Haggadah, Sippur Y'tzias Mitzrayim and Shevach Vhodaah.

If that's the case why not recite all of Hallel after Matzah? Since we say Lfikach Anachnu Chayavim Lhodos, once the Jew says that he is obligated to praise Hashem because of all the wonders He performed for us as described in Sippur Y'tzias Mitzrayim, the Jew cannot delay the recitation of Hallel. After all how would it appear if the Jew described all these wonderful things that happened not only to our forefathers but to us as well (Lanu Vlaavosaynu) without expressing a "thanks" to Hashem! We don't want to be Kfuyei Tova, show a lack of appreciation!

So we say the initial parts of Hallel and recite the concluding blessing of Asher Gealanu Vgaal Avosaynu to show that we appreciate the impact of Hashem's miracles on us as well as our forefathers. Therefore we have to say (at least) Miktzas Shirah for this. What constitutes Miktzas Shirah is a Machlokes between Beis Shammai and Beis Hillel, whether it is one or two Parshios of Hallel.

The Yerushalmi (Pesachim 59a) says that one may not eat Matzah on Erev Pesach (considered like Bo Al Aruso B'vais Chamiv). What is the analogy to Bo Al Aruso? The blessing of Asher Assar Lanu Es Haarusus is a Matir. Nsuin is a Mattir, permits the wife to the husband, since till now the woman is a Mkudeshes. The Yerushalmi says that Matzah also requires a Mattir. The Mattir for Matzah is Baerev, the obligation begins at night. If Matzah requires a Mattir why can I eat Matzah during the rest of the year? The answer is that Matzah becomes Matzah only when Chometz becomes forbidden. What is the Mattir of Matzah? I would have thought that the Mattir of Matzah is Baerev, together with Shkias Hachama. The Abudraham and the Vilna Gaon say that since the Yerushalmi compared Matzah to an Arusah, the mattir is similar as well. Just like there are 7 blessings that are Mattir the Arusah, the mattir for Matzah is also 7 Brachos that are part of the Seder. The Rav said that the Mattir is the Chiyuv Matzo and the Haggadah. Lechem Shonim Alav Dvarim Harbe requires Haggadah. Instead of 7 Brachos that creates the Heter, the Sippur Y'tzias Mitzrayim creates the Heter for Matzo. Therefore if I eat Matzah before the Haggadah, I have not eaten anything that's forbidden (as defined by Baerev Tochlu Matzos), but I will be lacking the full Mattir that comes with the recitation of the Haggadah.

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RABBI HERSCHEL SCHACHTER  
MATZAH - THE FOOD OF EMUNAH

The Torah mentions several times that the purpose of all the miracles connected with Yetziat Mitzrayim was to demonstrate the existence of G-d, his power, and all the principles of our faith to the Jewish people. Pesach was designated as the Yom Tov of Emunah and the matzah is called, "the food of emunah", by the Zohar. Shavuot is the Yom Tov of receiving the Torah.

The "Kedushat Levi" points out the contrast between the two Yomim Tovim: 1. On Pesach we may not even possess any chametz, as opposed to Shavuot which is the one and only time in the year that a korban is brought from chametz, The Talmud considers the "shte halechem" brought on Shavuot as a more elegant korban because of the fact that it consists of chametz. 2. The "minchat haomer" brought on Pesach is most unusual as it consists of barley grain, as opposed to almost all other minachot, including the "shte halechem", which all come from wheat. Barley is usually used to feed the animals, as opposed to wheat, which is traditionally used for human consumption.

It may well be that these contrasts are due to the differences between the themes of the two Yomim Tovim. Pesach represents emunah, and regarding our understanding of G-d we must all have the attitude that, "if I really understood Him, I would be Him" (Kuzari). None of us can really understand any aspect of Elokut. Our understanding is compared to that of the animals (see Tehillim 73:22, and 42:2; Tanya Chapter 18). The "omer" korban on Pesach must consist of maachal beheima to emphasize this idea. No chametz is permitted at all since matzah represents elementary simplicity, while chametz represents sophistication. On Shavuot when we celebrate Torah learning the "shte

halechem" korban should be maachal adam representing the idea that we were commanded to use our human intelligence to the best of our ability to delve into the study of the Torah. That korban must be made into chametz, representing the sophistication one should attain in Torah learning.

But, sophistication is not necessarily a trait that we want to develop in regards to emunah. The Chasid Yavetz (who was among the Jews who were expelled from Spain in 1492) wrote that he noticed the percentage of Jews who converted to Christianity to save their lives was much higher among those who were philosophers than among the peshutei haam who adhered to an emunah peshutah.

If one delves deeply into Torah learning his faith will neither remain simplistic nor primitive. Our tradition teaches us that the Torah is a description of Elokut. (This is the meaning of the concept of "mashal hakadmoni" See Rashi on Shemot 21:13.) Moshe Rabbeinu was the only prophet to whom the Torah was revealed, and this is referred to by the Torah as his, "having had a glimpse of the image of G-d." (Bamidbar 12:8). The best way to develop a love of G-d is by learning His Torah. (See Rashi on Devarim 6:6). By gaining Torah knowledge and developing a sophisticated approach to Torah, which is a description of Elokut, we come to understand Him better and our emunah becomes enhanced.

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ELABORATING UPON YETZIAT MITZRAYIM  
RAV TZION LUZ

We say in the Haggadah:

Even if we are all wise, we are all intelligent, we all know the entire Torah, it is mitzvah for us to tell about Yetziat Mitzrayim. Whoever elaborates in telling about Yetziat Mitzrayim is praiseworthy.

At first glance, what is added by saying, "even if we are all wise?" Where do we find that wisdom, intelligence, or knowledge of the Torah exempts one from mitzvot? Furthermore, "Whoever elaborates in telling," how much is there to tell that the Tanaim, "were sitting in Bnei Brak, and were telling about Yetziat Mitzrayim that entire night," and even that did not suffice?

There are those who think that the intention is to get involved in Torah about the topic of Yetziat Mitzrayim, in resolving difficulties and explaining the Haggadah. However, this does not seem to be the intention of what the Rambam writes, "Whoever elaborates upon the events that occurred and were is praiseworthy."

The achronim pose a well-known question: How is the night of the Seder different from all the other nights in regards to this mitzvah? Every night there is a mitzvah to mention Yetziat Mitzrayim, as we say in the Haggadah, "All the days of your life -- to include the nights." Many answers are given to this question:

Some answer that for mentioning, it is sufficient the think in one's heart, whereas on the Seder night one has to utter verbally, "Say to your son." (Pri Megadim) Others say that on the Seder night one has to tell the story at length, and it is insufficient to merely mention it. (Netivot Hamishpat, in "Ma'aseh Nisim") Another answer is that on the Seder night the story has to be told in a manner of question and answer. (Minchat Chinuch) R. Chaim Volozhoner (in his Chiddushim on Shas) adds other distinctions: On the Seder night one begins with degradation and ends with praise. Also, on the Seder night one has to mention the reasons for the [korban] pesach, matzah and maror, and this is part of the mitzvah of saying the Haggadah.

It seems that all of the above answers have one common denominator. On the Seder night we are required, through telling the story of Yetziat Mitzrayim, to create the experience as if we actually left Egypt. All of the details that were mentioned (uttering verbally, question and answer format, telling at length, mentioning pesach, matzah and

maror, placing them in front of us at the time of telling, as well as reclining, the four cups, and more), are intended to arouse the feeling as if we are leaving Egypt.

"In each and every generation, a person is obligated to see himself as if he let Egypt." The purpose of mentioning Yetziat Mitzrayim every night is so that we should know in our mind; the purpose of telling on the Seder night is so that we should feel in our hearts, and not just in our minds. If it were merely a matter of the mind and knowledge, there would have been room to take into account the intellectual knowledge of the wise men. However, this is an experiential requirement which is demanded even of the wise. For this experiential requirement there is no limit or boundary. The goal is to reach the maximum level of emotional identification with those leaving Egypt. Whoever elaborates in telling is praiseworthy, and certainly one night is not enough!

What is the reason for all this? Yetziat Mitzrayim instilled within Israel, who was saved from an awesome distress, a wonderful feeling of unity as one nation, turned entirely towards one joint goal. This feeling reached its peak with receiving the Torah. "Yisrael encamped there -- As one man with one heart." Intellectual knowledge about the need and importance of national unity does not necessarily bring about, in terms of action, the desired result. Only an emotional feeling, and an inner sense of togetherness and national unity is a guarantee for the success of our nation. Intellectual knowledge does not guarantee anything, as everyone can see from our own lives.

The Torah seeks to arouse within our inner hearts each and every year on the Seder night, through experiencing many times, this wonderful feeling that was aroused at Yetziat Mitzrayim, lest we forget in our hearts our joint beginning and destiny!

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From: Jeffrey Gross [SMTP: jgross@torah.org]  
Weekly-halacha for 5760

BY RABBI DONIEL NEUSTADT

A discussion of Halachic topics related to the Parsha of the week. For final rulings, consult your Rav.

SEDER NIGHT: THE MITZVAH of "THE FOUR CUPS"

Every adult is obligated to drink four cups of wine(1) on each of the Seder nights. While this is a Rabbinical mitzvah, it has the added force of being based on references in the written Law(2). The Rabbis attached particular significance to this mitzvah, insisting that everyone obtain wine for the Seder, even those for whom purchasing wine is a financial strain(3). The Talmud(4) recounts how certain sages suffered headaches for weeks after Pesach, but would not forgo the cherished mitzvah of drinking the four cups(5). In view of the paramount importance of this mitzvah, let us review the pertinent laws so that we perform it properly.

Not only men, but women as well are commanded to drink the four cups, since they, too, were redeemed on Pesach night. Moreover, Chazal tell us that our People merited the Exodus because of "the righteous Jewish women in Egypt"(6). Boys and girls above the age of 6 or 7 who have reached the age where they can understand the significance of the Seder, should also be given the four cups to drink(7).

The four cups must be drunk only after it is definitely night in halachic terms. Kiddush, which is the first of the four cups, may not be recited until at least 50 minutes past sunset(8).

QUESTION: What size cup should be used to properly fulfill the mitzvah of drinking the four cups?

DISCUSSION: Two separate, but related, issues must be considered before answering this question: 1) What must the capacity of the cup be; 2) how much of that cup must be drunk?

The cup must be able to hold a revi'is. There are three opinions as to what constitutes a revi'is in today's measurements, ranging from 5.3 fl. oz.(9) to 3.3 fl. oz.(10) to 3. fl. oz.(11). Since the mitzvah of drinking the four cups of wine is Rabbinical in nature, one may - if he wishes - rely

on the more lenient views(12).

How much of the revi'is must be drunk? There are several views among the poskim concerning this question: Some hold that the entire cup, no matter how large, should l'chatchilah be drunk(13). Others hold that most of the cup [no matter how large] - a bit more than half - must be drunk(14). A third view maintains that l'chatchilah an entire revi'is must be drunk, while b'dieved one fulfills the mitzvah by drinking most - a little more than half - of a revi'is. While the basic halachah is in accordance with the last view(15), the poskim recommend that all the views be satisfied when possible. Therefore:

Those who have no difficulty drinking wine may use any size cup, even one that holds 6 or 7 oz., and drink it in its entirety.

Those who find it difficult to drink larger amounts of wine should, before Yom Tov, locate a cup which is exactly a revi'is(16) as per the measurements mentioned above(17). Then they should drink the entire cup and fulfill the mitzvah l'chatchillah.

Those who cannot do even that should find a cup which holds exactly a revi'is and drink most of that cup. They have then fulfilled the mitzvah b'dieved(18).

But even those who drink only most of the revi'is should take care to drink an entire revi'is for the last cup so that they may recite Al ha-gefen on the minimum amount required for a berachah achar onah(19).

QUESTION: May one use other beverages - besides wine - to fulfill the mitzvah of drinking the four cups?

DISCUSSION: The poskim agree that anyone who can, should use only wine(20) for fulfilling this mitzvah. This is because the four cups on Seder night are supposed to be drunk derech cheirus - in the manner of a man just freed from long captivity - which means drinking an alcoholic beverage(21). Indeed, some poskim go so far as to allow wine only, even if one dislikes wine or if the wine will give the drinker a temporary headache, etc(22). But many other poskim hold that if one dislikes wine, or if wine makes him dizzy or ill etc., one is not required to drink it(23). Indeed, some poskim are of the opinion that such people should not force themselves to drink wine, since for them it is not derech cheirus to drink something that they dislike or that makes them ill(24). This applies especially to women and children under bar/bas mitzvah who are not accustomed to drink wine in such volume.

In order of preference, this is what should be done: Mix grape juice(25) together with the wine. As long as some taste of wine remains in the mixture [depending on the type of wine used], it is considered drinking derech cheirus(26). Drink only grape juice. Under extenuating circumstances one can fulfill his obligation by drinking any chamar medinah(27), which is a type of beverage served to important guests(28). Since there are various views as to what exactly constitutes chamar medinah, a rav should be consulted.

QUESTION: Is it permitted to slowly sip the wine or must it all be drunk in one swallow?

DISCUSSION: There are various methods for fulfilling this mitzvah: The preferred manner is to drink a revi'is in one swallow(29).

L'chatchilah, one should drink most of the revi'is - a little more than half - in one swallow. If one cannot, he should drink it in two swallows with a minimal pause between them.

If it takes longer than two swallows to drink most of a revi'is(30), one fulfills the mitzvah only b'dieved. If this happens with the second cup, he should preferably drink the second cup again. If it happens with any of the other cups, he should not drink again(31). If it takes longer than 3-4 minutes, one does not fulfill the mitzvah even b'dieved. He must repeat the drinking.

QUESTION: At many Sedorim the recital of the Hagadah takes a long time. Is it permitted to drink during that time?

DISCUSSION: It is permitted to drink water or soda between the first and second cups(32). A shehakol is recited over the water. If the water was on the table during kiddush, or if one intended during kiddush

to drink water or soda during the Hagadah, no shehakol is recited(33).

Coffee, tea, milk, or fruit juices may also be drunk between the first and second cups(34), but only if they will not require their own berachah. In order for them to be covered by the hagafen recited over the first cup, they would have to have been on the table during kiddush or one would have had to intend to drink them while reciting kiddush. Since these beverages are considered chamur medinah, reciting a separate berachah and drinking them will appear as if one is adding an additional cup to the four prescribed ones(35).

Wine and other intoxicating beverages should be completely avoided between the drinking of the first two cups. It is permitted, however to drink wine and all other beverages after the second cup is drunk and throughout Shulchan Orech when the meal is served.

FOOTNOTES: 1 Or a halachically approved substitute, as will be discussed later. 2 See Tosfos, Pesachim 108b (s.v. she'af). 3 O.C. 472:13. See Be'ur Halachah 652:1 (s.v. afilu). 4 Nedarim 49b; Yerushalmi Shekalim 3:2. But if drinking the four cups will cause one to be confined to bed, he is exempt; Mishnah Berurah 472:35. 5 See Magid Mishneh (Hilchos Chanukah 4:12) who explains that the significance of this mitzvah is that it serves as a form of pirsumei nisa, similar to the mitzvah of lighting Chanukah candles. 6 Rashi and Rashbam, Pesachim 108b (s.v. she'af). 7 O.C. 472:15; Shulchan Aruch Harav 472:25. Some poskim write that even children below the age of chinuch should be given the four cups. 8 O.C. 472:1 and Mishnah Berurah 5. 9 The measurement of the Chazon Ish. 10 The measurement of Harav M. Feinstein. 11 The measurement of Harav A.C. Na'eh. 12 Mishnah Berurah 271:68. When Pesach falls on Shabbos the more stringent opinion should be followed for the first cup, since kiddush on Friday night is a Biblical command. 13 Ramban as understood by the Bach and Shulchan Aruch Harav O.C. 472:19. 14 Ramban, quoted in Shulchan Aruch O.C. 472:9. According to this view, anyone who drinks less than that is not yotzei even b'dieved. 15 See Aruch ha-Shulchan 472:13, however, who holds that the basic halachah is in accordance with the second view. 16 Some leeway should be allowed for spillage. 17 Those who are particular to use a large size cup in order to satisfy the opinion of the Chazon Ish but do not drink the entire cup, are in effect substituting one chumrah for another. 18 Mishnah Berurah 472:30,33. 19 Ibid. 20 The wine of choice is one that is favored by the drinker. If he has no preference, then any red wine (including Tokay wine) may be used; O.C. 472:11. One who mixes two wines in order to produce a red color should preferably pour the white wine into the red and not vice-versa; based on Sha'ar ha-Tziyun 318:65. 21 Some poskim hold that in addition to derech cheirus, the drinking must also be derech simchah, and only wine meets that criterion; see Pri Megadim, Mishbetzos 472; Chok Yaakov 472:25; Mikraei Kodesh 35. 22 Harav M. Feinstein (Kol Dodi 3:8); Harav Y.S. Elyashiv (Halailah Hazeh, pg. 9). 23 See also Teshuvos v'Hanhagos 2:243 who writes that the Brisker Rav and the Tchebiner Rav used grape juice for the four cups; Harav C. Kanievsky (quoted in Siddur Pesach K'hilchaso 2:3, note 25) reports the same about the Chazon Ish; Harav Y.Y. Fisher (Halailah Hazeh, pg. 9); Chazon Ovadia, pg. 125. 24 Shearim Metzuyanim B'halachah 118:1 based on the wording of the Rambam and Shulchan Aruch Harav 272: 17 that the drinking of the four cups must be "pleasant". 25 Preferable, one should not use reconstituted grape juice, since many poskim hold that the berachah on reconstituted grape juice is shehakol; Harav S.Z. Auerbach (Minchas Shelomo 4); Harav Y.S. Elyashiv (Vezos ha-Berachah, pg. 116). 26 Harav Y.S. Elyashiv (Halailah Hazeh, pg. 9). 27 Mishnah Berurah 472:37. 28 Igros Moshe O.C. 2:75. 29 See Rama O.C. 472:15 and Machatzis ha-Shekel 472:11. Mishnah Berurah does not mention this preference. 30 About 1.5 fl. oz. according to the lenient view. 31 Mishnah Berurah 472 and 34 and Sha'ar ha-Tziyun 49. 32 Mishnah Berurah 473:16. 33 O.C. 174:2. 34 While this is permitted, it is not appropriate to take "coffee breaks" while the Hagadah is being recited.

35 Shulchan Aruch Harav 473:13. See Mishnah Berurah 473:16.

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From: Yeshivat Har Etzion's Israel Koschitzky Virtual Beit Medrash Pesach 5760 In memory of HaRav Yaakov Weinberg zt"l. You are sorely missed, especially on Pesach. - With much love, Rabbi Warren and Gail Kasztl and family

In memory of Pinhas ben Shalom (Paul) Cymbalista z"l. Niftar 20 Nissan 5752. Dedicated by his family

A very warm Mazal Tov to Yehuda ('95) Seif and Orit Barnea upon their engagement. Our best wishes as well to the proud parents Herbert and Harriet Seif, very active and devoted friends of the yeshiva. May Yehuda and Orit be zocheh livnot bayit ne'eman b'Yisrael!

THE MEANING OF THE SEDER EXPERIENCE BY RAV EZRA BICK

The conglomerate we call the "seder" consists of a number of distinct mitzvot, joined together in a "seder," which means "order" - an organized structure. Understanding that structure is our goal.

What are the mitzvot of the seder night?

1. Matza - one is commanded to eat matza, unleavened bread (bread which has not risen). Matza is referred to in the Torah as "lechem oni," bread of affliction, or bread of poverty. The minimum amount is one "kezayit" - the equivalent of an olive. This is not the same as the prohibition on eating leavened bread, which applies for all seven days of Pesach. Here there is a positive commandment on this one night to eat some matza.

2. Marror - bitter herbs. In the absence of the pesach sacrifice (below, 3), this mitzva is not a Biblical obligation, but only a rabbinic enactment. Here too, the minimum amount is a kezayit.

3. The Pesach Sacrifice - When the Temple existed, every Jew was commanded to join in a group bringing a sacrifice, which was offered on the fourteenth of Nissan, and eaten by the group at home that night (the first night of the holiday we call Pesach). This sacrifice was to be eaten "al matzot u-merorim" - with matza and marror. Since the lamb had to be eaten in one night, with nothing left over, it was generally necessary for a number of families to join together. This is the only sacrifice incumbent on every Jew, and also the only one where the eating (rather than the sacrificing) is the crux of the mitzva.

4. Sippur Yetziat Mitzraim - retelling the story of the exodus. Simply put, one is commanded to talk. Despite what may appear to be a natural Jewish propensity, this is the only time it is a mitzva to talk, and, as we state during the seder, "the more, the better." The Torah formulates this mitzva as "telling others," specifically, "your children." This mitzva forms the framework for all the others.

5. There are rabbinic additions to this framework, notably an obligation to drink four cups of wine during the course of the seder. Other additions, of a lesser level of obligation, are charoset (a "mortar-like" paste made of all sorts of different ingredients), and karpas (a green herb dipped in salt water or vinegar).

6. Reclining - the matza and the wine are to be eaten in a reclining manner, reminiscent of the Roman aristocracy of ancient times.

7. Hallel - the hallel is a series of songs of praise to G-d, recited in response to a miracle of redemption. This is the only time that it is recited at night.

Well, what does it all mean? We all know that Pesach celebrates

the exodus from Egypt and the beginning of Jewish history. So what are we doing with all these ceremonial mitzvot?

In order to answer that question, we have to understand the nature of the Jewish year-cycle. For obvious reasons, most of us believe that the year begins with Rosh Hashana (which means, "the beginning of the year"), which falls exactly six months later (or earlier) than Pesach. But in the introduction to the first Pesach, the Torah explicitly calls the month of Nissan, in which Pesach falls, "the beginning of the months, the first of the months of the year." This gives rise to the simple but perplexing rabbinic formulation that Tishrei (the month of Rosh Hashana) is the beginning of the year, but Nissan is the beginning of the months of the year.

What this means is that the natural world and G-d's relationship with it begins in Tishrei - after all, we correctly associate Rosh Hashana with the day of judgment, when the destinies of the coming year are decreed from on high. This parallels the agricultural seasons, the harvest coming to an end in early fall, and, in Israel, the onset of the rainy season, the source of life for the next year about to begin.

What begins in Nissan, after the rains? - The cycle of HUMAN life-experience. The year of months and holidays is a cycle of life, whereby we relive the experiences necessary to develop into Jews, capable of a spiritual relationship with our world and with G-d. Man can never stand still - his achievement is not to BE but to BECOME. One is always moving. The holy-days of the year are not summits, holier than other days because they are "higher," but stations on a journey, whereby we reclaim those spiritual gifts which G-d gives us, gifts whose origin is supra-natural. A year is a mini-lifetime of development, which must be relived annually (hopefully on a higher level, as in a rising helix). The first of these stations, the starting point, is Pesach, and the seder is the experience.

During the seder, one relives slavery and freedom, one leaves the state of slavery, servitude that is part and parcel of living in this world, and enters on a journey to freedom. How is this done? In two ways.

a. By RETELLING the story ("sippur"). The collective memory of the Jewish people preserves the actual experience of our forefathers. The decisive halakhic principle of "sippur" is called "matchil bi-genut u- mesayem be-shevach" - one starts with the low point, with the subjugation, and finishes with praise, with redemption. Hence the emphasis on telling the CHILDREN - my personal retelling, even as it imprints on my own consciousness the experience of slavery and exodus, connects to the living tradition of parent-to-child, an unbroken chain of three thousand years. This is not merely a story - it is personal memory!

b. By acting out the story - telling it through actions. We eat matza, the bread of affliction; we eat bitter herbs; we dip greens in salt-water tears; we recline and drink cups of wine as masters of our fate, free to follow our own destinies. The section before the eating of the matza and the marror states: "In every single generation one is obligated to see himself as though he himself had exited from Egypt." The Rambam has two slight emendations to that version, which makes the point crystal clear: "In every single generation one is obligated to SHOW himself as though he himself had NOW exited from Egypt."

In the modern world, we tend to take freedom for granted, and perhaps that is why it seems so shallow and empty at times. Halakha sends the Jew back into slavery every year (or perhaps it would be more correct to say that Halakha recognizes that man slips back into slavery every year), so that he can be liberated anew. Freedom is a journey, a station on the road, and without the experience of liberation, without the living memory that NOW you have just left the house of bondage, you are not really free.

If you do not free yourself every year, you slip back into subjugation - one either increases freedom, or becomes enslaved. At the

very beginning of the seder, we cite a halakhic rule - "The more one tells the story of the exodus, the more meritorious is." Freedom is an inner struggle, a process, a path, not a static state; and the more one relives the moment of liberation, the farther one travels on that path.

The seder meal is the archetypical example of a halakhic feast, centered around "chesed." The rules practically require, in its original Temple-era form, that one invite others to join together. This is an interesting example of how halakha mandates voluntary generosity. The Torah could have commanded that the Pesach sacrifice be eaten by two families - but then it would not have been true chesed, sharing, at all. Instead the Torah commands that the sacrifice be finished completely in one night. Instead of commanding generosity, the Torah teaches an important lesson, which should lie at the base of generosity - I have too much for myself. If I take a whole lamb for myself, it will be left over, so I may as well share it with others. There is a great "mussar" (ethical) point here. Sharing with others out of pity is often supercilious, arising from a sense of superiority. The nobleman gives, and thus insures his power over his dependents. True sharing derives from the knowledge that I have more than I need, more than I deserve. It should not really be mine to begin with. The Pesach sharing is that of equals, joining together and joining their lives.

Now the point here is that slaves have nothing to share, a slave can never be generous. A slave can not have too much, for he has nothing of his own. The group sharing on Pesach is neither aristocratic philanthropy to the lower classes nor the fellowship of want - it is the free community of equals. The mitzva (6) of reclining is based on a halakhic criterion that on Pesach one should exemplify aristocracy, all of us together. There is a phrase - and this is a halakhic legal one, not a rabbinic sermon: "All Israel are noblemen ('bnai melakhim')." If you told the story and acted out its implications, you can eat in fellowship a meal of celebration of freedom.

Today we cannot offer the Pesach sacrifice. But somehow, without explicit instruction, Jewish inner memory still sends families to eat together, with guests. The seder meal is the largest feast of the Jewish year, not because Halakha says so, but because we REMEMBER, even after more than nineteen hundred years, what it was like to eat the pesach sacrifice, together with matza and marror.

The recitative telling of the story is introduced by "the four questions." Halakhically this reflects the requirement that the story be told in the form of questions and answers. There are a number of aspects of the Pesach seder whose only reason is so that "the child shall see and ask." In fact, this aspect of the telling is one of the points which distinguishes the mitzva of the seder night from a daily mitzva to "remember the exodus from Egypt." Why is the mitzva on seder night framed as a dialogue?

I think that by DISCUSSING the exodus (questioning and answering is the way Jews discuss!) we are doing more than REMEMBERING it. It is not just that psychologically it is more vivid this way. Intellectual penetration and analysis is viewed by the halakha as genuine recreation - the experience LIVES in our minds, not merely residing in our memory. By provoking wonder and question, and by initiating a grappling with the need to understand, the seder ritual makes the memory into a live, growing, and vitally creative experience.

In other words, "sippur" is learning. That is also why the haggada is not told by quoting the narrative of the exodus as it appears in the Torah (Sefer Shemot), but in the form of a rabbinic homiletic on a short series of verses from Deuteronomy - we explain each word of the verses through reference to the story. Even more significantly, the "sippur" section opens with a list of halakhot of sippur - this forms a distinct subsection of the haggada, beginning immediately after "avadim hayinu" and continuing past the section of the "four sons." The vividness of the exodus for us is based on the fact that the seder is a LEARNING experience, and hence, as Jews have always studied, it is

done with others, questioning each other and answering, subjecting the text to analysis, examining the laws involved, looking for more hidden imports, delving into the underlying meaning.

Let us now try and categorize the different mitzvot we opened with. What does each commemorate?

1. Matza - This is in fact a difficult case. On the one hand, matza is specifically called by the Torah "bread of affliction." This is the reason why the matza on which we recite the blessing is a broken one, like a poor man eating scraps. On the other hand, the matza surely commemorates the matza eaten by the Jews as they LEFT Egypt, where the exodus was so sudden and hurried that they had no time to let the dough rise. This is a sign of redemption. An unmistakable halakhic sign of this is that the matza is eaten in a reclining position, unlike the marror. Apparently, during the seder, matza represents both ends of the equation, slavery AND freedom. Perhaps it is a sign of the incompleteness of physical exodus - the Jews are free, but also must flee, only now starting on the journey towards freedom in the fullest sense.

2. Marror - The bitter herbs represent the bitterness of life under slavery.

3. The Pesach sacrifice - A meal of freedom, taken in fellowship of free men, dedicated to G-d. By being brought as a sacrifice before being eaten, the meat is defined as "from G-d's table," a royal meal. In fact, slaves cannot sacrifice at all, which is emphasized in the original argument between Moshe and Pharaoh - "Let my people go and sacrifice to G-d."

4. Sippur yetziat Mitzrayim - reliving the whole experience, specifically the moment of liberation. We combine two opinions mentioned in the Talmud (Pesachim 116a). Shemuel states that the actual story should begin with slavery. Rav goes back further in time - the story should begin with the fact that the fathers of Abraham were idolaters. Liberation begins with the life of Abraham; the enslavement of Egypt is part of a spiritual story begun five hundred years earlier.

5.6. Wine and reclining - a position of freedom and nobility.

7. Hallel - This SONG of praise is not merely thanking G-d, or even praising Him. A song is recited "spontaneously," in response to the immediacy of the experience. Right now I am writing prose - and I can state, with total intellectual seriousness, that we owe G-d thanks for rescuing us from the Egyptians. But exactly at the point that we relive the exodus, we "break out" in song. The hallel of the seder night is truest hallel of the year, a response to the moment, totally true at that second. After beginning the hallel before the meal, we recite a blessing, which contains the prayer that G-d restore the Temple so that we can bring the Pesach sacrifice again - and then "we shall recite a NEW song..." When there will be a new redemption, there will be a new song. The essence of song is that it is new, alive, immediate.

8. Chicken soup - No, that is not really a mitzva. It just seems to be a necessary accompaniment of any serious Jewish experience. I really do not know why.

A parting assignment: The haggada is long, and rather complicated. Sit down BEFORE Pesach and review it, looking for the different parts we have discussed. There are plenty of details I did not even touch on. Every section has to fit into the framework, and has a purpose. If you figure it out beforehand, the seder will mean a lot more on Pesach night. Remember, "We ask about and discuss the laws of Pesach for thirty days before Pesach" (Pesachim 6a).

BY RABBI AMNON BAZAK

The Talmud in Megila 31a states that the Haftara of Shabbat Chol Hamoed is the prophesy of the dry bones (Yechezkel 37:1-17). According to Rashi, this is because it refers to the dry bones of people "who left Egypt before the end had arrived." On the other hand, Rabbi Hai Gaon gives as a reason that the resurrection of the dead will take place during the month of Nissan (quoted by the Tur, Orach Chaim 490).

The prophetic vision is divided into two parts, the parable and the reality, and each part is further subdivided into two stages. The parable, verses 7 to 10, describes how the bones came to life and were transformed into living people. This consists of: 1. The gathering of the bones into a body: "And the bones approached, each one to another ... And behold, there were sinews, and flesh rose up, and the skin covered them. But they had no spirit." [37:7-8]. 2. The breath of life: "And the spirit entered them, and they lived, and they stood on their feet" [37:10].

These two stages of the parable are paralleled by two stages of the reality: 1. The physical reawakening of Bnei Yisrael: "Behold, I am opening your graves, and I will raise you up out of your graves, my nation, and I will bring you to the land of Yisrael. And you shall know that I am G-d." [37:12-13]. 2. Instilling the spirit of G-d in the people: "And I will put my spirit within you and you will live, and I will put you on your land, and you shall know that I, G-d, have spoken." [37:14].

This is very significant. The redemption will consist of two stages, a physical one and a spiritual one. And each stage is accompanied by the message, "you shall know that I am G-d." We have been privileged to live in the era when the first stage has taken place, and the prophesy requires us to thank G-d and to acknowledge His guiding hand through history. Let us hope and pray that we will soon participate in the second stage of redemption, when the Divine spirit will return to Bnei Yisrael.

A MITZVA IN THE TORAH PORTION: READING SHIR HASHIRIM

BY RABBI BINYAMIN TABORY

According to the RAMA, "It is customary to read Shir Hashirim on Shabbat of Chol Hamoed. And if the last day of the holiday is Shabbat, it is read then ... And the accepted practice is not to recite either the blessing, 'on reading a Megila' or 'on reading Ketuvim.'" An early source for this custom can be found in Masechet Sofrim (14:16), but the time of the reading is different: "Shir Hashirim is read on the two evenings of the last days of the holiday, half on the first night and half on the second."

Another big difference between Masechat Sofrim and the RAMA is the following: "For Rut, Shir Hashirim, Eicha, and Megilat Esther, it is necessary to recite the blessing, 'on reading a Megila,' even though they appear in the Ketuvim." (Note that Kohellet does not appear in the Vilna version of the Talmud.) The RAMA was asked why he wrote not to recite the blessing, while the Maharil does require it. He replied that there is a disagreement among the earlier commentators, and that some of them ruled that the blessing should be recited quietly (RAMA, responsa 35). This is a common compromise, which has been used on other occasions. However, the Radbaz did not accept it: "I do not understand this compromise. If it is not a blessing in vain, it can be recited out loud, but if it is an unnecessary blessing, why should we be permitted to defile G-d's name quietly?" [Responsa 2091].

The RAMA added that for this reason he was careful in wording the law, writing that "it is customary to read Shir Hashirim," and adding "the accepted practice is not to recite" the blessings. In addition, he gave several reasons for not reciting them. For example, each person reads for himself, so that there is no issue of public honor, and an individual would therefore not be required to recite a blessing. In addition, the usual practice is to read Shir Hashirim from a separate book, and even if it were required to recite the blessing it would only be for reading from a scroll. He explained that the phrase in Masechet Sofrim, "even though they appear in the Ketuvim," refers to writing all the megillot in a single

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FROM THE HAFTARAH: The Vision of the Dry Bones

scroll, just like a Torah.

In his commentary on the Shulchan Aruch, the GRA writes that the blessing should be recited for each of the five megillot (including Kohellet), even if they are not all written together as a single scroll. And "Maaseh Rav" describes the custom of the GRA, that "one person reads to the others, who listen. And the reader recites two blessings: 'on reading a Megilla' and 'Shehechyanu.'" [Section 175]. The commentary "Pe'ulat Sachir" notes that the GRA was asked why the reading on Shabbat was not prohibited because of the fear of carrying, in the same way that Rabba cancelled Shofar, lulav, and Megillat Esther on Shabbat. The GRA answered that this fear is only invoked for a mitzva which is incumbent on each individual, while reading Shir Hashirim is an obligation of the congregation as a whole. In any case, the custom of the GRA was not accepted by all sectors of the nation, and there are some that do not read Shir Hashirim at all, such as the Eidot Hamizrach, and the Chassidic sects of Gur and Chabad.

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Shabbat Shalom: Shabbat Hagadol By Shlomo Riskin

Efrat, Israel -- Memory is short, and often blurred. Even seminal events in a nation's history often get lost in the dusty cobwebs of time or suffer the shame of being transformed beyond recognition for the sake of self-serving revisionism.

The festival of Passover, particularly the Seder night, is Judaism's attempt to challenge the onslaught of time's unbelievable power to bury everything in its wake, reminding the Jews that they began their journey in time in abject slavery from which they were redeemed by a loving G-d. It is critical that they not only remember but re-experience the denigration as well as the triumph so that they will always fight for human freedom and will never despair of ultimate salvation.

Most importantly, each generation must pass this experience down to the next generation intact. Therefore, it's no accident that food plays such an important role at the Seder, engaging every one of the five senses of seeing, touching, smelling, tasting, and hearing. It's one thing to talk about a certain kind of no-yeast bread that a wandering tribe once ate in the desert, with maps and slides to guide the eye; its quite another and a far more effective tool to recreate the exact conditions and virtually the exact taste of that same morsel which everyone can - - and must - - taste each and every year of his life. Only through all of the senses - - and the accompanying message repeated each year - - is it possible to turn historical memory into personal experience.

And once a child senses that what is happening at the Seder table is an absolutely critical part of his/her parents existence, that it is much more than a family get-together or a fancy if quaint dinner, but that it is a question of spiritual and historical "to be or not to be," then the experience has a far greater chance of penetrating the child's consciousness as well. And if the Seder drama can also become the answer to the child's questions - - and not merely be seen as the parent's teachings --then the evening may be seen as truly successful.

Hence the seder actually begins, with the younger generation asking its questions: the taught, prompted and "canned" four questions as well as any and all spontaneous questions which the youth would like to know about. And to encourage everyone to ask, the Haggadah treats us early on to the fascinating and colorful presentation of the Four Prototypical Children: the wise, the wicked, the "tam" and the "one who doesn't know how to ask". We may disagree about the particulars of wisdom or wickedness, but we all know it when we see it. However, when it comes to the category of "tam", that's where confusion begins. And that's because we have two opposite ways of basically understanding the Hebrew word "tam". On the one hand, "tam" is a genuinely positive term, meaning naive, whole-hearted and pure, as in the description of our

patriarch Jacob, "ish tam, an innocent man" (Genesis 25:27). The Torah even commands us to be "pure (tamim) with the Lord our G-d," and not to seek out fortune tellers or voodoo salesman of the occult. On the other hand, to be called a 'tam' as every child in Israel knows, is to be slurred a fool. Who hasn't heard of Isaac Bashevis Singer's famous short story, Gimpel the Fool, which is Saul Bellow's translation of the Yiddish title, Gimpel Tam.

The "tam's" question is also perplexing: "Mah zot?" (What's this!) On the surface he sounds inarticulate, hardly an intellectual. But if we turn to the answer (a useful method in Torah study is that if we don't understand the question, we examine the answer and then work our way backwards), we discover that the answer given to the "tam" is that he is to be told "... that G-d took us out of Egypt with a mighty and strong hand." (Exodus 13:3) This is a serious and meaningful response, the very symbol of the paschal lamb, or shankbone in the shape of an outstretched hand, which graces the seder table. And indeed, Rav Nahman of Breslav always prayed that he might reach the spiritual level of the "tam", the innocent and wholehearted child of G-d, which he saw as being a rung higher than the wise, sophisticated child, a level of purity which can come about only after the intellectual challenges and confrontations have been met and overcome. This is what King Solomon maintains at the end of the Kohelet Scroll, the great document of religious and intellectual quest: "The end of the matter, after all (argument and debate) has been heard, is : fear G-d, observe His commands, for that is the whole of the human being."

This interpretation of the tam is in fact found in the Mechilta, the oldest commentary on Exodus, 160 C.E., which is virtually identical with our text of the Haggadah. However, the Jerusalem Talmud (Pesachim, Chapter 10, Halacha 4) has some surprising variations. The questions that each of the Four Children ask are the same, but in two critical instances - - specifically regarding the tam - the Yerushalmi differs radically from our Haggadah text and the Mechilta.

Firstly, the Jerusalem Talmud uses a different Hebrew word, substituting for tam the word tipesh, which means foolish or stupid. Secondly, the Yerushalmi provides a different response to this child's query: "You must teach him the laws of the Paschal sacrifice, that he must not go from house to house, from group to group". One might interpret the Jerusalem Talmud to be saying that indeed the tam is a foolish child who is unable to distinguish between happiness and wildness. He is therefore likely to take improper advantage of the cups of wine and use the seder not as a religio-familial experience but rather as an excuse for orgiastic abandon by going from party to party.

There is however another way of looking at the Jerusalem Talmud. As we said before, the tam is indeed an intelligent child (in fact, our version of the Haggadah gives the very answer of the Jerusalem Talmud to the wise child) when he asks, "What is this?", we are being given an insight into his perennial question about every philosophy, intellectual stream, and "ism". Exactly like the author of the Scroll of Kohelet, he investigates every school of thought and questions every possibility. The answer which he receives therefore is very clear and unequivocal: stop running from group to group and from house to house. You were not born in a vacuum, you come from a wonderful tradition, it is important that you question from within and remain faithful to your own fold.

A story is told ( I believe by the Yiddish writer Bublick) about a small town in Europe that had two personalities named Shlomo, one called Shlomo the philosopher and the other Shlomo the householder. Although Shlomo the philosopher was constantly reading and studying and had amassed many degrees, everyone sought the advice of the other Shlomo, Shlomo the householder. The reason for this was always a mystery for the author of the story until - - shortly after the train was invented - - both Shlomos were scheduled to take the first train ride from their town to Minsk. The entire town came to see the two Shlomos off at 6:00 a.m. Shlomo the householder asked the conductor how a train not

pulled by horses could possibly move. The conductor responded that he didn't know the science of the matter, but that it had already been on at least one hundred trips from Pinsk to Minsk and everyone had always arrived safely. Shlomo the householder calmly took his seat. In the meantime Shlomo the philosopher arrived with many books and many graphs. He laid down on the tracks, trying to figure out how the train could move. At length, the whistle sounded, the train set out on its journey; Shlomo the householder got to his destination while Shlomo the philosopher was left on the tracks with his investigation.

Our message to the foolish child is for him/her to understand that our tradition has carried us for at least 4000 years. Question from within it and do not jump from philosophy to philosophy.

Shabbat Shalom and Chag Sameach!

You can find Rabbi Riskin's parshot on the web at:

<http://www.ohrtorahstone.org.il/parsha/index.htm>

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YomTov:The Missing Question and Freedom

YomTov, vol. VI # 3 Topic: The Missing Question and Freedom

One of the highlights for children at the Seder is the recitation of Mah Nishtaneh, the Four Questions. The Four Questions have their origin in a Mishna. The Mishna (Pesachim 116a) states: His father instructs him [to ask]: 'Why is this night different from all [other] nights? For on all [other] nights we eat leavened and unleavened bread, whereas on this night [we eat] only leavened bread; On all other nights we eat all kinds of herbs, but on this night we eat bitter herbs; On all other nights we eat meat roasted, stewed or boiled, but on this night, roast only; On all other nights we dip once, but on this night we dip twice.'

When reading this text, one will notice that the four questions in the Mishna are not the four questions we ask at the Seder. During the existence of the Bais Hamikdosh, the Holy Temple, the nation of Israel used to consume the Korban Pesach, the special Paschal offering. The Korban Pesach could only be eaten roasted. It could not be stewed nor boiled. It is for this reason that during the time of the Bais Hamikdosh, the child asked a question about how the offering was eaten. Nowadays, when we do not eat the Korban Pesach, there is obviously no reason for a child to ask a question about something he does not observe.

The Satmar Rebbe, however, is troubled by the question that we do ask. Instead of the question about the Korban Pesach, the child asks: On all other nights, we eat both sitting up straight and reclining, yet on this night we eat while reclining. This difference in how we conduct ourselves during the meal is a difference that is not solely apparent nowadays. At the time of the existence of the Temple, people ate their Pesach meal and Korban reclining as well. Granted, we know why we no longer ask the question concerning the preparation of the Korban. However, why does the Mishna not include the question concerning reclining during the meal?

The Satmar Rebbe explains that reclining during the meal is an act of nobility. It is an act in which a free person, who rules over his domain, partakes. We, therefore, recline during the Seder to remember the freedom we experienced when we left Egypt. Reclining recalls the great miracles that G-d performed for us in conjunction with our freedom. At the time of the existence of the Bais Hamikdosh, when the nation of Israel governed over themselves, there was no need to detail what freedom means. There was no reason to have an in depth discussion about liberty. Freedom was part and parcel of the life of the members of the nation of Israel. They had the Bais Hamikdosh, and they were able to bring Korbanos, sacrificial offerings. The nation vividly felt freedom. Therefore, the mere fact that people ate reclining at the Seder was enough to remind people that they were celebrating freedom. No

question that would lead to deep discussion about freedom was needed. Hence, the Mishna contains no question concerning reclining.

However, nowadays, when we are in exile, a question about why we recline is more than appropriate. Why, the child asks, do we recline? What good did the freedom of our forefathers do for us? We are currently sitting in exile, with no Temple, no Korban. Why do we bother commemorating a freedom that seemingly has no relevance to our lives, in this day and age?

The answer, we recite in the following passage of Avadim HaYinu. "If G-d had not taken us out of Egypt, we, our children, and their children would still be enslaved to Pharaoh in Egypt." The Ohr HaChayim explains that during the time they were enslaved in Egypt, the nation of Israel experienced a massive spiritual decline. They sunk so low that there was almost no hope of recovery. The nation barely missed this threshold. The reason why they sunk so low was because they had not yet received the Torah. Once the nation was redeemed, they were given the Torah, which has since then acted as a spiritual booster. It is now impossible to sink so low that we would no longer be worthy to be G-d's people. Had G-d not liberated our forefathers, not just by physically taking them out of slavery in Egypt, but by giving them spiritual freedom when they were presented with the Torah, we could have been enslaved to the physical drudgery of this world. Had we not tasted freedom in the days of our ancestors, we would have no chance at obtaining freedom in this day and age. A commemoration of a freedom first tasted long ago is needed, and we therefore recline.

The Satmar Rebbe is sending us a clear lesson. We may live in democratic societies. We may have prosperity. We may have the ability to practice our religion freely. Yet, we are not free. We are still in exile. We still lack the spiritual setting we need to be truly free. We must have a reminder of what freedom is, because we have never experienced it.

L'Shana Ha'Ba'ah B'Yerushalayim - Next Year in Jerusalem - as a free nation!

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Hamaayan / The Torah Spring Edited by SHLOMO KATZ  
Pesach

"In every generation, one is obliged to regard himself as though he himself had actually gone out from Egypt." (From the Pesach Haggadah)

R' Avraham Shaag z"l (1801-1876; Hungary and Yerushalayim; rebbe of R' Yosef Chaim Sonnenfeld z"l) explained in his Shabbat Hagadol derashah in 5622/1862:

One must regard himself as if he is on a continual journey out of Egypt. After all, the Exodus was supposed to be the Final Redemption, except that our ancestor's "rebelled under the chuppah," i.e., they sinned in the desert. Thus, as long as the Final Redemption has not taken place, the Exodus is not over.

In this light, says R' Shaag, we can obtain a new understanding of the wise son's question and the haggadah's answer to him. The wise son asks: "What are the testimonies, statutes and laws that Hashem our G-d has commanded you?" What do we answer him? "One may not eat anything after eating the Pesach sacrifice."

The wise son's question is as follows: Certainly the mitzvot are eternal. They will be performed even after the Final Redemption occurs and they must be relevant to that time as well. Yet, presumably, we will no longer remember the Exodus after the Final Redemption because the miracles of the Final Redemption will far surpass the miracles of the

Exodus. (Precisely this issue is discussed earlier in the haggadah in the paragraph beginning "Rabbi Elazar ben Azaryah said . . .") What role does the Korban Pesach play in the future?

We answer him: One may not eat anything after eating the Pesach sacrifice. Rather, halachah requires us to eat the Korban Pesach after the meal, when we are satiated. This symbolizes that the Exodus, which the Pesach sacrifice represents, will not be complete until we are satiated with the miracles of the Final Redemption. (Derashot Ha'rash)

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From:kenblock@att.net[SMTP:kenblock@att.net]  
Subject: NCYI Weekly Divrei Torah - First Day Pesach  
First Day of Pesach RABBI MOSHE S. GORELIK Young Israel of  
North Bellmore, NY

15 Nissan 5760 April 20, 2000 Daf Yomi: Ketuvot 21

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

This seemingly incongruous formulation was addressed by Rav Moshe Avigdor Amiel, z"tl, the former Chief Rabbi of Tel Aviv and author of classical works on Halacha and Aggada. 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 conjure up different categories of people. Tzadik bespeaks of meticulous religious behavior, moral character, devotion to HaShem, and ethical obligation to fellow human beings. Chacham, on the other hand, is a lover of wisdom. The chacham raises questions and seeks intelligent and logical answers. In the Haggaddah, the term chacham acquires an additional dimension when it is contrasted with rasha. 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 demands 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 uninspirational. It falls short in igniting the neshama and lighting up religious enthusiasm.

The Talmud declared that, in the future life, at the time of judgement, a person will be asked a series of questions. The first question 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 "honestly." 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.

During the past year, rabbis, communal leaders, and educators have been coming to grips with a growing phenomenon in our educational institutions. A number of students, male and female, are being turned off and are compromising religious behavior. One popular Orthodox journal devoted an entire issue to the problems. The writers tackled the

problems through different lenses including psychological, religious, and educational perspectives. For a long time, this developing trend was recognized, but the leadership did not pay adequate attention because the institutions were immensely and overwhelmingly successful with the bulk of the student body. Some even advised not to stir up a hornets nest and the hope persisted that the hornets will fly away. Not only has the hope not been realized, the hornets population increased.

Undoubtedly several factors contributed to this critical problem. The culture of the day is do your own thing, or to do what makes you happy. Also, the media glorifies the hedonistic extravaganza of American society. Unsettling family life may affect the emotional stability of the young students or, perhaps, an incompetent Rebbe has impacted negatively on the student.

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? There are two categories of learning or knowledge. Namely, passive and active. Passive knowledge signifies absorption of facts and figures, learning and textual skills, and memorization of materials. However, a student may fail to see the relevance of such knowledge to current human conditions. The student may then 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 corpus of our Mesorah with an inquiring mind, and is encouraged to ask questions in the spirit of the Chassidic master's attitude. A Hashkafa of yahadut that is deeply rooted in the bedrock of Torah philosophy that does not rule out grappling with current cultural challenges will convince the student that Torah is an Eitz HaChaim, a Tree of Life. Furthermore, such a Hashkafa will equip the student with the intellectual wherewithal 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 posuk "Understand the years of every generation" (Devarim 32:7) declared the following: "In every generation and in every period, there comes from the Heavens a new understanding of the Torah, one which 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 Yeshiva 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. Only questions will give rise to answers. If the generations do not raise questions, the leaders will not come up with the solutions.

In light of the above discussion, it is crucial that communal leaders and educators possess the courage and determination to assess and reassess 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 provide the answers appropriate for the generation to achieve the goal. He was right. To be a tzadik, one must be a chacham.

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From:Yated USA[SMTP:yated-usa@ttec.com] Yated Neeman USA  
Columns IV

NISAN-THE SEASON OF REDEMPTION by C.B.Kaganoff

Our Sages tell us that Nisan, the month in which our ancestors were redeemed from Mitzrayim, is the month in which we will be redeemed as

well. The Chofetz Chaim, who was known for his constant yearning for the redemption, focuses on this idea in his commentary to the Haggadah. In it, he used many parables to define for us what we are waiting for and how we should go about waiting for Mashiach. Here is a sampling:

**THE END OF THE TUNNEL** The Chofetz Chaim used to tell his students the following parable: Once, a backwoods Polish farmer decided to visit the big city. He packed his valise eagerly with everything he thought he might need, went to the train station, bought a ticket, and boarded the train for the first time in his life. Before long the whistle blew, and the train began to move. The farmer's excitement grew as the train picked up speed, carrying him away from the town he had lived in all his life and bringing him to the great unknown. He stared out the window at the passing trees and fields and rivers, unable to believe that he was actually on his way. It wasn't long before a group of hooligans sharing the farmer's car realized that he wasn't a city boy. It was obvious that he knew nothing about life outside his little town, and they decided they'd have a little fun at his expense. "Hey, mister," one of them called, as the others winked to each other. "Where are you going?" "I'm going to the big city," the farmer told them proudly. The hooligans looked at him with pity. "You're going to the city in those farmer's clothes? You'll be a laughingstock if you get off the train dressed like you are now!" The farmer was taken aback and a bit bewildered. "I have nicer clothes in my valise," he said, "but I thought I'd change at the inn, once I got there." "Listen, mister," one of the hooligans told him, "no one will let you into an inn dressed like that!" The farmer, grateful for the advice, asked his fellow travelers, "What should I do, then? I can't change right here on the train!" "Don't worry," the ringleader told him. "In a few minutes, the train will go through a dark tunnel, and you can change then. Then you'll be all ready when we get to the city." The farmer opened his valise and took out his best suit. Sure enough, the train soon left the trees and fields behind and entered a dark tunnel. The farmer quickly removed his muddy boots, heavy overalls, and rough peasant shirt. But before he had a chance to put on his suit, the train exited the tunnel. The Chofetz Chaim explained, "Galus is like the dark tunnel. It's like night. One day soon, our train will leave the tunnel, and the geula will dawn. Then we'll be caught by surprise like that ignorant farmer. "We think that the dark tunnel we are in will last for a long time, and we have time to change to fancy clothes, to do teshuva and involve ourselves in Torah and mitzvos. What will we do when suddenly the light comes and we're caught unprepared, without the protection of Torah and mitzvos? We'll look like blundering fools! "It's far better to board the train wearing the right clothes to begin with!"

**THE LIGHT WILL TURN ON SUDDENLY** Once the students of the Radin Yeshiva gathered in the Chofetz Chaim's house after seuda shelishis on Shabbos to hear their rebbe speak. The sun was setting as they filed into the room, and the Chofetz Chaim began to speak in the darkness. For over an hour, he talked passionately about the forthcoming redemption. Suddenly, he asked, "Where's Reb Pinchos?" In the darkness, Reb Pinchos, who was present, answered, "I'm here, Rebbe." The Chofetz Chaim cried with great excitement, "Are you listening, Reb Pinchos? Mashiach is on his way!" At that moment, the light snapped on in the room. Shabbos was over. And the Chofetz Chaim saw Reb Pinchos swallowing a smile. "Why are you smiling?" he asked. Reb Pinchos hesitated, then replied honestly, "The rebbe has already said many times that Mashiach is on his way!" The Chofetz Chaim cried out, "Reb Pinchos! Just like there was darkness in this room and suddenly it became light, the Mashiach will come! If not today, then tomorrow. If not tomorrow, maybe in another month. If not in another month, then in a year." Let us never give up hoping.

**WHY DO WE NEED MASHIACH?** On another occasion, in the middle of the frozen Polish winter, the Chofetz Chaim was discussing redemption. He spoke of Moshiach's coming with such great longing that Rabbi Moshe Londinsky, the Radin rosh yeshiva, was concerned for his

health. He interrupted the Chofetz Chaim: "Rebbe, please tell me, why do we need Moshiach? We have enough food and firewood to get through the winter. We even have the flour we need for Pesach. We're not lacking anything! Why do we need Moshiach?" The Chofetz Chaim grasped his hand and said, "May you be healthy, Reb Moshe! Maybe you don't need Moshiach, but there are many Jews who are freezing and starving, and they need him desperately!" The yeshiva students, overhearing this exchange, didn't know what to make of it. Reb Mendel Zaks, the Chofetz Chaim's son-in-law, explained to them afterward the meaning behind the words of the two great tzaddikim. "According to the Rambam at the end of Hilchos Melachim, Moshiach will come so that we can learn Torah with peace of mind, free of worries and oppression from the goyim. The rosh yeshiva, Reb Moshe, said, what do we need Moshiach for? Here in the yeshiva, we have everything we need to learn comfortably for the rest of the winter! "The Chofetz Chaim answered him, "True, the yeshiva students aren't missing anything, and they are free to learn and grow as much as they can. But Klal Yisrael is in a terrible physical and spiritual state! The hardships are increasing and the spiritual decline is frightening. Klal Yisrael needs Moshiach like a frozen, starving person needs heat and food!"

**PREPARING THE DISHES** On another occasion, the Chofetz Chaim related the following parable: A man was traveling in his carriage on a freezing winter day, a day so cold that he shivered even though he was bundled in a heavy fur coat. As darkness fell, the wind picked up, and the man scanned the road ahead of him, desperately looking for a place to stop and warm himself. When the man spied an inn a few yards away, he was overjoyed. He quickly told his driver to stop, and he entered the inn, his stomach rumbling, eager for a hot, nourishing meal. The innkeeper approached him and asked how he could be of service. "I'll give you a full ruble for a plate of hot potatoes!" the traveler told him. "And if you have a pat of butter and a bit of salt, I'll make it a ruble and a half." In his mind's eye, the man could see the hot potatoes, steaming in their jackets, with butter running down the sides. Two minutes later, the innkeeper returned bearing a plate with a pat of butter and a saltshaker, but no potatoes. "I'm sorry, my dear sir, but I have no potatoes. I'll only charge you half a ruble for the butter and the salt." The traveler was incensed. "You fool! If there are potatoes, the butter is an excellent garnish. But without the potatoes, what good will the butter do?" At the time of Moshiach, the Chofetz Chaim explained, we'll have a wonderful gift of knowledge. Yeshaya Hanavi tells us, "The world will be filled with knowledge like water covers the earth." But we must realize that this knowledge will only help us understand the Torah knowledge that we've already gained. Like the butter that enhances the potatoes, our new knowledge will enhance the Torah that we already know. But if we have an empty dish, the knowledge won't do us any good.

**WHY IS IT TAKING SO LONG FOR REDEMPTION TO COME?** To explain what we have to do to bring Moshiach, the Chofetz Chaim gave another parable. Once there was a very wealthy man with assets all over the world and vast stores of gold, silver, and other riches. This man had an only son, a handsome, intelligent young man with excellent character traits and many talents. It was time for the son to marry, and the wealthy man sent his servants all over the world in search of a suitable girl. Before long, he was told of the most wonderful girl one could imagine—a sweet, pure, modest, and beautiful young woman whom everyone loved. There was only one drawback: she was from a very poor family. The rich man decided that this would not be a determining factor in his and his son's decision. Even the richest man in this girl's village was a pauper compared to him. And a girl from a low station in life would properly appreciate the riches she would marry into. He and his son traveled to the girl's town to meet the girl. They found that she lived in a small, run-down hut with her family. The whole family wore torn, patched, and faded clothing, and there was almost no furniture in the hut.

But the girl's pure and beautiful character shone, even in the miserable hovel. Her charming manner made them forget the poverty all around them. Her lovely features could not be obscured by the unattractive clothing she wore. The wealthy man's son was enchanted, and the young couple spoke to each other for a few minutes in private. They decided they were suited for each other. The girl's parents were overwhelmed by the situation. The wealthy man, wanting them to share his joy at their children's engagement, gave them a purse full of gold coins and said, "Please take this and do whatever you can to make your lives easier. Don't worry, I will provide for all your needs after our children are married! You'll have so much wealth that you'll never lack anything for the rest of your lives. You'll live in a palace. Servants will provide all your needs. You can get rid of all these rags and live in style!" "When do you want to arrange the wedding?" the wealthy man continued, "Two weeks? Three weeks? A month?" The poverty-stricken father, stunned at the sight of the gold coins and the promise of riches, exclaimed, "Why wait a few weeks? There's a nice hall in this town-let them get married tonight!" The wealthy man looked at the family standing around and replied sharply, "Tonight? Impossible! Do you think you can come to the wedding in the rags you're wearing now? That would be an embarrassment and a disgrace for us! I'm giving you this money so you can get yourselves new clothes for the wedding. Give the bride whatever she needs-a gown, shoes, jewelry, a trousseau-and buy your whole family clothes befitting this event." Hashem is the chassan and we are the kalla. "Like the joy of a groom over a bride, your G-d will rejoice over you," says Yeshaya Hanavi. The time of the redemption is nearing. Hashem can bring it any minute, and we are awaiting it every day. But how can we go to greet Moshiach when we are still wearing torn, faded clothing? Torah and mitzvos are the spiritual clothes of the neshama, and we can't come to the king's courtyard in rags! If Hashem comes suddenly to His palace, we'll be caught in disgrace and embarrassment because of our lack of fine clothes. Every person, the Chofetz Chaim said, has to be sure he has a complete set of "clothing" ready for the time of the redemption. One should at least learn the parsha every week with Rashi's commentary, so that at the end of a year, he'll have a complete knowledge of the Written Torah, from the beginning to the end. Thus, his soul will be clothed befittingly for the joyful day when the redemption comes-speedily in our days.

From: LEDERER, DAVID [SMTP:DLederer@PCSIUSA.com]  
Subject: GAME FOR PESACH

Attached is a Word document of a game that Adina and I created last week based on the popular WHO WANTS TO BE A MILLIONAIRE game show. Adina showed it to the Hebrew Studies principal in school who loved it and yesterday it was played by the students at their monthly Rosh Chodesh program. It was a great success and they are actually sending a copy of the game to the whole school as part of the Pesach newsletter.

Let me know what you think.

Introduction

One of the primary mitzvot of seder night is to tell over the story of our Exodus from Egypt (Sipur Yeziat Mitzrayim). As parents to young children, we have a challenge to keep our kids interested during seder night in order to help us fulfill this mitzva. After hearing one of our friends telling us how he makes up Torah-related questions in "millionaire" format for his 5 year old son who watches the show with him, we thought of creating a Pesach version of the game to play with our young children over Pesach.

While we would like to share this with you, realize this has not been tested. We would encourage you to change questions or the format to tailor to your own children's level. We plan to play with three lifelines similar to the popular television show  $\phi$  50/50 (chetzi/chetzi), poll the

audience (ask the seder table) and phone a friend (ask someone at the table).

Like any educational game, the purpose of the game is not an end in and of itself, but it is meant to be used as a springboard for discussion and further learning.

We hope you enjoy it!

Adina and David Lederer Who wants to be a Pesach Millionaire?

Game #1 100 points How many cups of wine do we drink at the seder? A. 1 B. 2 C. 3 D. 4

200 points Which one is not part of the seder? A. Kadesh B. Magid C. Korech D. Hakafot

300 points The following is not found on the Seder plate? A. Shankbone B. Karpas C. Nuts D. Egg

500 points One of the reasons we dip Karpas in the salt water is because A. It tastes good B. There is salt in Matza C. Salt was one of the 10 plagues D. Reminds us of the tears of the Jewish slaves

1000 points (milestone) For whom is the 5th cup of wine? A. Saba/Grandpa B. Moshe C. Yehoshua D. Eliyahu

2000 points What Bracha do we make on Karpas? A. Boreh Minei Mezonot B. Borei Pri HaEtz C. Boreh Pri HaAdmah D. Shekol Nehyeh Bedvaro

4000 points Which of the following can we use for Marror? A. Green peppers B. Zucchini C. Romaine Lettuce D. Parsley

8000 points For Yachatz, we break? A. The top Matza B. The middle Matza C. The bottom Matza D. A glass

16,000 points The English translation of "Mah Nishtanah Halayla Haze?" is: A. Why do we celebrate the holiday of Pesach? B. Why is this night different? C. Mmm, I love Matza D. Why do we drink so much wine?

32,000 points (milestone) "Dayeenu" means: A. Thank you Hashem B. I love Pesach C. It's never enough D. It would have been enough

64,000 points Flour mixed with water becomes Chametz after how many minutes? A. 18 B. 36 C. 54 D. 100

125,000 points Which of the following is not a term of redemption? A. Hotzeiti B. Lakachti C. Matzati D. Hizalti

250,000 points Burning of the Chametz on Erev Pesach must take place before A. The sun rises B. the fourth hour of the day C. the fifth hour of the day D. midday (noon)

500,000 points Outside of Israel, the bracha of Sheheciyanu is said? A. All eight days of Pesach B. All Yom Tov days of Pesach C. The first two days of Pesach D. The first day of Pesach

1,000,000 points Kriat Yam Suf (the splitting of the Red Sea) took place on which day of Pesach? A. First B. Second C. Sixth D. Seventh

Game #2 100 points Our ancestors were slaves in which country? A. France B. America C. Egypt D. Israel

200 points Which one is not one of the ten plagues? A. Sheleg (Snow) B. Choshech (Darkness) C. Kineem (Lice) D. Dam (Blood)

300 points Which best describes the 4 sons? A. Moe, Larry, Curly and Schep B. Tinky Winky, Dipsy, La La and Po C. The Good, the bad, the so-so and the ugly D. Wise, Wicked, Simple and Doesn't know how to ask

500 points The reason we lean at the seder is? A. To show our freedom B. Moshe leaned on a rock C. Paroh never leaned D. It's late and we are tired

1000 points (milestone) The 3 Matzot represent? A. 3 meals that we eat on Shabbat B. Kohen Levi and Yisrael C. The 3 angels that visited Avraham D. Avraham, Yitchak and Yaakov

2000 points On the second night of Pesach we start counting this. A. Number of days left in school B. The number of Jewish children in the

world C. The stars D. The Omer

4000 points In Israel, Pesach is celebrated for this many days? A. 6  
B. 7 C. 8 D. 9

8000 points We eat the Afikoman A. To start the meal B. In the  
middle of the meal C. At the end of the meal D. Never

16,000 points Matza is also known as: A. Poor man's bread B. Rich  
man's bread C. Old man's bread D. The bread of our youth

32,000 points (milestone) The hebrew date of Pesach is? A. 15  
Tisherei B. 1 Nissan C. 15 Nissan D. 15 Av

64,000 points "Seder" means A. Unleavened Bread B. Slavery C.  
She spoke D. Order

125,000 points "Hagada" comes from which Hebrew verb: A. To  
listen B. To cry C. To tell D. To remember

250,000 points Who is supposed to fast on Erev Pesach? A.  
Everyone B. Only men C. Only men who are first-born D. Only men  
who are first-born and have children

500,000 points The paragraph of "Kol Chamira" is said A. When we  
burn the Chametz B. At the beginning of the seder C. At the end of  
the seder D. After Pesach

1,000,000 points During the time of the Beit Hamikdash we ate (and  
will eat) the Korban Pesach with? A. Wine and Karpas B. Matza and  
Wine C. Matza and Marror D. Marror and Charoset

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The Weekly Daf #322 Ketubot 11 - 17 Week of 5 φ 11 Nissan 5760 / 10  
φ 16 April 2000

By RABBI MENDEL WEINBACH, Dean, Ohr Somayach Institutions  
KEITZAD MERAKDIN

"Keitzad merakdin lifnei hakallah?" "What does one sing when  
dancing before the bride at a wedding?" "Kallah kemot shehi -- The  
bride as she is" -- say Beit Shammai. "Kallah na'ah vechasudah -- the  
bride is lovely and charming" -- say Beit Hillel.

What if she is lame or blind, Beit Shammai challenge Beit Hillel.  
Can we then say that she is lovely and charming in violation of the  
Torah ban on lying?

Beit Hillel's response is to compare the situation to that of how we  
relate to one who has purchased something. Do we speak highly of his  
purchase or criticize it? From this approach the Sages learned that one  
must always strive to get along well with other people.

What is meant by Beit Shammai's formula for bringing joy to the  
groom and bride? If she has a blemish does he still recommend that she  
be described "the bride as she is?"

Tosefot explains that in such a case Beit Shammai suggest either  
refraining from any description or focusing on her praiseworthy features  
while still avoiding the general description of Beit Hillel which smacks  
of untruth. Beit Hillel disdain this approach because anything short of  
general praise will be interpreted as an insult.

Maharsha suggests an alternative explanation of the two views.

Beit Shammai and Beit Hillel both advocate a general description of  
the bride, and differ only in regard to its text. Beit Shammai is in favor  
of singing the praise of every bride with the words "the bride as she is"  
which implies that no matter what shortcoming there is, she has found  
favor in the eyes of her groom. Beit Hillel, however, insist on being  
more explicit in stressing the idea that to her groom "the bride is lovely  
and charming." \* Ketubot 17a

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