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INTERNET PARSHA SHEET ON PESACH - 5761

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HALACHOS RELATING TO SHABBOS EREV PESACH See last week's parsha sheet at <http://groups.yahoo.com/group/parsha/message/174> & <http://groups.yahoo.com/group/parsha/message/173> for halachos by (i) Rabbi Doniel Neustadt (Note that all times in last week's Rabbi Neustadt column are for Cleveland Heights, Ohio as noted in the footnote); (ii) Rabbi J. David Bleich, and (iii) Rabbi Avrohom Blumenkrantz

From: Yeshivat Har Etzion's Israel Koschitzky Virtual Beit
Midrash[SMTP:ye@vbm-torah.org] Subject: Special Pesach Package
LAWS OF EREV PESACH WHICH FALLS ON SHABBAT
By RAV YOSEF ZVI RIMON
Translated by David Silverberg

INTRODUCTION: BOTTOM-LINE SUMMARY OF THE HALAKHOT

"SHABBAT HA-GADOL DERASHA": The "derasha" takes place on the Shabbat before Shabbat Erev Pesach, a full week before Pesach. "Viyehi No'am" is recited on this Shabbat.

THE FAST OF THE FIRSTBORN: The fast is observed on the Thursday before Pesach, and a firstborn may exempt himself from the fast by participating in a "siyum." (There may be even more room for this leniency on such a year than on regular years.)

THE SEARCH FOR CHAMETZ: One conducts the search on Thursday night, following the standard procedure.

DESTROYING THE CHAMETZ: One burns the chametz on Friday morning until the end of the fifth halakhic hour (printed in the calendars), but does not recite "kol chamira" (the declaration of renunciation). One must ensure to concentrate all the chametz he wants to keep for Shabbat and eat it with utmost care. It is preferable to leave a small amount of bread, ideally bread that does not produce crumbs, such as pita. (Some do not leave over any bread for Shabbat - see below.)

WORK ON FRIDAY: As opposed to Erev Pesach on regular years, all types of activities are permissible on this Friday. **"KASHERING" UTENSILS:** One may do so throughout the day on Friday. **PREPARATIONS FOR THE SEDER:** Optimally, one should prepare before Shabbat the lettuce, shank-bone, charoset, yahrzeit candle, etc.

TERUMOT AND MA'ASROT: One must separate all terumot and ma'asrot and perform bi'ur ma'asrot before Shabbat. **SHABBAT PRAYER SERVICE:** Prayers on this Shabbat should begin early and not be prolonged (nor should they be rushed). For the haftara we read "Ve-arva," the standard haftara for Shabbat Ha-gadol. (According to the Vilna Gaon, we read the regular haftara for the parasha of the week.)

SHABBAT MEALS: One should eat food that is kosher for Pesach in Pesach pots, preferably in disposable pans (since one may not wash pots on Shabbat). As for "lechem mishneh," one must choose between two options: 1. Egg matza is used and the berakha of "ha-motzi" is recited. Ashkenazim use egg matza only for the first two meals (i.e. night and morning), as their custom prohibits the consumption of egg matza after the time when chametz becomes forbidden (i.e. the fourth hour). One should try to avoid contact between the egg matza and the Pesach utensils. If one uses egg matza for his Shabbat morning meal, he must complete it by the end of the fourth hour (approximately 9 A.M. in Israel), unless he follows the view allowing the consumption of egg matza until the tenth hour. 2. Chametz bread is used for lechem mishneh at the first two meals. One should preferably use only a small amount of bread, of a type that doesn't make crumbs. Since one must ensure that no crumbs come in contact with the Pesach utensils, one should either eat the chametz at the beginning of the meal and then properly shake out the tablecloth and garments, or use disposable dishes. One must finish eating the bread by the end of the fourth hour.

LEFTOVER CHAMETZ: "BITTUL": All consumption of chametz must conclude before the end of the fourth [halakhic] hour. Before the end of the fifth hour, one should crumble the leftover chametz and throw it into the toilet. (When dealing with a large amount of chametz, one may throw it into a public domain - where there is an eruv.) Tablecloths and clothing used with chametz must be thoroughly cleaned off, and one should likewise rinse his mouth and sweep the floor. The broom should preferably be placed together with the chametz utensils. One formally renounces the chametz ("bittul") before the end of the fifth hour. **SE'UDAT SHELISHIT:** On a regular Shabbat, one should preferably eat bread

for se'udat shelishit and conduct the meal after the time from which one may recite Mincha (one half-hour after chatzot). On Shabbat Erev Pesach, of course, one cannot satisfy both these requirements. One must therefore choose between the following three options (while preferably reciting Mincha before se'uda shelishit): 1. One who eats egg matza after the fourth hour (most Ashkenazim are stringent in this regard) may eat se'udat shelishit at its optimal time (starting from a half-hour past midday) using egg matza. (Egg matza may not, however, be eaten after the tenth hour.) 2. Those who do not eat egg matza may conduct se'uda shelishit at its proper time using meat, fish or fruit (as the Rema recommends). One may eat "kneidlech" (cooked matza meal) and some even allow the consumption of "matza brei" (fried matza crumbs). 3. Some have the practice of following option 2 but also splitting the morning meal. They recite Birkat Ha-mazon, wait a short while, and then begin a new meal with netilat yadayim and ha-motzi.

PREPARATIONS ON SHABBAT: One should not conduct preparations on Shabbat for the seder, except for basic cleaning that enhances Shabbat as well.

MOTZAEI SHABBAT: "Va-todi'einu" is added to Shemoneh Esrei at Ma'ariv, and "Viyehi No'am" and "Ve-Ata Kadosh" are omitted.

CANDLE LIGHTING: One may light candles only after reciting Ma'ariv with "Va-todi'einu" or saying "Barukh ha-mavdil bein kodesh le-kodesh." A woman lighting candles recites "She-hecheyanu" and omits this berakha over the first cup of wine at the seder.

KIDDUSH: One follows the order known by the acronym, "yaknehaz" - "yayin" (blessing over the wine), "kiddush" (the standard Yom Tov text, "asher bachar banu mi-kol amB"), "ner" (berakha over the havdala candle), "havdala" (the standard berakha: "ha-mavdil bein kodesh le-choleB"), "zeman" ("she-hecheyanu"). **"GA'AL YISRAEL":** Most people change the text of the berakha when the seder occurs on Motz'ei Shabbat and recite, "B ve-nochal sham min ha-pesachim u-min ha-zevachim."

Now we will follow this summary with a more detailed analysis of the laws and their source. The article is divided into three parts: things to do before Shabbat; the Shabbat meals; miscellaneous details.

PART 1: THINGS TO DO BEFORE SHABBAT

This year, Erev Pesach occurs on Shabbat - a relatively rare occurrence. (The last two times were in 5754 and 5741, though in coming years this will occur more frequently: 5765 and 5768.) The infrequency of this phenomenon requires review of the relevant halakhot prior to Pesach more so than on other years. In fact, the Gemara tells of even the greatest of the Tannaim who forgot halakhot pertinent to Erev Pesach on Shabbat. The family of Beteira, who served "Nesim" (princes), did not remember whether or not the korban Pesach overrides the prohibitions of Shabbat until Hillel reminded them that it in fact does (Pesachim 66a).[1] Furthermore, some authorities maintain that we do not decide halakha regarding Erev Pesach on Shabbat based on widespread custom, since there cannot exist a "common practice" regarding such a rare phenomenon occurring only every several years (Tel Talpiyot, vol. 4, p.65).

THE FAST OF THE FIRSTBORN

At first glance, it would seem that the firstborn should observe this annual fast on the Thursday preceding Shabbat Erev Pesach. The rationale for such a ruling emerges from the Gemara (Megilla 5a). The mishna had established that when Tisha Be-Av falls on Shabbat, we delay the fast until Sunday. The Gemara explains that we specifically delay the fast rather than observing it earlier, on Thursday, because of the impropriety of commemorating calamity earlier than usual. It would seem, therefore, that only fasts commemorating tragedy must not take place earlier than the regularly scheduled date. Other fasts, by contrast, are observed on Thursday. (The Terumat Ha-deshen takes this position in chap. 110.) Indeed, when the thirteenth of Adar - generally observed as Ta'anit Esther - falls on Shabbat, we move the fast up to Thursday. Accordingly, it would seem, when Erev Pesach falls on Shabbat, the firstborn should observe their fast on Thursday.

However, it remains unclear whether the fast should be transferred to Thursday or Friday. As mentioned, when Ta'anit Esther falls on Shabbat we fast on Thursday, for once we must already conduct the fast earlier, we prefer to do so on Thursday. Why do we seek to avoid fasting on Friday? An explanation cited in the name of Mahram Provençal (Birkei Yosef, 470:4; Divrei Ze'ev 19:21) claims that the recitation of Selichot (added to the prayer service on fast days) would disrupt the preparations for Shabbat. The Maggid Mishneh (Hilkhot Ta'anivot 5:5), by contrast, explains that entering Shabbat hungry after a full day of fasting undermines the honor of Shabbat. A practical difference between these two reasons arises when the fast of the firstborn, on which no Selichot are recited, falls on Shabbat. Indeed, according to Maharam Provençal the firstborn observe the fast on such a year on Friday. However, the majority of authorities ruled that the fast be moved to Thursday, since the explanation of the Maggid Mishneh is viewed as authoritative, appearing already in the Midrash Tanchuma (Bereishit 83), which mentions explicitly that the firstborns fast on Thursday. The Rema adopts this ruling, as well (480:2).

We find yet a third position, as well, one advanced by the Agur (771) and mentioned in the Terumat Ha-deshen (126). The Yerushalmi (Pesachim, chap. 4) records Rabbi's practice to refrain from eating on Erev Pesach, and questions whether he did so because he was a firstborn or to ensure an appetite for the consumption of matza at the seder. Presumably, the Gemara could have resolved this issue easily by observing the sage's conduct on Erev Pesach when it occurred on Shabbat. If he fasted (on Thursday or Friday), then he obviously adopted this practice because he was firstborn, rather than to preserve his appetite. From the Yerushalmi's apparent refusal to determine the basis of Rabbi's conduct in this manner, we may deduce that firstborns do not fast at all when Erev Pesach falls on Shabbat.

However, the Terumat Ha-deshen himself rejects this proof by raising the possibility that such a situation simply never arose in Rabbi's lifetime.[2]

The Shulchan Arukh (470:2) cites the first two views, calling for the observance of the fast of the firstborn on Thursday or Friday, respectively. According to the accepted principles of the Shulchan Arukh's rulings, he personally concurs with the second view, to fast on Friday (see Shut Yabi'a Omer, vol. 6, C.M. 2). The Rema, however, comments that one should follow the first position, which schedules the fast on Thursday.

May a firstborn, on such a year, conduct a "siyum" (celebration of the completion of a masekhet), or participate in that of another, in order to exempt himself from this fast, as is commonly practiced on other years? One of the reasons for the general leniency in this regard - allowing a "siyum" to exempt firstborns in attendance from fasting - involves our concern of the possible adverse effects of fasting on that night's seder. Rav Tzvi Pesach Frank, in Mikra'ei Kodesh (vol. 2, 23), views this rationale as a basis for not allowing this leniency when Erev Pesach falls on Shabbat and the fast thus takes place on Thursday - two full days prior to the seder on Saturday night.

Nevertheless, it would seem that one may act leniently in this regard, since other reasons exist for exemption through attendance at a siyum.[3] (What's more, as we have seen, some authorities hold that the firstborns do not fast at all when Erev Pesach falls on Shabbat.) This decision is mentioned specifically by Rav Sonenfeld (Seder Erev Pesach She-chal Be-Shabbat, 1), Rav Moshe Feinstein (Iggerot Moshe O.C. 4:69), and Rav Ovadia Yosef (Yechaveh Da'at vol. 6, 91). [The Yechaveh Da'at adds that a father who generally fasts on behalf of his eldest son need not fast on such a year.] We may infer a similar conclusion from the Mishna Berura and other Acharonim who make no mention of such a stringency when Erev Pesach falls on Shabbat.

Thus, as for the final halakha, the firstborns observe their annual fast this year on the Thursday before Pesach, and they may, as in other years, exempt themselves through participation in a "siyum."

BEDIKAT CHAMETZ

We generally conduct bedikat chametz (final check for chametz) on the night of the fourteenth of Nissan, which occurs this year on Friday night. As such, we may not carry around a candle and hence cannot perform the bedika at the usual time. Therefore, as emerges from the Gemara (Pesachim 49a) and ruled explicitly by the Rambam (3:3) and Shulchan Arukh (444:1), we conduct the bedika on Thursday night (the night of the thirteenth).

The procedure of the bedika follows that of other years: the recitation of the berakha "al bi'ur chametz" prior to the bedika, and the formal renunciation of the chametz ("bittul") afterward (Taz, 444:7; Mishna Berura 444:1).

One who failed to perform the bedika on Thursday night does so on Friday morning (with a berakha - Mishna Berura 193:22). If he neglected to conduct the bedika on Friday morning, too, then he does so on Motzaei Shabbat (the night of the Seder). However, if he renounced the chametz on Shabbat morning before the fifth [halakhic] hour of the day, then he checks for chametz on Motzaei Yom Tov (Mishna Berura 435:3 and Sha'ar Ha-tziyun).[4] "BI'UR" AND "BITTUL": DESTROYING AND RENOUNCING THE CHAMETZ

The chametz must be destroyed on Friday morning. Although generally one must destroy his chametz before the fifth hour on Erev Pesach, it would appear that this year one may do so the entire day, as no prohibition exists regarding the possession or consumption of chametz throughout the day on Friday (the thirteenth of Nissan). Nevertheless, the Mordekhai (end of Pesachim, chap. 1) cites Rashi as applying the fifth-hour deadline in our case, too, as a safeguard to prevent errors in other years. Accordingly, the Shulchan Arukh (444:2) deems this practice preferable.[5]

One does not declare renunciation of ownership of the chametz ("bittul") after destroying it on Friday, since he will do so on Shabbat itself (Maharil, Hilkhos Bedikat Chametz; Rema 444:2). Since one must leave over some chametz for use on Shabbat, he must perform the "bittul" on Shabbat in any event (Mishna Berura, 10). The "bittul" must take place before the end of the fifth hour on Shabbat morning.

WORK ON FRIDAY

The mishna (Pesachim 50a) establishes a prohibition against certain types of work on Erev Pesach after "chatzot" (midday). Rashi explains, "[This prohibition is] in order that one not preoccupy himself with work and thereby forget the destruction of his chametz, slaughtering the korban pesach and the preparation of matzaB" The Yerushalmi (Pesachim 4:1), however, presents a different reason: it is improper for one to involve himself in work during the time designated for the offering of the korban pesach.

A practical difference between these two reasons arises when Erev Pesach occurs on Shabbat: may one, in such a year, perform these forbidden activities on Friday? According to Rashi, here, too, the concern exists that one may neglect the responsibilities of destroying the chametz, etc. If, however, we adopt the reasoning of the Yerushalmi, no prohibition would apply on Friday afternoon, a full day prior to the time of the korban pesach.

The halakha follows the position of the Yerushalmi, as most Rishonim adopt this view (Tosafot, Rosh, Ran and Rambam). One may therefore engage in work on Friday afternoon in our case. (Regarding the general guidelines concerning activity on Friday afternoon, see Shulchan Arukh O.C. 251:1 and Mishna Berura.) Indeed, this is the ruling of the Bi'ur Halakha (468:1).

FOOTNOTES TO PART 1:

[1] We should note, however, that in those days many more years may have passed in between the occurrences of Erev Pesach on Shabbat (more so than today), since the calendar system depended upon visual confirmation of the new moon, rather than the fixed calendar used today. (The Terumat Ha-deshen 126 makes a similar note regarding the Yerushalmi in Pesachim chap. 4, mentioned later.)

[2] Rav Tzvi Pesach Frank (Mikra'ei Kodesh, Pesach, vol. 2, 23) suggests a different method of negating the proof from this Yerushalmi, based on a gemara (Megilla 5b) regarding Tisha Be-Av. While the conventional view calls for the observance of the fast on Sunday should Tisha Be-Av fall on Shabbat, the Gemara cites the dissenting view of Rabbi that in such a year Tisha Be-Av is not observed at all. It stands to reason, then, that even if

Rebbi had been a firstborn he would not have observed the fast of the firstborn in a year when Erev Pesach occurred on Shabbat. The Yerushalmi therefore could not resolve its question based on Rebbi's conduct in such a year; either way, he would not have fasted. Accordingly, this Yerushalmi has no bearing on practical halakha, which follows the majority view of the Chakhamim, against that of Rebbi.

However, Rav Frank continues by raising several reasons to dispute such an argument. Firstly, Rebbi's position regarding a fast whose date falls on Shabbat may apply only to those fasts that we would have to delay to Sunday (as implied by Rebbi's wording in Masekhet Megilla: "Since it is delayed, it is delayed [entirely]"). When, however, we may observe the fast earlier, he may agree to the fast's observance. Additionally, it stands to reason that in practice Rebbi followed the majority position, rather than his own, for according to the Yerushalmi, a single authority who dissents from the majority on a given issue should personally practice in accordance with his disputants. Rav Frank mentions other reasons, as well, to dispute his suggestion.

[3] An additional basis for leniency arises from the somewhat questionable source of this fast to begin with. Although the Yerushalmi (Pesachim 10:1), the Talmudic source of the fast, says that "the firstborn fast [mitanin]" on Erev Pesach, other versions of the text read, "the firstborn indulge [mitangim]" on Erev Pesach. (See Responsa Minchat Yitzchak, vol. 2, 93.)

As for the fast of the firstborn on other years, some authorities require the firstborns to fast (Noda Bi-Yehuda, Mahadura Tinyana - Kuntras Acharon, 354; Chatam Sofer - cited in Shut Maharitatz 52; and Rav Kook). Many others, however, rule that firstborns do not have to fast if they attend a seudat mitzva (e.g. a siyum); see Yabi'a Omer, vol. 4, O.C. 13; Iggerot Moshe, O.C. vol. 1, 157; Minchat Yitzchak, vol. 2, 93; Mishna Berura 470:10.

[4] At first glance, one may argue for the permissibility of conducting the bedika on Shabbat itself. Since generally halakha states that a "positive commandment" ("mitzvat ase'i") overrides a "negative commandment" ("lo ta'aseh"), the same principle may call for rabbinically-ordained mitzvot, such as bedikat chametz, to override rabbinic prohibitions, such as carrying candles on Shabbat (see, for example, Magen Avraham 446:2, citing the Shela). However, the Sedei Chemed (Ma'arekhet Chametz U-matza 5:14) presents several refutations of this argument, including the fact that one has yet to perform the mitzva of bedika immediately upon lifting the candle, as well as the unique, stringent status of moving forbidden objects on Shabbat.

[5] However, the Shulchan Arukh mentions the preferred practice of destroying before "chatzot" (midday), not before the fifth hour. The Maharsham (in Da'at Torah) explains that the stringency of observing the deadline even in such a year is meant to safeguard only the Biblical requirement, that one destroy the chametz prior to midday, but not the additional rabbinic ordinance that one do so prior to the fifth hour. Therefore, when burning the chametz on Friday when Erev Pesach falls on Shabbat, one need ensure only to destroy the chametz before midday. Nevertheless, we mentioned the fifth hour deadline, rather than "chatzot," since this is how most later authorities understood the intention of the Shulchan Arukh (Mishna Berura 444:9; "Lu'ach Eretz Yisrael" by Rav Tuketchinsky).

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[Part 2 of this didn't make it into first version of email and is appended near end]

From: Yitz Etshalom[SMTP:rebyitz@torah.org] To: P'shuto Shel Mikra Subject: Mikra - Haggadah Shel Pesach
By RABBI YITZCHAK ETSHALOM
EREV PESACH ON SHABBAT
(with thanks to DR. SHNAYER LEIMAN)

A: The Problem

This year we have a relatively rare intercalation - Pesach begins on Motza'ei Shabbat. This occurrence always raises significant Halakhic discussions unique to this situation (e.g. preparations for the Seder, how to accomplish the destruction of Hametz and how to fulfill the obligatory three meals of Shabbat). In addition, there are several minor changes in the Seder itself (the extended Havdalah within Kadesh and the switching of "Zevahim" and "Pesachim" [according to some] in Birkat haGulah. Beyond all of these, the Gemara records a curious event, directly related to the "Erev Pesach which falls on Shabbat" phenomenon, which is, at first blush, hard to decipher. Indeed, we may have only found the key to unlocking this mystery of history in the last few decades.

The Mishnah (Pesachim 6:1) records the law that the slaughtering and subsequent worship related to the Korban Pesach overrides the prohibitions of "M'lakhah" on Shabbat, such that the Korban Pesach is offered on the fourteenth of Nissan, even if that date falls on Shabbat.

The Gemara (66a) presents some of the background to the Tannaitic discussion revolving around this thorny issue (some of which is found in the aforementioned Mishnah):

Our Rabbis taught: This halachah was hidden from [i.e., forgotten by] the Bene Bathyra. On one occasion the fourteenth [of Nisan] fell on the Sabbath, [and] they forgot and did not know whether the Passover overrides the Sabbath or not. Said they, 'Is there any man who knows whether the Passover overrides the Sabbath or not?' They were told, 'There is a certain man who has come up from Babylonia,

Hillel the Babylonian by name, who served the two greatest men of the time, and he knows whether the Passover overrides the Sabbath or not...

The Gemara goes on to present Hillel's argument (echoed in our Mishnah) from the text in Bamidbar 9. (Later on, Hillel chastises those who didn't remember the Halakhah for dereliction in their studies, following which Hillel is himself stumped by a nuance of the same issue - the interested reader is encouraged to follow the sugya "inside".) What is relevant for our purposes is the opening statement - that B'nei B'tera, the guardians of the Beit haMikdash (see BT Pesachim 3b) forgot the Halakhic response to a most basic question - is the Korban Pesach offered on Shabbat?

Most of us remember - if only vaguely - the last time that Pesach began on Motza'e'i Shabbat (it was seven years ago). Whether or not we remember how we fulfilled the obligation of the three meals of Shabbat, we probably remember the early minyan attended by everyone and watching the clock that morning. Certainly the Poskei haDor hold this information at their fingertips and all of our congregational rabbis are familiar with all of the necessary details and know how to access them when circumstances and calendar demand. Most of the contemporary questions relate to the rabbinic admonition against eating Matza on Erev Pesach and the problems of "egg matza" as an unacceptable solution for some (Ashkenazim). Significant as these issues may be, they pale in comparison to the most documented ceremony of the Beit haMikdash - the Korban Pesach. How could everyone, including B'nei B'tera and the rest of the rabbinic leaders of the generation, have forgotten such an elementary Halakhah?

B: The Judean Desert Scrolls

Perhaps the single most significant archeological discovery in the 20th Century (a century marked by dozens of critical finds at digs throughout the Levant) was the Dead Sea Scrolls. The Scrolls, found in a series of caves in the Judean desert, were accidentally unearthed by two young Bedouin shepherds in 1947 who, trying to retrieve a lost goat, happened upon seven nearly complete scrolls encased in clay jars. The ensuing search (by both Bedouins and archeologists) brought to light hundreds of scrolls that had been composed between the fourth century BCE and the first century CE. Over the past fifty years, much scholarly research has been devoted to deciphering these scrolls and comparing them with literature extant at the same time. Over this time, academicians who specialize in "the Scrolls" have attempted to determine, among other facts, the identity of the group that resided in the vicinity of these caves and which was responsible for the composition of the many documents.

Among the documents found are liturgical poems, letters, copies of canonized text from T'nakh as well as books of the apocrypha and pseudepigrapha, Midrashic expansions of those books (known as Pesharim) - along with codes of practice. These codes not only contain the practices of the Qumran community, but, in some cases, record the polemics of their dispute with the Pharasaic community. A fascinating development of "Scrolls research" has been to "finally" see the mirror image of disputes recorded in Rabbinic literature - from the perspective of the Rabbinate opposite number. For instance, at the end of Mishnah Yadayim (4:7), there is a record of a Sadducean complaint against the Pharisees: "We complain against you Pharisees, for you declare pure the Nitzoq (poured out liquid stream)." This statement is followed by the counter-argument proffered by the Hakhamim - however, for the roughly 1700 years between the publication of the Mishnah (c. 220 CE) until the publication of the Mik'tzat Ma'aseh Torah ("Halakhic Letter"), students of the Mishnah had no access to the Sadducean perspective of this debate. With the discovery and subsequent publication of Mik'tzat Ma'aseh Torah we find the following argument put forth:

"And even regarding liquid streams, we say that they do not have purity. And even the liquid streams do not separate between the impure and the pure. For the moisture of the liquid streams and the vessel which receives from them are both considered one identical moisture." (MMT B56-58). [The case in question deals with a pure vessel that is the source of a liquid stream which flows into an impure vessel. The Sadducean position was that the water is all one, therefore the upper vessel is rendered impure by the lower vessel. The Rabbinic position is that the lower vessel has no effect on the upper vessel.] (Cf. M. Makh'shirin 5:9, MT Tum'at Okh'lin 7:1).

This find is much more than a historical curiosity of purely academic/research concern; by seeing the "counter-argument" spelled out, we can better identify the group which resided in the desert and authored (or, at least copied and maintained) these scrolls. Whereas earlier indications where that the "Qumran community" was made up of Essenes, the publication of Mik'tzat Ma'aseh Torah has provided much support for the theory that these sectarians were Sadducees (or an offshoot of that group) as indicated by the example cited above. This is critical for our purposes, as any information found in the Scrolls can be helpful in helping us understand the Sadducean position - a position with which we were only familiar from Rabbinic

sources until now.

C: The Sadducean Calendar

Among the many significant passages in the Mik'tzat Ma'aseh Torah is the Calendar of the community. Although there is much scholarly debate as to whether this calendar was ever put into practice, this solar calendar (!) is quite clearly spelled out and sheds much light on the "ignorance" of the B'nei B'tera.

The calendar (taken here from pp. 302-303 of Lawrence Schiffman's "Reclaiming the Dead Sea Scrolls", the source for much of the background information above) consisted of a 364-day year, constituting exactly 52 weeks. Each month had thirty days and, in order to keep the calendar in line with the equinoxes and solstices, a thirty-first day was added to every third month.

As a result of the exact weeks (with no remaining days) in this calendar, each Festival occurred on the same day of the week every year. [It is difficult to imagine how a calendar of this sort could ever be maintained without regular correction for the missing 30 hours every solar year; that is why, as pointed out above, many scholars claim that this calendar was never actually put into practice.] Here are the days found in the Scrolls calendar which have relevance to our discussion: Pesach (14th of First Month) - Tuesday Matzot (15th of First Month) - Wednesday

It is evident from a number of Talmudic sources that the Sadducees held control over the worship in the Beit haMikdash during some periods of the last few hundred years of the Second Commonwealth. For instance, the Mishnah in Yoma records that the Beit Din would make the Kohein Gadol swear never to deviate from their instructions while inside the Sanctum Sanctorum on Yom haKippurim. As the Gemara (BT Yoma 19b) explains, the suspicion arose that he was secretly a Sadducee. There is also the well-known story (BT Sukkah 48b) of the Kohen Gadol who spilled out the water libation at his feet (and was subsequently "Etrogged" by the worshippers) - note Rashi at Yoma 26b s.v. shePa'am Ahat who identifies him as a Sadducee. The Sadducees rejected the tradition of the water libation.

Since this sect, from time to time, exercised significant control over the Beit HaMikdash during the first century BCE and into the millennium, it is reasonable to assume that they put their calendar into operation during those years. Dr. Shnayer Z. Leiman suggests that this is the most reasonable explanation to the "ignorance" of the rabbinic community regarding how to behave on Nissan fourteenth which falls on Shabbat. There had been many years, perhaps several generations, since Pesach had fallen on Shabbat, since it would always be set for Tuesday under Sadducean rule.

From: Young Israel Divrei Torah[SMTP:yitorah-owner@listbot.com] Sent: Monday, April 02, 2001 12:27 PM To: List Member Subject: Rabbi Hochberg Parshat Tzav-Shabbat HaGadol

Young Israel Divrei Torah - <http://www.youngisrael.org>
RABBI SHLOMO HOCHBERG Young Israel of Jamaica Estates, NY
14 Nisan 5761 April 7, 2001 Daf Yomi: Gittin 59

In memory of my beloved father Rabbi Dr. Hillel Hochberg a"h

G-d is known by many distinct names - HaShem, Elokim, Shakai, and more.

But two words conspicuously used in the Hagada to denote G-d, are not names, but descriptors, specifically, "HaKadosh - the Holy One" - and "HaMakom - the Omnipresent One." HaKadosh and HaMakom are terms which were selected by the Baal Hagada because they portray specific ideas about HaShem.

Throughout the Hagada, HaShem is repeatedly referred to as "HaKadosh Baruch Hu" - as the Holy One, blessed is He.

But in two places, the Hagada refers to HaShem as HaMakom; first, when the Hagada introduces the "Four Sons" - "Baruch HaMakom, Baruch Hu" - and once again, when the Hagada contrasts our ancestors' ancient idolatrous practices (Terach, et al) with our later ascent to serving and being drawn closer to HaShem - "v'achshav kervanu HaMakom la'avodato."

These two attributes, Kadosh and Makom together comprise the central motif of the prayer of "Kedusha", which we recite daily as an essential component of our t'fila b'Eitzivur. "Kedusha" consists primarily of the response by the congregation of Kadosh, Kadosh, Kadosh, HaShem Tz'vakot m'lo chol ha'aretz kevodo," and "Baruch kevod HaShem mimkomo," the first expressed in the prophecy of Yeshayahu, and the second in the prophecy of Yechezkel. In each case, the Navi is privileged to witness a special vision of angels uttering HaShem's praises. But the expressions of the malachim in the two visions are quite distinct. Yeshayahu sees the angels focus their attention upon HaShem as holy - "Kadosh" and Yechezkel sees them refer to Him in His place - from His "Makom."

The Gemara in Masechet Chagiga 13b notes the difference between the prophecies of Yeshayahu and Yechezkel. Whereas Yeshayahu could be compared to a city-dweller who constantly sees the king, and thus is accustomed to him,

Yechezkel is compared to a villager who rarely, if ever, sees the king, and is thus more expressive when he finally is privileged to meet him. HaRav Joseph B. Soloveitchik, k"mz, explained that Yeshayahu prophesied at a time when the Jewish people inhabited the land of Israel, and HaShem's Kedusha was apparent in the Beit HaMikdash, with the Kohanim b'avodatam u' Levi'im b'duchanan - the Kohanim fully performing the service in the Beit HaMikdash with the assistance of the Levi'im, and with the full complement of open miracles as constant reminders of the special relationship between HaShem and Bnei Yisrael.

Thus, the Hagada refers to "HaKadosh Baruch Hu" when describing HaShem's mighty hand and awesome power in redeeming us from Egypt, as HaShem revealed Himself to us clearly and totally, and we could feel His Divine Presence everywhere (melo chol ha'aretz kevodo).

In contrast, Yechezkel prophesied in the throes of the destruction of the Beit HaMikdash, when the glory of HaShem and His blessing were hidden; Bnei Yisrael felt the distance and the barriers which separated us from His Makom, behind the hester Panim - the hiding of His Face and His Kedusha.

The term HaMakom thus indicates times of difficulty and separation. The contextual use of this term by the Baal Hagada instructs us as to how to respond constructively to these times. On the one hand, HaMakom as it relates to our transformation from idolaters to Ovdei HaShem, reminds us that even if we are in the depths of despair physically and spiritually, HaShem's hand remains outstretched to us from His Place, awaiting, anticipating, encouraging, and facilitating our return to Him.

At the same time, HaMakom introduces the section of the Hagada which instructs us as to the process and technique of Torah Shebaal Peh, based upon our participation in the ongoing Mesora of ChaZaL, as exemplified by the Tannaic Rabbis studying in Bnei Brak, exchanging their views as their students listened, learned, and absorbed, until the break of dawn. The Hagada invites all who are willing, to come and join, to become integrated links in the eternal chain of the Mesorat HaTorah.

The Rav defined the four part passage, "Baruch HaMakom, Baruch Hu. Baruch shenatan Torah l'amo Yisrael, Baruch Hu" as a form of Birchot HaTorah which introduces the learning of the Torah on Pesach night, as the quintessential search for the fulfillment of our Jewish Destiny.

This Torah-search is not limited to the formal, intellectual study of Torah. It is at once intellectual and experiential, emotional and spiritual. Jewish Destiny requires that we participate in the search for HaShem, as HaMakom - everywhere that He can be found - in our search for Torah knowledge - in our daily lives and in ourselves, if we but let Him in.

As we do so, HaShem is with us, in our Makom, transforming our relationship so that it ultimately will be restored to one in which His Kedusha will permeate the world, and each of us, again.

At the Seder, indeed, we are invited to participate and facilitate this transformation as we mature from the slaves that we were both physically - ("Avadim hayinu") and spiritually ("Mitsila ovdei avoda zaraB") to the ultimate "Nishmat kol chai tEvarechBHaShem Elokeinu" - when every living creature will recognize and bless HaShem as they see His Kedusha permeate and nourish the world.

This dvar Torah is based on a shiur of Moreinu V'Rabbeinu HaRav HaGaon Rav Joseph B. Soloveitchik

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From: jr@sco.com[SMTP:jr@sco.com] Subject: SHIUR HARAV SOLOVEICHIK ON MAKAS BKHOROS

bo.01 Shiur HaRav Soloveichik ZT"L on Makas Bchoros

(Shiur Date: 2/8/75. Tape available from M. Nordlicht: #5218, #5219. Please refer to this Shiur for Parshas Bo as well.)

Yetzias Mitzrayim is more than a story that happened to our people thousands of years ago. It is still as significant and relative today as it was those many years ago. The exodus was the preamble to receiving the Torah at Sinai. One could say that all 613 commandments are rooted in some way to Yetzias Mitzrayim and Kabbalas HaTorah. Often the Torah associates Yetzias Mitzrayim with Mitzvahs, for example Ani Hashem Elokaychem Hamotzi Eschem M'Eretz Mitzrayim. Shabbos as explained in the Aseres Hadibros in Sefer Devarim is rooted in Yetzias Mitzrayim. What is the guiding principle of the Mitzvahs that are explicitly associated with Yetzias Mitzrayim? For instance we are enjoined from acting as the Egyptians did. The Torah tells us (Vayikra 11:43-45) Al Teshaktzu Es Nafshosaychem etc., don't defile yourselves etc. for I am the Lord your God, and you shall be holy for I am holy etc. For I am the Lord who has lifted you out of the Land of Egypt, and you shall be holy for I am holy. The Torah uses similar

language (Vayikra 18:3) Ani Hashem Elokaychem K'Maasay Eretz Mitzrayim Asher Yeshavtem Ba Lo Taasu The Torah then commands us to follow "My laws, I am the Lord your God". This is followed by a list of illicit sexual relationships. The general principle is that Mitzvahs where man is warned to discipline himself and refrain from over indulgence in corporeal desires are linked to Eretz Mitzrayim. Judaism recognizes and accepts that man is comprised of body and soul, intellect and desires. Yet, Judaism's approach to the body is one of discipline. The body must be more than a tool of the savage, brutish caveman. The Jew must refrain and retreat from Torah prohibitions even though the actions promise him much pleasure. Engaging in such acts of pleasure ultimately defile man, therefore he must discipline his mind and subjugate his body to resist them.

Indulging in the eating of forbidden food items, Maachalos Asuros, as described in Parshas Shemini and in forbidden sexual relationships as described in Parshas Acharay Mos, defile man. The Rambam grouped them both under Hilchos Kedusha. [The Rav noted that people criticize traditional Judaism for its emphasis on these things. He told the story of Jacob Schiff, a German Jew and potential donor, who was brought in to YU to observe a shiur from Rabbi Aharanovich. He inquired what he was teaching and was told that he was teaching Yoreh Deah Hilchos Basar Vchalav. Schiff said that he was not interested in supporting a religion of the stomach.] It is easier for man to enter a shul and pray for an hour with dedication and sincerity than to discipline his body. Judaism is interested in the disciplining of one's body through the conversion of physiological functions based on man's primitive drives into a service of the Almighty. The Rambam (Hilchos Deos 3:3) concludes that man should strive to serve Hashem when he eats, when he sleeps. This is the fulfillment of the command Bchol Drachecha Daayhu, know Him in all your ways [and activities]. Find Him not only on Yom Kippur at Neilah. Recognize Him in your dining room, your bedroom, the boardroom and in the rest of your personal and public life.

Another category of Mitzvahs associated with Eretz Mitzrayim is idolatry. The highest ethical norm among the pagan religions was the pursuit of physical pleasure. They developed a voluptuous way of life wherein they worshipped their gods through the most immoral acts that promised themselves much pleasure. Another group of Mitzvahs is Ahavas Hager. Shabbos is a memorial to Yetzias Mitzrayim. Mitzvahs that are rooted in Yetzias Mitzrayim include Lo Tateh Mishpat Yasom Valmana (Devarim 24:18). These injunctions are principles of justice and charity. The Torah tells us (Shmos 22:20) Vger Lo Tovu Vlo Tilchatzenu. In summary, the principles of justice and sanctity encompass all 613 Mitzvahs and are associated with Yetzias Mitzrayim. Mitzvahs exhibit both characteristics. For example, Shabbos in Devarim deals with justice, while in Shmos the commandment to keep the Shabbos focuses on the aspect of Kedusha. Observance of Shabbos enhances one's inner strength, sanctity and spirituality and allows him to rise to exalted spiritual heights. In the commandment to keep the Shabbos in Devarim we are commanded to ensure that the servant and the poor person do not work 7 days. This stems from the principle of justice that governs human relationships, including Tzedakah (charity) and Tzedek (righteousness). Yetzias Mitzrayim is fundamental to both.

However there is a special group of Mitzvahs that are closely associated with and remind us of the Exodus. Two types of Mitzvahs belong to this group. Holidays, and precepts associated with the observance of all the festivals. Eating Matzo on Passover and sitting in the Sukkah are the echoes and reflection of Yetzias Mitzrayim. The exodus is not dead and irrelevant, we try to relive the events of Yetzias Mitzrayim. These Mitzvahs are practiced annually, for a fixed period of time. The second group includes precepts that we practice on an ongoing basis and symbolize the exodus. Two such Mitzvahs are the first born, Bchor, and Tefillin. How is the Mitzvah of the first born, Bchor, symbolic of the exodus?

[The Rav pointed out that our analysis does not ask the question why, what is the motivation behind the commandment. Motivation applies to a human being. It is ridiculous to ask what motivated Hashem to give certain laws. Hashem is omnipotent and the realization of His will is the aim. In the explanatory sciences, the analysis and explanation means to reach out for the cause and effects. The scientific method translates the relationships between phenomena into a mathematical equation. Understanding the relationship means "what does it say to me". The Ramban in discussing Shiluach Hakan (sending away the mother bird) says that it is nonsensical to ask why Hashem ordained this Mitzvah. But it is appropriate to ask what it says to me. What am I supposed to take away from the Mitzvah? What can I derive from it? Does the Mitzvah give me solace, does it depress me. How do I feel when I carry out the commandment? These are appropriate questions.]

Let us analyze the relation between Bchor and Yetzias Mitzrayim, in particular the plague of the first born, Makas Bchoros. Those that sought to portray

Judaism as a blood thirsty religion, often focus on the plague of the first born. An understanding of Makas Bchoros will provide insight into Mitzvas Bchor. Why did Hashem single out the Egyptian first born? In what respect were they responsible for the enslavement and torture of the Jewish People?

There is another difficult verse relating to Makas Bchoros. But first let us review the context that precedes it. Hashem met Moses at the burning bush and offered him the mission of redeemer and messenger of redemption. The Torah describes a debate Kvaichol, where Hashem offers and Moshe counters. Moshe finally agreed. Hashem told him that Aharon would be his spokesman and he should take the staff with him to use when performing miracles. Moshe was given a direct and clear message to Paroh to let the Jews go so they may serve Hashem in the desert. Moshe reconciled himself to his mission as redeemer. (see Shmos 3:18). Hashem then tells him that he should go to Egypt without any fear of prosecution, for the people who sought his death have died and no longer threaten him. Moshe takes the staff and receives a final message from Hashem that reviews the whole debate and conversation and the commandments he was given pertaining to his looming encounter with Paroh. Hashem foretells Moshe not to be depressed by the refusal of Paroh to listen to his message. Eventually the resistance you meet will fade away. Suddenly, Hashem tells Moshe you should tell Paroh that Israel is my first born and I command you "let My son go so he may worship Me". If you refuse I shall slay your first born. The transition to the discussion of the first born is sudden and unexpected. Why did Hashem mention this only after Moshe departed for Egypt and not at the burning bush? What is the parallelism between the frame of reference in which the statements about Bni Bchori Yisrael appears and the rest of the preceding Parsha?

Chazal explain that the philosophy of power in ancient Egypt is described here. The oldest child is typically the strongest. The oldest son is capable of exercising authority over his younger siblings. Quite often the older, more mature children simply torture and order around their younger siblings. [The Rav observed that America is faced with the previously unheard of phenomenon of criminal youth, where they form gangs that terrorize children and adults as well. A child criminal was unheard of in previous generations. The origin of this behavior is the parental home. Later this activity develops into a conspiracy and a criminal organization.]

Historians and sociologists are accustomed to speak about the ancient patriarchal society. But the Rav added the concept of the patriarchal community. Judaism is both a patriarchal and matriarchal community. When the father teaches his children, he teaches them reverence and respect which leads to love. The father's commands are followed not because he threatens the children but because they accept his orders out of love. This is the society based on Kibbud Av Vaym that Abraham (and Sarah) established. This applies to both father and mother who enjoy equal respect and love from the children.

There was another patriarchal society in antiquity. In that society, the father was obeyed because he was the strongest. It was reverence based on tyranny. The Hebrews were not only slaves to Paroh. The weak were subjected to the brutality of every official, anyone who wielded power in Egypt. Bchor means not only the oldest, but the strongest as well. Anyone who exercised power was considered a Bchor. [The Rav remarked that in his youth, he was not victimized by the police or the government. Rather, the Jewish children were terrorized by a big gentile bully who simply would beat up the Jewish children. The Rav said he never answered the question as to why ten Jewish boys should be afraid of one gentile boy! But he observed that years later in YU the same mentality still applied!].

What was the mentality of the Hebrew slaves? It was fear of an Egyptian society that subjected them to the brutality of the strong. The whole society consisted of tyrants and slaves. The father and older son ruled over his younger siblings. There is a hierarchy of slavery, see recently even in communist Russia. The cohesive force uniting society is fear. On the night of Passover the Almighty smote not only all of the first born but all those that exercised authority and compelled people to comply against their will. The Torah tells us that Hashem punished the Egyptian gods. Why? Because if you punish a nation you must also refute their philosophy, their ideology. Otherwise that nation will return and repeat the same mistake. On the night of Passover Hashem punished the Egyptian ideology of slavery, of terrorizing another person.

Did the excesses of the Egyptian first born lead Judaism to simply abandon the institution of Bchor? Are all children assigned the same status? Or has it replaced the Egyptian institution of the first born by elevating it to a higher level? There is no doubt that Judaism recognizes the unique role played by the Bchor in the household. Even though primogeniture was not considered to be a source of power, the Torah still commands us to sanctify the first born.

We all remember the story of the transaction of the Bchorah between Esau and Jacob. According to the text, it was clear that the acquisition of power was not

the reason why Jacob wanted the Bchorah. Jacob was not interested in exercising authority over his brother. Kabbalah portrays Jacob as the symbol of Rachamim, mercy and charity. Jacob wanted to obtain the Bchorah in order that he may perform the service of God, the Avodah. Even without relying on statements of Chazal, it is clear that Jacob was not interested in the blessings to obtain worldly power. He accepted the Brachos almost against his will. Rivka commanded him to disguise himself and receive the blessings. Jacob had no interest in worldly blessings. He knew that the blessings of physical wealth would not satisfy him. Esau is interested in power and violence, to be the strongest and richest. This doesn't appeal to Jacob. Jacob knew that through the Bchorah he would inherit the covenantal destiny. He will be the successor of Abraham and Isaac. His purpose in attaining the blessings from Isaac was to ensure that Esau should not be the next in line after his father. Sarah was the first to fight for the covenantal destiny when she sent Hagar and Ishmael away. Throughout Tanach, there is a correspondence between the promotion of someone to greatness and the skipping over of the oldest. Abraham was not the oldest, neither was Isaac or Jacob. Judah, Joseph, Levi and Binyamin received a greater share of responsibility. Also Moshe, the younger sibling, was greater than his older brother, Aharon.

What is involved in Bchorah according to Judaism? God owns the world in general and the living world in particular. The cosmos generally consists of dead matter. No one knows if there is organic matter else where in the universe. The universe is divided into organic and inorganic matter. Hashem is everywhere even in the void of space. However, His mastery is greater and more visible where there is living matter, especially where man is found, as man is the jewel of creation.

Dietary laws impose upon us many restrictions. Judaism limits access to the animal kingdom through a variety of laws that restrict access to and enjoyment of animal meat. There are no restrictions on the vegetative world, especially outside Eretz Yisrael. Man may consume all vegetables, unless man corrupts the species through cross breeding. In Israel there are laws of Orlah and Netch Revai. But one can't compare the depth and scope of laws that govern access to the vegetative kingdom to those that govern access to the animal kingdom. With the exception of the requirement to make a Bracha before we enjoy them, there are no restrictions on the vegetative and mineral worlds. The number of Halachic prohibitions is related to the value placed on that object by Hashem. The Torah tells us that the blood is the soul and the blood was given to atone for our sins. Therefore we are enjoined from eating blood. Eating Chaylev is punishable by Ka'res (Vayikra 17:10). Chaylev and blood were prohibited because they belong exclusively to Hashem. Blood is the center of life, there is an equation between life and blood, and therefore the prohibitions are stronger. Blood was not released to man. It belongs exclusively to Hashem. He is master of all life and the entire world, particularly the living world, as He is Elokim Chayim. There are so many precepts regarding consumption of flesh because the Torah reluctantly released it to man in the time of Noah. Prior to Noah, man was vegetarian.

The more precious the object is, the stronger the claim of the Almighty to that object. Hashem claims whatever is precious to man. The claim of Hashem is proportional to the importance man ascribes to the object. Children, man's most precious possession, belong to Hashem as well. Chana was the prime model of someone who recognized that the child belongs to Hashem. She said M'Hashem Sheiltiv. It can be interpreted as I requested him and also as I borrowed him from Hashem. After she nursed him, she returned him to Hashem. The birth of Isaac is also viewed in a similar manner. The concept of the Akeidah has been attacked by many including ignorant Jews as well. But they are all missing the upshot of the story, that the child belongs to Hashem. The birth of every child is an important event, especially to the mother. The birth of the first child is the greatest and most cathartic experience for the mother, when she is truly prepared to be a mother. There is an emotional, spiritual and metaphysical relationship between mother and child.

[The Rav remarked that the clamor of the liberals to permit abortion is abhorrent and incomprehensible. How can a mother approach a physician and ask him to kill her child? The pretext for abortions used to be that the girl was frightened because she would be excommunicated by society. But where fright is not involved it is incomprehensible and inexplicable (not that fright was a valid excuse). The Rav considered society of today as insane. The Rav remarked upon the insanity of the large number of abortions performed in Eretz Yisrael while there was a call for 60,000 youths to emigrate to Israel! How can this be reconciled? If you will kill a fetus, the time will come when even an infant will be killed. If the rationalization for abortion is that the depression of the mother, then what happens when the mother will claim after the birth of the child that her mental balance depends on the death of the baby? Perhaps her serenity will depend on the removal of the baby a day or a week or a month after the birth? Will that also be rationalized? Women from Orthodox homes consult Rabbis about abortion.

There is a trend of Rabbis in the USA to march mindlessly with society on this topic, lest they be viewed as reactionary.]

The birth of the first child, especially for the mother, borders on the psychologically miraculous. Young women are excited when they discover that they are pregnant for the first time. This excitement is often absent, unfortunately, in subsequent pregnancies. Judaism wanted to maintain the excitement of the first baby and extend it to all children. Without a child, husband and wife are a closed community. They care for themselves and are concerned only with themselves. In metaphysical, Halachic terms, the bachelor is an egocentric person. As long as his parents or siblings live he has a chance to be involved with someone else's needs. After that, there is no one left for him to be concerned with. Existentially the single person is selfish. That's why Chazal say (Brachos 8a) Matza Isha Matza Tov (one who finds a woman funds good), Kal Hasharuy B'lo Isha Sharuy Bli Simcha (Yalkut Shimoni Breishis Remez 22) (all that live without a wife live without joy) etc. A single existence is incomplete. Man can become selfish.

The next stage is marriage. The existential area extends to encompass the spouses who care for each other. It now includes someone who I am ready to sacrifice for. Why is man admonished not to remain alone? After all he has no restrictions and encumbrances, there is convenience in being single. Yet Hashem says Lo Tov Heyos Adam Lvado. The Torah is talking existentially. When man thinks only of himself and is concerned only with himself that is not good. So Hashem made Ezer Kneigo. But being does not culminate in marriage. Rashi (Breishis 2:24) interprets in the verse Al Kayn Yaazov Ish Es Aviv Ves Imo Vdavak Bishto Vhayu Lbasar Echad as referring to the child. With the birth of the first child, the wife begins to shift her focus from the husband towards the child. The husband cares for both wife and child. The area of concern now has expanded again. The couple alone is a closed community. With the arrival of the child they become part of an open community.

[The Halacha says (having children depends on physiological factors and many can't have children.) that man can have children at any time by being concerned with the education of children. The childless couple that cares for the education or well being of another's child or an adopted child expand their area of being very wide as well. Many times such adoptive parents are superior to couples blessed with natural children. The Halacha says that a man without children can't be appointed as a judge in capital cases because he lacks sympathy and compassion. Also an old man can't be a judge because he has an innate cruel streak because his life is behind him. [The Rav remarked that he observed this in himself as well.] An older person never knows how much time he has ahead of him and feels a sense of envy towards the younger generation. Envy leads to cruelty at worst, and insensitivity towards others at best.]

The closed community of husband and wife can't develop compassion and sympathy in the same way that people who have to care and be concerned for children can. With the birth of the child, the closed community opens its gates to a newcomer. From now on it becomes an open, hospitable community. Concerns of the parents encompass someone else. The first born son while an infant is a source of immeasurable joy to the parents. Parents sometimes have an ecstatic joy over the first born, boy or girl. And if they enjoy him/her more than any other child, then the claims of Hashem are more specific and more complete to that child because he is the most precious of all the children. Whatever belongs to Hashem precipitates Kedusha.

That is why we are commanded Kadesh Li Kol Bchor. Because this is the most precious possession as far as the parents are concerned. The child widens the community and concerns of the parents and brings in a sense of love compassion and understanding that the parents never had before. That is why this child is Kadosh. Hashem claims the first born son for Himself because the parents enjoy him so much. Hashem asks that the child be returned and that is why he is sanctified and the concept of Pidyon HaBen applies.

The Jewish concept of Bchorah and the Egyptian concept are mutually exclusive. On the night of the fifteenth of Nissan, the Judaic concept of Bchora emerged victorious over the Egyptian concept. The main conceptual conflict between Paroh and Moshe and Israel and Egypt revolved around whether Bchorah is a symbol of Kedusha or one of power.

Judaism tells us to sanctify the first born. Yet there are 3 types of Bchor. First born to the father, first born to the mother and first born to both parents. Kedusha Bchor depends on the first born of the mother, regardless of whether the father has other children. The Torah assigned Pi Shnayim, the right of Bchor to double portion, primogeniture, to the paternal Bchor. Ki Hu Rayshis Ono. Why vis-à-vis Kedusha does the mother determine the Bchor yet regarding inheritance the father determines the Bchor?

The Rav explained that regarding inheritance, the paternal Bchor is usually father's helper. He carries part of the load. He takes father's place in matters of

business as well as manual work. [The Rav noted that since he was the oldest he was entrusted with duties that his father could not do. He was a helper to his father and therefore accompanied his father on various trips where his help was needed. Nowadays the father at home and the father at business are 2 different personas. Children have no opportunity to help and participate because the home is destroyed. The modern home is a house with all modern conveniences but it is not a home. The first born being the father's helper may sound as a foreign concept to the current generation. The Rav quoted the example of Eli Black, a student of the Rav and president of United Brands, a multi-billion dollar company, who committed suicide. His wife and children had no concept of the pressures that he was under. There is an unbridgeable gap between home and office today.] The oldest son was father's substitute, helper, his representative. That's why the Torah assigned him a double portion in father's estate as compensation for services performed and help extended while father was alive. After all, he helped father accumulate his wealth and estate.

However in the patriarchic society the responsibility was focused in the Bchor so he wielded power over his siblings, male, female and even mother. When father got older then the oldest became the tyrant. But even in his lifetime the authority of the father was transferred to him. The younger child was afraid of the Bchor. Therefore as far as Kedusha was concerned, Hashem transferred Kedusha to the ones that suffered with their mother, the Bchor from the mother's side, not the father's. Because the first child born to the couple is the one that is symbolic of Peter Rechem, the opening of the womb as well as the opening of the spiritual and emotional community to both parents. Suddenly they discover that there is someone else with whom they must be concerned. It is this child that is distinguished through his Kedusha and not simply as someone recognized with payment for services rendered to his father.

Hashem said Bni Bchori Yisrael. If you refuse to release him I shall slay your first born. Hashem called Israel His first born, Bchori. If I introduce a particular child as "my Bchor", by inference we would understand that there are more children, but this is the oldest. Otherwise I would say that he is my Ben Yachid, my only child. When Hashem called Israel His Bchor, He implied that He has other sons, otherwise He would have specified that Israel is His only son. Who are those other sons? The answer is all the nations of the world. All people are created B'tzelem Elokim and loved by Hashem. The child has a code, the Tzelem Elokim that unites humankind to the Father, Hashem. Israel's role is that of Bchor, first born. But this does not exclude others. When Hashem gave the law at Sinai, He said "and you shall be Segula M'kal Ha'amim, Ki Li Kal Ha'Aretz". I am giving you, Bnai Yisrael, the law. You will be the chosen ones among all people because all of the world and all the nations are Mine. But don't think for a moment that I am going to abandon the rest of the world and humanity. Israel will be selected to be on intimate terms with Hashem to be His messengers and priests to carry the message. But the world will not be abandoned. Hashem told Moshe to tell Paroh this message that Hashem does not abandon the world.

The Paternal Bchor helps the father. But the maternal Bchor also has a most critical job, to teach the younger siblings. The older brother plays a big role in the education of his siblings. Honoring the father and mother is incumbent on each child because the father and mother teach the children. This also applies to the Bchor, the oldest child who teaches his siblings. Hashem is ready to adopt any nation if the latter is prepared to join the covenantal comm. As long as they walk along the righteous path of charity and justice as set forth by Abraham, they will be welcome.

Girls have contempt for their mothers at a younger age than boys have contempt for their fathers. The impact of an older sister on younger ones is very great. Often the older brother or sister is the most influential teacher. Their teaching is by osmosis, through imitation.

The role of the Jew is to be the Bchor, to teach the rest of the world, our siblings how to act. Sometimes a child will downplay their father or mother as belonging to an older generation, however, an older sibling is part of the same generation and can't be so dismissed. The parents are involved with the house chores. But the oldest siblings, brother or sister, are involved in the education of the children. The role of teacher is not fulfilled simply by writing books. Teaching is done by example. Kiddush Shem Shamayim does not always require martyrdom. Rather, it can be accomplished through the daily dignified and honest interpersonal relations of the Jew with his fellow man. If a Jew commits a crime he is violating the assignment of teacher given to him. Every Jew is capable of teaching. Judaism is a living discipline, Lo Hamedrash Haikar Ela Hamaaseh (Avos 1:17). The simplest Jew can be an effective teacher. This is the message of Bni Bchori Yisrael and Kadesh Li Kol Bchor.

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From: Machon Zomet[SMTP:zomet@mail.netvision.net.il] To:
shabbat-zomet@yerushalayim.net Subject: Shabbat-B'Shabbato: Tzav (Shabbat
Hagadol) 5761 Shabbat-B'Shabbato - Parshat Tzav (Shabbat Hagadol)
No 851: 14 Nissan 5761 (7 April 2001)

**BITTER HERBS ON ONE HAND, AND PESACH AND MATZA ON THE
OTHER**

BY RABBI MORDECHAI ELON, Head of Yeshivat Chovev, Jerusalem
"Whoever does not mention the following three items on Pesach, has not
fulfilled his obligation: Pesach, matza, and marror" [Hagadda]. The marror, bitter
herbs, is a symbol of exile ("They made their lives bitter" [Shemot 1:14]). In every
generation, our nation has had to face its own bitter herbs. However, what is not
clear is why it is so important for marror to be emphasized by fathers in their
discussions at the Seder table.

I, together with all the people of my generation, know the answer to this
question very well. Our generation, which had the privilege of being born after the
Holocaust, were in contact with our parents, who passed through all the different
levels of hell and survived, after all the twists of fate and their suffering. However,
they tried with all their might to prevent us from even knowing about the bitter
marror. At times we felt that they had taken an oath in the depths of their suffering
that if they were saved they would not let their children know anything about the
bitterness.

By now we have begun to understand that both sides were to blame for the
suppression of the facts, parents and children alike. It was the attempt to establish a
new generation of "proud Israelites," with their hair blowing in the wind and their
gaze pointed towards the future, looking down from afar at the "weak" generation
of exile and suffering, which brought about the painful cost of separation.
However, now we know better. The mutual responsibility of parents for their
children and of children for their parents requires that the new generation be taught
as much as possible about the bitter experiences.

As opposed to marror, matza and the Pesach sacrifice are symbols of
redemption. If they must both be mentioned, they are evidently expressions of two
different aspects of redemption. Each one has given Pesach a name: the Holiday of
Matzot, and the Holiday of Pesach. What is the difference between the two
concepts?

We eat matza because we were FORCED to accept our freedom - "For they
were driven out of Egypt, and they could not delay" [Shemot 12:39]. What might
have happened if we had not had the privilege to be coerced, but instead we had
been given the opportunity to take our time? Perhaps this is related to the fact that
"one who is forced to eat matza, for example, if Gentiles or bandits make him eat,
has not fulfilled his obligation" [Rambam, Hilchot Chametz U'Matza 6:3]. The
opposite is true of the Pesach, which we eat because we WANTED to go free. The
Almighty passed over our houses as a result of our own action, in that we put blood
on the doorposts, as a way of declaring, "A Jew lives here."

The history of Bnei Yisrael is replete with both types of redemption. "Who are
these, flying like a thick cloud" - coerced by an external force - "like doves
returning to their homes" - willingly and with longing [Yeshayahu 60:8]. At times,
we do not have the proper respect for a "matza-type" redemption. Only by sharing
the bitter stories of suffering with our children can we teach them that a redemption
brought about by expulsions and pogroms is still a redemption, and it is not
necessary to willingly place a sign on the home and declare "I am a Jew."

SHABBAT-ZOMET is an extract from SHABBAT-B'SHABBATO, a weekly
bulletin distributed free of charge in hundreds of synagogues in Israel. It is
published by the Zomet Institute of Alon Shevut, Israel, under the auspices of the
National Religious Party. Translated by: Moshe Goldberg

From: SHLOMO KATZ[SMTP:skatz@torah.org] Subject: HAMAAYAN /
The Torah Spring

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Chazal designed the Pesach Seder to revolve around questions and answers.
Indeed, the halachah states that if a couple has no children, the wife should recite

the "Mah Nishtanah" section. And, if a person is all alone, he should ask himself
the questions. Why?

R' Avraham Danzig z"l (author of the halachic compendium Chayei Adam)
explains: We do so many of our mitzvot by rote, without giving them much, if any,
thought. However, the lessons of Pesach are the centerpieces of our beliefs as
Jews, and they are much too important to be done by rote. Therefore, Chazal
required us to ask questions in order to slow us down and make us think.

Nor should the questions be limited to "Mah Nishtanah," R' Danzig writes.
When the gemara describes the seder, it says, "We pour the second cup, and then
the son asks." Presumably, the question that the son will ask is, "Why are you
pouring a second cup of wine before washing for hamotzi?" which is not one of the
questions in "Mah Nishtanah."

Moreover, R' Danzig notes, the questions of "Mah Nishtanah" could not be
the questions to which the gemara refers ("... and then the son asks"), for a child
could not even ask the Mah Nishtanah [unless he had been prepared beforehand, as
has become common]. One of the questions is, "Why on all other nights do we eat
chametz and matzah, and tonight only matzah?" How can a child know at the
beginning of the meal that we will eat only matzah? Perhaps, just as on all other
nights we eat chametz and matzah, right now there is only matzah on the table, but
soon we will bring chametz!

Rather, "Mah Nishtanah" is a set of more sophisticated questions, whose real
meaning is, "Why will our actions tonight combine signs of slavery, such as eating
matzah, and freedom, such as eating while reclining?" As for the children, they
should be allowed and encouraged to ask whatever questions occur to them.
(Haggadah Shel Pesach Toldot Adam)

R' Shmuel Avigdor of Karlin z"l (19th century) observes that the question
and answer format is not merely a creation of Chazal. It is a mitzvah de'Oraita /
Torah-ordained commandment, mentioned no fewer than four times in the Torah.
(Haggadah Shel Pesach Im Peirush Maharsha)

"The wise son - what does he say? 'What are the testimonies, statutes and
laws that Hashem, our G-d, has commanded you?' You shall instruct him in the
laws of Pesach, that one may not eat anything after eating the Pesach sacrifice."
(The Pesach Haggadah)

Numerous commentaries observe that the wise son's question appears in the
Torah (Devarim 6:20). There, however, the question is given a different answer,
i.e., "We were slaves to Pharaoh in Egypt . . ." Why does the Haggadah not offer
the same answer given by the Torah?

Also, the Haggadah condemns the wicked son for saying, "What does this
service mean to you?" Why then is the wise son not criticized for asking: "What
are the testimonies . . . that Hashem, our G-d, has commanded you?"

R' Yechiel Michel Schlesinger z"l (1898-1949; founder of Yeshivat Kol
Torah) answers: The response which the Torah gives the wise son ("We were
slaves to Pharaoh in Egypt . . .") was used by the Haggadah previously in response
to the Four Questions. The reason for this is that we assume that a son who asks
such discerning questions is a wise son. However, there is more to the Torah's
answer to the wise son than simply, "We were slaves to Pharaoh in Egypt." Indeed,
the verses continue with an injunction to teach our sons G-d's laws: "Hashem
commanded us to perform all these decrees . . ." Thus, the Haggadah really is
giving the wise son the answer which the Torah itself gives.

What are the Torah and the Haggadah teaching us with this two-part answer
to the wise son? That before we begin educating our children about the
commandments and instructing them concerning halachah, we must provide them
with a historical background: "We were slaves," and Hashem took us out of Egypt,
from servitude to freedom. It is due to this salvation that we are obligated in the
mitzvot - to accept them, study them and fulfill them.

When is the time to begin teaching children the laws which they must
observe? The Haggadah tells us: Immediately after you have finished teaching that
Hashem took us out of Egypt, seize the moment and teach the laws.

R' Schlesinger adds: It is also clear from the context of the verses in
Devarim, Chapter 6, where the above verses appear, that the Torah is speaking to
the generation that was led by Yehoshua into Eretz Yisrael. This is the generation
whose members received the Torah in their own youth; some even stood at Har
Sinai. The "wise son" being spoken of is the child of that generation. Thus, when
he says, "What are the testimonies . . . that Hashem, our G-d, has commanded
you?" he is not being disrespectful; he means it literally, for Hashem did command
his father. (Haggadah Shel Pesach She'al Avicha Ve'yagedcha)

One is obligated to drink four cups of wine on the night of Pesach,
corresponding to the four expressions of redemption, as it is written (Shmot 6:6),

"Therefore, say to Bnei Yisrael: 'I am Hashem, and [1] I shall take you out from under the burdens of Egypt; [2] I shall rescue you from their service; [3] I shall redeem you with an outstretched arm and with great judgments; [and 4] I shall take you to Me as a people and I shall be a G-d to you.'" (Talmud Yerushalmi: Pesachim 10:1)

R' Eliezer Lew z"l (1758-1837; rabbi of several towns in Poland) asks: Why are there four expressions of redemption, and not some other number? He explains:

Our ancestors' exile in Egypt ended in stages. First, our Sages teach that the ten plagues began twelve months before the Exodus. Most likely, writes R' Lew, Bnei Yisrael's enslavement became lighter as soon as the plagues started. Second, the gemara (Rosh Hashanah 11b) states that our ancestors ceased their slave labor entirely on the Rosh Hashanah before the Exodus, six full months before they left Egypt. Third, our ancestors left Egypt on the 15th of Nissan. Finally, the Torah was given seven weeks later, and this completed the physical and spiritual redemption.

This phased redemption paralleled, in reverse order, the way the enslavement began. Originally, Bnei Yisrael were an independent people. Later, they became guests in Egypt. Later still, Bnei Yisrael were enslaved by the Egyptians. Finally, additional forms of persecution were heaped on top of Bnei Yisrael's slave status. When the redemption came, first the persecution ended, then the slavery ended, then Bnei Yisrael left Egypt, and finally they received the Torah.

These are the four stages to which the four expressions of redemption allude:

- (1) "I shall take you out from under the burdens of Egypt" -- from the persecution;
- (2) "I shall rescue you from their service" -- from slavery;
- (3) "I shall redeem you with an outstretched arm and with great judgments" -- from the Land of Egypt;
- (4) "I shall take you to Me as a people and I shall be a G-d to you" - by giving you the Torah. (Haggadah Shel Pesach Shemmen Rokeach)

"Then he [Yaakov] descended to Egypt - compelled by the word." (The Pesach Haggadah)

What words compelled Yaakov to descend to Egypt? R' Shalom Eliezer Halberstam of Ratzert z"l hy"d (son of R' Chaim of Sanz; died 1944) explains:

When Lavan accused Yaakov of stealing his idols, Yaakov responded (Bereishit 31:32), "With whomever you find your gods, he shall not live." The verse continues: "Yaakov did not know that Rachel had stolen them."

In effect, Yaakov inadvertently caused Rachel's premature death. And, the halachah is that one who kills unintentionally must undergo exile. Thus, Yaakov was compelled _by his own words_ to descend to Egypt. (Quoted in Otzrot Tzaddikei U'geonei Ha'dorot)

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V'Samachta on Pesach

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Congregation Beth Aaron

A Third Case of Pirumei Nissa: The Pesach Seder

RABBI DR. EPHRAIM KANARFOGEL

We are accustomed to think that there are only two Mitzvos which have the Halachic requirement of Pirumei Nissa, of publicizing the miracle (which brought these Mitzvos about): the lighting of Chanukah candles, and the reading of Megillah on Purim. Indeed, these are the only two Mitzvos for which we make the Beracha of SheAssa Nissim L'Avoteinu, "Who did miracles for our fathers," which is a basic statement of Pirumei Nissa. Moreover, the phrase Pirumei Nissa appears in Shas only two times, once in regard to reading the Megillah (Berachot 14a) and once in regard to the Chanukah lights (Shabbat 23b, see Sheiltot Parshat VaYishlach, Sheiltah 26).

In fact, however, there is also an obligation of Pirumei Nissa which we fulfill at the Pesach Seder. Although the Beracha of SheAssa Nissim itself is not made at the Seder, there is a Beracha which clearly represents this notion.

Just before we drink the second cup, we make the Beracha of Asher Gaalanu V'Gaal Et Avoteinu MiMitzrayim, "who redeemed us and our fathers in Egypt,"

which according to a number of Rishonim is equivalent to the Beracha of SheAssa Nissim. In addition, as R. Amram Gaon first noted, the preamble recited prior to the first half of the Hallel, which immediately precedes the Beracha of Asher Gaalanu, indicates that we are obligated to offer many forms of praise L'Mi SheAssa L'Avoteinu V'LANU Et Kol HaNissim HaElu, "to the One who did all these miracles for us and our fathers." This passage goes on to mention both the Shibud (bondage) and the Avdut (slavery) as well as the Neis (miracle) and the Geulah (redemption), making it a perfect representation of the SheAssa Nissim blessing. According to R. Amram, to formally make the blessing of SheAssa Nissim would therefore be a Bracha L'Batalah, a blessing in vain. R. Amram suggests that we do make SheAssa Nissim on Purim and on Chanukah because there is no equivalent Seder or Haggadah read on those days which describes fully the miracle that occurred. R. Amram's position is, in essence, that we don't make a Beracha before reading a text which will contain an equivalent of that Beracha. There are Rishonim who formulate an even broader version of this principle, that we don't make a Beracha on any Mitzvah which involves the reading of a text that has Berachos in it, since this, too, causes an unnecessary repetition of Hashem's name. Thus, for example, we don't make a Beracha on the Mitzvah of Birchot HaMazon the blessings after a meal, because there are already Berachos in it.

Similarly, we don't make a Beracha on the Mitzvah of Sippur Yitziat Mitzrayim telling over the story of the redemption from Egypt, before reading the Haggadah at the Seder, because the Haggadah has many other Berachos in it. But R. Amram's narrower point, that the Beracha of SheAssa Nissim should have been recited at the Seder, if not for the fact that we already have similar material within the body of the Haggadah itself, that suggests clearly that there is an obligation of Pirumei Nissa on Pesach night as well.

Further evidence for this claim comes from a ruling of the Rambam as explained by the Maggid Mishneh. The Rambam writes toward the end of Hilchot Chanukah that even a poor person who is being supported by charity must sell even his clothing in order to purchase Chanukah lights. The Maggid Mishneh suggests that the Rambam derived this requirement, which is not found explicitly in the Gemara, from the Mishnah which states that a poor person must sell his personal possessions in order to purchase wine for the four cups at the Seder. The Maggid Mishneh suggests that this requirement pertains to any Mitzvah which has a Pirumei Nissa component. He obviously assumes that both the four cups of wine at the Seder and the Chanukah lights fall into this category.

It was also suggested, by R. Moshe Soloveitchik Zt"l among others, that the principle enunciated by R. Yehoshua ben Levi, namely, that women are obligated in the lighting of Chanukah candles (Shabbat 23b), in hearing the Purim Megillah (Megillah 4a), and in drinking the four cups of wine at the Seder (Pesachim 108b) because "Af Hein Hayu B'Oto HaNeis" [women were also part of the miracles (and were equally affected by the danger which necessitated these miracles) that occurred at each of these festivals] is also predicated on the obligation of Pirumei Nissa. The requirement to publicize the miracles of all these occasions, including Pesach, is sufficient to override the normal exemption for women from Mitzvat Assei SheHaZman Gramah, positive Mitzvos which are time bound, and to obligate them fully in each of these Mitzvos. Just as the enemies of Israel wished to destroy both men and women, so must women, who also played a role in the deliverance of the Jewish people on these occasions, join in fully in Pirumei Nissa. At this point, however, one question remains. It would seem that Pirumei Nissa requires a significant public forum. On Purim, we read the Megillah with a large communal gathering. On Chanukah, we must light the candles in a way that will afford maximum public visibility. How can we accomplish Pirumei Nissa at the Pesach Seder? The answer is that Pirumei Nissa may also refer to a raising a consciousness amongst ourselves. The goal is not simply to notify as many people as possible, but rather to kindle significant interest in individuals. Indeed, Rashi (Megillah 5a) explains the Gemara's assertion, that one may fulfill his obligation to read the Megillah on Purim day even if he reads it privately, an indication that if you read the Megillah at the proper time, even a lone individual has fulfilled his obligation of Pirumei Nissa. The same concept is undoubtedly true for the Pesach Seder as well. As each person in the family participates in the Seder on the designated day, they are establishing a connection to the Mitzvah together with all of Klal Yisrael, and they are therefore achieving Pirumei Nissa even if their group is relatively small.

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Read the Instructions

RABBI STEVEN FINKELSTEIN

One of the highlights of the Seder is the asking of the four questions. For weeks the children have been preparing. Finally with a little prompting they turn to

their parents and sing out the questions. We would expect that immediately after the children ask their questions the leader of the Seder would respond with an answer and an explanation. In fact in many Hagadot they insert the words "The Answer" before the Paragraph of Avadim Hayinu. Looking at this paragraph more carefully one wonders is this relay the answer to the four questions. It is true that the paragraph opens with a brief explanation of how we were slaves in Egypt and Hashem took us out with a mighty hand.... But that is only the first twelve words of the paragraph. We then quickly shift gears and add in an assortment of different thoughts.

If Hashem had not taken our ancestors out of Egypt we and our descendants would still be enslaved. Even if we were all sages, all wise, all elders, all learned in Torah, it would still be a Mitzvah to tell about the exodus. Whoever elaborates on the story of the exodus is praiseworthy. More importantly, if one stops to think for a moment, the answer that we give the children is really Magid the entire story of the exodus that we expound through out the first half of the Seder.

Rabbi Moshe Malbim in his introduction to his commentary on The Hagadah suggests an alternative approach to understanding the function of Avadim Hayinu. He develops the idea that following the four questions and preceding Magid, the answer, The Hagadah inserts instructions and guidelines to help us to properly fulfill the Mitzvah of Sippur Yetsiat Mitzraim, recounting the story of the exodus from Egypt.

The first instruction to personalize this miracle. If Hashem had not taken them out we would be slaves. In effect we are the ones who were saved. The second instruction is also rather enlightening. Why should people who know the story in detail be forced to tell it over to each other? The Malbim explains this story must be passed on to future generations; therefore, on this night there are no excuses, everyone must tell over the story. We all know that once their is an opportunity to excuse oneself things begin to fall apart. Finally, the third instruction, "whoever elaborates on the story." Shouldn't it be enough to simply tell the story? why go on and on? The Malbim helps us to understand that if we really want to fully appreciate the magnitude of this miraculous redemption we need to really look at the details to contemplate maybe even to meditate until our hearts are filled with joy to the point where we can sing the Hallel.

With these instructions in mind we are prepared to answer the four questions and to experience the story of the exodus on a far deeper level.

From: Jeffrey Gross[SMTP:jgross@torah.org] To: weekly-halacha@torah.org Subject: Weekly-Halacha [Vayikra] SELECTED HALACHOS

BY RABBI DONIEL NEUSTADT Rav of Young Israel of Cleveland Heights
A discussion of Halachic topics related to the Parsha of the week. For final rulings, consult your Rav.

MATZAH - HOW MUCH MUST WE EAT?

QUESTION: How much Matzah must one eat on seder night?

DISCUSSION: There is a Biblical commandment to eat matzah on the first night(1) of Pesach. The Talmud explains that "eat," by definition, means to eat at least an amount equivalent to the size of an olive, a k'zayis. Men and women equally are obligated to perform this mitzvah. Boys and girls, too, once they are old enough to understand what the seder is all about, should be taught to eat a portion of matzah lishmah, "for the sake of the mitzvah," as the Torah requires.

In the opinion of some authorities, the proper, l'chatchilah manner of eating the k'zayis of matzah is to chew the matzah thoroughly and swallow it entirely in one swallow.(2) Since, however, this is quite difficult to do,(3) one may take up to three(4) minutes(5) to eat the k'zayis. [An elderly person who is only able to chew slowly, children under the age of bar/bat mitzvah,(6) or anyone with a medical condition, can rely on the lenient views which allow for a time-span of up to nine minutes.]

It follows, therefore, that anyone who eats one k'zayis of matzah within the prescribed time satisfies his basic obligation. But while the basic mitzvah is easy to understand and fulfill, there is much discussion among the poskim concerning several technical details of how best to perform this important mitzvah. Some of the issues debated are: Should the k'zayis of matzah be broken off from the upper, whole matzah, or from the middle, broken matzah? Can two blessings - ha-motzi and al achilas matzah - be recited over one matzah,(7) or must we recite one blessing over one matzah and the other blessing over the other? If, indeed, the two blessings must be recited over two separate matzos, which blessing is said over which matzah?

In response to these and other concerns and in order to fulfill the mitzvah in the most l'chatchilah manner,(8) Shulchan Aruch advises that one eat two k'zayis portions, one from each matzah. But since we are unsure both which is the "real"

k'zayis, and which blessing corresponds to which matzah, we recite both blessings over both pieces of matzah (the top and the middle one(9)), break them off together,(10) and eat a k'zayis from each one of them together.(11) ["Together" means inserting both k'zayis portions into one's mouth and chewing them, and then swallowing one k'zayis at a time, if possible.] Thus one is actually eating two k'zaysim.

But it is essential to understand that eating a second k'zayis is not nearly as important as eating a first one. Clearly and unequivocally, one fulfills his basic obligation by eating any k'zayis of any matzah, regardless of which matzah or combination of matzos it is taken from. Bearing this in mind, the following points need to be clarified:

There are poskim who question this entire stringency(12) and require only one k'zayis to be eaten.(13) Even among the poskim who recommend that two portions be eaten, there are several who hold that only the person conducting the seder [or anyone breaking the matzos and reciting the blessings over them] must eat two portions. The other participants need to eat only one portion.(14) While many poskim seem to hold that everyone should eat two k'zaysim,(15) it is, according to all views, a stringency and a hiddur mitzvah, not a basic halachic obligation. Thus elderly or weak people, people who can only stomach a small amount of matzah, small children, and anyone else who finds eating matzah difficult, need not force themselves to eat more than one k'zayis of matzah. [The k'zayis should be a combination of the top and middle matzos.] One who is able to eat two portions, but cannot eat them together or even within three minutes, should eat them separately, each one within three minutes. He should first eat the k'zayis which comes from the upper, whole matzah, and then the k'zayis which is taken from the middle matzah.(16)

HOW MUCH IS A K'ZAYIS?

The amount of a k'zayis as it pertains to matzah has been extensively debated among the classic poskim and contemporary authorities. We will list briefly the points debated:

1. Is a k'zayis the equivalent of half an egg, as the Rosh writes, or a third of an egg, which is the view of the Rambam?

2. Are the eggs today the same size they were during the days of chazal or are they smaller, as some evidence seems to indicate?

3. Is the k'zayis measured by weight or by volume? (In other words, do we include air holes when measuring the k'zayis or not?)

4. When measuring an egg, what size egg is used? Is the shell included when measuring the egg?

There are no clear-cut, definitive answers to these questions. While several poskim allow for the lesser amount, the view of the Mishnah Berurah is that when it comes to matters of Biblical law, such as the mitzvah of eating matzah, we ought to be stringent, following the principle of safek d'Orayisa l'chumra.(17) Thus it is proper to follow the more stringent measurements for the k'zayis.(18) [Sick, young and elderly people may rely on the lenient size of a k'zayis, which is about half of the standard amount.]

But as explained earlier, the Biblical obligation is to eat only one k'zayis. That one k'zayis should be reckoned according to the maximum standard, as it is a Biblical requirement. But the second k'zayis, the one that is eaten to satisfy the concern of the poskim regarding the technical details of the mitzvah, is not Biblically mandated. For that second k'zayis we can surely rely upon the smaller, more lenient size. Indeed, some poskim(19) maintain that one need eat only one large k'zayis to meet all requirements: The Biblical obligation will be met with the large k'zayis, the technical details obligation will also be satisfied with the one large k'zayis - since a large k'zayis can contain two small portions of k'zayis.

There are several methods for estimating the size of one large k'zayis: About two-thirds of a standard machine matzah; about 24 grams (0.8 oz.) of hand matzah;(20) about the space of a loosely extended palm (including the fingers and the thumb) of an average person.(21)

The above discussion applies to the matzah eaten at the end of the meal, the afikoman, as well. There, too, one k'zayis is required(22) while the second k'zayis is only recommended,(23) and anyone who finds it difficult to eat two portions should eat only one.(24) By eating one large k'zayis, one will surely meet all of his requirements.

GENERAL NOTE: Matzah that remains on the gums is counted towards the k'zayis, but whatever gets stuck between the teeth does not. Burned matzah, or matzah that is not actually ingested because it has fallen out of one's mouth while eating, does not count towards the k'zayis either.

FOTNOTES: 1 Outside of Eretz Yisrael, there is a Rabbinic obligation on the second night as well.

2 Mishnah Berurah 475:9 and 41, based on Magen Avraham and Shulchan Aruch Harav. But other poskim rule that this is not required; see Eliyahu Rabbah

475:2 and 12; Aruch ha-Shulchan 4, Dinim v'Hanhagos 17:34 quoting the custom of the Chazon Ish; Yechaveh Da'as 1:17. 3 Most people find this difficult to do - Moadim u'Zemanim 3:259 - especially if they use a large piece for a k'zayis.

4 Igros Moshe O.C. 4:41. Some poskim allow only two minutes while others allow up to four minutes. [If, mistakenly, one took longer than four minutes to eat his portion, he should eat another k'zayis, but without reciting the blessings.]

5 The time begins from the beginning of the swallowing, not from the beginning of the chewing; Kol Dodi 14:7. 6 Harav S.Z. Auerbach (Shemiras Shabbos K'hilchasa 54, note 130).

7 Based on the rule of ein osin mitzvos chavilos chavilos.

8 As the Chasam Sofer is quoted: This mitzvah (eating matzah on Pesach) is the only Biblical mitzvah of "eating" that has remained for us to fulfill in these times when the Beis ha-Mikdash is not standing... it is proper to fulfill it in a manner which satisfies all opinions l'hatchilah... (Vayaged Moshe).

9 When the first blessing - ha-motzi - is recited, all three matzos should be held so that lechem mishneh can be fulfilled. 10 Mishnah Berurah 475:3. Other poskim do not insist that they be broken together; see Shulchan Aruch Harav 475:5.

11 The two portions cannot be eaten separately, since we are unsure which is the "correct" one. Eating one before the other could create questions of hefsek between the "correct" blessing and the "correct" k'zayis. 12 See Beur Halachah, who questions the basis for this practice and its authenticity.

13 Chazon Ish is quoted by several sources as ruling that there is no need to eat more than one k'zayis, and this was the custom of the Chazon Ish himself; see Orchos Rabbeinu 2:70. 14 Harav Y.S. Elyashiv (quoted in Seder ha-Aruch 79:4); Hagadas Moadim u'Zemanim, pg. 97; Kol Dodi 14:3. See also Shemiras Shabbos K'hilchasa 55, note 15, quoting Harav S.Z. Auerbach. [Igros Moshe O.C. 5:16 recommends that each male household member have in front of him three matzos, so that everyone should have enough matzah for two portions of k'zayis.]

15 Kitzur Shulchan Aruch 119:5; Minhagei Chasam Sofer 10:17. 16 O.C. 475:1 and Mishnah Berurah 10. He should recline when eating both portions. 17 Mishnah Berurah 486:1. 18 On the second night of Pesach in the Diaspora, there is no requirement to be stringent and eat the larger amount; Harav S.Z. Auerbach (Yom Tov Sheini K'hilchaso 1, note 198).

19 Seder Pesach K'hilchaso 8:4, quoting Harav Y.S. Elyashiv and Harav N. Karelitz. 20 It is difficult to estimate the size of a k'zayis of a hand matzah, since the matzos vary in size and in thickness. Generally, a little more than a quarter of an average matzah is a large k'zayis; Piskei Teshuvos 486:1. 21 Halailah Hazeh, pg. 19. The Chazon Ish and Harav Y.Y. Kanievsky measured the large k'zayis as the space of their loosely extended palm without the thumb; Orchos Rabbeinu 2:66.

22 According to most opinions, the obligation is Rabbinic in nature. 23 Mishnah Berurah 477:1. 24 Shulchan Aruch Harav 477:3. Some poskim maintain that women and children are only obligated to eat one k'zayis for afikoman; see Seder ha-Aruch 97:8.

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From: Yitz Etshalom[SMTP:rebyitz@torah.org] To: P'shuto Shel Mikra Subject: Mikra - Haggadah Shel Pesach

Dedicated to the Memory of Alisa M. Flatow (Chana Michal H"YD bat Shmuel Mordechai v'Rashka) who died at kiddush Hashem on 10 Nisan 5755. Hag Kasher v'Sameach, Notes From the Margins of the Haggadah... BY RABBI YITZCHAK ETSHALOM "Lavan Sought to Destroy All" A: Arami Oved Avi

The core section of the Haggadah (see MT Hametz u'Matzah 7:4) begins with the passage "Come see what Lavan the Arami wanted to do to Ya'akov our father; that Phar'oh only wanted to kill the males, but Lavan desired to destroy all...", thus begins the exegetical analysis of the passage "Arami Oved Avi" (D'varim 26:5-8).

Since the inclusion of Lavan here is distant from the straightforward meaning of the passage in D'varim ("my father [Ya'akov (?) Avraham (?)] was a wandering Arami"; note, however, that the trope marks indicate the d'rashah!), how are we to understand this Midrash?

A brief perusal of the passage presents us with three questions: 1) Where do we find that Lavan tried to destroy "everything"? If we look at the one direct confrontation between Lavan and Ya'akov (B'resheet 31:21-54), where there is an allusion to Lavan's desire to harm Ya'akov (v. 29), that takes place after Ya'akov already has sired twelve children - all of whom are Lavan's grandchildren. Even if we understand Lavan's intentions in the worst way, there is no reason to think that he would want to exterminate his own seed. 2) Why is Lavan described as wanting La'akor et haKol? Why is this phrase used to denote "kill

everyone"? 3) Why is he mentioned here at all?

B: The Fractured Family and Exile The one treacherous event which the text does associate directly with Lavan is his switch of Leah for Rachel at the end of Ya'akov's seven years of hard labor.

(Parenthetically, it is safe to approximate the ages of Rachel and Leah at the time of Ya'akov's arrival. Taking into account the well-documented fact that girls married in the ancient world at about the age of puberty, Rachel must have been roughly 5 or 6 years old, since Lavan would not have kept her from marriage for seven years unless those were seven "unmarriageable" years. Similarly, she could not have been much younger, as she would not be ready for marriage at the conclusion of those years. We now understand why Lavan was able to freely promise Rachel while Leah was unmarried, since Leah was likely only a couple of years older than Rachel and her single status was no cause for concern as yet. It was only when she remained unmarried when Rachel's time came that the concern of marrying the younger sister before the older one was realized.)

When Lavan was faced with Leah's single status on the eve of Rachel's intended nuptials, he had several choices: 1) Insist on Ya'akov marrying Leah instead of Rachel (and probably end up with neither daughter married) 2) Allow the wedding to continue as planned (and risk the wrath of his townsmen for violating the local norm - and the pain of his older daughter) 3) Find a way for Ya'akov to marry Leah and Rachel - which is what he did.

His deviousness, prima facie, is limited to the method of getting Leah married. There is, however, a more subtle yet much more powerful aspect to his trickery. Rachel was the younger, and more appealing sister - this much is evident in the contrasting description of the two:

And Leah's eyes were weak; but Rachel was shapely and beautiful (B'resheet 29:17). The implication of many of the Midrashim which speak of the sibling relationship is that Leah was jealous of Rachel's beauty - she was certainly jealous of the attention which Ya'akov lavished upon her younger sister after both of them were married to him: "Hashem saw that Leah was unloved..." (ibid. v. 31).

The situation became ever more complicated when Leah gave birth to children - and Rachel was still barren.

And when Rachel saw that she bore Jacob no children, Rachel envied her sister; and said to Jacob, Give me children, or else I die. (30:1)

The jealousy that was inevitably created when two sisters, one attractive and the other fertile, share a husband, grew and reached a fevered pitch in the next generation:

And when his brothers (sons of Leah) saw that their father loved him (Yoseph - son of Rachel, also described as "shapely and handsome" [B'resheet 39:6]) more than all his brothers, they hated him, and could not speak peaceably to him. (B'resheet 37:4).

It was this jealousy that tore at the very fabric of the family, a jealousy that would haunt all future generations guilty of "Sin'at Achim" (brotherly hatred)...and it was this jealousy and hatred that led to...

...the brothers throwing Yoseph in the pit, leading Yoseph to the servitude of Potiphar, to the court prison in Egypt, to the viziership of Egypt, to the powerful rise of the Egyptian economy during the famine - and to the descent of Ya'akov and his household for a "short visit" of over 200 years, including nearly a century of slavery.

Indeed, Lavan did seek to destroy everything, by setting up an impossible situation that would tear nearly any family to shreds. It was only through the machinations of Yoseph when his brothers did not recognize him (following Abravanel's interpretation of that sequence of events) that they were able to reestablish the family of brothers whose names were worthy of being born on the breastplate of the Kohen Gadol. "These are the names..." (See S'forno at the beginning of Sh'mot).

C: La'akor et haKol In the Haggadic response to the "Rasha", we are told:

...Since he excluded himself from the community, he has denied the basic principle. Kafar ba'Ikar. This term is almost always reserved for the sin of heresy - denying the basic principle of G-d's existence. What principle has the Rasha denied? He has denied the mutual responsibility and ultimate unity of Am Yisra'el. If he can be so callous regarding the central family worship of Korban Pesach, he has denied the "Ikar" of collective history and collective destiny (what Rav Soloveitchik zt"l termed "B'rit Goral" and "B'rit Yi'ud".)

When Lavan attempted to break up the first Jewish family (as above), he was planting the seeds for "denying the basic principle" - hence the phrase "La'akor" - a play on the "Ikar" which is denied by the Rasha.

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From: Yitz Etshalom[SMTP:rebyitz@torah.org] To: P'shuto Shel Mikra Subject: Mikra - Haggadah Shel Pesach I

THE STRUCTURE OF THE SEDER
by RABBI YITZCHAK ETSHALOM
V'NOMAR L'FANAV SHIRAH HADASHAH
I GOALS AND METHODOLOGY OF THE LEIL HASEDER
A "SEDER"

"Seder", as everyone knows, means "order" - what a strange name for a feast! Why is this meal different from all other meals, in that it is called an "order"?

Rambam's wording may prove enlightening. In Hilkhos Hametz u'Matza, 8:1, (after having detailed all of the laws of Hametz, Matza, telling the story, drinking the four cups etc.), Rambam introduces the meal as follows: *Seder Asiyat Mitzvot Eilu b'Leil Hamisha 'Asar

Kakh Hu:* - "The order of performing these [above-mentioned] Mitzvot on the night of the 15th (of Nissan) is as follows:"

In other words, "Seder" refers to a particular order in which we perform a series of (otherwise) independent Mitzvot. Why, indeed, are these Mitzvot placed in any order - and why in the order which we identify with *Leil haSeder*(Seder evening)?

Before looking into the Seder itself, we find many analogous situations in the mundane world. When planning a surprising evening of romance for his wife, a husband knows that the basic elements might be: ambience (e.g. music, candlelight), attention (spending time alone together, ignoring the telephone etc.) and a gift (e.g. flowers). A neophyte, reading this, might think that it is equally effective to light a candle and blow it out, put on some quiet music an hour later while talking on the phone, then to ignore the phone etc. All of the elements are there - why isn't it "working"?

The answer is obvious to all of us - the "magic" of the evening depends on a series of loving, affectionate acts which build upon each other. Coming home to quiet music, the lights dimmed, seeing flowers on the table and the phone unplugged sets an environment which allows the next step(s) to flow more easily.

Actually, we experience the same thing every morning. Upon waking, we are obligated to wear Tefillin, make sure that all of our four-cornered clothes have fringes, say K'riat Sh'ma, say Tefillah. Theoretically, these acts could be performed independently: say Tefillah, put on a Tallit (and then take it off), say K'riat Sh'ma, then put on Tefillin. However, the Rabbis created a system - or "order" - of performing these Mitzvot. First we put on a Tallit (even if we are not technically obligated - that discussion belongs in Hilkhot Tzitzit); wrapped in that, we put on Tefillin; we then sing praises of God, raising the tone of that praise until the community "comes together" for Bar'khu; this takes us to a communal recreation of angelic praise, which leads directly to K'riat Sh'ma; at that point, if we have properly focussed and not been interrupted, the experience of Tefillah will be very ennobling and elevating. This experiential matrix utilizes the various Mitzvot which we must do every day to build an experience which is greater than the sum of its parts.

B TELLING -> IDENTIFYING -> SINGING PRAISE

Before going into the details of the Mitzvot which we are obligated to perform on the night of the 15th of Nissan (Leil haSeder), we should first look at the overarching goal - or goals - of the evening.

It would seem - both from the prominence of "Maggid" (Telling the Story) in the feast and from the six(!) times (see below) that the Mitzvah of "Haggadah/Sippur" (Telling/Sharing the Story) appears in the Torah - that the goal of the evening is to tell the story. However, a closer look at the text of the Haggadah will demonstrate that telling the story is an objective, the purpose of which is to take us further, to achieve another goal.

Arguably, the central paragraph in the Haggadah comes on the heels of Rabban Gamliel's explanation of the meaning of the three central foods - Pesach, Matzah and Maror. Immediately after that, we declare that

"in every generation, a person is obligated to view himself as if he came out of Mitzrayim (Egypt)..."

- "telling the story" is a means towards "identifying _with_ the story".

The next "turning point" comes immediately after this declaration of "identifying _with_ the story":

"Therefore, we are obligated to give thanks...to the One who performed all of these miracles for our ancestors and for us..."

We have now moved up one more level - from "identification with -" to "singing praises to God for -" the Exodus. The Halakhic term for this type of singing is "Shirah". At this point, we could argue that Shirah is the goal of the evening -but, as always, there's much, much more.

C RELIVING JEWISH HISTORY IN ONE EVENING

When we examine the various Halakhot and Minhagim (customs) performed on Leil haSeder, we find associations with different times in our history - vastly different circumstances. The Seder evening is indeed, a fantasy evening with a very real "time-warp" component to it. We imagine ourselves as slaves in Mitzrayim, as refugees in the desert, as noble freemen enjoying the feast in Yerushalayim with the Beit HaMikdash standing, as nobles reclining at a feast in the manner of our Roman oppressors - and there are even pieces of the Jewish-history-which-has-not-yet-been-realized which sneak into the Seder celebration.

On Pesach, we identify with - and try to reexperience - the Exodus from Egypt. Beyond that, we walk a mile in the shoes of every Jew who ever lived; every Kohen Gadol who entered the Kodesh Kodoshim on Yom haKippurim, every victim of persecution who died with "Sh'ma Yisra'el" on her faithful lips, every hearty pioneer who risked life and limb to drain swamps in order to reclaim more of the Land of Israel for her sons and daughters.

This idea is introduced rather early on in the evening - before beginning the actual "story-telling", we cover the Matzot (the object around which story-telling happens) and raise our wine glasses (glass #2) (the object used for Shirah) and sing:

"v'Hi She'amdah..." "...Not only one has risen against us to destroy us, but in every generation they rise against us to destroy us - and the Holy One, who is Blessed, rescues us from their hand."

The Seder is a celebration of Jewish history and of God's constant role in our survival and success.

D REASSESSING THE GOAL

We have identified several goals of the evening - identifying with the Exodus, identifying with the rest of Jewish history and Shirah. Is there one, ultimate goal of the evening?

This question is far from moot. Once we grasp the purpose behind what we are doing, it infuses each step towards that goal with meaning and clarifies each piece as it fits into the larger picture.

The answer is likely a combination - which is only reasonable once we understand the relationship between the Exodus and the rest of Jewish history.

Besides the obligation to remember/relive it, the Exodus is presented in T'nakh in several contexts:

(a) As a basis for the relationship between God and the B'nai Yisra'el - "I am YHVH, your God who took you out of the land of Mitzrayim, out of the house of slavery." (Shemot [Exodus] 20:2) (see Ibn Ezra there);

(b) As a motivation for keeping many of the Mitzvot - e.g. just scales (Vayyikra [Leviticus] 19:35-36);

(c) As an internalization of developing proper characteristics: "Do not oppress the stranger - for you know the soul of the stranger, for you were strangers in the land of Mitzrayim" (Shemot 23:9);

(d) As a defining factor governing relationships with neighboring nations - "...do not reject the Egyptian, for you were a stranger in his land." (Devarim [Deuteronomy] 23:8);

(e) As a demonstration of the rebellious nature of the B'nai Yisra'el - "Remember how you angered YHVH your God in the desert...(Devarim 9:7);

(f) As a remembrance of the faith we had in God - "I have remembered the kindness of your youth...following Me in the desert..." (Yirmiyahu 2:2);

(g) As a demonstration of God's love for us - "Not due to your being the greatest among the nations...rather, out of His love for you...did YHVH take you out of Mitzrayim..." (Devarim 7:8-9);

There are many more facets of the Exodus experience - but it becomes clear that the entire story is something of a historic metaphor for Jewish existence - our relationship(s) with God, with each other, with other nations - our development of national and personal character and so on, are all rooted in this event which took place 3300 years ago - but which continues to take place in every generation.

The goal of the evening, then, is to not only identify with those slaves who marched out of Mitzrayim years ago under the protection of God and under the leadership of His messenger, Moshe - but to identify with all other aspects of Jewish history which are encapsulated in this story. That is, however, only a piece of the goal. Since a central part of the Exodus experience (and later "repeats") was Shirah, brought about by a deep sense of utter gratitude to God (we read about it explicitly at the Sea - but there were doubtless other occasions when the B'nai Yisra'el sang praises to God during the process of the Exodus). The goal of the evening is, therefore, to totally live through Jewish history - with the perception of it all bringing us to sincere and heartfelt Shirah.

II STRUCTURE OF THE SEDER

A THE MITZVOT

In the beginning of the shiur, I pointed out that the "Seder" is really an ordering - or sequencing - of the various Mitzvot which we are obligated to perform on this evening. Before understanding the nature of that order and its structure, let's take a look at those Mitzvot:

I. Mitzvot unique to the night

A. From the Torah *mid'Orayta*

1. Eating Matzah 2. Telling the Story : Haggadah

B. From the Rabbis - *mid'Rabanan*

1. Eating Maror (although the Torah commands us to eat Maror, that is only within the context of eating the Korban Pesach (Pesach offering) - without the Korban, the Mitzvah is "only" Rabbinic in source. 2. Drinking four cups of wine 3. Displaying Haroset 4. Hallel (Shirah) 5. Reclining

II. Mitzvot not unique to the night

A.*mid'Orayta*

1. Kiddush (if Shabbat) 2. Birkat haMazon (blessings after a meal)

B.*mid'Rabanan*

1. Kiddush (if not Shabbat - according to most Rishonim, Kiddush on Yom Tov is Rabbinic in source) 2. Blessings before food and before doing Mitzvot

As mentioned above, these Mitzvot (at least in most cases) could have been performed independently; but they are interwoven in such a way as to generate the experiential matrix which lies at the heart of the Leil haSeder.

B THE FOUR CUPS - FOUR PARTS OF THE SEDER

Although the Yerushalmi (Pesachim 10:1) provides a series of "fours" in the T'nakh (most famously the "four terms of salvation" from Shemot 6) to explain the reason for four cups; it seems from the internal Halakhot of the Seder that the reason that there are four cups is because there are four "occasions" for "Shirah" in one form or another at the Seder. The Talmud (Arakhin 11a) rules that *Ein Omrin Shirah Ela 'Al haYayim* - "Shirah" is only sung over wine. The four points in the seder where we drink are four "poles" of Shirah.

1. KIDDUSH Kiddush is the conventional first part of any Shabbat or Yom Tov meal - although the words change here, Kiddush is still Kiddush. However, the two major differences here are telling. Unlike any other Kiddush, at Leil haSeder, people recline, in a manner of royalty, while drinking. In addition, unlike any other Kiddush, everyone must have his or her own cup and drink the proper amount. Clearly, then, this Kiddush is somewhat unique. Both of these differences point to the essential difference - tonight we are "B'nai Horin" - nobility and royalty. Each of us has his or her own glass and we all recline like royalty. This is, however, still Kiddush

2. MAGGID The second cup, which sits (filled) in front of us throughout the entire Maggid (telling the story) - is drunk at the end of that section. That section, as above, moves us from telling and "old" story, to putting ourselves into the story - to praising God for OUR salvation (more about that later). That praise is certainly Shirah and must be said over wine - cup #2.

3. BIRKAT HAMAZON As to whether *Birkat haMazon T'una Kos* - Birkat HaMazon must always be said over a cup of wine (held by the leader of the blessings - the *mezamen*) see Shulhan Arukh and commentaries at OC 182; however, it seems that we are again doing what we did at Kiddush - turning a "one person drinks" situation into an "everybody drinks" - hence, Shirah.

4. HALLEL The Hallel at the Seder is broken into two parts - the first part (Psalms 113-114) which focus on the Exodus, is said as the culmination of telling the story. However, there is another part of Hallel to be said - the Shirah for the rest of Jewish history - including

the awaited-future which we imagine has already happened immediately after the meal. This Shirah is an anticipatory one, thanking God for the redemption for which we wait. (My high school Rabbi, Rabbi Joel Sperka, pointed out that the verse in Psalms *Kol Rina vi'Y'shua' b'Ohalei Tzaddikim* - "the voice of gladness and salvation is heard in the tents of the righteous" - (Tehillim [Psalms] 118:15) is presented in a seemingly backwards fashion - first, there should be the gladness, then the gladness. However, he explained, that is the way of the righteous - to thank God for a salvation even before it has been realized.) The final cup (except for those who have the custom of drinking a fifth cup - see Haggadah Shelemah of R. Kasher), then, is the Shirah for the anticipated redemption.

These four cups mark off the four basic parts of the Seder - Kiddush, telling the story/identifying with the story/praising God, the meal (including all of those Mitzvot associated with eating) and the praise for the anticipated redemption.

C MATZAH AND WINE

As mentioned above, the wine is central to the Seder as it is the vehicle for Shirah. Clearly (as indicated in the italicized directions throughout the Haggadah) the Matzah is the central symbol at the table. Whenever engaged in story-telling, we keep the Matzah uncovered - and at least once during Maggid (R. Gamliel says:...) we lift it up.

Matzah is called *Lehem Oni* - (Devarim 16:3) - which literally means "bread of poverty" - or "poor man's bread". For that reason, it is flat and tasteless. And for that reason, we have a broken piece among the three (or two - Rambam) Matzot over which we say "Hamotzi".

In addition, the word "Oni" could be associated with the word for "response" - (La'anot) - and Sh'muel (Pesachim 115b) makes this connection. Matzah is the bread over which we respond to questions. In other words, it is the focal point for the story-telling.

The pendulum-swinging between wine (Kiddush) and Matzah (Ha Lachma 'Anyan) and wine (v'Hi She'Amidah) and Matza (Tzei ul'Mad) and wine (L'fikhakh) reflects the way that information (story-telling - with the Matzah as the "show-and-tell" piece) and reaction (Shirah -with the wine) build upon each other to the beautiful crescendo of "Ga'al Yisrael". We will examine the particulars of this "buildup" later on.

D THE TARGET AUDIENCE OF THE SEDER

Common convention holds that the Leil haSeder is a "children's night" - nothing could be more misleading. While the Torah commands us in four different places (and in four different ways) to teach our children about the Exodus on this night, the Torah also commands us in two other places to "remember" the Exodus. As we shall see when examining the "introductory" part of the Maggid, there are two distinct obligations, directed at two different audiences.

The obligation towards the children (which may devolve solely or chiefly upon the direct parents of each child) involves several components:

- (1) Imparting to them specific information about the Exodus;
- (2) Gearing that information to each child based on his attitude, background and sophistication;
- (3) Using specific objects to teach the child and
- (4) Using the "question-answer" method to teach - and, if the child doesn't ask, provoking questions through odd behavior (e.g. hiding the Matzah, dipping vegetables in a liquid, etc.)

In this obligation, there is clearly a teacher (father) and a student (child).

On the other hand, everyone is obligated to participate in story-telling with each other, expanding upon the story as possible and analyzing in detail the components of the story. This "adult" (or, better yet, "peer") component is different as follows:

- (1) It does not demand specific information be imparted, just involvement with the story all night;
- (2) Although any conversation, in order to be successful, must be on a level appropriate for the participants, there is no "leveling" involved here;
- (3) There are no objects associated with this teaching (as adults are able to think in abstract terms and generally do not use "show-and-tell" for learning) and
- (4) The method is discursive, not necessarily question-answer. There are no "provocations" brought on by strange behavior as part of this obligation.

In contradistinction to the "child" obligation, there are no teachers or students here.

By the way, there is no age limit for either category. There are young children who are already well-versed and enthusiastic who could easily join in with the "adults" (although their father may yet have a particular obligation to engage them in question-and-answer parrying); and there are certainly many adults who lack the background and are just starting out. "Children" and "adults" should be understood as archetypes, not as definite divisions. (See also Rambam, Hilkhot Hametz uMatza 7:1 and 7:2 - the two obligations are clearly presented as independent pieces).

The experience of the Leil haSeder is targeted at everyone present at the table. The scholars, the children, the (temporarily) disaffected, the sophisticated, the eager and the simple. When we left Egypt, Mosheh declared to Pharaoh: "We will go out with our youths and with our aged ones, with our sons and with our daughters..." (Shemot 10:9). That is the goal of the Seder - to recreate the communal experience of everyone going out - but that is a great challenge which demands multiple modes of education.

E BASIC BREAKDOWN OF MAGGID

1. PROVOKING QUESTIONS

After Kiddush, we immediately begin the story-telling (one could even argue that the reclining during Kiddush is also a provocation for the children to ask - evidenced by "reclining" as one of the "four questions"). By washing (no room here to get into that!) and dipping, we arouse the curiosity of the children (of all ages) who are unfamiliar with the practice. Then, we break a Matzah and hide it - keeping the children ever more interested - if not in the goings on, at least in the outcome of the "hunt".

A note about the broken Matzah: as I pointed out above, we have a broken Matzah because of the "poverty" angle of Matzah - but, for that purpose, we could just bring 2 (or 1) and a half Matzot to the table to start with! We break it as part of the Seder to arouse the questions.

We then engage the child(ren) with their questions (the four questions is an entire piece

which deserves its own shiur) - and we offer a very quick response (which, if you look carefully, isn't really an answer to any of the questions.)

2. INTRODUCING THE MITZVAH

We then have several introductory paragraphs, which belong to a different shiur (perhaps next year?). However - one note; you will see that the two obligations of "informing" (children) and "discussing" (adults) are outlined quite clearly in these introductory paragraphs. On the one hand, we have the five sages, expansively staying up all night in B'nei B'rak, discussing the Exodus; on the other hand, we have the paragraph "Yakhol meRosh Chodesh" - which clearly limits the Mitzvah of "informing" to a particular time-frame. Note that according to the latter paragraph, the Mitzvah of Haggadah only applies when the Pesach, Matzah and Maror are in front of us. According to R. Elazar b. Azariah, the Pesach may not be eaten after midnight (Pesachim 120b). Why then did he stay up all night discussing the Exodus? He should have left at midnight! Rather, the Mitzvah of "informing the children", which is tied to the particular objects at the Seder, begins and ends when those objects are brought and removed. The Mitzvah of "discussing" goes on all night.

3. MIT'HILAH 'OVDEI 'AVODAH ZARAH...

We then begin the pre-history - with a piece about Avraham being chosen by God. The reason for this inclusion is based upon the ruling of the Mishnah in Pesachim that we must begin the story with "disgrace" and end with "praise". Rav and Sh'muel disagree about the "disgrace" meant by the Mishnah - Rav says it refers to the disgrace of our originally being idol-worshippers and Sh'muel maintains that it connects with the disgrace of being enslaved. We follow both leads - although the clear emphasis is on the disgrace of slavery.

There is something else lurking in this paragraph; if we look carefully at the verses chosen (from Yehoshua's farewell speech), we see the theme of wandering already introduced into our history. This sets the tone that the Exodus experience was part - and the archetypal example of - Jewish history. In addition, the two "extra" verses (after the "idolatry" verse) seem unnecessary and somewhat disconnected from the "disgrace" of idolatry - putatively the point of this paragraph. Rather, these two verses help connect the Abraham movement with the Mitzrayim experience - by linking Avraham - Yitzchak - Ya'akov - his children - Mitzrayim.

4. V'HI SHE'AMDAH

As I pointed out above, this paragraph is a mini-Shirah, inserted at this juncture to widen the scope of our story (as has just been done with the Yehoshua' paragraph) to encompass the entire historical experience of the Jewish people. What we are about to tell is not just a story about Egypt, Pharaoh and our ancestors - it is about Shushan, Haman and our (more recent) ancestors; it is about Berlin, Hitler and our grandparents - it is about being Jewish.

5. TZEI UL'MAD

This next section is one of the two central pieces of the story-telling (see Rambam, Hilkhot Hametz uMatzah 7:5). The rabbis selected this piece of Midrash (mostly from the Sifri) as it analyzes and interprets four of the verses from the Mikra Bi'kkurim (recited when bringing your first fruits to the Beit HaMikdash - Devarim 26:5-8); there are many explanations as to why they selected this one. I would like to suggest that since the goal of the evening is Shirah, and this is the only section in the Torah where the Exodus narrative is presented in the context of (commanded) Shirah - it is the most appropriate piece to use for describing the Exodus experience.

The "Tzei ul'Mad" section takes us through the ten plagues (and R. Yehudah's acrostic).

6. R. YOSSI HAG'LILL, R. ELAZAR AND R. AKIVA

The three paragraphs which follow are surely the strangest in the Haggadah (besides "Had Gadya"). Not only are the Midrashim a bit hard to "buy into", they also seem to have no place here. Explanation below...

7. DAYYENU

This selection is really made up of two paragraphs - the 14 Dayyenu (which list 15 great "Ma'lot" which God did for us) and the "Al Achat..." which lists them again, without the "if God had done X but not Y..." formula. Again - explanation to follow...

8. RABBAN GAMLIEL

This section is the second of the two core pieces of the Haggadah. Here we explain the symbolism of each of the three central foods at the table (theoretically - these days we have to make do with only two). It is interesting that each of these foods, along with their attendant explanations, represents one of the three types of experiences we go through as a people -

- (a) Pesach - chosenness, royalty, protection - i.e. the good times
- (b) Maror - persecution, slavery, vulnerability - i.e. the bad times
- (c) Matzah - poverty (but freedom), refugees (but alive and unharmed) - i.e. the slow process of building up from Maror back to Pesach.

The two cores of the Haggadah - "Tzei ul'Mad" and "Rabban Gamliel" also seem to be connected with the two obligations that evening - "Tzei ul'Mad" is a direct invitation to study together, to examine, to discuss - i.e. the "adult" mode. "Rabban Gamliel", on the other hand, directs the attention to physical symbols, is only related to verses (no interpretation) and demands only that specific information be transmitted.

One more comment on "Pesach/Matza/Maror" - as we know from later on in the Seder ("Korekh"), Hillel's opinion is that all three must be eaten as one. Perhaps the lesson is that identifying as a Jew cannot be done selectively - our reconfirmation of our membership in Am Yisrael must include a readiness to celebrate when things are good for our people (Pesach), to share in our sorrows (Maror - see Rambam, Hilkhot Teshuvah 3:11) - and to do the hard work to recover from the difficulties we encounter (Matzah).

9. B'KHOL DOR VADOR

This is the turning point, where we step into the story and make it our own. Rambam has an interesting read here - instead of *lir'ot et 'atzmo* (to view himself), he reads *l'har'ot et 'atzmo* - to show himself (as if he left Mitzrayim). This is the himself, for those customs of walking around the table with the Matzah (in a cover) on the person's back (as if leaving) and other "acting out" Minhagim.

10. LEFIKHAH - GA'AL YISRA'EL

Story turns to Shirah. With the one word - "Lefikhakh", we acknowledge that, since all of

these wonderful things have happened to us, we are duty-bound to thank God for all of it. Note that in the first paragraph, we thank God who did miracles for "our ancestors and us" - whereas in the final paragraph - for "us and our ancestors" - note how the first two paragraphs of the Hallel transform us to center stage.

F BACK TO THE MIDRASHIM AND DAYYENU

Above, I left two sections unexplained - the three Midrashim of R. Yossi haGili, R. Elazar and R. Akiva - and the Dayyenu. Since they seem to form a bridge between the two core pieces of the Haggadah - and they seem a bit strange on their own - an explanation is in order.

1. KOL HAMARBEH HAREI ZEH MESHUBACH

In the introductory paragraph of the Haggadah (containing the "short response" to the children) we end off by saying "anyone who adds/increases/does more to tell the story of the Exodus, this is praiseworthy." The question could be raised (I have heard this question in the name of the Netziv) - since we are obligated to be involved with the story all night, how can we "increase" beyond the obligation?

Besides quantity/time, there are two other ways to "increase the story". First of all, a person could increase the praise for God by finding more praiseworthy elements in the story which are "hiding" in the verses. Second, a person could increase the scope of the story by adding his own novel explanations. In these three paragraphs, we find each of these great sages adding their own pieces to the story - increasing the story, if you will. They are also adding to the praise for God - since they are multiplying (through valid Midrashic means) the numbers of miracles God performed for us during the Exodus. These three paragraphs, coming on the heels of the obligatory "Tzei ul'Mad" piece, demonstrate for us how we should take our own place at the Seder - by adding our own novel ideas and by increasing God's praise within the story. Note that, in the tradition of our sages, each of them builds on the previous ones' ideas. Instead of negating and ignoring, we validate our fellows' Torah by adding on to it and including it in our own.

2. SHIREI HAMA'ALAH AND DAYYENU

Now, let's reorient ourselves. Before reciting/singing Dayyenu, we have told the story and discussed it - and, hopefully, followed the lead of R. Yossi haGili, R. Elazar and R. Akiva by sharing our own input into the story. Now, we look back on all that we have retold - each of these miracles alone is enough to obligate us to thank God and have this thanksgiving feast.

We could just list all of the things which God did for us; however, in order to bring home the point and not to lose sight of all the "little" things which led to the Exodus - and all of the later miracles which led us to the goal of that Exodus (Sinai, Israel, Beit haMikdash) - we detail them out, one by one.

Earlier, I mentioned that the evening allows us to imagine our way through Jewish history.

At this point, as we are about to move into Shirah, we imagine ourselves in Yerushalayim, celebrating at the Beit HaMikdash. The Beit HaMidash had fifteen steps (Ma'alot), ascending from one section to another. On Sukkot, the Levi'im would climb these stairs, singing one of the fifteen "Shirei haMa'alah" on each - until they reached the top (Sukkah 51b). By detailing 15 things for which we give thanks (note that they are easily divisible into three even groups of five - line them up with Pesach, Matzah and Maror!) and referring to these kindnesses as "Ma'alot", we bring ourselves back to the Beit HaMikdash. This prepares us to recite Rabban Gamliel's dictum - which includes the (temporarily) missing Pesach - and to fully identify with those who are redeemed.

III POSTSCRIPT

There is, of course, so much more to explain about the Seder. I hope that this shiur has proven to be a helpful guide in understanding the basic goals of the evening, the methods through which these goals are achieved and the way in which the individual components of the Seder help to create the experiential matrix of Jewish history, jammed into one evening, leaving us singing thanks to God for every piece of it.

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Shiur HaRav Soloveichik ZT"L on Erev Pesach Shechal B'Shabbos (Shiur date: 3/19/74. Note that this Shiur has 3 sections: Erev Pesach Shechal Bshabbos, a discussion on egg matzo and drush)

The Mishna (Pesachim 49a) quotes a 3 way Machlokes Ta'naim regarding how to deal with Chametz (leavened items) when Erev Pesach coincides with Shabbos. Rabbi Meir says 'Mva'arin Es Hakol Lifnay Hashabos', we eradicate all Chametz on Friday, Erev Shabbos. The Rabbis say the final Bi'ur, eradication, takes place 'B'zmano', in its appropriate time, on Shabbos. Rabbi Elazar Ben Tzadok distinguishes between Chulin, food permissible to all, and Terumah, which is restricted to Kohanim. Bi'ur for the former may take place on Shabbos, while Bi'ur for the latter must take place on Friday.

Bi'ur Chametz is a fulfillment of the Mitzvas Tashbisu. The Mitzvas Bi'ur commences on the night of Erev Pesach. We perform Bdikas Chametz (a "search and destroy mission" on Chametz), and recite a blessing of Al Bi'ur Chametz (not Al Bdikas Chametz). The culmination of this activity is the final destruction of the Chametz (actual Bi'ur) during the day of Erev Pesach. The Torah obligation is to complete the Bi'ur by the sixth hour (noon, based on a 12 hour day of 60 minutes, Shaos Z'maios, starting from 6 AM). The Rabbis added an extra restriction to complete the Bi'ur by the end of the fourth hour (continuing with the above example, 10 AM). When the Mishna says that we must be M'vaer before Shabbos, the Rabbis were telling us that the Rabbinic obligation of Tashbisu begins Erev Shabbos. (Note that this is strictly a Rabbinic issue, as from the Torah requirement, Friday is still the thirteenth of Nissan, and there is no Torah restriction on Chametz on the thirteenth.)

Our custom of Bi'ur Chametz by the end of the fourth hour on Friday the thirteenth, is not mentioned in the Mishna. The discussion there simply says that according to Rabbi Meir it must be eradicated before Shabbos. Bdikas Chametz is done on the night of the thirteenth. But the final Bi'ur can take place anytime prior to Shabbos. Again this is a strictly Rabbinic issue of Tashbisu, since the fourteenth is Shabbos, and Bi'ur is forbidden on Shabbos, there can be no fulfillment of Tashbisu in such a year. So according to Rabbi Meir the Mitzvas Tashbisu migrates from the fourteenth to the thirteenth of Nissan.

The Chachamim say that Tashbisu does not migrate. Bdikah can migrate to the night of the thirteenth, because there is a restriction of searching with a candle on Shabbos, but the rest remains in its right time. [There is a Machlokes between Chachamim and Rabbi Yehuda (Mishna Psachim 21a) as to how to fulfill the act of Tashbisu. According to the Chachamim, Hashbaso B'chal Davar, the Chametz may be eradicated by any means possible. According to Rabbi Yehuda it must be consumed through burning. Some explain that even Rabbi Yehuda's requirement to consume the Chametz through fire is relaxed in cases where it is impossible to fulfill. For example if he could not find wood for a fire, he can eradicate it through other means. The fullest Kiyum Hamitzvah according to Rabbi Yehuda is via

burning. However when he can't burn it for whatever reason, there is still a Mitzvah to eradicate it B'chal Davar, through any means possible. So when Erev Pesach is Shabbos, and it is impossible to burn the Chametz, he can accomplish Bi'ur (even possibly according to Rabbi Yehuda) on Shabbos through other forms of Bi'ur.] According to the Chachamim the Mitzvas Tashbisu on Shabbos Erev Pesach ends the same time as on Erev Pesach of a regular year. One accomplishes Bi'ur through alternate means that are permissible on Shabbos, for example by crumbling it and casting it to the wind to disperse.

The Machlokes between Rabbi Meir and the Chachamim is when does the Mitzvas Tashbisu apply when Erev Pesach is Shabbos. Rabbi Meir says it applies 24 hours earlier than normal and the Chachamim say the Mitzvas Tashbisu remains in its appropriate time, on Shabbos. According to the Chachamim, if one eradicates the Chametz on the thirteenth, he has not fulfilled the Mitzvas Tashbisu.

Rashi explains that according to Rabbi Meir one sets aside what he needs to consume on Shabbos and is M'vaer everything else that he is destined to be M'vaer on Friday. Rashi is based on the earlier Gemara (13a): "We learned in a Braysa, if the fourteenth [of Nissan] falls on a Shabbos, we eradicate everything before Shabbos, and we burn Terumah that is definitely unclean (Tomay), possibly unclean and pure (Tahor) and we set aside from the clean food for 2 meals in order that we may eat it till the fourth hour. This is the opinion of Rabbi Eliezer the son of Yehuda of Bartuta, in the name of Rabbi Yehoshua".

Here we find something that is contrary to the normal concept of Bi'ur Chametz. Bi'ur Chametz is the fulfillment of the Mitzvas Tashbisu. The very moment that Bi'ur applies, the Chametz becomes prohibited because of the obligation of Tashbisu. Chametz after Chatzos according to the Rambam (Chametz U'Matzo 1:8) is forbidden by a direct prohibition (Lav) of Lo Tochlu Alav Chametz. According to Rabbi Yehuda, this prohibition applies during the time of Shechitas HaPesach. But the majority of Rishonim disagree with the Rambam. So from where do they derive the prohibition of Chametz on Erev Pesach? Tosfos (Pesachim 28b) says that Tashbisu on Erev Pesach is not just Bi'ur Chametz, but it also prohibits one from eating Chametz after 6 hours. How can there be Bi'ur Chametz if it is still permissible to eat it? In all cases where we require Bi'ur, Srayfa, the item has a definite prohibition, for example Klaay Hakerem, Chametz on Pesach etc. Nowhere else does the Torah require Bi'ur on something that has not yet attained prohibited status. Yet the Gemara on (Psachim 13a) says that we must eradicate everything on the thirteenth based on a Rabbinic application of Tashbisu that applies to Bi'ur but not to the Issur Achila. Mitzvas Bi'ur on Erev Pesach is based on Tashbisu. Also, if I leave the Chametz past 6 hours I violate the Issur A'say of Tashbisu. Tashbisu is both a Kiyum A'say of Tashbisu of Chametz and also an Issur A'say. I can fulfill a Mitzvas Tashbisu Byadayim. And if I leave it past 6 hours on the thirteenth, I violate an Issur A'say of Bi'ur according to Rabbi Meir and Rabbi Elazar Ish Bartuta. So there is a fascinating Halacha here that Mitzvas Tashbisu is split, it applies to the Kiyum A'say but not the Issur A'say, as evidenced by the fact that according to both Rabbi Meir and Rabbi Elazar Ish Bartuta we retain 2 meals worth of Chametz till the next day. B'achila it only becomes prohibited on Shabbos but the Mitzvas Bi'ur B'gufo Shel Chayfetz, the Mitzvas Tashbisu applies a day earlier.

Why does Rabbi Meir disagree with the Chachamim? The Baal Hamaor says that Rabbi Meir agrees with Rabbi Yehuda, that since he can't do the Bi'ur on Shabbos he does it a day earlier. (The Rav noted the following difficulty according to the Baal Hamaor, that even (according to some) if Rabbi Yehuda agrees that if it's impossible to accomplish Bi'ur via burning, he may do it through any other possible means, on Shabbos. So if Rabbi Meir's opinion is that it must be done on Friday, he would disagree with Rabbi Yehuda. Be that as it may, the Rav continued to explain the Baal Hamaor.)

The Rambam holds like Rabbi Meir, that we eradicate all Chametz before Shabbos and he also holds that Hashbasaso B'chal Davar, not like Rabbi Yehuda. According to the Rambam there is a specific Halacha, unrelated to Rabbi Yehuda, that Bi'ur Chametz in any form is prohibited on Shabbos. Such a Halacha is found in Rashi in Baytza, that in general Terumah Tmaya does not require specifically Srayfa, but he can feed it to his dog as Hashbasaso B'chal Davar. The Gemara in Shabbos says that one may be M'vaer Terumah Tmaya in such a way based on She'LaChem (Shabbos 25a). Why can't he do so on Yom Tov? Rashi explains that there is a prohibition against any type of Bi'ur on Shabbos, not only via fire. Tosfos quotes an opinion of Rashi (Baytza 27b, D'H V'Al HaChalah Shenitmaym). Since the Torah forbade burning Terumah Tmaya on Yom Tov, it also forbade giving it to the dog of a Kohen, because this would constitute an act of Bi'ur, and the Torah elevated such Bi'ur to make it similar to Srayfa which is forbidden on Yom Tov (and, the Rav added, if it is forbidden on Yom Tov, it is definitely forbidden on Shabbos!). This Rashi is difficult to understand, but we see that in his

opinion anything that requires Bi'ur, Klaay Hakerem, Chametz on Pesach, etc., the Bi'ur can't be done on Yom Tov or Shabbos even if there is no work involved (as there is no effort involved in feeding it to the dog) and fire is not used to destroy it. The Rambam would appear to agree with this as he holds like Rabbi Meir, that the Bi'ur must take place before Shabbos.

The Baal HaMaor (15b in the Rif pages) explains that Rabbi Meir based his opinion regarding Chametz on Erev Pesach that coincides with Shabbos on his agreement with Rabbi Yehuda's opinion that Bi'ur Chametz requires Srayfa. And since sometimes Erev Pesach falls on Shabbos and Srayfas Chametz is not Docheh Shabbos, and if some Chametz remains he will be unable to burn it, therefore they declared the sixth hour of Friday the thirteenth to be the same as the sixth hour of Erev Pesach in a typical year. Hence they declared that one must be M'vaer everything before Shabbos, Terumah or Chulin, as it is possible for him, to eat Matzo on Shabbos for his meals. The Baal HaMaor disagrees with the Rambam as to whether Rabbi Meir requires strictly Srayfa. According to the Baal HaMaor, since Rabbi Meir requires Srayfa, they had to take the thirteenth and treat it like Erev Pesach of a typical year, where Chametz becomes Assur after the fourth hour and full Isur applies after 6 hours. Once Chazal had to accelerate the Mitzvas Tashbisu when Erev Pesach is Shabbos, they did it completely in all regards. According to Baal HaMaor, Mechira to a non-Jew must be completed Friday during the fifth hour. According to Baal HaMaor they back ported the Issur Chametz 24 hours. According to the Baal HaMaor, Rabbi Elazar Ish Bartuta disagrees with Rabbi Meir and agrees with Rabbi Elazar Ben Tzadok.

According to the Baal HaMaor one can eat Matzo instead for Seudas Shabbos at night without any issue at all. And during the day, he can eat Matzo until the time that Chametz becomes Assur Bachila (the Baal HaMaor says till the sixth hour, but the Rav explained that he was referring to the time of Issur Doraysa but the Baal HaMaor would be Choshesh for the Mitzvas D'Rabanan to move up the Issur to the fourth hour). In this way he gets around the problem of the Yerushalmi (Perek 10), that anyone who eats Matzo on Erev Pesach is akin to Bo Al Arusaso in his future father in laws house. He proves this from the very comparison of Matzo to Arusa. The Baal HaMaor says that Matzo becomes Arusa only when Chametz becomes Assur. The Baal HaMaor explains the opinion of the Chachamim who say B'Zmano, as they hold that because of the importance of Hashbasas Se'or, one can crumble and disperse it to the wind as this does not violate the Issur Bi'ur on Shabbos.

According to the Baal HaMaor, the basic Machlokes between Rabbi Meir and the Chachamim is whether Bi'ur Chametz is permitted on Shabbos. But the Baal HaMaor describes a second Machlokes between Rabbi Meir and the Chachamim: what is Bi'ur Chametz? Does Bi'ur Chametz require Srayfa or is it B'Kol Davar? The Rambam also deals with this secondary Machlokes described by the Baal HaMaor in a different way. According to Rabbi Meir, who the Rambam paskens like, Bi'ur Chametz is prohibited on Shabbos, no matter what form of Bi'ur Chametz is used. This is in agreement with the opinion of Rashi noted earlier. Another difference between Baal HaMaor and Rambam is according to the Rambam one sets aside 2 meals worth of Chametz and eats it on Shabbos while the Baal HaMaor says that he eats Matzo on Shabbos. The Mitzvas Tashbisu is done in half according to Rambam, the Bi'ur is done on Friday but Tashbisu does not result in any Issurim. According to Baal HaMaor, Tashbisu is completely done on Friday.

(Someone raised the following question during the Shiur: according to the Baal HaMaor, Matzo is permitted as long as Chametz is not forbidden, until the sixth (or fourth) hour on Shabbos. Yet the Baal HaMaor says that the complete Mitzvas Tashbisu was accelerated by 24 hours, which presumably includes an Issur Chametz as well. So how may one eat Matzo on Shabbos, once the prohibition of Chametz based on Tashbisu applies? The Rav answered that Chametz becoming Assur results in Matzo becoming Assur (as an Arusah) on Erev Pesach. For example if Chametz became Assur on Purim Matzo would not become Assur, only on Erev Pesach. In other words, only on the real Erev Pesach does this linkage occur. So this Issur of eating Matzo that is connected with the prohibition of Chametz applies only on the real Erev Pesach, even if circumstances (i.e. the calendar) requires that the Issur Tashbisu be accelerated one day because of Erev Pesach coinciding with Shabbos.)

[The Rav commented that all the pamphlets concerning Erev Pesach that coincides with Shabbos ignored the fundamental Machlokes Rishonim of when the Mitzvas Tashbisu applies in such a year. Instead they focused on when to eat the cake at the Taanis Bchorim! They missed the elephant and focused on the mosquitoes!]

The Ramban in the Milchamos disagrees. He says that Matzo is Assur all day, not just from the sixth hour on, and he brings proofs from the Yerushalmi. He explains the concept of Arusah as deriving from the fact that B'dikas Chametz was

already done the night before (on a typical year), therefore Matzo becomes an Arusah immediately in the morning of Erev Pesach. (The Rambam also disagrees with the Baal HaMaor and prohibits eating of Matzo on Erev Pesach all day.)

What is the connection between Bdika and the beginning of the prohibition of Matzo as an Arusah? The Mattir by Arusah is Nisuin as well as Kidushin. Kidushin is an Oser, it forbids her to all other men. Heter L'baala depends not only on Kidushin, but on Nisuin also. (From some statements of the Rambam it would appear that this is a D'oraysa, however there are some contradictory statements in the Rambam that require resolution, but the bottom line is...) that the Issur to the rest of the world does not grant a Heter for the Baal, he requires Chupa as well.

The Yerushalmi teaches us that Matzo requires Heter, just like Nisuin is a Mattir. The Mattir is the Mitzvah of Ba'erev Tochlu Matzos. If someone ate Matzo on the night of Pesach and had intention not to fulfill the Mitzvah of Matzo he violates the concept of Arusa. It is a Kal Vchomer that if he inappropriately eats Matzo before Pesach he violates the concept of Arusa, then how much more so should he be considered to have violated the concept of Arusa on Pesach night itself, if he eats Matzo inappropriately! If he eats Matzo Kmitzvasah, then he has a Mattir. With inappropriate intent, not only does he not fulfill the Mitzvah of Ba'erev Tochlu Matzos but he also "violates" the concept that Matzo requires a Heter and he ate without such a Heter.

How can one eat Matzo during the year? The answer is that when Chametz is permitted, Matzo is not Matzo. There is no special identity to Matzo when there is no special prohibition for Chametz. The moment that Chametz becomes prohibited, Matzo becomes an Arusa. But there is no Nisuin yet, it becomes a Nesuah with the Kiyum Hamitzva (at night). According to the Baal HaMaor, there is no difference between eating Matzo on Erev Pesach before the time that Chametz becomes Assur and eating Matzo on Chanukah: in neither case is the Matzo considered an Arusah, as long as there is no Issur Chametz in effect.

The Ramban disagrees. Even though Chametz is not yet prohibited on Erev Pesach, however there already is a difference between Chametz and Matzo which derives from the fact that we already did Bdikas Chametz the night of Erev Pesach (on a typical year). We have already created the distinction between Matzo and Chametz. After all, the Mitzvas Bdika is to search for Chametz. Matzo does not become Assur until Erev Pesach. The night of the Bdika is not called Erev Pesach, Erev Pesach begins in the morning at sunrise. So at that time Matzo becomes Assur because there is a concept of Chametz created the night before through Bdika. Even though Chametz may still be eaten, since the Kiyum Bi'ur on the Mitzvas Tashbisu has begun, the special characteristic of Matzo begins as well. Where the Baal HaMaor requires a full-fledged Issur Chametz to turn Matzo into an Arusah, the Ramban only requires the Kiyum Bi'ur of Tashbisu, and the associated Chalos Shem Chametz.

The Rav quoted the Maaseh Rav of the Vilna Gaon, that there is a further connection between Arusa and Matzo. Just like an Arusa requires the 7 blessings of Nisuin to permit her to her husband, on the night of Pesach we recite 7 blessings to permit us to eat the Matzo. Because of the classification of Matzo as Arusa, the Gaon would not uncover the Matzos at the various points in the Haggadah where many have the tradition to do so, because in addition to Chupa, Kalah without Bracha (the 7 blessing) is forbidden to her husband as if she were a Nidah. The seven blessings are: 1) Boreh Pri Hagefen; 2) Kiddush; 3) Shehechyanu; 4) Boray Pri Adamah; 5) Asher Gealanu; 6) Hamotzi Lechem; 7) Al Achilas Matzo. Based on the Rav's explanation of Arusa, we have a better understanding of this custom of the Gaon!

The Gemara says (13a) that the Halacha is like Rabbi Eliezer Ish Bartuta. The Machlokes among the Rishonim is with whom does he agree: Rabbi Meir or Rabbi Eliezer Bar Tzadok? The Rambam paskens like Rabbi Meir. The Rif paskens like Rabbi Elazar Bar Tzadok. Rambam holds that Rabbi Eliezer Ish Bartuta agrees with Rabbi Meir, and together they are an opinion of at least two, hence he paskens according to them and against the Chachamim. The Ramban felt that when Rabbi Eliezer Ish Bartuta said M'vaarin Hakol Lifnay Hashabos, he was referring to Chulin, just like Rabbi Meir. The Rif and the Raavad and Rosh held that Rabbi Eliezer Ish Bartuta agrees with Rabbi Eliezer Bar Tzadok and Chulin is B'zmano on Shabbos and Terumah is before Shabbos. Since together they form an opinion of at least two, these Rishonim pasken according to them and against the Chachamim. The Rif, and those that agree with him, pasken that when Erev Pesach is Shabbos one must fulfill the Mitzvas Bi'ur on Shabbos.

Rambam (Hilchos Chametz U'Matzo 3:3) "If the fourteenth falls on Shabbos, we search for the Chametz on the night of Erev Shabbos that is the night of the thirteenth and we set aside from the Chametz enough to eat until the fourth hour on the day of Shabbos. He places it in a secure area and the rest [of the Chametz] he is M'vaer before Shabbos. If some of the Chametz [that he set aside for Shabbos] remains on the day of Shabbos after 4 hours, he is M'vatel [nullifies] it

and he covers it with a vessel until after the first days of Yom Tov and then he is M'vaer it".

The Rambam agrees with Rashi that according to Rabbi Eliezer Ish Bartuta and Rabbi Meir, there is a Mitzvas Tashbisu, yet this Mitzvas Tashbisu does not create a prohibition against eating Chametz and he fulfills the other part of Tashbisu, the Kiyum Hamitzvah of Bi'ur, on Erev Shabbos. This is our custom, as in this regard we pasken like the Rambam. (see Maggid Mishna.)

We take it as a given that according to Rabbi Meir Bi'ur is prohibited on Shabbos. But it is possible that to say that Rabbi Meir holds that it is preferable to do so before Shabbos. One might say that when Rabbi Meir says that M'vaarin Hakol Lifnay Hashabos means that the Mitzvas Tashbisu begins on Friday, before Shabbos. However Rabbi Meir does not say that one MUST be M'vaer before Shabbos, rather one MAY be M'vaer before Shabbos. If he does not, then he must be M'vaer on Shabbos. (According to the Baal HaMaor, one could not use this reasoning, as he holds that Rabbi Meir agrees with Rabbi Yehuda that Bi'ur Chametz requires burning, which must be done before Shabbos.)

Does the Rambam agree with this possible interpretation of Rabbi Meir, that M'vaarin Lifnay Hashabos might mean that one could do it on Shabbos as well? The Rav explained that the Rambam removes all doubt regarding this when he says if some Chametz remained after 4 hours on Shabbos, he must cover it and dispose of it after the first day of Yom Tov. Since the Rambam normally permits Bi'ur of any kind and does not limit it to burning (like the opinion of Rabbi Yehuda) and yet he prohibits Bi'ur of any kind on Shabbos, we see that the Rambam's opinion is that according to Rabbi Meir there is an Issur Bi'ur, of any kind, on Shabbos. Therefore one must be M'vaer everything before Shabbos, except what he sets aside for eating on Shabbos itself. Since any sort of Bi'ur is prohibited on Shabbos, he has no choice but to cover up whatever is left till after the first day of Yom Tov. (Rambam is the only Rishon who paskens like Rabbi Meir.)

The Rambam agrees with Rashi that Bitul protects against Bal Yayraeh and Bal Yimatze. But also, in Bitul there is a Kiyum Hamitzvah of Tashbisu. The Rambam says (2:2) "And what is the Hashbosah required by the Torah? It is that he must be M'vatel it in his heart and think of it as dirt and impress upon himself that he has no Chametz whatsoever in his possession...". (Unkelos says that Bi'ur is Bitul.) Such Hashbosah (of Bitul) can be done on Shabbos as well. But the Mitzvah of Tashbisu of Bi'ur B'guf Hachafetz, destroying the actual Chametz itself, can't be done on Shabbos. The advice given to crumble any remaining Chametz on Shabbos and flush it down the toilet according to the Rambam is forbidden. Any Chametz that remains, according to the Rambam, must receive Bitul, then take the Chametz and place it in the garbage. Leaving the Chametz in the garbage is not a problem, because Bal Yayraeh and Bal Yimatze is not defined by the location of the Chametz, but by the ownership of the Chametz, in Dinay Mamonus. Once I renounce ownership of the Chametz it can remain in my garbage can. Those of the opinion that one may flush it away do not pasken like Rabbi Meir.

The Rif, Ramban and Rosh disagree and say that Rabbi Eliezer Ish Bartuta agrees with Rabbi Eliezer Bar Tzadok. If Bi'ur is permitted on Shabbos why does he disagree with the Chachamim regarding Terumah, why not be M'vaer Terumah on Shabbos as well? If Bi'ur is prohibited on Shabbos, then why does he permit Bi'ur of Chulin on Shabbos? Terumah has a more limited number of potential consumers, only Kohanim. Chulin on the other hand can be given to all one's friends and neighbors, therefore they allowed him to keep it till Shabbos. But since there are fewer potential eaters of Terumah, he must be M'vaer before Shabbos. Rashi says that it is impossible to hold on to it, Lhashoso E' Efshar (49a). If he will leave the Terumah he will have nothing to do with it, in other words he will not even be able to be M'vaer it on Shabbos. Therefore he must be M'vaer before Shabbos. Rashi (49a) holds that according to Rabbi Eliezer Bar Tzadok, Bi'ur is prohibited on Shabbos.

The Rav explained Rashi that since the limited audience for Terumah virtually guarantees that there will be some left over into Pesach, in order that the Kohen should not be stuck with the Chametz well into Pesach, we tell him to be M'vaer before Shabbos. From Rashi it appears that there is an Issur Bi'ur on Shabbos. If there was no Issur Bi'ur on Shabbos, what risk would there be to allow him to wait till Shabbos with Terumah also? From Rashi it appears that he would be compelled to hold on to it because he can't do Bi'ur. Chulin however he can hold onto because he can always find sufficient people to consume it. The probabilities are better that he will dispose of it by inviting many guests to a party. According to Rabbi Eliezer Bar Tzadok, with Terumah there is no choice: anything that would remain after the fourth hour on Shabbos would have to be kept until after Yom Tov Rishon. But with Chulin, he can rely on the greater probability of more people; perhaps there will be nothing left to be M'vaer. But since he can't do Bi'ur

on Shabbos in either case, if Chulin remains he will have to hold on to it till after Yom Tov Rishon and burn it then.

Rabbi Meir felt that it is impossible to consume all the Chametz before Pesach, whether it is Chulin or Terumah. Since Bi'ur on Shabbos is prohibited, the Mitzvas Hashbosah was moved up by a day. Rabbi Eliezer Bar Tzadok agrees with Rabbi Meir in the case of Terumah. But in the case of Chulin, he permits him to wait because there is a better chance that it will be totally consumed, he has a way to help ensure that there will be nothing left because guest may come to partake of his Chametz. But if some Chametz remains, he must wait till after Yom Tov Rishon to dispose of it, because Bi'ur on Shabbos is prohibited. Therefore according to the Rambam, according to both Rabbi Meir and Rabbi Eliezer Bar Tzadok, Bi'ur on Shabbos is prohibited, and that is the way he paskens.

We can also learn another Pshat in Rabbi Eliezer Bar Tzadok; that he holds Bi'ur on Shabbos is permitted, that he agrees with the Chachamim as far as Bi'ur is concerned. Even if there are no guests we can still be M'vaer the Chulin on Shabbos, by flushing or through other means. Rashi holds that by Terumah Tmayah he can feed it to his animal. (Note: see Rashi Psachim 13a, D'H Thoros Lo Yisrfu, which seems to contradict the earlier explanation of Rashi's opinion that Bi'ur of any sort, even one that requires minimal exertion, is prohibited on Shabbos.) The Rambam disagrees and says that Terumah Tmayah requires actual burning. Since on Shabbos it is prohibited to burn Terumah Tmayah, they required that all Terumah be burned before Shabbos. But in reality Bi'ur would be permitted on Shabbos for regular Chametz, since it does not require actual burning, but Hashbosah Bchal Davar (only Rashi holds that he can dispose of Terumah Tmayah in ways other than burning). To fulfill both Kiyumim of Hashbosas Chametz and Terumah Tmayah they said to be M'vaer before Shabbos. Therefore all Terumos are to be consumed before Shabbos as Lo P'lug. Rabbi Eliezer Bar Tzadok holds that Bi'ur is permitted on Shabbos for Chulin, therefore he can flush it on Shabbos. According to the Rambam, who paskens like Rabbi Meir, it is definitely prohibited. But according to the Rishonim who pasken according to Rabbi Eliezer Bar Tzadok, one can do Bi'ur in this manner on Shabbos.

The Rav said that he did not destroy the remaining Chametz on Shabbos. He would place it in the garbage. However he cautioned that the Kol Chamira must be said with great care and Kavana. It should be recited with both texts Lival Vleheve Hefker Kafra D'ara (text of the Ree) and also Lival Vleheve Kafra D'ara (according to Rashi because if it is Hefker there is no Tashbisu, because he has to show that Ayno Rotzeh Bkiyumo, hence it can't be Hefker before he pronounces the Bitul). Every year Bitul is done after the Bdikah for the Chametz that I did not find, D'lo Chazitay. It is repeated in the morning at the Srayfa as a Minhag, but this Minhag is not mentioned in the Gemara. But when Erev Pesach is Shabbos, the whole protection is received from the Bitul recited on the morning of Erev Pesach, Shabbos, and it must be a serious declaration. The Bitul pronouncement must include Chametz that I have seen and that I have to keep till after Yom Tov (Dchazitay)[because I am prohibited from disposing of it] as well as Chametz that I have not seen (U'Dlo Chazitay).

Regarding the use of egg matzos: the Rav said that since Rabbi Eliezer Ish Bartuta says that we leave over 2 meals worth of Chametz for Shabbos, it is appropriate for us to do this and not use egg matzos. We don't agree with the Baal HaMaor, therefore we do not use Matzos (of any kind) on Erev Pesach. The Mitzvas Tashbisu creates a Kiyum of Bi'ur on the thirteenth but not an Issur Achila, a prohibition against eating the Chametz until it's rightful Zman Issur, prohibited time. This was the Minhag of the Rav and his parents and Gedolei Yisrael.

If one holds like the Baal HaMaor that the Issur Chametz begins Friday after 4 hours, he would have to eat Matzo from Friday on. The problem with Egg Matzo is as follows. The Gemara says that Matzo that was kneaded with fruit juice is not called Matzo. Rashi and the Raavad said that one is not punished with Kares, however the Issur of Chametz Nuksha still applies, even though it's not Chametz Gamur. (Raavad 5:2 Chametz U'Matzo) The Rambam considers Matzo kneaded with fruit juices as perfectly acceptable Matzo, as long as there is no water introduced to the batter. All Rishonim except for Rashi and the Raavad agree. Rabbeinu Tam is quoted to have eaten egg matzos on Erev Pesach (Tosfos Pesachim 35b, D'H U'May Payros) because in his opinion, fruit juice is not even a leavening agent, so egg matzos are permitted on Pesach as well as Erev Pesach. According to Rashi and the Raavad one may not eat egg matzos on Pesach because it is Chametz Nuksha. What about Erev Pesach? The Rama says one should not eat egg matzos even Erev Pesach, unless there are mitigating health reasons. For example if one is Mitztaer, uncomfortable eating regular Matzo, he may eat egg matzos. So in the core Halacha, the Rama paskens against Rashi, that egg matzos really are permissible (if egg matzos would be Assur M'kar D'Dina, if egg matzos

were really prohibited, then the elderly and ill would not be allowed to eat them either). The Noda B'Yehuda permits egg matzos on Erev Pesach because on Erev Pesach Chametz Gamur alone is prohibited, not Chametz Nuksha. This depends on the Machlokes Rashi and Rabbeinu Tam if Chametz Nuksha is included in Bal Yayraeh and Bal Yimatzev and if the Mitzvas Tashbisu applies to it. According to Rashi there is a Mitzvas Tashbisu on Chametz Nuksha, therefore there is an Issur Achila. According to Rabbeinu Tam, Mitzvas Tashbisu does not apply to Chametz Nuksha, therefore there is no Issur Achila. Many Achronim permit egg matzos on Erev Pesach. Minhag Yisrael is not to eat egg matzos.

There is an anomaly, according to the Rambam, regarding egg matzo that it is permissible to use on Pesach but not Erev Pesach. The Rambam excludes Matzo that was kneaded with the 4 liquids of wine, oil, milk and honey. Matzo baked with all other fruit juices are perfectly acceptable for fulfilling the Mitzvah of Achilas Matzo on Pesach. Therefore what we call egg matzos, would be acceptable for Matzo Shel Mitzvah on Pesach night and therefore forbidden on Erev Pesach. The Rav emphasized that when one reads in the modern Pesach books and literature that egg matzo is permitted on Erev Pesach, that is according to the other Rishonim, not the Rambam.

According to the Gaon if one eats egg matzos, one must eat a lot in order to be Koveah Seuda. Other Achronim (with the exception of the Gaon) require a smaller amount, based on the requirements of Eruv Techumin, between 3-4 eggs. (The Rav said that the students of Yeshiva Rambam experimented and discovered that 3-4 eggs are equal in volume to 2.5 matzos.) If people eat a significant amount of cake they are required to wash and make a Bracha of Hamotzi, not Borei Minay Mzonos. However once there is Kvias Seuda as defined by the amount eaten, once must wash and say Bircas Hamazon. Kvias Seuda is equivalent to between 3-4 eggs, or a few pieces of cake. Those that want to eat egg matzos on Erev Pesach for Lechem Mishna must eat a shiur. One who eats a sufficient amount of any form of Pas Haba B'kisin that creates Kvias Seuda turns the Pas into Lechem and requires washing, Hamotzi and Bircas Hamazon. Sponge cake is excluded, it is not considered Lechem, however pies are considered Lechem if one eats a sufficient amount. Anything that is Blilaso Avah, if it is kneaded into a thick texture it is considered Pas and if a sufficient amount is eaten then one must treat it like bread.

Regarding the Halacha that Bi'ur Chametz on Shabbos is forbidden, the Rav noted an Agadadic/Kabbalistic reason that the Bi'ur should not be done on Shabbos. It is a given that there is evil on this world. The Torah says in Breishis that Hashem created light and Hashem saw that the light was good, which implies that the darkness is bad, essentially the creation of good and evil. At the time of creation, Hashem chose not to eradicate darkness from the world. Chazal say that Hashem hid the original light created at Maasei Breishis till the days of Moshiach, when complete and total light, without darkness, will reign. The Gemara (Makos 13a, Sukka 53a, Yerushalmi Sanhedrin Perek 10) says that when David dug the foundations for the Beis Hamikdash, he dug deep enough to find a piece of pottery, Atzitz, that was there according to some from the time of creation and according to others from the time of Maamad Har Sinai. David wanted to take it. The Atzitz warned David not to remove it, because it has been there all these years preventing the abyss beneath it from rising up and flooding the world. David took it anyway and when the waters threatened to engulf the world, Achitofel advised him to write the name of Hashem on a stone and throw it into the abyss, and the stone settled in the opening and the world was saved. We see from here that Hashem left behind within His creation certain abysses into which man may fall. Man's wickedness can break open the protective coverings from these dangerous places and the resulting evil can consume the entire world.

Hashem created good and evil, He separated between good and evil but did not eradicate evil from the world, even though it says that Hashem saw all that He did and it was very good, Tov M'od. When the torah tells us that Hashem rested on the seventh day it is referring to Mizmor Shir Lyom Hashabos, to Yom Shekulo Shabbos Umenucha Lchayei Haolam Habo. The Rav said in the name of his father, that when the Levites would sing the daily Hymn on Shabbos they would say LYom Shekulo Shabbos Umenucha Lchayei Haolam Habo. The true Shabbos is to come in the eschatological age, when evil will be eradicated and U'macha Hashem Dimah M'Al Kal Panim.

How will evil disappear? Judaism suggests two approaches. The first is a war against evil, to simply eradicate and destroy it. This is symbolized by Milchama L'Hashem B'Amalek M'Dor Dor, there is an ongoing battle against the evil forces in the world and in nature, as represented by Amalek. When the Torah commands us to heal the sick, V'Rapo Y'Rapeh, it is telling us that illness is a bad thing and man should try his utmost to eradicate it from the world. According to Kabbalah, Amalek represents the generations of Tohu V'Vohu, of dark evil in the world. We find many times that we are commanded to eradicate the evil from among us, U'Bearta Hara M'Kirbecha, the Torah was very strict with murderers and sinners.

The Torah warns us against becoming pacifists when dealing with those that commit grave sins (e.g. murderers) and commands us not to look the other way. On the other hand the Torah tells us that the evil can be overwhelmed by good and transformed into good through the power of Teshuva, repentance. No matter how deeply entrenched in sin a Jew may be, he has the possibility of doing Teshuva to correct the evil within him and elevate himself back to a state of complete good.

There are people that have become so infected by evil that it is no longer possible to separate them from the evil. The Rambam and the Ramban say that it is possible for man to sink to such a level that he loses his free will, Bchira Chofshis, to change his ways and return to Hashem. At that point he personifies evil, his personality and the evil within it are indistinguishable. He becomes an Amalek. If he has not yet reached that stage, the evil can be elevated and Teshuva is possible.

Shabbos and Pesach represent these two approaches to the eradication of evil. Pesach is Hashbosas Hara, an active campaign to eradicate evil. The Rambam in the well known first letter (of the Igeres HaRambam) says that each man has his own internal Paroh that he needs to eradicate. Every man can remove his internal Paroh. The removal from the standpoint of Pesach manifests in a physical immolation of the evil within. It requires great efforts. Shabbos, on the other hand, represents Teshuva. Chazal say that when Adam realized the great power of Teshuva, after Kayin told him that he was forgiven, he immediately said Mizmor Shir Lyom Hashabbos. What is the connection between Kayin's judgment and Adam's reaction of saying the psalm? It is that Shabbos represents the idea that in the eschatological age there will be no need to eradicate evil. It will transform into good through Teshuva, without a battle. Therefore when Shabbos is Erev Pesach, there is no Bi'ur Chametz, no physical eradication of Chametz, evil, but rather an absorption and transformation of evil into good, as symbolized by Shabbos and Teshuva.

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From: Yeshivat Har Etzion's Israel Koschitzky Virtual Beit Midrash [SMTP: yhe@vbm-torah.org] Subject: SPECIAL PESACH PACKAGE Dedicated in honor of Dr. Allen and Naomi Zeiger, Parents of the Year of Yeshivas Beis Moshe of Scranton, PA, with best wishes, from Michael and Shulamit Friedman. In memory of my parents Naftali Chaim (Nathan) Wadler Ben Akiva, and Perel (Pearl) Wadler Bat R' Chaim, and my brother Yoel (Julie) Wadler Ben R' Naftali Chaim, from Henchie and Joel Wadler.

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

Please pray for a refuah sheleimah for 15-month-old Ariel ben Leah, critically hurt in yesterday's mortar shelling in Atzmona.

REMEMBERING AND RECOUNTING THE EXODUS: OPPOSITE PERSPECTIVES ON A COMMON THEME

By RAV YAIR KAHN Translated by David Silverberg

The Almighty designated two mitzvot for recalling the Exodus: "zekhirat yetzi'at Mitzrayim" - REMEMBERING the Exodus, and "sippur yetzi'at Mitzrayim" - TELLING about the Exodus. This article will explore the relationship between these two mitzvot.

DIFFERENCES BETWEEN THE TWO MITZVOT

"Rabbi Elazar Ben Azarya said: I am like a seventy-year-old man, yet I have not had the privilege of mentioning the Exodus at night, until the exposition of Ben Zoma, that it says, 'In order that you remember the day you left Egypt all the days of your life' - 'the days of your life' refers to the days; 'ALL the days of your life' refers to the nights. But the Sages say, 'the days of your life' refers to this world; 'ALL' comes to add the messianic era." (Mishna, Berakhot 12b)

According to Rabbi Elazar Ben Azarya, the mitzva to remember the Exodus - "zekhira" - applies each and every night throughout the year, a ruling codified by the Rambam as authoritative halakha (Hilkhos Keriat Shema 1:3). If so, "How is this night different from all other nights?" What need is there for a specific mitzva to retell - "sippur" - the story of the Exodus on the seder night?

The Minchat Chinukh (mitzva 21) suggests a number of ways in which one can fulfill the obligation of "zekhira" without performing the unique mitzva of "sippur." He cites a distinction raised by the Pri Megadim relating to the possibility of fulfilling the given obligation through non-verbal contemplation ("hirkur"): one may, perhaps, fulfill the requirement of "zekhirat yetzi'at Mitzrayim" through a silent mental process, while that of "sippur" demands verbal recounting. The Minchat Chinukh cites another possibility suggested by the Sha'agat Aryeh: the mitzva of "sippur" might require the reminiscence of the specific miracles and wonders that occurred on this night, while on other nights a mere general recollection suffices.

Along similar lines, Rav Chayim Brisker ("Chidushei Ha-Grach al Ha-shas," 40) adds several technical requirements mandated by the mitzva of "sippur." As opposed to "zekhira,"

the "sippur" must take the form of storytelling, or, more specifically, the process of question-and-answer. Furthermore, the process of "sippur" must follow a specific format, that of "beginning with shame and ending with praise" (meaning, we must begin the story with our inauspicious, idolatrous origins, and conclude with our emergence as God's nation). Another obligation unique to "sippur" is the need to explain the reasons behind the mitzvot of the seder. This requirement is expressed in the Haggada, by Rabban Gamliel:

"Whoever does not mention these things on Pesach has not fulfilled his obligation; they are: [korban] pesach, matza and maror." (Pesachim 116a)

SUGGESTION #1: ZEKHIRA AND SIPPUR ARE TWO ASPECTS OF THE SAME MITZVA

All these distinctions share a common denominator: the annual "sippur yetzi'at Mitzrayim" at the seder demands more than does its nightly counterpart, "zekhirat yetzi'at Mitzrayim." The aforementioned differences do not, however, express a fundamental difference between the two mitzvot. One may thus argue that, essentially, the two mitzvot are one and the same. However, since the Torah could not demand such an intense level of detail twice each day, it designated the special night of Pesach for the recitation of the entire story, from beginning to end, while a brief mention suffices all year round.

This understanding of the relationship between sippur and zekhira helps us solve another mystery.

The Rambam explicitly rules in accordance with Rabbi Elazar Ben Azarya's view, requiring "zekhirat yetzi'at Mitzrayim" both by day and by night. Yet he does not include this mitzva in his list of the 613 commandments, neither in his Sefer Ha-mitzvot nor in the Yad Ha-chazaka. He mentions it only as an aside in his discussion of the laws relevant to Keriat Shema, as a basis for including the parasha of tzitzit in Shema even at night, when the obligation of tzitzit does not apply.

"What does one read [to fulfill the mitzva of Shema]? Three sections, and they are: 'Shema,' 'Ve-haya im shamo'a,' and 'Vayomer' B [One reads] the parasha of tzitzit, since it too contains the command to remember all the mitzvot.

Although the mitzva of tzitzit does not apply at night time, we read it at night insofar as it makes mention of yetzi'at Mitzrayim, and there is a mitzva to mention yetzi'at Mitzrayim both by day and by night, as it says, 'In order that you remember the day you left Egypt all the days of your life.' Reading these three parshiyot in their proper sequence is what is called 'Keriat Shema.'" (Hilkhos Keriat Shema 1:2-3)

However, based upon the above, we can suggest that zekhira is included within the context of the mitzva of sippur. The Rambam writes:

"It is a positive commandment of the Torah to tell of the miracles and wonders that were performed for our fathers in Egypt on the night of the fifteenth of Nissan, as it says, 'Remember this day that you left Egypt,' just as it says, 'Remember the Sabbath day.' And how do we know that it is the fifteenth? The Rabbis teach: 'And you shall tell your son (Ve-higadeta le-vinkha) on that day as follows, On account of THIS [God did for me...] - namely, at the time when there is matza and maror is placed before you.'" (Hilkhos Chametz U-matza 7:1)

One can interpret the phrase "the night of the fifteenth of Nissan" as singling out the night when the mitzva of sippur applies. If so, this halakha refers exclusively to the mitzva of sippur. Alternatively, this phrase may be qualifying which miracles one must relate, namely, the miracles that occurred on the night of the fifteenth of Nissan. If so, there is no limitation to when the mitzva applies. Therefore, one may claim that this halakha begins with zekhira (derived from "Remember this day that you left Egypt"), and only later focuses upon sippur, which is specific to the seder night (and learned from "And you shall tell your son").

Accordingly, zekhira is not counted separately because it is not an independent mitzva, but rather merges with the mitzva of sippur.

SUGGESTION #2: ZEKHIRA IS PART OF THE MITZVA OF ACCEPTING THE YOKE OF HEAVEN

Rav Chaim Brisker offered a different solution to this problem. His grandson Rav Joseph Soloveitchik writes:

"My grandfather also said that the entire mitzva of 'zekhirat yetzi'at Mitzrayim' does not constitute an independent fulfillment of an obligation. Rather, its basic essence is a fulfillment of the acceptance of the yoke of the Kingship of Heaven. This constitutes a specific law regarding the acceptance of the yoke of His Kingship, which must take place also through the recollection of yetzi'at Mitzrayim." (Shiurim Le-zekher Abba Mari, vol. 1, p. 1)

For good reason, then, the Rambam addresses "zekhirat yetzi'at Mitzrayim" only as an aside in his presentation of the laws of Shema. This obligation comprises not an independent mitzva, but rather one detail within the framework of the mitzva of reading Shema. Its purpose is not the recollection of yetzi'at Mitzrayim per se, but rather the acceptance of God's supreme authority that results therefrom.

This understanding of zekhira led Rav Chaim to posit another distinction between zekhira and sippur. Rav Soloveitchik writes:

"I learned from my father, my teacher, in the name of our great rabbi z"l [Rav Chaim], that four halakhot separate and distinguish the mitzva of 'zekhirat yetzi'at Mitzrayim' from the mitzva of 'sippur yetzi'at Mitzrayim' B

4) The mitzva of 'zekhirat yetzi'at Mitzrayim' does not constitute an independent mitzva, but rather emanates from the mitzva of reciting the Shema and the fulfillment of accepting the yoke of the Kingdom of Heaven. The mitzva of 'sippur,' by contrast, is a mitzva of its own among the list of 613 [commandments]." (Shiurim Le-zekher Abba Mari z"l, vol. 1, p. 2, note 4)

It would seem to me that we should add a fifth distinction: the obligation of 'zekhira' does not cast upon the individual a requirement to recite praise and thanksgiving. The mitzva of 'sippur,' by contrast, requires one not only to tell of the wonders and miracles that He performed for us, but also to praise and thank - [as we say at the end of the Maggid section of the Haggada, 'Therefore we are obliged to thank and praise B' Herein lies the basis of the obligation of reciting Hallel on Pesach eve.'

SIPPUR - SENSING REDEMPTION IN THE PRESENT

The obligation to recite Hallel on the seder night relates to the personal experience of redemption unique to this evening. Indeed, the mishna teaches:

"In every generation, a person must see himself as if he had left Egypt, as it says, 'You shall tell your child on that day, saying, It is because of what God did for me when I went free from Egypt.' We are therefore obliged to thank, praise, extol, glorify, elevate, exalt, bless, honor and magnify the One who performed all these miracles for our forefathers and us." (Pesachim 116b)

This mishna supports the position of Rav Hai Gaon, who distinguished between the recitation of Hallel at the seder and the Hallel service in general, by omitting the blessing over Hallel at the seder. The Ran quotes his position as follows:

"Rabbeinu Hai Gaon z"l wrote in a responsum that we do not recite the blessing, 'Tigmorot ha-Hallel', over the Hallel of Pesach night, since we do not read it as a formal recitation, but rather as a song of praise. Therefore, if one wishes to recite a blessing - he is silenced." (Pesachim 26b in the Rif)

In other words, the personal experience of redemption, which each individual is required to sense "as if he had left Egypt," gives rise to the special requirement of "shira" - song of praise - at the seder.

This goal, of transplanting the redemption of the past into the living present, from the pages of history books into our national consciousness, forms the central pillar of the mitzva of "sippur yetzi'at Mitzrayim." We must therefore conduct ourselves in a manner resembling royalty (the four cups, reclining, etc.), since verbal expression does not suffice.

For this same reason, we must begin by recalling the troubled times, allowing us to relive the ultimate salvation. On a different occasion, I wrote that herein lies the connection between the mitzva of sippur and the other requirements of this night: pesach, matza and maror (<http://www.vbm-torah.org/pesach/pes-yk.htm>). Speaking is not enough; we must engage in concrete actions that symbolize and bring to life the events of yetzi'at Mitzrayim. We eat bitter herbs in order to actually taste the suffering of bondage, so that we too cry and pray to the Almighty. Following all our longings for even a respite from the bondage, the complete redemption comes suddenly and instantaneously; even our dough had no chance to rise, which is illustrated by the matza. The paschal lamb points out that this redemption came about not through the intervention of an angel or agent, but rather at the hands of the Almighty Himself, who passed over, as it were, our houses and those of all Benei Yisrael in Egypt, saving His people.

Thus, the uniqueness of "sippur yetzi'at Mitzrayim" at the seder lies in the attempt to reconstruct, revive and actually relive the religious-national experience of the Exodus itself. Granted, when the Temple stood and the entire nation would ascend there and offer their pesach sacrifices, the closeness of the Shekhina could be sensed far more easily. Nevertheless, this obligation remains in force even today.

At the seder we must thus rejoice and celebrate as we reconstruct the miraculous emergence of the chosen people and sense the national and religious redemption. We sing and give praise over the wonders of the Creator who personally took us out of the Egyptian bondage, and we feel ever so close to the Redeemer of Israel, who, in a single night, erased, as it were, the infinite distance separating between God and Yisrael. There is a popular custom to conclude the seder with the recitation of Shir Ha-shirim. This night is "a night of watching" marked by intense love, when the Lover leaves His hiding place and brings His beloved out of bondage to freedom.

ZEKHIRA - ACCEPTING GOD'S KINGSHIP AS A RESULT OF THE REDEMPTION FROM EGYPT

Such is not the case regarding the "zekhirat yetzi'at Mitzrayim" required of us twice daily. Not only is it impractical to demand reliving yetzi'at Mitzrayim anew each day, but we have no interest in doing so. According to Rav Chaim, as cited earlier, this obligation constitutes part of the mitzva of Shema, serving the purpose of "kabbalat ol Malkhut Shamayim" - accepting the yoke of the Kingship of Heaven.

Acceptance of divine authority results directly from the Exodus, as stated in the first commandment, "I am the Lord your God who took you from the land of Egypt, from bondage." (Shemot 20:2). When we consider and assess the events of yetzi'at Mitzrayim, we cannot but conclude that the Exodus not only freed Am Yisrael from their suffering in Egypt, but also subjugated them to the Almighty.

When we awaken from the inebriation of the senses which we experience at the seder, the infinite distance between Benei Yisrael and their Redeemer once again emerges clearly. As our redemption mandates, we accept upon ourselves the yoke of God's Kingship together with the yoke of mitzvot. We reflect this awareness in our twice-daily recitation at the conclusion of the Shema:

"I am the Lord your God, who has taken you from the land of Egypt to be for you a God; I am the Lord your God."

In light of this discussion, then, "zekhirat yetzi'at Mitzrayim" differs fundamentally from "sippur." It involves not the reliving of the past and its transplantation into the present, but rather leaving it in the past and remembering it therefrom. The purpose of "zekhirat yetzi'at Mitzrayim" is to extract the lessons of that historic event, rather than reconstructing it.

SUMMARY

As we have seen, "zekhira" and "sippur" constitute two entirely different mitzvot, lending opposite perspectives on yetzi'at Mitzrayim. "Sippur" is meant to revive the past and infuse it into the present, whereas "zekhira" serves to recall the past and to leave it there, while reaching the conclusions relevant to the present.

Nevertheless, these two mitzvot complement one another. One may not just tell the story and revive the powerful spiritual experience of yetzi'at Mitzrayim, only to ignore the required conclusions and fail to accept upon himself the yoke of God's Kingship. An entire community cannot maintain a profound sense of spirituality unless it is grounded in the acceptance of the divine imperative; it cannot sustain a religious experience which is divorced from the halakic norm. Conversely, an acceptance of God's authority that is not firmly rooted in the majestic spiritual experience of the Shekhina's revelation suffers from spiritual aridity and quickly

becomes emotionless rote. Only a blend of "sippur" and "zekhira" allows one to reach an acceptance of God's Kingship and His mitzvot which is accompanied with a profound and living spiritual experience. Only thereby can one properly combine genuine love and fear of the Almighty.

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From: Heritage House[SMTP:heritage@netvision.net.il] Subject: InnerNet - Passover Cleaning INNERNET MAGAZINE <http://innernet.org.il> APRIL 2001
"PASSOVER CLEANING"
by RUCHOMA SHAIN

Several years ago, I fractured my femur. After Purim, was still having problems getting around, and with Passover cleaning drawing near, I realized I needed help. So I called a friend of mine who is the principal of one of the local teachers' seminaries, and asked if one of her students could come and give me a hand when school let out for the Passover break.

She sent me Deeny, a lovely girl, who worked diligently to make my house ready for Passover. One day, during a conversation; I told Deeny what Passover preparations had been like when I was a young girl living on the Lower East Side of New York.

Deeny then said, "I think my grandmother lived on the Lower East Side, but it was many, many years ago. I never had the opportunity to visit her there, since she passed away when I was a young child, and we lived out west."

"What was your grandmother's name?" I asked.

When she told me, a sudden bell rang in my mind. I recalled very clearly that once about two weeks before Passover, her grandmother, who was an acquaintance of mine, came to me and confided that she had a problem and was embarrassed to tell it to anyone. Her husband had lost his job (there were no unemployment benefits at that time), and she had hardly any money for the expenses of Passover. With a large family to provide for, she did not know where to turn.

Of course, I told her not to worry, and that I would see to getting her enough money for all her holiday expenses, and it would be completely confidential. I immediately went to all my friends, and each one gave generously. When I handed her the money, she said to me, "I cannot repay you with money at this time, but God will surely bless you for your kindness."

Now, so many years later in Jerusalem, God had sent me her granddaughter to help me with my Passover work! From all the hundreds of seminary girls, she was chosen. Here we can see clearly not only the divine intervention, but also how an act of kindness is repaid!

Reprinted from "ALL FOR THE BEST" by Ruchoma Shain of Jerusalem.

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From: Rabbi Riskin's Shabbat Shalom
List[SMTP:parsha@ohrtorahstone.org.il] To:
Shabbat_Shalom@ohrtorahstone.org.il Subject: Shabbat Shalom: Shabbat Hagadol/Erev Pesach by Rabbi Shlomo Riskin
Shabbat Shalom: Shabbat Hagadol/Erev Pesach by RABBI SHLOMO RISKIN
Efrat, Israel - "I'm not 'plugged-in' to it; it just doesn't 'speak' to me." If, in generations gone by, some of our youth rejected the Jewish traditions in favor of other philosophies or ideologies - such as the Communist ideal for world salvation - nowadays we often hear our opening quotation as the reason for disaffection from within our ranks. From an intellectual and even spiritual perspective, it is a far more worthy challenge to ardently debate an opposing world-view, an alternative program for ultimate societal betterment; how does one react to a rejection based on a shrug of the shoulders or a raised eyebrow which suggests, "It may be for you, but its just not my bag."

Fascinatingly enough, one of the four prototypical children of the Haggadah is the rasha, or wicked child. His question, taken from the Bible itself, is "What is this service to ou?" (Exodus 12:26). Why does the author of the Haggadah call him a wicked child? After all, "service" can easily refer to Divine service or celebration, and a child who is interested in understanding the relevance or significance of a particular ritual - which is certainly a legitimate way of understanding his words - is to be encouraged and strengthened, not rejected and dismissed.

Moreover, the Bible itself provides an answer to this question in context: "And you shall say, it is a thanksgiving offering to the Lord who loved (or Passed over) the homes of the Israelites in Egypt., who saved our-homes (Exodus 12:27). Why does the author of the Haggadah disregard this response, and cite instead an

alternative response from a later Biblical chapter: "It is because of this that the Lord provided for me when I left Egypt." (Exodus 13:8) What is the meaning of the Haggadah's reply?

In every dialogue, there are two aspects to each participant's words: their content and their "music", the substance of the argument as well as the emotional inflection of the tone. The "music" is far more important than the content; it is ultimately the manner in which one speaks - including one's body language- which expresses one's seriousness of purpose; it is the "music" which conveys either fervent seriousness or flippant sarcasm, either a desire to come closer or to move farther away.

What is the "music" of this particular questioner? The Bible itself introduces his words, "When your children will say to you, 'What is this service to you?'" Note that the Bible does not say, "When your children will ask you." This particular questioner does not ask from within; he declaims and declares from without. His mind is made up - and he doesn't even want to be confused with any facts. As a matter of fact, the Haggadah concludes its response to this child by switching from the second person form of address, "Say to him." to a third person form, "Had he been there, he would not have been redeemed." Apparently, he/she doesn't even wait to hear the response; he/she declares and runs, perhaps taking a matzah sandwich 'for the road' because that is the only food available to eat.

The "music" of our response to this child is no less crucial. First of all, the wicked child is included as one of the four children around the seder table; he/she dare not be disowned or rejected. "And even you must 'hakheh et shinav,'" usually translated as "blunt his teeth." However, the uncommon and difficult root word Kuh appears in our Scriptures (Kohelet 10:10) as well as in the Talmud (B.T. Yevamot 110b) in the context of answering questions (Kamakvu Akvata), and contains the nuance of removing the sharpness of iron through the warmth of fire. Hence, your words must express the music of unconditional love and sensitivity; wear down his/her sharp irony with the warmth of familial acceptance.

Undoubtedly, the substance of this child's statement drips with indifference and disinterest: "What is this service to you? what does this ritual do for you? Maybe it 'speaks' to you but it sure doesn't speak to me!" Initially, the Biblical response is very much to the point: you experienced freedom from Egyptian servitude, the blood of the paschal sacrifice on the doorposts saved Jewish lives, and so you must retain this ritual as an understandable act of gratitude to the Lord - at the very least.

The Haggadah, however, is written for Jewish celebrants many generations after the Egyptian exodus; and the verse-response given by the author of the Haggadah to this wicked child is slated to be told to a child of a future generation, after the Israelites have long settled in Israel as its Biblical source testifies (Exodus 13: 5-8). You, the parent, living centuries and perhaps millennia after the exodus, must tell your self-involved child: "It is because of this (very ritual) that the Lord provided for me when I left Egypt."

Yes, my great - grandparents and not me myself left Egypt; but in an existential sense I left with them because I identify with them, because I have transformed the past historical -national memory of the servitude and the exodus into part of my own personal present-day life experience. A single individual, no matter how intelligent or powerful, is limited in time and ability; the Jewish nation is eternal, with eternal values dedicated to redeeming the world - in no small measure based upon lessons concerning human freedom and individual dignity gleaned from the paschal sacrifice. Insofar as an individual identifies with his Jewish past, he/she participates in eternity. And only those who identify with their past will contribute to - and be part of - a future beyond themselves. In order to be plugged into eternity, your "I" must become a "we", you must plug yourself into our national - historical rituals and traditions. Only by going beyond yourself will you ultimately guarantee your future!

Shabbat Shalom, Chag Pesach Kasher V'sameach.

You can find Rabbi Riskin's parshiot on the web at:
<http://www.ohrtorahstone.org.il/parsha/index.htm>

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CHABURAH-NET
AARON ROSS

FOUR SONS, THREE ANSWERS A close look at the discussion of the four sons in the haggadah reveals something very interesting. While each son asks (or does not ask) a different question, there are only three different answers that we are told to give them. The answer of "Ba'avur zeh asah Hashem li b'tzeitai mi-Mitzrayim" (Shemot 13:8) is given both to the wicked son and to the son who "does not know how to ask." Why is this so? Certainly if we adopt the view that part of this section of the haggadah is to teach us the lesson of answering each child

according to who he is and what and how he is asking, how can we possibly give the same answer to two completely different children?

Rav Yitzchak Hutner, in his work Pachad Yitzchak, proposes one answer to this problem. He points out that the mitzvah of telling over the story of the Exodus on the night of Pesach has two components - telling it to others, and telling it over in question-and-answer form. These two components are not dependent on each other, as we know that one may ask himself questions about the story and work out the answers on his own. With regard to the four sons, there are two groups. In answering the wise and the simple son, a person fulfills both conditions - he both tells the story to others and he does so by answering their questions. On the other hand, when answering the wicked son and the son who does not know how to ask, there is only a fulfillment of the first condition, but not a fulfillment of the requirement for give-and-take. Why is this so? As far as the son who does not know how to ask, the answer is obvious - he does not ask, and thus there is no give-and-take. What about the wicked son? Although he asks a question, he does not ask one that seriously addresses the issues at hand. His question is one asked brazenly, more for the purpose of putting forth a challenge than for the purpose of arriving at a conclusion. There can be no true give-and-take with such a person. As such, he receives the same answer as the son who does not know how to ask., as in both cases the father only has the commandment to tell them the story. By contrast, the wise son and the simple son receive different answers. Their questions are sincere and are asked for the purpose of receiving a direct answer. As such, each one receives an answer that is appropriate to him and to his particular question. Rav Yoseif Dov Soloveitchik cites the Vilna Gaon, who has a slightly different approach to this question. The Gaon points out that the wicked son does not really receive any answer at all. Whereas the verses in the Torah that refer to the other sons use the phrase "v-higadeta l'vincha," and you shall tell your sons, the verse concerning the wicked son uses an indirect language - "va'amartem," and you shall say, without specifying who is told in this case. The words of the haggadah also bring out this point, where the answer to the wicked son is stated in the third person - if 'he' had been there 'he' would not have been redeemed. As the Vilna Gaon explains, this statement is addressed to the other children present, but not to the wicked son, who does not merit an answer of his own. The Rov points out that this statement of the Vilna Gaon is contained in the words of Rambam (Hil. Chametz U'Matza 7:2), who describes how to answer three of the sons, but leave s out the answer that must be given to the wicked son. The Rov explains that this is precisely because the wicked son does not get an answer.

I think that it may be possible to suggest a slightly different answer. While the actual verse cited in the context of both the wicked son and the son who does not know how to ask is the same, the contexts are different. By the wicked son, we say that you should "smash his teeth" when answering him. Conversely, by the son who does not know how to ask we are told to "open up for him." There is a common idea that the son who does not know how to ask is considered to be wicked as well, as his problem is really that he does not want to ask. If this were to be true, then why would we need both sons? Obviously, there is a difference between the two. I believe that the difference may lie in these contexts, and through these two sons the haggadah teaches us an invaluable lesson about educating one's children. True, the son who does not know how to ask may be on the road to becoming a wicked son, yet he is not there yet. His potential has yet to develop fully, and thus there is still hope for him to become a wise son. As such, we give him the same answer that we give the wicked son, as a sign that in many ways he is insolent and stubborn and refuses to be taught. Yet, on the other hand, we "open up for him," we give him this answer in a way that will hopefully lead him to ask further questions. For the wicked son, we have all but given up hope - we tell him his answer in its fullest force and exclude him from the Exodus as he has already excluded himself. However, it is possible to take the exact same content and to transform it into a potentially positive step. We can turn the "smashing of teeth" into an "opening up," hopefully the beginning of a lifetime of inquisitiveness and searching for the truth of Torah.

MEASURE FOR MEASURE After reading off the list of the ten plagues, we read the most interesting line. We recite Rabi Yehuda's acronym for the plagues - D"TZaCH A"DaSh B"ACHaV. The question raised by many of the commentaries is why this was necessary? Did Rabi Yehuda really not remember the ten plagues? Is his acronym anything so phenomenally earth-shattering that it merits mention in our seder?

The general approach taken to answering these questions is that the acronym serves as a way of categorizing the plagues. Many versions of this are offered, and the one that we will be focusing on is that of Rav Shimshon Refael Hirsch. Before beginning, we should note that the tenth plague, the slaying of the first-born, does not figure in Rav Hirsch's answer (or the answer of many others). As it was intended as a means of freeing the Jews, and not a punishment for the Egyptians, it stands alone outside the other nine plagues. With that in mind, we will proceed to Rav Hirsch's commentary. Rav Hirsch notes that there are three aspects to the slavery. The first is that of "geirut" - being a stranger in a foreign land. The Jews were not assimilated into Egyptian society and were rejected by their hosts. The second aspect is that of subjugation - to own slaves, one must believe that he is a better human being than the one that he is enslaving. The final aspect of slavery is the physical side, the backbreaking work that the Egyptians imposed on their Jewish laborers. According to Rav Hirsch, the acronym of Rabi Yehuda demonstrates how the Egyptians were not merely punished, but were punished for each of these three aspects separately.

The first plague in each group of three addresses the aspect of geirut. First, the Nile River, the lifeblood (no pun intended) of the mighty Egyptian empire, turned to blood. The ramifications of this plague were severe - without its river, the country could not survive. Additionally, the Nile was revered as a deity, and thus this plague hit home on a spiritual/emotional level as well. The next of these three, the plague of wild beasts, hit the Egyptians from a different angle. The Medrash tells us that no slave ever escaped from Egypt, due largely to their "border patrol" made of wild and ferocious animals. Now, Egypt's very security system was coming after them. Finally, there is the plague of hail. Egypt is located in a desert, and thus is rarely, if ever, subjected to any form of precipitation.. Suddenly, even the weather was changing on them. these three plagues combined to strike at the very heart and

essence of Egyptian society and served to make them feel uneasy and out of place in their own land.

The second plague in each group of three served to punish the Egyptians for feeling superior to the Jews and subjugating them. Frogs are the most timorous of all creatures, who flee at the mere approach of a perceived enemy. Yet, now it was this very critter that was terrorizing the once-mighty Egyptians. In addition to the mere imagined sense of superiority, one feels that he is superior to another individual because he is financially better off than someone else. The plagues of pestilence and locust served to take care of that, destroying the two main forms of capital - livestock and produce.

Finally, Hashem went after the Egyptians' bodies. The plagues of lice, boils, and darkness (which we are told was a tangible darkness) all afflicted the Egyptians directly and forced them to feel the pain that they had been inflicting on the Jews for so long. Hashem's measure-for-measure punishment is not merely a loose description of His modus operandi, but describes a process that is very precise and exacting with those who wrong Him or his people.

[Didn't make it into first version of email]

From: Yeshivat Har Etzion's Israel Koschitzky Virtual Beit
Midrash[SMTP: yhe@vbm-torah.org] Subject: SPECIAL PESACH PACKAGE PART 3
PART 2: THE SHABBAT MEALS

THE PROBLEM OF LECHEM MISHNEH

On Shabbat, we are required to eat "lechem mishneh" (two loaves of bread) at each meal. Theoretically, we can fulfill the requirement in two different ways: using regular chametz bread, or using matza.

Let us note the halakhic problems arising from each option when Erev Pesach falls on Shabbat.

A) Eating Matza

The Yerushalmi (Pesachim 10:11) likens one who eats matza on Erev Pesach to "one who sleeps with his fiancée in his father-in-law's house"[1] (i.e. he cannot restrain his desire for matza until the evening).

This Yerushalmi thus establishes a prohibition against eating matza on Erev Pesach. The question thus arises: To what does "Erev Pesach" refer in this context?

The Orchot Chayim (Hilkhot Chametz U-matza 114, citing an anonymous source) forbids eating matza already from the night of Erev Pesach. This position also emerges from the Ramban (Milchamot, end of Pesachim chap. 3). By contrast, the Rif, Rambam (elsewhere) and Rambam (Hilkhot Chametz U-matza, end of chap. 6; see also Maggid Mishneh) hold that the prohibition begins only on the morning of Erev Pesach. The Ba'al Ha-ma'or (end of Pesachim chap. 3) posits yet a third view, delaying the onset of the prohibition until midday on Erev Pesach. (A similar approach is expressed by the Nimukei Yosef in the name of Ritva - Pesachim, beginning of chap. 4 - as well as the Rosh - Pesachim 3:7 - and others.)

The halakha[2] follows the middle view, by which the prohibition against eating matza begins on the morning of Erev Pesach (Shulchan Arukh Ha-rav 471; Chayei Adam, ibid.; Mishna Berura 471:12). Some people have a custom of not eating matza from Rosh Chodesh Nisan (M.B. ibid)

B) Eating Chametz

The notion of eating chametz on this Shabbat raises several problems, some halakhic in nature, others purely practical:

1. If one leaves over any chametz, he must find some way to dispose of the leftovers. Similarly, utmost care is required not to produce crumbs in the house.
2. If one cooked food for this Shabbat in a chametz utensil, he must warm it up without rendering the stove chametz.
3. Rinsing the pots is forbidden, as this does not involve any Shabbat-related interests (see Mishna Berura 444:11).
4. Besides, how can one rinse out the pots if the sink is already prepared for Pesach?
5. A particular problem arises regarding se'uda shelishit, in that many authorities maintain that one cannot fulfill this requirement before mincha time, at which point the prohibition against the consumption of chametz has already begun.

THE SOLUTIONS

One who eats on his regular (chametz) utensils could overcome the aforementioned problems only amidst great effort and difficulty. He could warm the food on a stove or hot-plate not intended for use on Pesach, or cover the hot-plate with aluminum foil and ensure that the hot-plate itself remains perfectly clean.

The pots and plates (that one does not need for the rest of Shabbat) should not be washed but rather wiped off with a cloth or the like. If this is not possible, then one may rinse them with a small amount of water (Rema 444:2). This is permissible on account of the prohibition of chametz that sets in on Shabbat (Mishna Berura 444:14; one may employ a "trick" of washing the dishes thoroughly in order to use them later for fruits).

One should not wash his dishes in a sink already "kashered" for Pesach, but rather in an area not used for washing dishes on Pesach, such as in the bathtub.

Leftover chametz should be crumbled and thrown into the toilet (or given to an animal) - see Peri Megadim (444, Mishbetzot Zahav 6) and Mishna Berura (444:21). Alternatively, one may declare it ownerless[3] and then cast into a public domain (provided there is an "eruv"). One should likewise rinse his mouth very well. [We will address se'uda shelishit later.]

In light of the difficulties involved, however, other alternatives are preferable. No matter which option one chooses, he should prepare his Shabbat food in Pesach utensils. Two possibilities then present themselves[4]:

A) SOLUTION #1: EGG MATZA

The first option calls for the destruction of all chametz before Shabbat and the use only of Pesach dishes on Shabbat. One may fulfill the requirement of "lechem mishneh" with egg matza. To understand this option, we must first examine the status of egg matza as

far as Pesach and Erev Pesach are concerned.

We use the term "egg matza" here as a rough translation of the Hebrew expression, "matza ashira," which refers to matza kneaded with either fruit juice (without water) or oil, honey or eggs. The Rishonim take two opposite views as to whether or not fruit juice renders dough chametz through contact therewith: either it does not at all, or it does so even faster than does water. The Shulchan Arukh (462:1) rules that fruit juice cannot turn dough into chametz, and one may therefore eat egg matza on Pesach. However, the Rema (ibid. 4) rules stringently in this regard, permitting the consumption of egg matza only when dire need arises, such as for the elderly or sick who cannot eat standard matza.

According to all views, then, one may eat egg matza on Erev Pesach through the fourth (halakhic) hour, when even regular chametz may be eaten.[5]

May one eat egg matza after the end of the fourth hour on Erev Pesach? The Shulchan Arukh (471:2) allows eating mezonot foods on Erev Pesach until the tenth hour. (Partaking of such foods becomes prohibited after this point in order to ensure an appetite for the consumption of matza at the seder.) The Rema implies that he agrees with this ruling of the Shulchan Arukh.

Earlier, in the Shulchan Arukh's discussion of Erev Pesach that falls on Shabbat (444:1), he writes that for se'uda shelishit one should eat egg matza, ensuring to do so before the tenth hour. There the Rema comments, "In these countries, where we are not accustomed to eat egg matza one should conduct se'uda shelishit with types of fruits or meat and fish."

The authorities debate the final ruling regarding this issue. The Arukh Ha-shulchan (444:5) understood that even the Rema would allow eating egg matza until the tenth hour. He simply meant that in his countries people were not accustomed to eat egg matza on Pesach itself. Consequently, for practical - rather than halakhic - reasons, they simply did not have egg matza in their homes on Erev Pesach.

By contrast, many authorities write that Ashkenazim do not eat egg matza past the fourth hour on Erev Pesach (Maharil, Hilkhot Shabbat Ha-gadol; Iggerot Moshe, O.C. 1:155; and others. This also appears to be the position of Sha'ar Ha-tziyun 444:1).[6] The Noda Bi-yehuda (21) writes that one may eat egg matza until chatzot (midday), yet one who wishes to eat egg matza even until the tenth hour may do so, as long as some need arises. (This is in contradistinction to Pesach itself, when we allow the consumption of egg matza only in cases of dire need, as we saw earlier in the comments of the Rema 462:4. See also Sha'ar Ha-tziyun 41.)

The issue of which berakha to recite over egg matza necessarily relates to the discussion among the authorities concerning "pat ha-ba'a be-kisnin" (O.C. 168:7), bread made from dough kneaded with ingredients other than just flour and water. One does not recite "ha-motzi" over such bread unless he establishes a meal over it ("k'eviat seuda"). We generally assess the amount constituting a "meal" for this purpose as 224 cubic centimeters. (For other views in this regard, see Bet Yosef, 168; Mishna Berura 168:24, as well as Arukh Ha-shulchan and other works on the Shulchan Arukh there.) The Magen Avraham (168:13, cited in Mishna Berura) rules that a meal is rendered "established" even when this amount is reached only by combining all foods eaten at the meal (not just the bread).

Accordingly, then, it would seem that only when establishing a meal over egg matza would one have to wash "netilat yadayim" and recite "ha-motzi." However, authorities disagree whether automatically to consider the consumption of "pat ha-ba'a be-kisnin" on Shabbat an established meal - even when the individual eats less than the generally required amount. The Sha'arei Teshuva (168:9) cites the Ginat Veradim (2:11) as equating Shabbat and weekdays in this regard, as well as the Birkei Yosef's support of this position and the observation of common practice in accordance with this view. However, Rav Moshe Feinstein contends that such a position exists only regarding the consumption of "pat ha-ba'a be-kisnin" outside the context of the required meals of Shabbat. When, however, one eats such bread for the required meals of Shabbat, all authorities would consider this a formal, established meal requiring the recitation of "ha-motzi." Nevertheless, one preferably should make sure to eat the generally assumed amount of an established meal in order to recite "ha-motzi" according to all views. (See Chazon Ovadya, Hilkhot Bedikat Chametz 10.)

To summarize this option, one may destroy all his chametz before Shabbat, use only Pesach utensils on Shabbat, and use egg matza for the first two Shabbat meals. (This is the ruling of Rav Moshe Feinstein - Iggerot Moshe O.C. 1:155.[7])

B. SOLUTION #2: DISPOSABLE DISHES OR CAREFUL HANDLING OF CHAMETZ

Some prefer to eat actual bread on Shabbat, rather than egg matza. (See our discussion above regarding egg matza, particularly footnote 5.) Even these individuals, however, should cook all food for Shabbat in Pesach utensils. The easiest method is to serve and eat the food this Shabbat in disposable plates.

Those who wish not to use disposable utensils may eat with chametz utensils. The food should be transferred from the Pesach utensils onto a disposable pan and from there onto a chametz dish. (If one transfers the food directly, he should first move the food onto another Pesach dish and only then onto a chametz dish - Peri Megadim, Eshel Avraham 444:4, citing the Eliya Rabba.) One must ensure to place the tablecloth in such a manner that it may be removed on Shabbat. (Meaning, he should either refrain from placing the candlesticks thereon, or, if he does, he must also place another item permitted to be handled on Shabbat that one will need on Shabbat. In the latter scenario, the tablecloth becomes a "base" for both forbidden and permissible items, thus allowing one to move it on Shabbat.)

Alternatively, one may eat with Pesach utensils and eat chametz only at the beginning of the meal with a special tablecloth, before setting the table with Pesach utensils. After finishing eating the chametz, one should rinse his mouth and hands and then bring out the Pesach dishes and food (or eat in a different room).

One should attempt to finish all the chametz. If, however, some chametz remains, he should crumble it and throw it into the toilet. For additional details regarding this issue

(as well as those concerning rinsing chametz utensils should they be used for eating), see earlier, in the first section of this chapter - "Solutions."

SE'UDA SHELISHIT

We introduce this section with a brief discussion of two issues concerning se'uda shelishit in general: of what this meal must consist, and when it should take place.

Must one eat bread at se'uda shelishit? The Gemara (Shabbat 117b) derives the obligation of eating three meals on Shabbat from the thrice-repeated word "ha-yom" (today) in the verse concerning the consumption of manna on Shabbat: "Moshe said, 'Eat it TODAY, for TODAY is Shabbat to God; you will not find it TODAY in the field'" (Shemot 16:25). Based on this apparent equation between the three Shabbat meals, Tosafot (Yoma 79b, Sukka 27a) conclude that one must eat bread at se'uda shelishit just as he must with the other two meals. By contrast, Rabbenu Tam, in his *Sefer Ha-yashar* (cited in *Machazik Berakha* 291:8), maintains that one fulfills his obligation of se'uda shelishit with other foods.

The *Shulchan Arukh* (O.C. 291:5) records several views and rules in accordance with the stringent position:

"One must conduct it [the third meal] with bread. Some say that one may conduct it with any food made from one of the five types of grain; others maintain that one may conduct it with foods that are added to bread, such as meat and fish, but not fruits; and others maintain that one may conduct it even with fruits. The first position is correct, that one must conduct it with bread unless he is particularly full."

When should one eat se'uda shelishit? The Rishonim debate as to whether or not one may eat this meal before the time for Mincha sets in. We rule in accordance with the view of Tosafot (Shabbat 118a) and others, that the time for se'uda shelishit begins only six and a half hours into the day, the point at which one may recite the Mincha prayer (291:2).

What should one do on Shabbat Erev Pesach? We will present three solutions:

1) Those who allow the consumption of egg matza even after the fourth hour on Erev Pesach, until the tenth hour (as discussed earlier in the first solution for eating Shabbat meals), may use egg matza for se'uda shelishit.

2) Those who do not eat egg matza after the fourth hour on Erev Pesach may eat se'uda shelishit without bread, in line with the Rema's ruling (291:5) allowing this "where it is impossible to eat bread, such as on Erev Pesach that falls on Shabbat, when one may not eat bread after Mincha time." One may fulfill his obligation of se'uda shelishit with meat or fish (or, if even this is impossible, with fruit). One may also eat baked goods for se'uda shelishit, by which we mean foods made from flour ground from cooked or fried[8] matza, such as "kneidlech" or "matza brei." One may do so provided that the food has completely lost the form of bread - see *Sha'ar Ha-tziyun* 471:16, and above, note 4.

3) The *Yerei'im* (301), *Tashbetz Katan* (Shabbat, 23) citing the Maharam, and others require one to adopt solution #2, adding that one should eat an extra meal with bread in the morning. Thus, one will have eaten one meal with the ideal component (bread) at a time subject to dispute (before Mincha time) and another meal at the ideal time but with questionable content. Given the short amount of time available for eating bread in the morning of Shabbat Erev Pesach, those following this view must recite *Birkat Ha-mazon* in the middle of their meal, pause for a bit (*Bi'ur Ha-Gra* - in order that the *berakhot* recited afterward are not considered unnecessary), and then wash their hands and recite "Ha-motzi" to begin the "new" meal. (The *Mishna Berura* mentions this practice in 444:8.)

[Editor's note: On a practical level, one must keep in mind that the "fourth hour," after which one may not eat chametz or egg matza (according to the Rema), is approximately 9:00 AM in Israel (check the time for your area). This would require a VERY early *Shacharit* even for the morning meal alone! - M.F.]

FOOTNOTES TO PART 2:

[1] We find an interesting interpretation of this Yerushalmi in the writings of Mahari Weill (Responsa, 193): Just as one's fiancée becomes permissible only after "sheva berakhot" (the seven blessings recited at the marriage ceremony), so do matza become permissible only after seven blessings - "ha-gefen," "Mekadesh Yisrael B," "she-hechyanu," "ha-adama" (over the karpas), "al netilat yadayim," "ha-motzi," and "motzi matza."

[2] We should also note the view of the *Tosafot Rid* (Pesachim 99b), who did not accept this passage in the Yerushalmi as authoritative halakha.

[3] The Rishonim debate as to whether or not one may revoke his ownership over a given item on Shabbat. The *Ramban* (beginning of *Pesachim*) and others forbid such a declaration, as it resembles a financial transaction, itself prohibited on Shabbat. By contrast, the *Me'iri* (Shabbat 127a) and others permit pronouncing an item ownerless, a view adopted as authoritative by the *Magen Avraham* and *Rav Akiva Eiger* (Y.D. 320; *Gilyon Maharsha* there). In our case, however, just as we allow giving chametz to a gentile on Shabbat for the sake of the requirement to discard one's chametz (*Shulchan Arukh* 444:1), so may one renounce ownership over his chametz for this purpose (*Sedei Chemed*, *Kelalim*, *Ma'arekhet "hei"* 100, as well as others).

[4] We present here the most prevalent options, though the *poskim* mention many others, as well. These include the suggestion of *Rav Ovadya Yosef* (*Yechaveh Da'at* 1:91), that one may fulfill his obligation of bread on Shabbat with cooked matza (ensuring to eat a piece larger than a "ke-zayit"). However, the Acharonim debate as to whether one may eat cooked matza on Erev Pesach (see *Magen Avraham* 444:2; *Maharsham* in *Da'at Torah*; *Sha'ar Ha-tziyun* 444:1 and the opposite view in the *Mishna Berura* 471:20).

[5] The majority of authorities adopt this view, though others question this ruling. The Yerushalmi (*Pesachim* 2:4) cites a dispute as to whether one fulfills his obligation to eat matza on Pesach night by using egg matza. According to the view that one does indeed satisfy his requirement with egg matza, one would presumably be forbidden from eating this matza on Erev Pesach (see the debate among the Rishonim regarding the consumption of standard matza on Erev Pesach, cited earlier). This argument, among others, prompted *Rav Rosen* (in *Pardes* 28, Nisan, 5714) to oppose the consumption of egg matza at all on this Shabbat. As mentioned, however, the predominant view among the authorities

permits eating egg matza; see further in our discussion.

[6] This view would explain the Rema's comment to mean that although one may, according to the strict level of Halakha, eat egg matza on Erev Pesach until the tenth hour (as implied in 471), the custom developed among Ashkenazi communities to refrain from doing so after the fourth hour (as he writes in 444).

Some authorities claim that when Erev Pesach falls on Shabbat, even Ashkenazim who generally refrain from eating egg matza past the fourth hour may do so on this Erev Pesach, since the custom to refrain from egg matza was not accepted in this circumstance (*Shut Lev Chayim*, 2:88).

[7] Preferably, however, the Pesach utensils should not come in contact with the egg matza. (See the work, "Erev Pesach She-chal Be-Shabbat," chapter 8, note 4, quoting *Rav Shlomo Zalman Auerbach zt"l*.)

The *Chayei Adam* (129:13) writes that one may eat a dish made from fried matza crumbs. The *Mishna Berura* (292:25) rules accordingly, though in *Sha'ar Ha-tziyun* (444:1) he cites an argument as to whether the permission granted regarding cooked matza extends to fried matza as well.

PART 3: ADDITIONAL DETAILS

The earlier sections addressed the central issues concerning Erev Pesach on Shabbat; we briefly present here some practical halakhot concerning other details relevant to this Shabbat.

1. THE "SHABBAT HA-GADOL DERASHA": The "derasha" should take place this year on Shabbat Parashat Vayikra (eight days before Pesach) in order that the congregants can apply the material studied at the "derasha" to their preparations for Pesach (*Maharil*, beginning of *Hilkhot Pesach*; *Mishna Berura* 429:2).[1]

2. "KASHERING" UTENSILS: One may do so throughout the day on Friday, since eating chametz is itself permitted all day (*Kovetz Mi-Bet Levi*, 5).

3. PREPARATIONS FOR THE SEDER: Optimally, one must prepare everything needed for the seder before Shabbat: a) Clean the lettuce. However, one who neglected to check it should do so on Yom Tov itself (see *Shemirat Shabbat Ke-hilkhata* 3:36). b) Roast the shank-bone (*Mishna Berura* 473:32; since we do not eat it at the seder, one may not roast it on Yom Tov). If one forgot to roast it beforehand, he may do so on Yom Tov, provided that he eats it on Yom Tov the following morning. c) Crush the ingredients of the "charoset." One who did not prepare it before Shabbat should do so on Yom Tov with a "shinui" - a deviation from his normal method (*Rema* 504:1). One may knead the paste on Yom Tov itself, unless doing so before Yom Tov will not result in an adverse effect on the taste.

4. TAKING CHALLA, TERUMOT AND MA'ASROT: One must remember to do so before Shabbat. (The Acharonim discuss the case of one who forgot to take "challa" from the bread set aside to be eaten on this Shabbat!) Similarly, this year one must fulfill the mitzva of "bi'ur ma'asrot," separating all outstanding "teruma" and "ma'aser" from Israeli-grown produce. (This means, in short, that one must separate teruma and ma'aser from all produce from which one has yet to do so. One gives "ma'aser rishon" to the Levi and "ma'aser ani" to the poor, generally only from produce known for certain as not having had teruma and ma'aser taken therefrom. One must also redeem his "ma'aser sheni" and exchange the coin generally used for this redemption with some money or sugar that he will throw down the drain. Some also have the custom of reading the section of "vidui ma'aser" - *Devarim* 26:12-15 - at mincha on the last day of Pesach.)

5. YOM TOV CANDLES: One must stick the Yom Tov candles in their holders before Shabbat if they do not stand otherwise (*Mishna Berura* 514:18). Today, many people use candles in small glass containers, thereby avoiding any problem. One question does, however, arise concerning the removal of the old metal wick-holder at the bottom of the glass container in order to place the new candles for Yom Tov. At first glance, this would involve the prohibition of moving "muktza." However, *Rav Shlomo Zalman Auerbach* (cited in *Mevakshi Torah*) ruled leniently in this regard, as this involves the needs of Yom Tov, which are permitted. Needless to say, one should not light Yom Tov candles until *Motza'ei Shabbat* after having first recited, "Barukh ha-mavdil bein kodesh le-kodesh" (or having recited *Ma'ariv*, including "Va-todi'einu"). Additionally, one must remember before Shabbat to light a *yahrzeit* candle in order to transfer from the flame for Yom Tov candles. (Fire should be prepared before Shabbat for cooking, too, should this be necessary.) A woman who who recites "she-hechyanu" when lighting candles omits this *berakha* when drinking the first of the four cups at the seder.

7. SETTING THE SEDER TABLE: One may not conduct any preparations for Yom Tov on Shabbat. Thus, one may not set the seder table on Shabbat. One may, however, straighten up and arrange things in a manner that involves the honor of Shabbat itself.

8. PROCEDURE FOR SHABBAT: Shabbat morning prayers should take place early (*Roke'ach* 267; *Maharil*, *Hilkhot Shabbat Ha-gadol*; *Mishna Berura* 444:4), in order to allow sufficient time to finish eating before the fifth hour and to destroy and renounce the chametz before the sixth hour. Likewise, the Torah reading should not include any added "aliyot" so as not to lengthen the prayer service. The *Mishna Berura* (444:4), based on many Rishonim and Acharonim, writes: "They should not unduly extend [the prayers], in order that people have time and not come to stumble." Importantly, however, the *Ben Ish Chai* (1, Parashat Tzav) warns not to conduct the prayer with inappropriate haste.

The *haftara* for this Shabbat is the *haftara* read on Shabbat Ha-gadol in general - "Ve-arva la-Hashem" (*Rav Tuketchinsky*, *Lu'ach Eretz Yisrael*). The *Vi'na Gaon*, however, would read on this Shabbat the standard *haftara* for that week's parasha.[2] After completing consumption of chametz, one must remember to recite the "bittul" (renunciation). On *Motza'ei Shabbat* (the first night of Pesach), we add the paragraph of "Va-todi'enu" to the *Shemoneh Esrei* in *Ma'ariv* (*Berakhot* 33b; *Shulchan Arukh* 491:2) and omit the prayers "Vi-yehi No'am" and "Ve-Ata Kadosh" normally recited on *Motza'ei Shabbat*. For *Kiddush* that night we follow the sequence referred to by the *Gemara* as "yaknehaz" (*Pesachim* 103a; *Shulchan Arukh* 473:1); "yayin" (blessing over the wine), "kiddush" (the standard Yom Tov text - "asher bachar banu mi-kol am B"), "ner" (*berakha*

over the havdala candle), "havdala" (the standard berakha: "ha-mavdil bein kodesh le-choleB"), "zeman" (she-hecheyanu).

9. THE BERAKHA "ASHER GE'ALANU": The Gemara (Pesachim 116b) says that we recite the text, "ve-nochal sham min ha-pesachim u-min ha-zevachim" ("we will eat there [in Jerusalem] from the paschal offerings and from the general offerings" - "general offerings" here refer to the korban chagiga eaten before the consumption of the korban pesach). However, Tosafot, the Mordekhai and other Rishonim advocate the inverse reading: "min ha-zevachim u-min ha-pesachim," since one eats the "zevachim" - the korban chagiga - prior to the "pesachim" - the korban pesach. This sequence emerges from the requirement to partake of the korban pesach on a full stomach, warranting the prior consumption of the chagiga.

In light of this, the Mahari Weill (193) writes that when Erev Pesach falls on Shabbat, one should reverse the order and recite, "min ha-pesachim u-min ha-zevachim," given that the korban chagiga was not offered on Shabbat. Of course, this ruling begs the question, why do we mention "zevachim" at all? The Shulchan Arukh Ha-Rav (473:49) explains that we refer to the korban chagiga sacrificed in such a situation on the following day. The Magen Avraham and Taz cite this ruling as authoritative. By contrast, Responsa Keneset Yechezkel (23) writes that one should retain the standard text - "min ha-zevachim u-min ha-pesachim" - even when the seder occurs on Motza'ei Shabbat. He argues that this sentence refers not to the current Pesach, but rather to the following year: "We will eat there B" (He adds that the Maharil Weill intended that one should amend the text on Pesach of the year just preceding the year in which Erev Pesach occurs on Shabbat.) The Mishna Berura (473:72) writes that one should implement the change in such a year, whereas in Sha'ar Ha-tziyun (80) he cites the aforementioned position of the Keneset Yechezkel, without issuing a definitive ruling one way or the other. Rav Yaakov Emden opposes changing the text, while many other Acharonim, including the Magen Avraham, the Taz, Rav Kook (in Olat Re'iyah), Lu'ach Eretz Yisrael and others, support the switch.

I shall conclude with a reminder of several laws concerning the maror, which are relevant to Pesach every year.

CHECKING THE LETTUCE:

The Chatam Sofer writes (Responsa, O.C. 132):

"I customarily announce on Shabbat Ha-gadol that whoever does not have specially designated, God-fearing individuals checking and cleaning it [the lettuce] from small, crawling insects that are very prevalent during Pesach and indiscernible to those who do not see wellB they should take instead horseradishB Heaven forbid one should violate a prohibition or many prohibitions, or even take the risk thereof, for the sake of performing a rabbinic mitzva - and maror nowadays constitutes only a rabbinic commandment."

The Chatam Sofer thus prefers to forego romaine lettuce, the most preferable form of maror, in order to avoid the possibility of eating insects. Eating insects violates a severe Torah prohibition, whereas maror nowadays constitutes merely a rabbinically-ordained obligation. Today, there exists the much simpler option of insect-free lettuce. At times, however, one may encounter difficulty acquiring insect-free lettuce and must therefore purchase standard lettuce. The accepted method of checking lettuce requires looking at every leaf. I would like to describe a relatively unknown method of cleaning lettuce, perhaps the quickest and most effective method, suggested by the Institute for Agricultural Research According to the Torah, in their periodical, Halikhot Sadeh.

Tiny insects often sit on the lettuce leaves without causing any discernible damage thereto. (Other vegetables, by contrast, sustain recognizable damage as a result of the presence of insects, allowing for easier checking.) The insects penetrate the surface of the leaf with their beak-like mouths and thereby suck its juices.

Some people soak lettuce in vinegar in order to clean it from insects. Although the vinegar does, indeed, kill the insects, they remain attached to the leaf with their beaks. (Besides, the authorities debate whether one fulfills his obligation by eating maror that had soaked in vinegar - see Minchat Yitzchak, vol. 7.) Therefore, one should rinse the leaves under the faucet to remove all dirt and then soak them for a few minutes in a mixture of water and dish-washing liquid. At this point, the insects let go of the leaf. One should then go over each leaf with a scrubber, effectively removing any remaining insects. The leaves should then be rinsed one last time.

When done properly, this method generally cleans the leaves completely, and one may thus forego the time-consuming project of checking each leaf individually. (The aforementioned journal presents other methods, as well, but recommends this type of procedure. Although the publication notes that one should preferably check by looking at the leaves, as well, it appears that strictly speaking one need not do so.)

If one cannot clean or check the lettuce leaves, he should fulfill the mitzva of maror with the stalks (the white, middle stalks). The stalks do not attract insects to the extent that the leaves do, so simply rinsing them suffices.

Optimally, one must eat 28 cc for the mitzva of maror. (Although the obligation is rabbinic in nature nowadays, nevertheless, since it requires the recitation of a berakha, one should preferably follow the stringent view regarding the minimum required quantity - Mishna Berura). Strictly speaking, however, 19 cc suffices, and one should follow this view when dealing with a limited amount of maror (e.g. when one eats only the stalks).

If even eating this amount of the stalks is impossible, then one should not eat lettuce leaves without checking them for insects, even if this means he will not eat maror at all. Since maror, as stated, constitutes a rabbinic obligation, it cannot override the Biblical prohibition against eating insects.

FOOTNOTES TO PART 3:

[1] The Arukh Ha-shulchan (430:5) writes that since the "derasha" generally does not address practical halakha, and those with questions bring them to the local rabbi, the "derasha" should take place as usual on the Shabbat immediately preceding Pesach. It would seem that the Arukh Ha-shulchan's observation is correct but yields a different conclusion: generally and specifically in a year such as this, the "derasha" should involve practical

halakhic issues. In any event, the Acharonim generally do not adopt the position of the Arukh Ha-shulchan.

[2] The Gaon's custom evolved from his view that the haftara of "Ve-arva" is meant to remind the congregation of the obligation of "bi'ur ma'asrot" [mentioned in that haftara] before Pesach. Given that one may not perform this mitzva on Shabbat, we have no reason for this haftara on Shabbat Erev Pesach. The Arukh Ha-shulchan writes that people in his area followed the Gaon's practice. (See Erev Pesach She-chal Be-Shabbat, chap. 16, note 8.)

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From: jr@sco.com[SMTP:jr@sco.com] Subject: Shiur HaRav Soloveichik ZT"L on Sippur Yetzias Mitzrayim hagadah.01

Shiur HaRav Soloveichik ZT"L on Sippur Yetzias Mitzrayim

(Shiur date: 1969. This is the second half of the 1969 shiur, delivered in English. The first part is available at:

<http://shamash.org/tanach/tanach/commentary/mj-ravtorah/haggadah1.99.ravtorah.99>)

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

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

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

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

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

Sippur Yetzias Mitzrayim is an example of a democratic Mitzvah, equally accessible to all. For example, Tefillin, Matzo, Tzitzis are examples of exoteric democratic Mitzvos that can be performed equally by the greatest of scholars as well as the most ignorant person. However there is one Mitzvah in the Torah that is esoteric, that depends on the capabilities of the individual: Talmud Torah. The intellectually gifted student will always accomplish more than the less capable

student. There is an undeniable fact that when it comes to knowledge, some people are privileged while others are under privileged. In the fulfillment of Sippur Yetzias Mitzrayim and Talmud Torah the intellectual aristocracy is called on to contribute their expertise and their share. The story of the scholars engaged in Sippur Yetzias Mitzrayim in Bnay Brak confirms this idea.

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

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

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

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

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

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

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

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

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

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

person does not participate in the triumphs or tragedies of the Jewish People. Another kind of Rasha is one who removes himself from the community and the observance of Jewish law and tradition. A Jew alone, outside of the Jewish community is a tragic figure. [The Rav noted that he would never get angry with an agnostic person who was raised without Torah and observance. Ha had pity for one who never experienced surrender to God and His will.] This is the argument to the Rasha. Modern man is a slave to society, he is intoxicated with the drive to accumulate wealth. Some are slaves to the will of other people. Others are slaves to medical phobias, such as cancer or stroke/paralysis. Avadim Hayinu L'Paroh, everyone is a slave to something. Faith in Hashem is the redemption from that slavery. The re-education of the Rasha to recognize and return to Hashem is also Talmud Torah.

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

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

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