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### Teachings from Rav Soloveitchik Sippur Yetziat Mitzrayim Transcribed and summarized by Rabbi Nisson E. Shulman '55R

On Erev Pesach we are required to perform three Torah commandments and one rabbinic commandment. The three Torah commands are: bringing the korban Pesach; eating matzah; and sippur yetzias Mirzrayim. While the Holy Temple stood, it is possible that maror was a separate fourth Torah mitzvah. So says Tosfos. Rambam, however, holds that maror was never a separate mitzvah but was always dependent on the korban Pesach. In his Sefer HaMitzvot, he explains: Do not be concerned that I am not counting maror as a separate mitzvah. It does not

exist by itself. The mitzvah is to eat the Korban Pesach. But there is a law that Pesach should be eaten al matzos umerorim. Consequently, when there is no Korban Pesach there is no maror. Thus, if someone could not bring the Korban Pesach, whether he was lame, or bederech rechokah, he was also exempt from maror. Tosfos disagrees, and holds that maror, during the time when the Korban Pesach was brought, was a separate mitzvah. At that time, if a person was unable to bring a Korban Pesach, he would still be required to eat maror. Vezar lo yochal bo—bo einu ochel, aval ochel bematzah umaror. Thus, an aral who was disqualified from eating the Korban Pesach would still have to eat maror as well as matzah. The reason maror today is only a rabbinic commandment is because of a separate halakhah that when the Holy Temple would be destroyed, the Torah commandment to eat maror would disappear. Today, the Torah commandment of korban Pesach as well as maror have fallen away. So maror, even according to Tosfos, remains today only a rabbinic commandment. The issue is really the nature of the maror commandment: is it the same kiyum as the korban Pesach, or is there a separate kiyum which is dependent upon the time of the korban Pesach?

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

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

How must the mitzvah of sippur yetziat Mitzrayim be performed? The principal is stated in the Gemara, Matchil bignus umesayem bishevach; We must begin with shame and finish with praise. Shmuel holds the shame is the servitude, avadim hayinu, and the praise is that God took us out of Egypt. Rav holds the shame is that our forefathers were idolaters, Mitchila ovdey avoda zarah hayu avotenu, and the praise is that now we are in God's service, Veachshav kervanu hamakom la'avodato... apparently Rav held that idolatry is tantamount to spiritual slavery.

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

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

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

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

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

If we were to attempt to fulfill our obligation of sippur yetzias Mitzrayim by citing only the passages from the book of Shemos, we would actually be telling only what happened to our forefathers many generations ago. The Sages therefore selected the portion from Ki Tavo which is a declaration made by a Jew who was living at peace in

the Land of Israel, bringing bikkurim, many generations after the Exodus. This Jew is dwelling under his own fig and date tree, declaring his thanks for the Land you gave me. This Jew was never in Egypt, and yet he is required to feel as if he himself was redeemed from that land. He himself must feel the Geulah. That is precisely the feeling that we ourselves must experience. That is why the Haggada is not satisfied with the bikkurim portion alone, but illustrates each phrase with the events in the book of Shemos, transporting the Jew back in time as if he actually relived those events.

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

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from: **Rabbi Chanan Morrison**

<chanan@ravkooktorah.org> date: Apr 13, 2022, 11:29 AM subject: Rav Kook on Passover: The Hillel Sandwich Passover: The Hillel Sandwich Together or separate? The Sages disagreed on how one should eat the matzah and maror (bitter herbs) at the Passover Seder.

The Talmud in Berachot 49a admonishes us not to perform mitzvot "bundled together" (chavilot chavilot). We do not want to give the impression that mitzvot are an unwanted burden, an obligation that we wish to discharge as quickly as possible. For this reason, the majority opinion is that the two mitzvot of eating matzah and maror should be performed separately.

But Hillel's custom was to place the pesach offering and the maror inside the matzah and eat them together like a sandwich. Why did Hillel combine these mitzvot together?

Matzah and Freedom

To understand Hillel's opinion we must first examine the significance of matzah and maror. Matzah is a symbol of freedom. But what is freedom? Freedom does not mean sitting idle and unoccupied. True freedom means the opportunity to grow and develop according to our inner nature and natural gifts, without interference or coercion from outside influences. This freedom is symbolized by matzah, a simple food consisting solely of flour and water, unaffected by other ingredients and chemical processes.

In order to form the Jewish people as a holy nation, their national character needed to be independent of all foreign influences. They left Egypt free from the spiritual baggage of Egyptian culture. Thus we find that in preparation of bringing the Passover offering, they were commanded to “draw out and take for yourselves sheep” (Exod. 12:21). What does it mean to “draw out”? The Midrash explains that they needed to remove from within themselves any affinity to Egyptian idolatry (Mechilta ad loc).

With a clean slate, lacking any national character of their own, a holy character could then be imprinted on Israel’s national soul. This is part of the metaphor of matzah: it lacks any shape and taste of its own, so that the desired form and flavor may be properly imposed upon it.

#### The Message of Maror

Maror is the opposite of matzah; its bitterness is a symbol of servitude. But even servitude may have a positive value. An individual whose life’s ambition is to become a doctor must spend many years in medical school to achieve this goal. The long years of concentrated effort require great dedication and discipline. These years are a form of servitude - but a servitude that advances one’s final goal, and thus is ultimately a true expression of freedom.

This idea may also be applied to the Jewish people. Our souls are ingrained with a Divine nature, but we suffer from character imperfections that prevent us from realizing our inner nature. For this reason we need to accept upon ourselves a pleasant form of servitude, the service of God. We acquired this ability in Egypt. This is slavery’s positive contribution - it teaches one to accept the deferment of immediate desires and short-term goals.

This is the central message of maror: acceptance of life’s bitter aspects, with the knowledge that this forbearance and resolve will allow us to attain higher objectives. For this reason, we eat the maror only after eating the matzah - only after we have clarified our ultimate goals.

#### Discipline and Freedom

Now we may better understand the disagreement between Hillel and the other sages. Freedom, as symbolized by the matzah, reveals the inherent holiness of Israel and our natural love for God and Torah. This innate character enables us to overcome desires that do not concur with our elevated goals. It is through our

persistence and dedication to the overall goal that we reveal our inner resources of freedom.

Both of these traits, freedom and servitude, need to be free to act without interference from one another. When a spirit of freedom and independence is appropriate, it should not be constrained by a servile attitude; and when discipline and a sense of duty are needed, they should not be disrupted by a desire for freedom. Thus, according to the majority opinion, we should eat the matzah and maror separately, indicating that each trait should be expressed to its fullest.

The ultimate goal, however, is attained only when we recognize that these two forces do not contradict one another. Joined together, they present the highest freedom, whose nobility and power is fully revealed when it wears the crown of lofty servitude: the service of the Holy King, a service that is freedom in its purest state.

Thus Hillel would eat the matzah and maror together. He sought to emphasize that freedom and slavery are not contradictory concepts. Generally speaking, the quality of servitude belongs more to the preparatory stage; but in the overall picture, the two forces are interrelated, complementing one another to attain the final goal.

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<https://jewinthecity.com/2022/04/finding-purpose-within-hashems-plan-how-yosefs-naming-sheds-light-on-the-symbols-of-the-seder/>

#### **Finding Purpose Within Hashem’s Plan: How Yosef’s Naming Sheds Light on the Symbols of the Seder**

By **CHANI SHULMAN** April 13, 2022

#### **HOLIDAYS, WISDOM**

During the maggid portion of the haggadah, we recite Rabban Gamliel’s tripartite obligation of retelling our redemption from Egypt. Rabban Gamliel says one must refer to three symbolic elements of the seder: pesach, matzah, and maror. Pesach, as represented by the zeroa [shankbone], refers to the korban pesach [paschal lamb] that the Jews sacrificed in Egypt. Matzah speaks to the haste in which the Jewish people left Egypt, sparing no

time for their bread to rise. Maror encapsulates the bitterness of Jewish servitude in Egypt. These three symbols capture the exodus story, but out of order. To align with a chronological storytelling, we would have to start with the maror—the initial pain of slavery—before transitioning to the Jewish’s peoples recognition of G-d through a sacrificial offering and then their abrupt, divine salvation. Why is maror mentioned last? The answer connects back to the first Jewish presence in Egypt: Yosef.

When Rachel, after years of being barren, gives birth to a son, she names him “Yosef” from the root word Asaf, meaning, “to gather.” She elaborates: Asaf Elokim Es Cherpassi—“G-d has gathered my shame.” In his commentary on this declaration, Rashi brings a midrash. The midrash parallels the birth of a child with a removal of shame in that a parent now has a scapegoat. “Who broke this vessel? Who ate these figs?” Now the parent can blame the child. They can point their fingers to their young children for the broken glass vases and empty cookie jars.

While this midrash offers a humorous take for Rachel’s gratitude, it seems incongruous with the scene at hand. Rachel has been waiting for a child and has had to endure the jealousy of watching her sister, Leah, give birth to child after child. When Leah gave birth to Yehudah, she used his naming as a platform to thank G-d: Hapaam Odeh Es Ha-shem (At this time I will thank G-d.) Now, it’s Rachel’s moment, her time to connect to G-d through naming her child, and this is what she focuses on: a cover-up for her clumsiness and food cravings? And this is Rachel, our matriarch! Wouldn’t she have loftier appreciations? To understand Rachel’s acknowledgment, we must first understand the suffering she endured until that point.

When Rachel saw that she couldn’t have children, the Torah writes, Vatikane Rachel BiAchosa “Rachel was jealous of her sister [Leah].” This is seemingly self-understood: Rachel was jealous of Leah because she had children and Rachel did not. Yet, Rashi offers a different source for Rachel’s jealousy, explaining that Rachel was jealous of her sister’s good deeds and righteous character that merited her children. According to Rashi, Rachel’s pain stemmed not from a physical lack, but from a spiritual one. She blamed herself for her barren state and faulted her own spiritual standing.

It was only once she gave birth to Yosef that she realized she wasn’t to blame for those years of barrenness. When she looked at the newborn in her arms, she understood that this was the child she was meant to have. She wasn’t destined for a Reuven, or Shimon, or Yehuda, but rather, Yosef; and Yosef was destined to come to the world at that time. The years leading up to that point were a divinely ordained waiting period.

Now Rachel comprehends that pain which she blamed herself, all of it was leading up to Yosef. Those moments where she felt like her life shattered into pieces—that broken vase on the floor—she can now say that she wasn’t the one who pushed it. She attributes the responsibility to her son Yosef. Those moments which sucked the sweetness out of life (the “fig zest”) have new meaning now. She can understand the pain in its new context as the prologue to the next chapter of her life.

Yosef lived up to the lesson of his name. Like his mother, his spirit broke when he was sold to Egypt as a slave at just seventeen years old. There, his spirit was under threat of collapse as he transitioned from servant to inmate. Yet, years later, when he reveals his identity to his brothers in Egypt, he holds on to the insight his mother gained at his birth. His brothers are shocked to see the brother they once sold, but Yosef insists they don’t despair: Ki Limichye Shlachani E-l-k-m Lifneichem “it was to save life that G-d sent me ahead of you.” Yosef recognizes the purpose of his journey down to Egypt; Hashem placed him there for a reason.

Yosef was the paradigmatic survivor of Egyptian servitude. He served as a model for the Jewish people for their time in Egypt. Like their ancestor, they too had a retrospective recognition of their place in Hashem’s plan. This retrospection is represented in the backwards order of Rabban Gamliel’s three symbols: pesach, matzah, and maror. After the Jewish people offered the korban pesach and ran out of Egypt with their unleavened bread, they suddenly understood the maror. When they were burdened by suffering, it was in that pain that they cried out to G-d. It was in feeling lost that they experienced Hashem finding them. They felt hopeless in Egypt, but Hashem “gathered their shame” and showed them that this was their prologue to becoming His nation.

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Chani Shulman is a current sophomore at Stern College for Women. .. Chani joins the Jew in the City team as the marketing intern.

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from: **Rabbi Immanuel Bernstein**

<ravbernstein@journeysintorah.com> date: Apr 13, 2022, 8:34 PM subject: Dimensions in Pesach

Pesach

The Color of Seder Night

Introduction: Remembering in Real Time One of the pillars of Seder night, and itself one of the six-hundred-and-thirteen mitzvos of the Torah, is recounting the story of the exodus from Egypt. For many commentators, the defining characteristic of this mitzvah is based on a famous passage that is found in the Haggadah, towards the end of Maggid:

“In each and every generation, a person is obligated to see himself as if he came out of Egypt”

To this statement, the Rambam[1] adds a critical word, “As if he came out now...”

In other words, whereas throughout the year one is obligated to remember leaving Egypt as an event that occurred in the past, on Seder night the mitzvah is to experience it as something happening in the present!

This insight has many implications for the way in which we tell the story:

With the all the extra things we recite on Seder night, it is easy not to notice things that are missing. On every occasion that we perform mitzvos commemorating a miracle, we recite the blessing *שעשה נסים לאבותינו* – Who wrought miracles for our fathers. This blessing is said on Purim prior to reading the Megillah and on Chanukah prior to lighting the Menorah. We would naturally expect that this blessing would likewise be recited on Seder night, when the greatest miracles of all occurred – yet it is absent!

Rav Amram Gaon was asked to explain this phenomenon, and he replied: “It is a night of salvation and greater than miracles.”

What do these words mean? The commentators explain that the blessing *שעשה נסים* commemorates a past event of a miracle performed for our ancestors. When a person experiences the miracle himself and is saved by it, this blessing is neither necessary nor appropriate. Thus, on

Seder night, this blessing is not relevant to us, as surely as it was not relevant to the Jewish people leaving Egypt![2]

Here we need to ask: why is it so important to tell the story as if it is happening to us now? Why is it not sufficient to recount it as something that happened long ago – which it did?

To understand why we tell the story this way, we need to consider what exactly the goal of recounting the Exodus on Seder night is. A Night of Appreciation

In the course of explaining the mitzvah of recounting the Exodus, the Rambam writes:[3]

And the more a person adds in his retelling, and discussing at length to appreciate the magnitude of what Hashem did for us, and the way that the Egyptians oppressed us, and how Hashem exacted vengeance from them, and in thanking Him for all the kindnesses that He performed for us, the greater will be [the performance of the mitzvah].

In these words, the Rambam has identified the element of thanksgiving as an integral part of Seder night. The goal of the retelling of the story is to bring us to a point of profound appreciation for Hashem having taken us out of Egypt to become His people.

Indeed, according to the Vilna Gaon, the theme of thanksgiving is the underlying basis for the four cups of wine. During temple times, there was an offering known as a Todah – thanksgiving offering. The Talmud[4] tells us that there are four experiences of salvation which would obligate a person to bring a Todah offering:

*הולכי מדברות* – one who has crossed the sea. *יורדי הים* – one who traversed the desert. *מי שהיה חולה ונתרפא* – one who was sick and became healed. *מי שהיה חבוש בבית* – one who was incarcerated and became free.

Upon reflection, we will appreciate that the Jewish people are obligated to give thanks to Hashem on all four counts:

We crossed the sea (to put it mildly!). We traveled through the desert. We were rescued from the hazardous conditions of slavery. We were released from bondage.

It is this four-fold obligation of gratitude which we express as we drink four cups of wine in appreciation of Hashem’s kindness to us.

The theme of thanksgiving is the reason why, on this night, a person has to see himself as if he came out of Egypt.

What does this personalization add to the story?

The answer is: Appreciation! When I tell a story that just happened to me, I am emotionally involved on a different plane than if it was something that happened to others long ago.

In truth, our appreciation for ‘old’ events should really be no less than that of our forefathers, for we are as much the beneficiaries of that kindness as they were. Thus, to tell the story as a detached event that happened to others long ago would in fact be emotionally false, and would miss one of the main goals of the evening.

**Bitter and Sweet Memories** This central theme of appreciation will help us understand other unique features of the way we tell the story this evening. Regarding the mitzvah of recounting the Exodus on Seder night, the Mishnah[5] states:

**Maschilin B’gnus U’mesayem Bshvach** - We begin with the negative and end with the positive.

Why is it necessary to recall all those unpleasant things? Why not just focus on the positive?

The reason we need to begin with the negative, is that without any sense of the negative which came first, we may well understand intellectually that we are now free, but we would not appreciate it emotionally. Human nature is such that appreciation is a function of contrasts.

A person who is in a room where the temperature is pleasant will not appreciate it unless he has just come in either from the stifling heat or the freezing cold. Accordingly we need to put ourselves back into conditions as they were in Egypt, so that we will not only understand that we are free, but also appreciate and feel it fully.[6]

**Fruit for Thought** Another special feature of telling the story is one of the central components of the Haggadah: we expound the section of Arami Oved Avi.

In Devarim, chapter 26, the Torah describes the mitzvah of bringing bikkurim – first fruits – to the Temple. As part of the mitzvah, one recites a paragraph consisting of five verses which are a retrospective look at our sojourn in Egypt, the persecution we endured there, and how Hashem took us out. The telling of the story of the Exodus within the Maggid section takes the form of explaining these verses. Each phrase is elaborated upon by quoting from the relevant Torah portions in Shemos which describe the events as they were happening.

Why do we tell the story this way, using this brief paragraph as a springboard for the story? Why not simply read the relevant portions of the Torah in order?

As we mentioned, the section of Arami Oved Avi is recited when one brings bikkurim – the first fruits to the Temple. The recounting of the story in that context is as an expression of gratitude for the blessing that Hashem has bestowed upon the person. It is this atmosphere of gratitude which forms the backdrop for the telling of the story on Seder night, and thus the story takes the form of elaborating upon the words and phrases of that paragraph.

Indeed, a key feature of the paragraph of Arami Oved Avi is that it is said in the first person. It describes the way the Egyptians persecuted us, how Hashem heard our prayers and how He delivered us from Egypt. The personal connection with the events described in this paragraph makes it the desired platform from which to tell the story, with the relevant verses (which are written in the third person) brought in for purposes of elaboration.

**The Moral of the Story** The idea that emerges from the above sources is that the telling of the story of the Exodus should lead us to a feeling of gratitude towards Hashem for delivering us.

What should that feeling of gratitude lead us to?

At the conclusion of the third paragraph of Shema, the Torah expresses the purpose of the Exodus from Egypt: I am Hashem your God who took you out of the land of Egypt, to be to you as a God.[7]

In other words, the reason Hashem took us out of Egypt is in order that He will be our God, and we will be His people. The culmination of the Exodus was in our accepting Hashem’s sovereignty over us, and receiving His Torah with a full commitment to live by its Divine instructions.

The ultimate goal of re-experiencing the exodus on Seder night reflects the purpose of the original Exodus itself. The overwhelming feelings of gratitude which are the result of telling the story as if we came out of Egypt, must find realization in our own renewed acceptance of Hashem’s Torah.

How do our feelings of gratitude lead to a renewed acceptance of Torah?

On a simple level, as a result of our appreciation of Hashem’s kindness, we agree to reciprocate and accept His commandments.

On a deeper level, by reflecting on the ultimate kindness that Hashem bestowed on us by delivering us from Egypt, we come to appreciate that He has our ultimate wellbeing at heart, and wants nothing more than what is best for us. That being the case, if He led us from Egypt to Mount Sinai and gave us His Torah, it must follow that embracing the Torah and adhering to its precepts constitutes for us the ultimate way of living. Having established through the Exodus that Hashem wants us to succeed and thrive as a people, we will naturally respond by wholeheartedly accepting the path towards that success that He has charted for us in His Torah.

May our journey from Egypt this year through telling the story of the Exodus constitute a decisive step toward that story's ultimate conclusion – the final redemption speedily in our days!

B'virkas chag kasher vesemeach

[1] Hil. Chametz 7:6 [2] R' Velvel Soloveitchik, the Brisker Rav, explains that the idea of 'seeing oneself as if he just came out of Egypt' likewise bestows a unique status upon the Hallel which we say on Seder night. We do not recite it as a commemoration of a past miracle, but rather as a response to a miracle which has just now happened. Thus we call it Shira Chadasha - a new song. [3] Sefer HaMitzvos, Positive mitzvah 157 [4] Berachos 54b [5] Pesachim 115a [6] Indeed, although the phrase Mesayem Bishvach is commonly translated as "we conclude with the positive," in contrast to the "negative (גנות)" mentioned earlier, the Ritva translates it simply as, "we conclude with praise," for this is the goal of telling the story and its destination – to thank and praise Hashem. [7] Bamidbar 15:41 Copyright © 2022 Journeys in Torah, All rights reserved. You're receiving this email either because you signed up on the website or you requested to be added.

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<https://www.jewishpress.com/judaism/parsha/the-first-step-toward-holiness/2022/04/14/>

### **The First Step Toward Holiness**

**By Rabbi Dovid Goldwasser** - 14 Nisan 5782 – April 14, 2022

Before the Seder begins, we review the order of the night's rituals (simanei haseder). The reason we do this,

according to the great Torah ethicists, is to demonstrate the importance of order in one's life. Our Sages stress the significance of knowing when and how things are meant to be done in consonance with the Torah perspective. Certainly, the Pesach Seder needs to be conducted in the context and frame of reference of the Torah in order to best capitalize on the opportunities for holiness that are offered on Pesach night.

Our Sages explain that the first step is kaddesh (the Kiddush), which our Sages define to mean that we make ourselves holy. This is followed by urechatz (washing the hands), or purifying ourselves.

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It is often asked what the first step should be in order to come closer to Hashem. Should one first purify himself by abandoning his evil ways, or should he engage in acts of holiness – in mitzvos and charitable acts?

Dovid HaMelech states (Tehillim 34:15), "Turn from evil and do good," which would seem to suggest that before one engages in his pursuit of holiness, he needs to discontinue his corrupt conduct. Our Sages tell us that trying to achieve holiness while still spiritually impure is like "immersing in pure waters with an impure creature in his hand." As long as one is in possession of the source of impurity, he will not become pure no matter how holy the waters and how many times he immerses.

Yet, when the great Gaon HaRav Moshe Feinstein, zt"l, was asked this question, he answered that it is much easier to engage in the pursuit of holiness and kedusha than to cleanse oneself of his impurities. Therefore, we advise those seeking to come closer to Hashem to focus on their sanctification first. The great R' Pinchas of Koritz was also of the opinion that the pursuit of mitzvos would be advantageous in helping to remove the evil.

The holy books attribute this divergence of opinion to the dispute of Bais Shammai and Bais Hillel. Shammai, whose soul was rooted in gevurah (strength and discipline) opined that man's fundamental avodah was to turn away from evil; Hillel, whose soul was rooted in chesed (loving-kindness) was of the opinion that man's fundamental avodah was to do good. Sifrei Chassidus discuss the thinking as to why the pursuit of holiness should precede abandoning sin, and conclude that it is in line with the well-known proverb, "A little bit of light pushes away much darkness."

In today's generation there is much spiritual growth, Torah study is flourishing and the observance of mitzvos is steadily increasing. Many disenfranchised Jews are finding their way back. We must intensify our outreach efforts so that more people can be brought closer to Hashem and His Torah.

A distraught couple came to seek my guidance and advice with regard to the spiritual decline of their son. At one point, I inquired whether they had checked the tefillin and mezuzos of their home.

Astonished, they told me that they had just recently been in Eretz Yisroel. They had visited one of the Torah sages who told them to do everything they could to get their son to wear his tefillin. The couple was taken aback, and related that their son was so deeply enmeshed in sin that they could not see how putting on tefillin would help. The sage explained that the mitzvah of tefillin was so powerful that it could even sway someone who had become disassociated from Judaism to perform mitzvos and eventually lead him back to the proper path in life.

As the boy continued to don his tefillin every morning, his return to Yiddishkeit gained momentum, as it says (Avos 4:2), "One mitzvah leads to another mitzvah."

#### The Bride's Story

One Friday night, as a group of seminary girls sat in the home of a chassid of the Toldos Aharon in Yerushalayim, they were amazed to see their hostess enter the living room in a wedding gown to light the Shabbos candles.

After concluding her prayers, she turned around and, noting their shocked expressions, related the following: "I was born to irreligious parents and received a secular education. There were some religious teachers, but the school had a strict policy that they could not teach anything related to religion, nor could they take any of the girls to their homes for Shabbos. The school was not interested in encouraging any observance of the mitzvos.

"Despite the possibility that she could lose her job, one of the teachers did once take me home for Shabbos. When I saw her lighting her Shabbos candles, I was very moved. That was my only exposure to Yiddishkeit growing up, and eventually I met a non-Jew to whom I became engaged.

"The wedding was scheduled for a Friday night. As I was being driven to my wedding that Friday night, the car stopped at a red light. A group of religious girls who

looked lost asked if I knew where a certain bait kneset was in that area. They were surprised when I actually knew where it was, and I explained to them that when I was younger I had attended school in that building, which subsequently was sold and became a bait kneset.

"The girls were curious about my wedding gown, and I told them that I was on my way to be married. One of the girls said, 'Oh, you must come with us. Our custom is that before one gets married, the bride must get a blessing from the Rav.

"I was a little emotional and I thought it would not be a bad idea if I would receive a blessing, so I agreed to accompany the girls.

"Unbeknownst to me, two of the girls ran ahead to advise the Rebbetzin of the situation. When I came into the Rav, he insisted that I should first have Kiddush and partake of some food, and then he would give me his bracha.

"I was overwhelmed by the warmth of the girls and the acceptance of the Rav who was willing to give me a bracha even though I was marrying a non-Jew. I sent a message with the driver that I had been delayed, and we would meet up a little later.

"The young man was so angry that he immediately broke off our relationship and would have nothing to do with me.

"Slowly, very gradually, I began to return to the path of Judaism, to the embrace of my Father in Heaven. A number of years later, with the blessing of this Rav, I married my husband.

"Since I had been wearing this very wedding gown on that Friday night when I began my return journey to Yiddishkeit, and my introduction to Judaism was the lighting of the Shabbos candles in the home of that teacher, I have the custom to wear this wedding gown every Friday night for candle-lighting."

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from: **Rabbi YY Jacobson** <rabiyy@theyeshiva.net>  
via www-theyeshiva.ccsend.com reply-to:  
info@theyeshiva.net date: Apr 13, 2022, 8:38 PM  
subject: New Pesach Essay by Rabbi YY  
Passover Cuisine

This essay is based on Reshimos #37.

The Hebrews have been living in Egypt for 210 years. For close to one hundred years they were brutally oppressed. The male adults were subjected to slave labor, while their children were drowned and slaughtered. At

last, after ten plagues that devastated the Egyptian Empire, the night of liberation has arrived. Moses, in the name of G-d, instructs the Jewish people on their behavior during that memorable night, when they will discover liberty.

Surprisingly, the nature of that night's cuisine occupies a significant space in the Divine imagination:

"G-d said to Moses and Aaron... They shall eat the flesh on that night, roasted on the fire, with matzos and bitter herbs. Do not eat of it roasted in a pot, or cooked, or boiled in water; only roasted on the fire (1)."

Indeed, this became the annual Passover routine. When the Holy Temple (Beis HaMikdash) stood in Jerusalem, every Jewish household (or group of smaller households) would bring a lamb or kid to the Temple on the fourteenth day of the Hebrew month of Nissan, the day preceding the festival of Passover. The lamb would be offered in the Temple courtyard, parts of which would be burned atop the altar. It would then be roasted on a spit over a fire. That night -- the first night of Passover -- the meat would be eaten with matzah and maror (bitter herbs), constituting the three staples of the seder. Nowadays, in the absence of a Holy Temple, our seder tables are left only with the matzah and maror, without the Passover offering (2).

In this commandment, we encounter once again that the Creator of heaven and earth is concerned not only with cosmic and existential truths but also with people's kitchen patterns. The way you prepare dinner -- in a microwave, on the stove, on a grill, or directly on the bonfire -- is significant in G-d's eyes. In the Jewish faith, G-d is intimately involved with every dimension of human life and experience (3).

Yet it seems strange that G-d would choose the roast and reject the sauté for the Passover offering. Does G-d really care if you cook, boil or sauté the Passover offering meat? What is the message behind this peculiar mitzvah (4)? What sets the Passover offering apart from all other offerings in the Temple in that it is the only one that must be roasted over a fire, and you were not even permitted to pot roast it in its own juices without any other liquids (5)?

Don't get me wrong. I have no qualms against a decent barbecue, especially one accompanied by a laffa (the Yemenite version of matzah) and spicy herbs (maror). Yet I'd still not turn the braai, as our South African

friends fondly define the barbecue, into a moral and Divine commandment!

Psychological Cooking and Roasting

Yet it is precisely here where we subtly encounter the Jewish definition of freedom.

The difference between cooking and roasting is, that while in cooking (or boiling or sautéing) the food is prepared via a combination of both fire (or heat) and water (or other liquids), roasting only employs fire as the means to heat the food.

In roasting itself, where you don't involve any other external liquids, there are two categories: pot-roasting and fire roasting. Pot-roasting still involves a partition between the food and the fire, while in fire-roasting, the food comes in direct contact with the fire.

What is the difference between fire and water? Fire is always rising, licking the air, in a perpetual upward dance. The flickering flame is never "content" in its space; it is always seeking to depart from its container and soar to the "heavens." Water, on the other hand, descends, and it can be contained to remain in one space of tranquility. Fire also shatters and decomposes every item it comes in contact with. Water possesses the quality of connecting items.

In the works of Jewish mysticism, Kabbalah and Chassidus, where every physical phenomenon mirrors spiritual energy, fire represents upward striving, yearning, thirst, passion, tension, and restlessness. Water, on the other hand, symbolizes satiation, containment, tranquility, fulfillment, calmness, and resolution. Fire decomposes, breaks, and divides; you place an object in fire and it's challenged to its core, literally. Water connects and unites, and helps the nutrients you eat to be absorbed and integrated by your body, representing integration. (6)

Fire represents the part in us that challenges the status quo, seeking to shatter convention; water embodies our ability to make peace with life, to come to terms with reality; to embrace what is.

On the Essence of Freedom

Human life must synthesize "fire" and "water." If we only develop our fire dimension, the resulting tension can be harmful. People who are never satisfied, tend to make themselves and the people around them miserable. On the other hand, if we are only water-like creatures, we can become paralyzed and immobile, smug and narrow. A healthy and productive life is one in which one learns

how to balance and even integrate the “fire” and “water” elements within the human personality.

But how? How can we operate on both levels of consciousness? Either we yearn for a journey of ceaseless ambition and fervor, or for an existence of tranquility and gratification? Either we are ambitious to no end, or we just surrender to the status quo?

Which quality within us is more liberating, is it the water or the fire? One would imagine that freedom means achieving that state in which the psyche is cleansed from the tension and longing that only serves to turn life into a battlefield of ideas and emotions. "Show me the heart unfettered by foolish dreams and I will show you a happy man."

Comes the Torah and tells us that on the very night when Israel embraced the miracle of liberty, it simultaneously learned that the Passover freedom offering could not be prepared with even one drop of water, only through direct contact with fire. Why?

Freedom is the ability to be truly and fully human. And to be human is to be moved by the call of the infinite, by endless mystery, by boundless vision. Created in the image of the Divine, the infinite essence of reality, a person's horizons are forever extending. The infamous lack of human satiation is not reflective of man's lowly nature; on the contrary, it is reflective of human greatness. A human being always senses that there is much more to life, to reality, to truth, and he/she yearns for it.

Of course, the incessant yearning of a restless soul can become a source of anxiety and can lead to acute pain, stress, and even addiction. People who are more spiritually sensitive, suffer from more anxiety. Ecclesiastes writes: "For as wisdom grows, vexation grows; to increase learning is to increase heartache." But the solution for that is not numbing your sensitivity, or repressing your spiritual antennas; it is discovering that you are a channel for the Divine flow of energy vibrating through the universe and you, so you need not control the information that passes through you. Whatever G-d is sending through you at this moment is exactly what you need to bring into consciousness at this very moment. Don't let it get stuck in your brain. This takes a lot of inner work, humility, and letting go.

To live a free life, free to express your full humaneness and G-dliness, means never to dull your fire or stifle your

horizons; not to allow even a drop of water to slake your thirst and silence your quest; not even to allow a "pot" to contain and limit your inner fervor and passion to touch truth.

Your perpetual striving ought not to result in tension and anger, but rather in celebration of the opportunity to mirror Divine infinity. You must learn to cherish the restlessness within your heart, to make peace with your peacelessness, to embrace your unwillingness to embrace convention. Don't turn it into an ego thing, which will deprive you of satisfaction, but see it as part of being in the "flow" of cosmic consciousness and universal oneness.

Erasing Truth?

A little story:

A student, once visiting the Lubavitcher Rebbe in his Brooklyn office, saw the Rebbe erase a few words that he had written earlier.

"Why do you erase words that you wrote?" the student asked the Rebbe. "I am sure that if a mind as great as yours originally conceived these words, they contain gems of truth; why destroy them?"

"When I wrote these words," the Rebbe replied, "they might have reflected the truth of that moment. But as time moves on, the truth of the past must be discarded for the sake of a deeper light that has emerged."(7)

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1) Exodus 12:8-9. -- This translation follows Rashbam. Cf. Rashi and Ibn Ezra for other translations of the Hebrew word Nah. 2) Today, the meat of the Passover offering is represented at the seder by the afikoman, a piece of matzah eaten at the end of the meal. 3) See Tanya chapter 41. 4) Three answers to this question are presented in Sefer Hachinuch Mitzvah #7 and Daas Zekanim Mebaalei Hatesfos to Exodus ibid. The answer presented in the essay is culled from the literature of Jewish mysticism and is based on the axiom that every mitzvah and law in the Torah contains a spiritual and psychological message (see Rambam end of Hilchos Temurah). 5) Rashbam ibid; Rashi and Tosafos to Talmud, Pesachim 41a. 6) The Kabbalists talk of a "water-like love," embodied by a brother and sister, vs. a "fire-like love," personified by a husband and wife. The former is placid and stable; the latter is often subjected to tension, vicissitudes, and intense passion (See Tanya

chapters 3 and 44; Likkutei Torah Behar). 7) This essay is based on Reshimos #37.

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<https://www.jewishpress.com/judaism/parsha/pesach-insights-ensuring-the-legacy-continues/2022/04/14/>  
**Pesach Insights: Ensuring The Legacy Continues**  
**By Rabbi Moshe Meir Weiss - 14 Nisan 5782 – April 14, 2022 0**

At the Seder, we celebrate the anniversary of being chosen by Hashem to be his special people. Thus, we eat an egg, which, amongst other things, symbolizes the birth of the Jewish nation. Bearing this in mind, it's easy to understand why, on this night, we are charged to pass our traditions down to our children. For it is precisely because Avraham was dedicated in this area, passing along traditions, that Hashem had a special love for him. As the posuk states, "Ki y'dativ l'maan asher y'tzaveh es banav v'es b'nei beiso acharov – I love him (Avraham), for I know he will command his children and his household after him." Therefore, it is incumbent upon every parent to prepare a "lesson plan" of meaningful Torah directions to give over to their family on this most meaningful night. As we know ourselves, some of our most precious and early memories are from Sedorim that we had in our youth with an aged grandfather, etc. Let's therefore make this stuff of 'memories' worthy to be etched in the minds of our precious ones. Indeed, let's give them a legacy that one day they will be proud to pass on to their descendants.

Here are some ideas:

Teach them that the word Pesach is a corruption of Peh Sach – the mouth that speaks. This is because two of the three reasons we deserved to leave Egypt had to do with the mouth: We didn't change our Hebrew names, nor did we change our Hebrew way of speaking. Emphasize that we are the antithesis of Pharaoh, a word that is really made up of two words – Peh Rah – a foul mouth. Explain to them that it was because of Yosef's evil tidings to his father (about his brothers) that the cataclysmic events of Mitzrayim started in the first place. Enthrall them with the fact that the gematria of the first two words in the Haggadah – Ha Lachma – has the numerical value of eighty-five, the same gematria as the word Peh – mouth, since the mouth saved us. Thus, we must accentuate to our families the importance of the sanctity of the mouth.

Chas v'shalom, that we should deteriorate to the depravity of the Goyim whose speech is splattered with obscenities and curses.

So too, we must impress upon them the need to scrupulously avoid talking about others, saying and revealing other people's secrets. This is indeed one of the reasons why some people avoid eating garlic on Pesach. It has nothing to do with chometz. Rather, since it gives a foul breath to the mouth, it is not in sync with the message of this festival having a pure peh.

The third reason why we were delivered from Egyptian bondage was because we didn't change our Jewish clothing. Lo and behold the downtrodden people, stripped of every last vestige of dignity after over a century of bondage, still clung to the high standards of modesty in dress. Therefore, on this night of tradition, especially living in a time where the temptations of modernity are lurking strongly in the area of tznius, this is an important message to hammer home to our youth. Explain to the family that our salvation in Mitzrayim came primarily from the power of prayer. This message is driven home to us in the Haggadah when it says, "Their cries rose to Hashem," etc. The Rambam, in a novel explanation, teaches that this is the reason why, even if we are all wise, all understanding, and all elderly (so there aren't even children around us anymore to teach!), it is still a Mitzvah to talk about Yetzias Mitzrayim. Why? Because the Haggadah, besides being an intellectual endeavor, is also praise to Hashem – and everyone must thank Hashem. Thus, we should use this as a springboard to encourage our children that, when they need something, they should turn to Hashem and harness the power of prayer. In the early part of the Seder, we do the ritual of Karpas, dipping the potato or radish into salt water. We know that this symbolizes the sixty myriad of Jews (Karpas written backwards reads "Samach Perach") which emerged victoriously from Egypt (symbolized by the dipping), after a century of slavery and torture (symbolized by the salt water), which represents the tears and sweat). At this point, we should seize a wonderful opportunity to explain to our family that there is another way to be forged into greatness besides sweat and tears. Excite them by showing them that Karpas spelled backwards reads "Sifricha" – your holy books – and the gematria of Karpas is 360, the same gematria as "Shas!" Then we can enthusiastically conclude that Shevet Levi, who stayed

and learned Torah, did not have to work during their stay in Egypt. Vociferously proclaim to them that this is the way of the world. One who dedicates himself to Torah study will be spared much sweat and tears.

These are but a few examples. Design your own lesson plan tailored to the needs of your family. And in this merit, may we all be zoche to enjoy Torah nachas until the coming of Moshiach, speedily in our days!

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Artsroll At the Yom Tov Table  
DEDICATED BY MENACHEM AND BINAH  
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RAV MOSHE BEN RAV YISSOCHOR BERISH AND  
MARAS YENTA BAS YISROEL CHAIM  
RABBI YITZCHOK HISIGER, EDITOR  
TO FULFILL HASHEM'S COMMAND

### **Rav Chaim Kanievsky Haggadah**

#### **Compiled by Rabbi Avraham Yeshayahu Shteinman**

Many early commentators (see Shibbolei HaLeKet, Pesach §218) have asked why, on Pesach, when we are performing mitzvos in commemoration of our miraculous delivery from bondage, we do not recite the blessing instituted by the Sages to commemorate miraculous redemption, as we do on Chanukah and Purim: Baruch Atah Hashem ...she'asah nissim la'avoseinu bayamim haheim bazeman hazeh — Blessed are You, Hashem ... Who has wrought miracles for our forefathers, in those days at this season.

Rav Chaim Kanievsky suggests the following answer: With regard to mitzvos that are Biblically commanded, such as eating matzah, our performance of the mitzvah is simply because Hashem commanded us to do them. Although remembering past miracles is one of the underlying purposes of the mitzvah, and we recall our miraculous deliverance and give thanks to Hashem for it, Hashem has many reasons for commanding each mitzvah, many of them unknown to us. Our primary intent in performing the Torah's mitzvos is to simply fulfill Hashem's command. Any other objective, even the event it commemorates, is tangential. Therefore, it is incorrect to recite the blessing of She'asah nissim at the Seder, because that would imply that we are performing the night's mitzvos because Hashem wrought miracles for our forefathers.

In contrast, the mitzvos performed on Chanukah and Purim are rabbinically decreed, and were instituted by the Sages specifically to commemorate the miracles wrought for our forefathers. So, although we indeed perform them because we must listen to the Sages, commemorating the miracles is a key factor. Accordingly, it is fitting to recite the blessing of She'asah nissim upon their performance.

### **MATZAH A LESSON FROM MATZAH BAKING**

#### **The Reb Moshe Haggadah from Rav Moshe Feinstein zt"l, compiled by Rabbi Shalom Meir Wallach, adapted by Malky Heimowitz**

Rav Moshe Feinstein derived (Darash Moshe, end of derush 8) a lesson from the halachah that the matzah dough must constantly be kneaded, and should not be left unworked for even a short period, for fear that it will become leavened. The flour of the matzah symbolizes the body, which is made of earth from the ground, while the water symbolizes the soul. A person must work continuously on his middos, for if he neglects to do so, then both the body and the soul become corrupted and "leavened." If, however, a person works on his middos without interruption, then his body and soul alike will be as pure as the day he was born.

This idea can shed light on the Midrash that teaches that the Jews were exiled because they ate chametz on Pesach instead of matzah (Eichah Rabbasi 1:28). The verse states: Galsah Yehudah mei'oni — Yehudah has gone into exile because of suffering (Eichah 1:3), and the Midrash interprets the word mei'oni as a reference to matzah, which is called lechem oni, bread of affliction.

This seems strange, because we know that the first Beis HaMikdash was destroyed because of idolatry, immorality, and murder (Yoma 9b). Why, then, is failure to eat matzah given as the reason for the exile?

Rav Moshe explained that chametz alludes to their failure to pay attention to their spirituality, allowing a spiritual deterioration that led to transgressing the cardinal sins.

### **Baruch HaMakom WHEN HASHEM'S PRESENCE IS HIDDEN**

#### **Rabbi Yissocher Frand on the Haggadah**

Baruch Hamakom Baruch Hu - Blessed is the Omnipresent; blessed is He.

The expression HaMakom is one of the appellations we use to describe Hashem. We are most familiar with this term from nichum aveilim, when we bless a mourner: HaMakom yenachem eschem, may the Omnipresent comfort you. Why do we use that term to describe Hashem specifically in that context, and why does it appear here in the Haggadah?

Rav Yoshe Ber Soloveitchik offered an explanation based on a Gemara (Chagigah 13b) that teaches that the exact vision of the Heavenly throne experienced by the prophet Yechezkel was witnessed by Yeshayah as well. Why, then, did Yechezkel give such an elaborate description of the Heavenly throne, while Yeshayah's description is less vivid?

The Gemara answers that Yechezkel was like the villager who saw the king, and Yeshayah was like a city-dweller who saw the king. Rashi explains that Yeshayah was like a child who grows up in the king's palace, and the displays of royal pomp and ceremony don't have quite the same impact on him as they do on an ordinary person who sees them. By way of a more contemporary example, a person who lives in Washington, D.C. and notices the presidential motorcade passing by or looks up and sees Marine One, the president's helicopter, flying overhead, isn't all that impressed, because it's a common-enough occurrence. But if the president visits or flies over Pocatello, Idaho, you can be sure that every head will turn to watch his motorcade or his helicopter. And after the president is gone, the people in Washington, D.C. might mention, in passing, that they saw the motorcade or Marine One. But the people in Pocatello will describe each detail: the size of the police escort accompanying the motorcade, exactly what the president's limousine, nicknamed "The Beast," looks like, and so on. Yeshayah saw his nevuah when there was still a Beis HaMikdash, and it wasn't so unusual. Yechezkel saw his prophetic vision when Klal Yisrael was in galus, and he was in Bavel, so a vision of Hashem was rare and much more electrifying.

In Kedushah, we recite a pasuk from each of those prophets. Yeshayah, whose nevuah took place during the time of the Beis HaMikdash, saw Hashem's glory filling the entire world. He said: Kadosh, kadosh, kadosh Hashem Tzevakos melo kol ha'aretz kevodo — Holy, holy, holy is Hashem, Master of Legions; the whole world is filled with His glory (Yeshayah 6:3).

In Yechezkel's times, however, Hashem's presence wasn't quite as apparent in the world, and he describes Hashem's glory differently: Baruch kevod Hashem mimkomo — Blessed be the glory of Hashem from His place (Yechezkel 3:12). The term Ha-Makom, deduces Rav Soloveitchik, is used in instances in which we can't see Hashem's presence in the world quite as clearly.

When someone loses a relative, he may not feel Hashem's presence in his life, and that's why we console him by reminding him that even when it's not so obvious, we know that Hashem is still there in the background, and He still loves you and takes care of you and will comfort you for your loss.

As we begin to recite the Haggadah in earnest, continues Rav Soloveitchik, we might start to consider the fact that we have now been celebrating the Seder without a Korban Pesach for nearly 2,000 years and lose hope. We therefore use the term Baruch HaMakom to remind ourselves that Hashem hasn't abandoned us, chas veshalom. We may not see His presence as clearly as we did in the past, but we know that He's still there, He still loves us, and He will eventually take us out of this galus just as He took us out of Mitzrayim.

#### The Four Sons A MOTHER'S POWER

##### **The Chinuch Haggadah by Rabbi Yaakov Bender**

At Psach Lo You must initiate the subject for him.

In va'adim I give to our kollel members, I tell them to try to imagine if they were mothers, even for a day, how impossible the various tasks would be for them. We take so much for granted. Really, developing true appreciation for them is an avodah for the entire year, not just on the night of Pesach, but this is a moment of hoda'ah, of giving thanks. It begins by thanking the spouse HaKadosh Baruch Hu gave you, the person He feels is right for you. Raising children has never been more difficult. The majority of the wives in our community work outside the home as well, necessitating a juggling act on their part, each day a feat of its own. Tonight, we talk about the heroism in Mitzrayim, which started with the steely determination of Shifrah and Puah, who refused Pharaoh's orders to kill the Jewish babies and instead worked to ensure that Klal Yisrael would thrive. These two women were Yocheved and Miriam, but they were given nicknames: Shifrah was called this because she "improved" the newborn infants through cleaning them

and straightening their limbs, and Puah was called by that name because she would coo and sing to the newborns, soothing them. The mefarshim wonder why Yocheved and Miriam aren't given more glorious names, considering the ramifications of their mesiras nefesh to save Klal Yisrael. Why not call them by a name that reflects salvation, dedication, or heroism?

Rav Shimshon Pincus zt"l compared this to a scene in the hospital emergency room: A child lies on a bed, surrounded by a commotion of doctors and nurses, beeping machines, tubes, and poles. The child is in danger, and these people and instruments are all part of the healing process. One woman sits there, says Rav Pincus, and doesn't check signs or wield any equipment. She strokes the child's face and sings.

She is the mother.

The others are dealing with the threat to the child's health, while she is feeling his fear, his worry, his dread, and assuring him that he is surrounded by an ocean of love. She is reaching him. Only a mother can do that.

The most magnificent names of all are Shifrah and Puah, for they reflect the essence of true motherhood, the power to reach places no one else can. That miracle lives on in each of our homes, a mother filling it with her brand of dedication and love. Tonight, during the Seder, we acknowledge that just as we were redeemed in their zechus, it's in their zechus that we're still transmitting the story to future generations.

[Simchas-yom-tov/PesachBulletin2022.pdf](#) KEHILAS BETH ABRAHAM Bergenfield, NJ PESACH BULLETIN 5782/2022 Rav Ya'akov Neuburger, Rabbi Rav Tanchum Cohen, Rav Moshe Tvzi Weinberg, VI. Friday & Shabbos Nights Seder Nisan 15 & 16 There are five basic obligations:

1. Eating Matza 2. Drinking wine 3. Eating Marror 4. Reciting the story of the Exodus 5. Reciting Halel

It should be noted that these five commandments are obligatory on both men and women.

\* Matza (27 grams, 1.0-1.5 oz's.): This amount can be approximated at about two thirds of an average machine-made Matzah. Please note, however, that hand made Matzah vary in size. Also, since this is a Torah obligation, many authorities require substantially higher quantities.

\* Wine (86 cc, 3.0 FLUID oz's.): This should be the minimum size of wine cups. Each seder participant must drink more than half this volume for each of the four cups. Individuals who have difficulty with this amount of wine should try to find low-alcohol wine or mix grape juice in with the wine. If these do not make the wine intake easier, please consult Rabbi Neuburger.

\* Marror (27 grams 1.0 oz): In the case of ground horseradish, this volume can be easily estimated by putting it in a small cup or glass. In the case of lettuce, this volume can be estimated as follows: Leaves - enough to cover an area of 80 square inches (i.e., 8 x 10 inches). Stalks - enough to cover an area of 15 square inches (i.e., 5 x 3 inches).

\* Reclining: The Matzah and four cups of wine are consumed leaning to the left on a surface (such as a pillow, a chair arm, etc.). The Marror is eaten in the upright position.

For the more adventurous, here are the most noted positions.

Measure	K'Zayit Matzah	K'Zayit Maror	Reviis of Wine
	First night	Rabbinic Requirement	
Rav Chaim Noah	1.8 cubic inches	1.2 cubic inches	3 oz.
Rav Moshe Feinstein	2.6 cubic inches	2.0 cubic inches	3.3 oz.