



Kunteres

קונטרס

Pekudas

פקודת

HaShomrim



ON

INYANEI CHAG

HAFESACH

.....
A Compilation of Divrei Torah from the Members and Friends of

Kehillas Shomrei Mishmeres HaKodesh

Baltimore, Maryland

Nissan 5784

Kunteres Pekudas HaShomrim

On Inyanei Chag HaPesach

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**This Kunteres is Dedicated
In Loving Memory of
Our Parents and
Grandparents**

שלום דוד בן יעקב שמואל ע"ה

And

אסנת בת מאיר ע"ה

By

Mr. and Mrs. Eliezer Hamby

Mr. and Mrs. Avi Finkelstein

Mr. and Mrs. Mayer Hamby

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Divrei Beracha

כ"ט אדר א', תשפ"ד

Pesach is the time of renewal and regeneration. It is a time when we ascend to a new level of *Emunah* in Hashem and thereby a new level of divine providence both nationally and individually. As we teach and lead our families to these new heights, on *Seder* night and throughout this *Yom Tov* season, our *Mechabrim* have taken upon themselves to share their inspiration with you as well. It is a true honor to be part of this *Kehillah* of *Ehrliche Bnei Torah* committed to living, teaching, leading, and growing in their *Yiddishkeit*.

In this spirit of regeneration, it is noteworthy that the publishing of this *Kunteres* coincides with our *Kehilla's* expansion project, *Be"H*. Our *Kehilla* is a renewal of the Lloyd St. Synagogue, once a landmark and treasure of the Baltimore Jewish community. The loyal people who planted the seeds of Jewish orthodoxy in Baltimore in the early 1900's, people of great faith and *Mesiras Nefesh*, thought that *Shemiras Shabbos* and *Yiddishkeit* in America would be lost after their generation. They would not believe that Baltimore would be a vibrant and growing community of dedicated *Bnei Torah*, nor that *Kehillas Shomrei Mishmeres HaKodesh* would once again be a destination for sincere *Lomdei Torah* and *Ovdei Hashem*. Certainly, they would never believe that not one, but two *Kunteresim* such as this would be printed in their name.

"*Pekudas HaShomrim*" is mentioned in *Parshas Bamidbar*, in the context of the *Leviim* and their responsibilities in the *Avodah* of the *Mishkan*. The Lloyd St. Synagogue was established on *Parshas Bamidbar*. *Yetzias Mitzrayim* and the forty years in the *Midbar* were the beginnings of Klal Yisrael, when we committed ourselves

to Hashem and his Torah. The word “*Pakad*” means a “charge.” The name *Pekudas HaShomrim* represents our *Kehilla's* recognition of what our charge is; *Avodas Hashem*. May this compilation *B'Inyanei Pesach* herald many more to come, and may it be an expression of our devotion and *Mesiras Nefesh* to Hashem, and to teaching, leading, and growing in His Torah.

With gratitude, we thank Eliezer & Arleen Hamby, Avi & Devorah Finkelstein, & Mayer & Melissa Hamby for their sponsorship in loving memory of their parents and grandparents, Shalom Dovid ben Yaakov Shmuel A”H and Osnas bas Meir A”H, as well as our corporate sponsors and co-sponsors. May Hashem bless you all with good health, happiness, and success in all of your endeavors.

Thank you to our holy *Mechabrim*. May your Torah & *Mesirus Nefesh* be a *Zechus* for yourselves and your families. On behalf of us all, I share our special thanks to Zev Winchell and his wife Huvie for their inspiration, encouragement, and administration of this effort.

B'Yedidus V'Ahava U'Birchas Chag Kasher V'Sameach,



חיים שמואל שווארץ

Rav, Kehillas Shomrei Mishmeres HaKodesh, Baltimore

Introduction

Following the success of the first volume of *Kunteres Pekudas HaShomrim on Inyanei Yerech HaEisanim* this past Tishrei, we decided to build upon that momentum and embark on another project. Seven and a half months later, we are pleased to present you with a second volume of Torah thoughts written by the members of our esteemed *Kehilla: Kunteres Pekudas HaShomrim on Inyanei Chag HaPesach*. We would like to thank Mr. and Mrs. Eliezer and Arleen Hamby, Mr. and Mrs. Avi and Devorah Finkelstein, and Mr. and Mrs. Mayer and Melissa Hamby, *Sheyichyu*, for graciously sponsoring this *Kunteres* in memory of Arleen's parents, Shalom Dovid ben Yaakov Shmuel A"H and Osnas bas Meir A"H. May the Torah that is learned from this *Kunteres* be a *Zechus L'Ilui Nishmasam*, and may they be *Meilitzei Yosher* for their family and Klal Yisrael.

We would like to thank our many corporate sponsors and co-sponsors for their generous contributions to this effort, as well as those who contributed time and effort into making this *Kunteres* possible. We also express our appreciation to the team of Machon Tiferes at BP Print Group for their professional typesetting and publishing services. A special thanks is owed to the Rav and Rebbetzin *Shlit"a* for their inspiring leadership of our *Kehilla*, and for creating an environment where their congregants are constantly seeking higher heights in *Avodas Hashem*. Finally, this *Kunteres* could not have been possible without the efforts of the many *Mechabrim* who set aside time from their busy schedules to develop and write the many *Shticklach Torah* contained in this volume. May HaKadosh Baruch Hu *Bench* all of you with much *Beracha* and *Hatzlacha* in all of your endeavors.

The purpose of this volume, like its predecessor, is multifold. It provides a forum for individuals to share their Torah ideas with others, and it serves to inspire and challenge others to develop their own Torah thoughts and commit them to paper. It provides an opportunity for even the “layman” to toil in Torah and to experience the satisfaction of seeing the fruits of his labor printed and disseminated to a wide audience. It shows the *Koach* that an individual has when he sets his mind to something, and it displays the *Koach* that a *Tzibbur* has when they work together. Most importantly, however, is that it testifies to our *Kehilla’s* commitment to *Limud HaTorah* and growth in *Avodas Hashem*.

As will be mentioned, our right to exist as a nation is purely because of the Torah. Life is busy. We all have responsibilities and commitments. We have jobs, family, friends, and the list goes on. For many of us, it is difficult to find time during the day for Torah learning. Perhaps, we even struggle to complete *Shnayim Mikra* and go to a *Daf Yomi Shiur*. However, this *Kunteres* shows that we have not lost sight of what is really important. One need not draw water for a living to appreciate that water is essential to life. Professionally, we may not be *Lomdei Torah*, but that does not mean that Torah cannot define us.

There is a well know *Klal*, especially in relation to the *Din* of Rosh Hashana, that Hashem only judges a person “*Ba’Asher Hu Sham* (According to his actions at that point in time).” Hashem knows all that is, was, and will be, yet He does not punish us for our future failings. When it comes to our shortcomings, Hashem overlooks the future and focuses on who we are in the present. Conversely, the Mishna L’Melech, in his seminal work on the Torah, *Sefer Parsha Derachim*, points out that when it comes to *Mitzvos*, Hashem acts

in exactly the opposite manner. He overlooks our present situation, however dismal it may be, and focuses on our potential for good.

This idea, says the Mishna L'Melech, is central to the story of *Yetzias Mitzrayim*. When Hashem reveals Himself to Moshe Rabbeinu at the *Sneh* and tasks him with returning to Egypt to free Bnai Yisrael, Moshe questions, "Who am I that I should go to Pharoah, and that I should free Bnai Yisrael from Egypt? The *Midrash* understands that Moshe is really asking two questions, "Who am I that I should go to Pharoah - How can I possibly enter a place filled with murderers safely? And that I should take Bnai Yisrael out - what merit do they possess that will allow me to redeem them?" Hashem responds to the first question, "For I will be with you," and to the second question, "For when you lead the nation out of Egypt, they will worship me on this mountain (Har Sinai). It is due to the merit of the Torah that they are destined to receive that they are being redeemed." Despite not possessing adequate merit through their actions alone, Hashem looked to their future deeds, to the Torah that they would receive, and deemed the Bnai Yisrael worthy of *Geulas Mitzrayim*.

Recently, our *Kehilla* has begun a period of expansion. *Baruch Hashem*, we have embarked on a campaign to build a future home for our congregation that we hope will be *L'Sheim Ul'Tiferes* for our community and for all of *Klal Yisrael*. We *Daven* that Hashem should look into our future, find us worthy of His favor, and imbue our handiwork with His divine presence. He should see all of the Torah that we will learn together in our new *Makom Kadosh*, the *Tefillos* that we will sing together there, and the *Chesed* that we will perform for one another, and He should judge us not based on our deeds today, rather based on our potential to accomplish great things together.

Chazal tell us that “*B’Nissan Nigalu Uv’Nissan Asidin L’Higael*, in Nissan we were redeemed, and in Nissan we are destined to be redeemed.” At a time when Klal Yisrael’s existence is threatened both in Eretz Yisrael and abroad *R”L*, we are reminded how desperately we yearn for the day when we will be able to sing a *Shira Chadasha Al Geulaseinu V’Al P’dus Nafsheinu*, the day when Eliyahu HaNavi will come and herald our final redemption with the coming of Moshiach. May Hashem see our efforts and our potentials as individuals, as a community, and as a nation to grow and achieve in Torah and *Avodas Hashem*, and may He bring the *Geula* speedily in our days.

Wishing you a *Chag Kasher V’Sameach*,

The Editors

Kohen, Levi, Yisrael

Rabbi Simcha Baer

One of the reasons given for using three *Matzos* at the *Seder* is because they correspond to *Kohen, Levi* and *Yisrael*. What is the significance of this?

There are three reasons that we eat *Matzah* on Pesach. We eat *Matzah* because Bnei Yisrael were commanded to eat *Matzah* with their *Korban Pesach* in Mitzrayim. We eat *Matzah* because when they left Egypt the next day, there was insufficient time to let their dough rise, so they had to bake *Matzos* for their trip. And we eat *Matzah* because the Torah tells us “*Shivas Yamim Matzos Tocheilu* (you should eat *Matzah* for seven days).” I would like to suggest that these three reasons are represented by the three *Matzos* at the *Seder*.

The *Kohen Matzah* represents the idea of *Shivas Yamim Matzos Tocheilu*. Every *Shana Peshuta* (a nonleap year) Shabbos Hagadol falls out on *Parshas Tzav*. In *Parshas Tzav*, the Kohanim were transformed to become existentially connected to Hashem at the *Tzomeach* level, the life force level, by bringing the *Sal HaMatzos* during the seven days of *Miluim*. The Divrei Chaim explains in his *Derashos* for Chag HaPesach that animal life corresponds to man’s animal instinct and plant life corresponds to his essential life force. By bringing a *Minchas Chinuch* from vegetation, and eating from the *Sal HaMatzos* that was the centerpiece of the seven days of *Miluim*, the *Kohanim* were transformed at the life force level to be connected to Hashem. When *Kohanim* are on duty they sleep in the Bais HaMikdash and eat *MiShulchan Gavoha*. That is why, when a

Kohen brings a *Korban Mincha* it is worthy of being consumed in its entirety by the *Mizbeach*.

The seven days of Pesach, presented as *Chag HaMatzos*, are the seven days of *Milumim* of the Jewish people, which transforms them, as well, to be existentially connected to Hashem as a nation at the life force level. There is only one single criterion that defines a Jewish person. Theoretically anyone can be Jewish regardless of race, color, or ethnicity. But to be a Jew, one must be existentially and irrevocably connected to Hashem. This transformation is what we celebrate on the holiday of Pesach, and it is symbolized by the *Kohen Matzah*.

The *Levi Matzah* is the middle one which is broken at *Yachatz* and raised in *Magid*, upon which we recite the words of Rabban Gamliel, "This *Matzah*, we eat for what reason? It is because the dough of our fathers did not have sufficient time to rise before the King of Kings, the Holy One blessed be He revealed himself to them and redeemed them." It corresponds to the haste with which Hashem took Klal Yisrael the 130 *Mil* (roughly 130 kilometers) from Raamses to Succos, enveloping them there within the *Ananei HaKavod*. The *Pasuk* tells us that they had no time to bake prior to leaving Mitzrayim so they left with their dough on their shoulders. They had to bake in the sun before they were enveloped by the *Ananei HaKavod*. This is a reflection of how quickly Hashem came to their aid. When the time came, he brought their *Geula* within moments.

This corresponds to Levi, who represents that Hashem is *Nilveh* with them in their *Galus*. When Levi was born, Leah said, "This time, *Yelaveh Ishi* (my husband will become attached to me)." (*Bereishi* 29:34) The *Targum Yonasan* comments, "This time will my husband be united with me, because I will have borne him three sons; **and**

thus it will be that my children shall be united to serve before Hashem, therefore she called his name Levi.” Levi represents Hashem’s connection with Am Yisrael throughout history, and even in times when He seems to be hidden, His divine presence is still with us.

That is why this *Matzah* is broken and the larger half is *Tzafun* for the *Geula HaAsida* which will parallel *Geulas Mitzrayim*, but on an even higher plane. The *Shulchan* in the *Mishkan* was in the north (*Tzafon*) because it is representative of a person’s *Parnassah* which is *Tzafun*. When something is *Tzafun* it is there all along, but hidden. Really that which finds itself on your plate had your name on it while it was still on the tree. It was created specifically for you and was earmarked for your enjoyment, but it was hidden and only discovered once it was on your plate. So too the *Geula* from Hashem is all planned and earmarked and waiting for the proper time to occur, but when the time comes it will be immediate. Until then it is hidden.

The *Yisrael Matzah* corresponds to the *Matzah* that was eaten with the *Korban Pesach* in *Mitzrayim*. The *Pasuk* says in *Parshas Vayechi*:

“*VaAni B’voi MiPadan Meisa Alai Rachel B’Eretz Cnaan BaDerech B’od Kivras Eretz Lavo Efrasa VaEkb’reha Sham B’Derech Efras Hi Beis Lachem* (And I, when I was returning from Padan, Rachel died in Eretz C’naan while still some distance from Efras; and I buried here there on the road to Efras, which is now Beis Lachem).”
(*Bereishis* 35:16)

Rashi quotes Onkelos who defines *Kivras Eretz* as the distance that one plows in a single day. Why is the Torah employing such

obscure imagery here? Yaakov, at this point, is explaining to Yosef why he made Ephraim & Menashe *Shevatim*. *Shibud Mitzrayim* is unavoidable, and he needs their qualities to define the *Shibud Mitzrayim* experience for Klal Yisrael. There were two constructive aspects to the difficult process that Klal Yisrael suffered through in Mitzrayim. One was that Terach and his forebearers were excised from our lineage. Our line begins from Avraham, and this is embodied in Menashe, who was named so because “*Ki Nashani Elokim Es Kol Amali V’Es Kol Beis Avi* (For Hashem has made me forget completely my hardship and my paternal home).” Menashe’s name is an expression of Yosef’s moving past his father’s home. He was ready for a new beginning. The other constructive aspect was the relationship forged with Hashem resulting from the incredible *Nissim* that He performed on our behalf during the 10 *Makos*. This is embodied in the name of Ephraim which refers to the goodness showered upon Yosef by Hashem in the land of his suffering.

Yaakov understood that *Shibud Mitzrayim* was inevitable because, although he came close to voiding the *Gezeira* of the *Bris Bein HaBesarim*, he fell one day short in his plowing from accomplishing his objective. The *Pasuk* starts with a reference to Padan. Rashi in the beginning of Toldos explains that Padan refers to a brace of yoked oxen which is a metaphor for the district of Aram which has twin parts, Aram Naharayim & Aram Tzova. When one yokes up oxen his ultimate objective is to bake bread. The beginning of the process that culminates in the production of bread is yoking up oxen so that he may plow, so that he may sow the wheat, so that he may harvest the wheat, so that he may make it into bread. Yaakov understood that his journey from Padan would culminate in Bais Lechem.

The *Gezaira of Shibud Mitzrayim* happened because Avraham could not comprehend how he was suitable to inherit Eretz Yisrael from Hashem (as a son inherits from his father). After all, he was a child of idol worshippers. How could he and his descendants be considered *Banim LaMakom* when in fact *Mitchila Ovdei Avoda Zara Hayu Avoseinu*. Hashem's response was that his descendants would be forced into servitude, and Hashem's intercession would liberate them and they would be reborn as *Banim LaMakom*. Thus, Hashem proclaims in Mitzrayim, *B'ni Bechori Yisrael*.

Yaakov returned to Padan Aram, and everything he had, his wives, his kids, his property all came ostensibly from Lavan. And yet, Yaakov left without even saying goodbye. He felt that Lavan had just tried to cheat him every step of the way and didn't feel beholden to him at all. He felt that he received everything only through the intercession of Hashem, and, therefore, felt no connection to the family in Aram. He felt that the need for *Shibud Mitzrayim* was now nullified. Even though his father and grandfather were careful to live their whole lives as *Geirim* in order to run the clock on the *Gezeira* of 400 years, he had the confidence to acquire property in Eretz Yisrael (Shechem).

But Yaakov was unsuccessful as the Torah tells us, "*Arami Oved Avi VaYeired Mitzrayma* (The Aramean sought to destroy my father, and he went down to Egypt)." (*Devarim* 26:5) Lavan, with incredible trickery, got the best of him and forced him into *Shibud Mitzrayim*. Lavan chased him to Har Gilad. There, Yaakov built a pile of rocks and called it *Gal Eid*, saying that Hashem should watch over us and protect each of us from the other. Lavan's rejoinder was to call the rocks *Yigar Sahadusa* which seemingly is simply the Arami translation of *Gal Eid*. But there is a subtle difference. Arami is a *Lashon Chol*. Lavan's rebuttal was that this has nothing

to do with Hashem; it is simply a business deal. Eretz Canaan was apportioned at the *Haflaga* to the descendants of Shem. Terach was the delegate from Shem's family who was sent there as it is reported at the end of Parshas Noach. But Terach didn't get all the way there, and so the Canaani people took over the territory. However, the land records still accorded it to Terach's family. Lavan, who also was descended from Terach, was agreeing not to go south of this marker on Har Gilad, ceding to his grandchildren his ancestral homeland in Canaan. He was forcing them to acknowledge their territorial rights came from Terach and not as an inheritance directly from Hashem. Then, their fate was sealed to become slaves in Mitzrayim so that they would lose their erstwhile territorial rights, and regain their connection to Eretz Canaan only from Hashem.

Nevertheless, Yaakov had one last chance to void the *Gazeira*, which is recorded in *Parshas Vayishlach*. When the Torah tells us how Reuven subverted his father's plan it says:

"Vaiyhi Bishkon Yisrael BaEretz Hahi, VaYelech Reuven VaYishkav Es Bilhah Pilegesh Aviv, VaYishma Yisrael - VaYihyu Bnei Yaakov Shneim Asar (While Yisrael stayed in that land, Reuven went and laid with Bilhah, his father's *Pilegesh*, and Yisrael heard - And the sons of Yaakov were twelve)." (*Bereishis* 35:22)

Strangely, the *Parsha* ends mid *Pasuk*. The *Parsha* that ends so abruptly begins with Yaakov's arrival to Bais El and Hashem's formally naming him Yisrael. Hashem tells him two things:

"Be fertile and increase, a nation, an assembly of nations, shall descend from you. Kings shall come from your loins. And the land that I gave to Avraham and Yitzchak I assign to you, and to your offspring after you I will assign this land." (*Bereishis* 35:12)

First Yaakov is told that he will have a child as Yisrael. Then Hashem adds that he has raised the bar, and that the promise to Avraham and Yitzchak is only to his children after him; that they have to be *Bnei Yisrael*, not just *Bnei Yaakov*, to be the beneficiaries of Hashem's promise. Yaakov then has Binyomin, his first child as Yisrael, but he must then get the rest of the kids on board. Rachel is the only wife who has experience bringing Yisrael into the world. He hopes she will help him reformat his family and transform all of his kids into Bnei Yisrael, but alas she dies. Yisrael then settles in Migdal Eider (*MeiHalah L'Migdal Eider*). What business does Yaakov have in Midgal Eider? Why does he not travel home to Yitzchak already? What the *Pasuk* is saying is that he moved his bed out of Leah's tent (*MeiHala*, spelled, *Mem, Heh, Lamed, Alef, Heh*, the same letters as Leah, *Lamed, Alef, Heh*) into Bilhah's tent because she was Rachel's understudy in order to "upgrade his flock (*L'migdal Eider*; literally, to grow a flock)."

When Reuven removed Yaakov's bed from Bilhah's tent he subverted that plan, causing an abrupt halt in the narrative. The postscript is, "And the sons of **Yaakov** were twelve." Meaning, they remained the children of Yaakov and didn't become Bnei Yisrael. The Torah considers what Reuven did as serious as though he slept with his father's *Pilegesh*. When a married woman gets involved with another man people tend to cast aspersions on the children and question whether they are really his. Reuven's intercession didn't allow Yaakov's children to be *Meyuchas* to Yisrael.

Had Yaakov's children become Bnei Yisrael at that point, it would have been unnecessary to go down to Mitzrayim. Although Lavan had made a land grant to *Bnai Yaakov*, Hashem had superseded it with a new one to *Bnai Yisrael*. By recharacterizing them as Bnei Yisrael the *Gezeira* that applied to *Bnei Yaakov* would no longer be

relevant to them. In his retrospective account in *Parshas Vayechi*, Yaakov is bemoaning the fact that he fell one day short in his journey from Padan. Had he brought his entire family intact to Beis Lechem, Rachel would have transformed his family into Bnei Yisrael. When one plants wheat, whatever attributes the kernels had are not manifest in the new crop. The wheat kernels disintegrate, and the new crop is entirely recharacterized. If the wheat kernels were *Tamei* or *Teruma* or *Kodesh*, these attributes would not affect the new crop. This is the metaphor of Bais Lechem. Yaakov was not permitted to void the *Gezeira*. He was *Anus Al Pi HaDibur*.

The advent of Bnei Yisrael in their relationship with Hashem is symbolized by bread. *Tefillin* are called *Totafos* which is a word coined by the Torah to capture the relationship between Hashem and Klal Yisrael. It is made up of two obscure words; *Tot* in the language of Kosfi and *Pas* in the language of Afriki. Each word means two in their respective languages because *Tefillin* is the symbol of a mutual relationship between two parties that have alternate perspectives. There are two different concepts embodied in the number two. You can have a matched pair or a disparate couple that comes together. *Tot* in the language of Kasfi is two of the same. This is Hashem's perspective on the relationship. Kasfi is the language of porters and stevedores where two bear a load on their shoulders (*Kasef*) They know better than anyone that the two partners must be evenly matched. If one is taller than the other or stronger it won't work well. From Hashem's perspective we share with Him the burden of shouldering the world. But from our perspective we are a disparate couple as personified by *Pas* which is bread and has two primary ingredients. The water is completely stable and the grain has to undergo many different processes until it can be immutably incorporated with the water into bread, the magical substance that sustains the world. We are the grain to Hashem's water. We have this

unique relationship with Hashem that allows us to gain sustenance for the world through our collaboration with Him.

The Navi says, “*Kodesh Yisrael LaHashem Reishis Tevuasa* (Yisrael is holy to Hashem, the first fruits of His harvest).” Rashi explains that just as *Chadash* cannot be eaten before the *Omer* without retribution, so too if the *Goyim* attack us they will pay for it. Why are we characterized as *Chadash* before the *Omer*? Because just like the grain in the above metaphor, we have to undergo much processing before we can cleave to Hashem perfectly. The *Chadash* is incapable of going through those processes because it is still moist and has not dried out yet. If we are vulnerable to the *Goyim* it is only because we haven’t gone through the processes necessary to cleave to Hashem properly, but, he still promises to exact from them retribution.

The symbol of Yisrael coming together with Hashem immutably is the baking of *Matzah* with its two ingredients which can never be isolated once they are baked together. This is why Klal Yisrael had to eat *Matzah* with the *Korban Pesach* the moment they became immutably identified with Hashem, and that is symbolized by the *Yisrael Matzah* at the *Seder*.

Matzah Because of What? – My Childhood Revisited

R' Josh Dill

Growing up, I learned the amazing story of why we eat *Matzah* on Pesach. In Hebrew school and at the *Seder* table, we recalled the story of how the Israelites had to rush out of Egypt without enough time to bake bread or prepare provisions for the Exodus. And, the Jewish people have commemorated this throughout the centuries by eating *Matzah* and refraining from eating leavened bread during the week of Pesach. That was the story I knew.

However, as an adult I took on the discipline of reviewing the weekly *Parsha*, and I discovered something astonishing. The story didn't actually happen this way. Here is the sequence of events that I learned when studying *Parshas Bo*:

- Hashem proclaims *Rosh Chodesh Nissan* (*Shemos* 12:1-2)
- Hashem instructs *B'nai Yisroel* to take the *Korbon Pesach* (*Shemos* 12: 3-11)
- Hashem proclaims the 7-day festival, Pesach, **including the mandate to eat *Matzah!*** (*Shemos* 12: 14-20)
- The Tenth Plague - *Makas Bechoros* (*Shemos* 12: 23-33)
- **Unleavened dough (*Matzah*) is picked up and taken out** in their garments and on their shoulders (*Shemos* 12: 34- 39)

What a shock! For all these years, I thought that we ate *Matzah* to commemorate the Jewish people leaving Egypt in haste. Then, I grew up to learn that we were first told to eat *Matzah*, and then, later on, we left in haste without time for the dough to rise.

I had to verify that my recollection was correct. Indeed, the *Haggadah* makes itself quite clear. It proclaims between *Pesach* and *Marror*, “*Matzah* - Why do we eat this unleavened bread? Because the dough of our fathers did not have time to become leavened before the King of Kings, the Holy One, Blessed be He, revealed Himself to them and redeemed them, as it is written: They baked the dough which they had brought out of Egypt into unleavened bread, for it had not fermented, because they were driven out of Egypt and could not delay, nor had they prepared any provisions for the way.” Yet, the sequence in the Torah seems to indicate otherwise?

Now, we know there are Talmudic debates about the order of events as they are listed in the *Chumash*, such as the timing of Yisro’s arrival in the *Midbar*- was it prior to or after *Matan Torah*? Could this be the case with the commandment to eat *Matzah*? Looking at Rashi, he does indeed comment extensively about the prohibition of *Chametz* and the commandment to keep the 7-day festival, but he doesn’t note that this is being commanded in advance of the event it’s commemorating.

It was time to turn to the Ohr HaChaim. Fortunately, Shomrei Mishmeres HaKodesh now has a beautiful new set of his in-depth commentaries on *Chumash*. I pulled *Shemos* Volume 1 off the shelf, opened it to *Parshas Bo*, and sure enough, this anachronism catches the Ohr HaChaim’s attention. Commenting on *Shemos* 12:15 he asks this very question. At the time the command to eat *Matzah* was given, the Jewish people had not yet left Egypt, so commemorating the matter was premature?!

The Ohr HaChaim answers that the Jewish people were commanded to eat *Matzah* in Egypt “so that **in the merit** of performing this *Mitzvah*, Hashem would hurry to redeem them. And so it was!” He adds, “The *Korbon Pesach* (in Egypt) was also not in

commemoration of Hashem passing over the Jewish houses, but to **create enough merit** for Hashem to do so. Likewise eating *Matzah* in Egypt was not in commemoration of the swiftness with which Hashem took the Jewish people out of Egypt, but **to create enough merit** for Hashem to do so. Bringing the *Pesach* offering and eating *Matzah* in **subsequent** years, however, are **in commemoration** of Hashem passing over our houses in Egypt during *Makas Bechoros* and swiftly taking us out of Egypt, as we say in the *Haggadah*."

In a sense, the Jewish people were saying *Na'aseh V'Nishma* prior to leaving *Mitzrayim*. They had seen Hashem's guiding hand in the *Makkos* and fulfilled these commandments prior to knowing why they were performing them. Their reward was freedom from slavery. May we too be rewarded for fulfilling Hashem's *Mitzvos* today and experience the ultimate redemption in our time.

Have a *Chag Kasher V'Sameach!*

The Number 15

Rabbi Naftoli M. Edinger

The number 15 plays a significant role in the *Chag* of Pesach. The word *Aviv*, spring, equals 15 in *Gematria*, and Pesach is referred to as *Chag Ha'Aviv*, the spring festival. Hashem also redeemed us on the 15th day of Nissan. There are 15 steps in the Pesach *Seder*, and there are 15 stanzas in the *Dayenu*. What is the importance of the number 15?

The Maharal writes that the *Olam HaTeva*, the natural world, revolves around the number seven. There are 7 days of the week, 7 years in the *Shemita* cycle, 70 *Umos Haolam* (7x10), 7 *Mitzvos Bnei Noach*, and so forth. Seven represents nature, and at the end of seven, you return to the beginning of the cycle with One. However, the number 8 symbolizes that which is *Le'Maaleh Min HaTeva*, beyond the realm of nature. Thus, Klal Yisrael, which is the nation beyond the 70, performs the *Mitzvah* of *Bris Milah*, which separates them from the other nations, on the Eighth day after birth. The number 8 does not exist in nature and represents that which is above nature like Klal Yisrael.¹

Hashem created two worlds, *Olam Haze*h and *Olam Haboh*, the physical and spiritual world. The *Pasuk* in Yeshaya says, “*Ki B’Kah Hashem Tzur Olamim*, with the Holy Name (*Yud* and *Heh*) Hashem created (two) worlds.” Hashem created both worlds with his name *Yud* and *Heh*, which has the numerical value of 15. Combining the numbers 7 and 8, which represent the natural and spiritual realms,

1. *Sefer Tiferes Yisrael*, 1

yields the number 15, thus combining *Olam Hazeḥ* and *Olam Haboh*, the physical and the spiritual.

The *Divrei Negidim* explains that just as there are exactly 15 levels of ascent between *Olam Hazeḥ* and *Olam Haboh*, so too every ascent from the physical to the spiritual always has a maximum of 15 levels, no more.²

Returning to *Chag HaPesach*, we praise Hashem on the 15th day of Nissan, using the number 15, because that was the day that Klal Yisrael began the ascent as Hashem's chosen nation. That was the day we rose from the physical realm of 7 to the spiritual realm of 8.

In the chart on page, the *Rokeach*³ on the *Haggadah*, leads us through additional instances of the number 15. From the physical *Yetzias Mitzrayim* to the spiritual realm of *Kisei Hakavod*, the number 15 accompanies us throughout our journey.

2. *Sefer Divrei Negidim on Pesach Haggadah* - Commentary published by 20th-century Polish scholar Rabbi Yehuda Yudel Roseberg under the name of 16th-century scholar Maharal. See Column 5.

3. Elazar of Worms (c. 1176–1238), also known as Elazar Rokeach, from the title of his *Sefer HaRokeach* (Book of the Perfumer). The numerical value of "*Rokeach*" is equal to Elazar. He was a leading Talmudist and Kabbalist, one of the *Baalei Tosafos*, and the last major member of the *Chasidei Ashkenaz*. He was likely born in Mainz, the birthplace of my great-grandfather, Binyomin ben Naftoli Edinger Z"l HY"D. See dedication page.

Seder Order	Dayeinu (Haggadah)	Items Given to us Upon Leaving Egypt	Praiseworthy Items Donated to the Mishkan	15 Levels from Earth to the Throne of Honor
סימני הסדר	כמה מעלות טובות למקום עלינו	דברים שנתן לבנ"י כשיצאו ממצרים	דברים שבחנות שנתנדבו לצורך המשכן	ט"ו בין אוירים ורקיע מהארץ עד כסא הכבוד ¹
1 קדש	הוציאנו ממצרים	זהב	זהב	ומ"ש ומן הארץ לרקיע מהלך ת"ק שנה וכו' כלומר שבעה רקיעים יש ביניהם ששה אוירים ומן הארץ ועד רקיע תחתון אויר אחד ומרקיע העליון עד כסא הכבוד אויר אחד הרי ט"ו בין אוירים ורקיע מהארץ עד כסא הכבוד
2 ורחץ	שפטים	וכסף	וכסף	
3 כרפס	ובאלוהים	שש	ונחושת	
4 יחץ	בכוריהם	ומשי	תכלת	
5 מגיד	ממונם	רקמה	וארגמן	
6 רחצה	קרע	סולת	תולעת שני	
7 מוציא	העבירנו	ודבש	שש	
8 מצה	שקע	ושמן	ועזים	
9 מרור	ספק	עטרת	אלים	
10 כרך	מן	עגילים	תחשים	
11 שלחן עורך	שבת	נזם	שטים	
12 צמון	סיני	רביד	שמן	
13 ברך	תורה	צמידים	בשמים	
14 הלל	ארץ	עדי	שהם	
15 נרצה	מקדש	תחש	מלואים	

¹ Bais Yosef Orach Chaim 115:4² Reordered (N.M.E.)

Terms of Song in the Chumash	15 Shir Hamaalos/ Lamaalos	Hashem's Praises (Divrei Hayomim 29:11)	"Learning" in Devarim (Age 15 for Gemara)	Hashem's Description (Midrash Tadshe)
לשון שירה שבחומש	שיר המעלות/ שיר למעלות	דה"א כ"ט י"א	למודים ² במשנה תורה <u>בן חמש עשרה</u> לגמרא ³	והוא ⁴
שיר	121	לך ה' הגדולה	מלמד (ד', א')	אלוק
ושבחה	122	והגבורה	למדתי (ד', ה')	אב
הלל	123	והתפארת	ילמדון (ד', י')	מלך
חומרה	124	והנצח	ללמד (ד', י"ד)	גבור
עוז	125	וההוד	ולמדתם (ה', א')	טוב
וממשלה	126	כי כל בשמים ובארץ	תלמדם (ה', כ"ח)	רחום
נצח	127	לך ה' הממלכה לראש	ללמד (ו', א')	סובל את הכל
גדולה	128	והמתנשא לכל	ולמדתם (י"א, י"ט)	מלא את ואת העליונים התחתונים
וגבורה	129	והעושר	תלמד (י"ד, כ"ג)	ברא הגדול בטובו העולם את
תהלה	130	והכבוד מלפניך	ילמדו (י"ז, י"ט)	רחום
ותפארת	131	ואתה מושל בכל	ילמדו (כ', י"ח)	מכלכל בריותיו
קדושה	132	ובידך כח	ילמדו (ל"א, י"ב)	יודע רזי עולם
ומלכות	133	וגבורה	ולמדו (ל"א, י"ג)	מיטיב לטובים
ברכות	134	ובידך לגדל	ולמדה (ל"א, י"ט)	מאריך אף לרשעים בעבור ישובו ויחיו
והודאות	135	ולחזק לכל	וילמדה (ל"א, כ"ב)	[ובנה לו] את בית הבחירה דכתיב "מקום אשר יבחר"

³ Avos 5:21⁴ Midrash Tadshe 12

Innate Spirituality in the Eating of Matzah Over Pesach

R' Aryeh Gross

My *Rebbe*, Rabbi Monish Sax of Ner Yisroel, once told us the following story. He was standing in an airport in a South American country looking up at a departures board to check the status of his flight. After walking away something compelled him to turn around, and in the spot where he was just standing, a woman was bent down on the ground kissing where his feet had been a moment before. He also shared another story with us. One Pesach he was out in a park with his family for a *Chol HaMoed* outing, and they were eating *Matzah* sandwiches for lunch. A man approached them and said, "Hey, I don't suppose I could get some of that Jewish holy bread?" Rabbi Sax happily obliged and shared some with the man.

The point I took from these two stories is that sometimes as Jews we can forget to internalize the inherent holiness we imbue, as well as the spiritual magnitude of the *Mitzvos* we perform. My *Rebbe*, Rav Avi Wilk of Yeshivas Mercaz HaTorah, shared with me a Torah idea from *Sefer Moadei Yisroel*, written by his brother, Rav Yisroel Wilk of Beit Shemesh, which showcases the innate spirituality that can be found in eating *Matzah* over the seven days of Pesach.

It is recorded in the *Sefer Maaseh Rav* that, because of how dear the *Mitzvah* of *Matzah* was to him, the *Gra* would make his own *Suedat Shelishit* on the last day of Pesach. This would be the final time until the following year that he would be eating *Matzah*. What is so special about *Matzah* that even after eating it for the entire *Chag*, the *Vilna Goan* made sure to have it one last time for that year?

Practically, *Matzah* is bread that does not become *Chametz*; *Chametz*, of course, being something that rises due to yeast. *Chazal* say that the *Yetzer Hara* is like the yeast in dough. It rises like the swelling haughtiness of man, which means, *Matzah* is bread that is free of this influence of evil. Rabbeinu Bachya writes in his *Sefer Kad HaKemach* that when we do the *Bedika* for *Chametz* on *Erev Pesach* we are also conducting a search within ourselves; purifying our hearts as well as our homes, and driving out any evil or sin before the start of the *Chag*.

So, knowing all this, that regular bread is connected to the *Yetzer Hara* and *Matzah* is not, the question that begs to be asked is why eat *Chametz* at all? If it is so terrible why not eat *Chametz* and instead only have *Matzah* every day of the year? We are forced to conclude that there must be some sort of spiritual benefit from eating *Chametz* during the rest of the year, when it is not *Pesach*. If that would not be the case, then surely it would be *Assur* to eat it during the year as well. It must be that eating *Chametz* is not just the default, but that there is an actual advantage to eating *Chametz* bread during the year.

To explain this, the *Gra* quotes the *Gemara* which teaches that when the Torah says in *Shema* that you should serve Hashem “*B’Chol L’Vavecha*” (literally, with all of your “hearts” in the plural) it means with both of your inclinations, both the *Yetzer Hara* and the *Yetzer Tov*. The *Gra* says that without the *Yetzer Hara* we would never be able to earn rewards from our actions in this world. The *Yetzer Tov* by itself does not want to eat, does not want to drink, and does not want to procreate. This is why Hashem gave us the *Yetzer Hara*, to be able serve Hashem with this part of ourselves as well. When we are engaged in physicality, we elevate it to spirituality. With just a *Yetzer Tov*, we would be angelic androids, standing in place and

never getting tangled up in the worldly messiness of existence. Yes, perhaps we fail here and there, but we also succeed and gain reward for simply trying.

The Lubavitcher Rebbe would explain this concept with a parable of a chess board. The powerful pieces sweep across the board to make cunning moves, but they always remain at exactly the same status throughout the game. Only the meek pawns can slowly move down the board, evading capture to eventually elevate themselves to a higher-ranking piece.

So now we may wonder, if this *Chametz* bread we are speaking about is not just the *Yetzer Hara*, but rather, as we explained, is actually a tool to earn reward, why disallow it on Pesach? The answer is that the "*Chametz*" the Torah requires us to distance ourselves from on Pesach is a different type of *Yetzer Hara*. The *Yetzer Hara* of Pesach is all the things that are *Assur* always, the nonkosher meat, the *Basar V'Cholov* etc. These *Issurim* are things we always need to distance ourselves from no matter what time of year. That is the *Chametz* we are working hard to rid ourselves of on Pesach. While during the year we engage with, and elevate, the *Yetzer Hara* of physicality to earn reward, on Pesach we move up to a higher level of the pure holiness of the *Yetzer Tov* found in *Matzah*.

In order to perform this spiritual practice of serving Hashem with both our *Yetzarim*, there is a need to set clear and indisputable boundaries between good and evil. On Pesach when we only eat *Matzah*, it is a meditation on the distinctive Good and the distinctive Bad in the world. During the year we engage with the quasi "bad," the physicality of the world that is actually a necessity to achieve our end goals of earning divine reward. But Pesach is a special time. It is a time when even the quasi bad is banished, and we are elevated to an even higher spiritual plane where we can dwell in complete

good. During the year we eat bread because that is our mission. To serve Hashem, we engage and do battle with evil, and it gets us to where we need to be. But, once a year for seven days we set aside that mission to be even higher and closer to Hashem, represented by *Matzah*.

Even as an abstract concept, this idea can give us a practical appreciation for the unique, holy time of Pesach, while providing a new *Kavanah* to have when eating *Matzah* both on the *Seder* night and over the entire *Chag*. Just as the Vilna Gaon undoubtedly felt the special *Kedushah* of Pesach hidden within the *Mitzvah* of eating *Matzah*, may we all feel this *Kedusha* as well, as we are elevated this Pesach as represented by the *Matzah*.

Hallel On Pesach – A Question

R' Eliezer Hamby

Rav Aharon Kotler Z"l, in *Mishnas R' Aharon* 1:3, quotes the *Gemara* in *Arachin* 10a that says that there are two criteria that require us to recite *Full-Hallel*; the first, whenever the Torah calls a day a "*Moed*," and the second, whenever a great miracle occurred. Pesach contains both of these elements. It is both a *Moed* and a commemoration of the great miracles of *Yetzias Mitzrayim* and *Krias Yam Suf*.

This begs the question, why don't we recite *full-Hallel* from *Chol Hamoed* Pesach through the last days of Pesach like we do on Succos? Two reasons are given by *Chazal*. The *Gemara* in *Arachin* 10a, cited above, explains that each day of *Chol Hamoed* of Succos has an entirely new *Korban Mussaf* brought each day, thereby making each day like a new *Yom Tov* and requiring us to recite *full-Hallel*. However, unlike the first days of Pesach and all of Succos, we don't recite *full-Hallel* from *Chol HaMoed* through the last days of *Pesach* because on Pesach we do not have a new unique *Korban Mussaf* each day. Therefore, Pesach in its entirety is essentially considered one long *Yom Tov*, and we only recite *full-Hallel* on the first days.

The Taz (*Orach Chaim* 490:3), based on a *Midrash Harninu*, presents another reason why we do not recite *full-Hallel* on the last days of Pesach. The *Midrash* teaches us that on the seventh day of Pesach, at the time that Hashem split the *Yam Suf*, the *Malachim* wanted to sing *Shira* in praise of Hashem. But, Hashem forbade them saying, "*Maasei Yadai Tovi'im B'Yam, V'Atem Omrim Shira*, my

creations are drowning in the sea and you want to sing my praises?" Similarly, it would also not be proper to recite *full-Hallel*. We learn this, as well, from Shlomo HaMelech who emphasizes "*Binpol Oyvecha Al Tismach*, do not rejoice in the downfall of your enemy." The Taz adds that since we do not recite *full-Hallel* on the last days of Pesach, it is also inappropriate to say it during *Chol Hamoed*, because this would give the impression that *Chol Hamoed* is somehow of greater importance than the last days of the *Yom Tov*.

There are many *Meforshim* (*Torah Temimah Shemos* 14:20 & others) who ask why the Taz felt it necessary to bring the reason from the *Midrash Harninu* when the *Gemara* in *Arachin* mentions a different reason? The *Mishnas Rav Aharon* suggests that the *Midrash* is addressing a second obligation of *Hallel*. One obligation stems from the fact that it is a *Moed*, and the second stems from the fact that a miracle requires us to praise Hashem, as we see from *Pesachim* 117a that the *Nevi'im* established *Hallel* on a miracle of *Geulah*. The *Gemara* in *Arachin's* reason that the days of Pesach don't require different *Korbanos* sufficiently explains why *Hallel* is not required during *Chol Hamoed*, but it does not explain why *Hallel* should not be required on the seventh day of Pesach as a commemoration of the *Neis* of *Krias Yam Suf* that occurred on that day. Therefore, the Taz adds the additional reason that it would be inappropriate to recite *full-Hallel* because "*Maasei Yadai Tovim B'Yam, V'Atem Omrim Shira.*"

However, my question on the Taz is, how can we recite *full-Hallel* on the first night of Pesach if we are not supposed to rejoice at the enemy's downfall? The first night of Pesach was when Hashem killed all the firstborn of the Egyptians in *Makkas Bechoros*! Were they not His creations as well? *Tzorich Iyun*, this matter requires further clarification.

Honoring Others, Honoring Parents

R' Scott Klein

We are a nation that excels in *Kavod HaBriyos*. In *Parshas Vaeira*, Moshe and Aharon showed Pharaoh great honor. According to *Targum Yonason* and the *Medrash* in *Shemos Rabbah*, Hashem told them, "Do not speak to him disrespectfully. He is the king of Egypt; you are obligated to give him the honor due him." If Hashem commanded Moshe and Aharon to show honor to Pharaoh, a *Rasha*, how much more so should we give honor to our fellow Jews, about whom Rabbi Akiva says "Even the poorest of Jews are looked upon as though they are sons of noblemen... for they are the children of Abraham, Isaac, and Jacob (*Bava Kammah* 8:6).

The *Gemara* in *Berachos* 28b says, "Our Rabbis taught that when Rebbe Eliezer became ill, his students entered to visit him. They said to him, 'Our teacher, teach us the ways of life so that we may merit life in the World to Come.'" Rebbe Eliezer responded, 'Be cautious with your friends' honor.'" One might think that to accord others the respect they deserve is simply part of having proper manners and being polite. However, Rebbe Eliezer revealed that this is a *Middah* that leads one to merit life in the World to Come. Our Sages considered human honor to be so important that they said, "Human dignity is so great that it sometimes outweighs even a Torah prohibition (*Berachos* 19b)."

There are many ways to give honor to others. In his work *Daas Chochmo U'Mussar*, Rav Yerucham Levovitz Z"l mentions that the proper writing of a letter is a way to honor people. According to Rav Yerucham "there is no difference between the *Mitzvos*

between fellow man and the *Mitzvah* of *Esrog*, insofar as regarding all *Mitzvos* we are commanded, 'Make yourselves appear beautiful in front of Me by the way you perform your *Mitzvos*.' If so, then surely we must beautify the process of writing a letter to a friend. This includes ... writing with clear script, and of course, writing with pure and beautiful prose. Most importantly, one must not rush, so that the text of the letter will inspire good feeling and give pleasure to its reader."

Do we put in the necessary time and thought to ensure that our letters and emails give honor to others? We live in a degraded world where it is the norm to not write full words and sentences in our letters and emails. However, just because we live in a degraded world does not mean that we, as ambassadors of Hashem, must buy into the trend. Our letters and emails should honor the reader by including a greeting and closing, and not including any acronyms that people may not understand. If you are careful about this, you will see that others will emulate you.

Rav Dessler provides us with an example of how to honor our parents through our correspondences with them. The third volume of his book, *Michtav M'Eliyahu*, includes letters that he wrote to his father. He begins these letters as follows:

"To the glory of the beauty of my master, my father's honor, my master and teacher who influenced me with an infinitely positive influence today just as in the past, from far away just as from close by, *Shalom* to you forever, and may the Master of Repayment repay you eternally for the gifts of your hand."

Or

“To the glory of the beauty of my father’s honor, my master and teacher, the one who eternally provides favors, he should live a long and good life.”

Or

“To the beauty of the honor of my master, my father, my master and teacher, the crown of my head and my perfection, glory, and beauty, the one who eternally provides favors, he should live a long and good life.”

And he concludes his letters, “Your son and servant forever.”

Continuing with the positive commandment to honor our parents, the *Halachos* pertaining to honoring and fearing one’s father and mother are well known. One honors his parents by bringing them food and drink, and by escorting them in and out. One “fears” his parents by not sitting in their seats or contradicting their words. (*Shulchan Aruch Yoreh Deah*, 240). Perhaps it is less well known that honoring one’s mother and father also applies posthumously. According to the *Gemara* (*Kiddushin* 31b) “a son and daughter are obligated to honor parents while they are alive, and this obligation continues even after they have passed on to the next world.”

Chazal say that “*Yoreish Karei D’Avuha*, a child is like the leg (extension) of the father (*Eruvin* 70b).” Meaning, through the merit of children who serve as their parents’ “legs,” a father and mother can continue moving upward spiritually. In her book *My Father My Mother and Me*, Rebbetzin Yehudis Samet writes, “Through this remarkable reality, children keep their parents walking, climbing, ascending. The deceased once again can gain merit. ‘When children are occupied with *Mitzvos*,’ Rabbeinu Yonah tells us, ‘It is considered as if the parent is alive and performing these deeds himself.’ *Chazal* are explaining the unique link that exists between children and

parents. A child's accomplishments are passed to his parents - automatically. This is because a child is the extension of his parents. He is only in this world because of his parents, and therefore, his accomplishments are everlastingly credited to those who gave him his existence." According to this, if a person gives honor to someone in *Olam Hazeih*, Hashem, *Middah K'neged Middah*, gives him or her honor in *Olam Haboh* and, by extension, honor to his or her parents.

So, what are some simple ways to show honor to others that, in turn, give honor to one's deceased parents. One way to show honor to others is by greeting them warmly, preferably by name. Rabbi Shlomo Brevda Z"L says, "If you are sitting next to someone in shul and you do not say hello to him, that's *Sinas Chinam*. You are not allowed to get caught up in yourself to the point where you don't pay attention to the *Yid* next door. You don't get extra credit for that. These are the basics of being a Jew." When Rabbi Brevda refers to the "*Yid* next door," he refers to every Jew, whether you have met him before or not, and whether he went to yeshiva or wears a black *Yarmulke* or knitted *Kipa*.

We can also give honor to *Meshulachim*. A *Meshulach* once said to someone from Baltimore, "I can raise more money in other cities, but I always come to Baltimore because they honor me there with their hospitality and warm treatment." *Sefer Pele Yoetz* says, "A person should inquire about the well-being of every person, especially a poor and destitute man. He should say to him, 'How are you? What are you doing? Are things well?' It will be considered a great mitzvah, for he gladdens the hearts of misfortunate people, and they are honored by his nobility."

Another way to honor others is by taking the initiative to express *Hakaras Hatov* and to give a *Yasher Koach* to those who *Daven* from the *Amud*, *Lein*, give a *Shiur* or perform other services

in *Shul*. Someone once davened from the *Amud* on his father's *Yahrtzeit*. When *Davening* was over, a fellow congregant went up to him and said, "Thank you for davening so nicely from the *Amud*. May it be a merit for your father's *Neshama* and may his *Neshama* continue to have an *Aliya* in *Shamayim*." He responded, "Thank you so much. I especially like that you said "continue" to have an *Aliya*!"

May we be blessed that our written words, spoken words, and actions both honor others and create merit for ourselves, and, by extension, for our parents. And, for those of us whose parents are no longer living, may their *Neshamos* continue to be honored in *Shamayim* through our actions in this world.

The Psychology of Belonging and Sensitivity to Others

Dr. Jonathan M. Lasson

I want to focus this essay on the sensitive topic of being sensitive. Some may argue that in this day and age, we have become overly sensitive. How can this be a positive trait? Ask any therapist, and they would tell you that much of what they deal with is helping the 'highly sensitive person' (HSP) navigate life. We are likely to be offended by something or someone over the course of our lives. What has become even more normal and very troubling is when people become offended on behalf of others. For example, when American college students in search of a sense of belonging take up the cause of a culture other than their own. Perhaps what starts as a well-intentioned cause, turns into a dangerous precedent to marginalize others- particularly Am Yisrael.

Yet, the Torah, in its infinite wisdom understands this human nature phenomenon of being highly sensitive and requires us to be cautious of it. There are numerous sources where we are told to be extra sensitive to others. For example, many *Seforim* have been written on topics like *Shmiras HaLashon* to help address this issue.

We find a fascinating Halacha regarding the eating of the *Korban Pesach* that illustrates how sensitive we must be to others. The Halacha is that when people are eating the *Korban Pesach*, they must eat in *Chaburos* (groups). If you are in the same room as another *Chaburah*, you cannot leave one *Chaburah* to join another one.

The *Mishna* in *Pesachim*¹ even suggests that it is an *Issur D'Oraissa* (Biblical prohibition) to merely look at the other *Chaburah* while eating the *Korban Pesach*. Doing so, would disqualify the person from eating the *Korban* because eating in two groups is strictly forbidden.

Rav Frand *Shlit"a* takes this a step further by bringing another *Halacha* and expounding on a beautiful message from the Tolner Rebbe. The exception to the *Halacha* of not looking away from your group while eating from the *Korban* is a *Kallah* during her first 30 days of marriage. The *Rambam*² says that the *Kallah* is especially sensitive and self-conscious during the first thirty days of her marriage, and she may turn away from those she is eating with, even though it may appear as though she is eating with a *Chabura* other than her own.

I often refer to these first thirty days of marriage as the days of 'tugging'. The new *Chosson* is constantly tugging at his *Tallis* to get used to having it over his head during davening. The *Kallah* is tugging at her head covering while getting use to this new article of clothing on her head. Regardless, this period is a time where the new couple tends to be more self-conscious and believe that everyone is looking at them and thinking about them. This phenomenon, in psychological literature, is referred to as the "spotlight effect." Still, while it may be irrational for a new couple to think that everyone is actually staring at them all day, it is something we need to be aware of and sensitive to.

The Tolner Rebbe cites a similar idea with regards to washing one's face on Yom Kippur. We are generally not allowed to wash

1. *Pesachim* 86a

2. *Rambam Hilchos Korban Pesach* 9:3-4

our faces on Yom Kippur. The exception is, once again, the *Kallah*. She may wash her face, because she would be worried about how she would look in her husband's eyes if she had an unwashed face. What normal husband would think that his beautiful new Kallah is unseemly for the one day a year when no one else can wash their face? Yet again, the *Halacha* is cognizant of their sensitivities.

This, Rav Frand says, is an amazing lesson in sensitivity. If we are required to be sensitive to someone who has an irrational fear (such as the spotlight effect), how much more so should we be sensitive when someone has a rational sensitivity, like, for example, when others speak about them in a disparaging manner. Or, for example, when an individual feels marginalized by other members of the community. (I would humbly suggest that when young people from our community feel unaccepted, they tend to assimilate with other groups antithetical to Torah Judaism.)

The Torah is replete with examples of how to be sensitive to sensitive people. Let us focus on sensitivity as it pertains to Pesach and *Yetzias Mitzrayim*.

We were instructed regarding the laws of emancipation of slaves (*Shiluach Avadim*) while we are still slaves in Egypt, well before these laws could even be applicable.³ The *Pasuk* says, "*Vaydaber Hashem El Moshe V'el Aharon Vaytzaveim El Bnei Yisrael* (Hashem spoke to Moshe and Aharon and instructed to Bnei Yisrael)..." What was it that Moshe was told to instruct Bnei Yisrael? The *Talmud Yerushalmi*⁴ says that Moshe instructed them about the *Mitzvah* of *Shiluach Avadim*. Why were these laws taught before they were even applicable?

3. *Shemos* 6:13

4. *Talmud Yerushlami Rosh Hashana* 3:5

The *Gemara*⁵ teaches that the most ideal time to give *Tzedaka* is on a fast day because it helps us internalize the energies of the day itself. Rashi goes so far as to tell us to give charity prior to sitting down to break our own fast, out of sensitivity to the needy who are not as fortunate as we ourselves. This a further example of the Torah teaching us the *Middah* of empathy and sensitivity to others. My *Rosh Yeshiva*, Harav Yochanon Zweig, explains that this now makes perfect sense. Prior to leaving Mitzrayim was the ideal time to teach about emancipation of slaves because we were still feeling the pangs of slavery and could therefore empathize with this great *Mitzvah*. Indeed, there is the custom to have our families walk around the *Pesach Seder* with heavy sacks to cultivate this sensitivity in our own children.

Perhaps we can also understand a troubling question asked about the order of the *Seder*. After making *Kiddush*, we recite the *Ho Lachmo Anya* in Aramaic. What is going on here? We don't ordinarily invite people to a meal after the meal has already begun? How is this being sensitive? And why is the invite given in Aramaic? Who understands Aramaic anyway? The answers to these questions are all related to our theme of sensitivity.

Rashi in *Parshas Kedoshim*⁶ tells us the Aramaic word for *Chesed* means "shame" in the context of a specific forbidden relationship, whereas *Chesed* in Hebrew means "kindness." This is because there are always two sides to every action. When I do a *Chesed* such as giving *Tzedaka* or inviting guests over for a meal, I feel a sense of fulfillment while the recipient feels a sense of shame. So, the Hebrew and the Aramaic go hand in hand. The Hebrew focuses on the giver and the Aramaic focuses on the recipient.

5. *Berachos* 6b

6. *Vayikra* 20:17

Where else do we read texts in Aramaic? Consider the entire *Shas* which is written in Aramaic. We as *Bochurim* study *Gemara*, dedicating our lives to understanding Aramaic texts. Why? Aramaic lends itself to a question-and-answer format similar to the format for *Sippur Yetzias Mitzrayim*. Question and answer, also known as the Socratic method, encourages further questions which is how we eventually get to the truth. The questioner, through his inquiries, gains an understanding of the other point of view.⁷ So, Aramaic is all about understanding the other person, the other point of view.

To this point, Harav Zweig makes an incredible observation about *Lavan Ha'Arami*. A *Ramai* is a trickster (*Aram* and *Ramai* are interchangeable). A trickster is different from a thief in that the thief just steals for his own self-purposes. However, a trickster has the capability of persuasion. That capability requires the trickster to understand the mentality of the person being tricked. While this is certainly not an admirable trait when used in this fashion, it can be channeled into a positive trait, especially when trying to be sensitive to others.

As stated earlier, we need to eat the *Korban Pesach* as a group. The *Gemara*⁸ states that in general, a guest is not allowed to invite other guests to the table of the host and hostess. However, on *Pesach* it is

7. In fact, the *Minchas Chinuch* (21) states that even if one is having his *Seder* all by himself, must still ask the questions in question-and-answer format. By asking questions, we begin to see the perspective of others. As a college professor, I have noticed a deviation from students asking questions. The only question that is typically asked is "Will this be on the test?" The give and take which leads to greater understanding and amazing accomplishments has been diminished from our most elite universities. This has been born out in light of investigations into free speech at our colleges which are not favorable in the sense of allowing diverse opinions. Our *Yeshivos*, on the contrary, encourage the diverse opinions and the ability to question what we are taught.

8. *Bava Basra* 98b

entirely a different situation. At the *Seder*, we are all guests of honor as we re-experience *Yetzias Mitzrayim* as a whole group, celebrating our own freedom from bondage. To make everyone feel important, as if they are the guest of honor, requires extra sensitivity on our part. It may even require *Ramaus*, trickery, but in a good sense of the word. It requires us to stand in our guests' shoes to determine what will make them feel more comfortable. (This is why the Tosafos Yom Tov had the *Minhag* to spill a cup of wine on the clean tablecloth, so his guests would not be nervous about making a mess.)

The *Ho Lachamo Anya* is not an invitation. It is a declaration that at the *Seder* we are all the same. Our ancestors shared the same story then, and we are all in the same *Matzav* of *Galus* today. Its purpose is to encourage our guests to feel like they themselves are the host. We read it in Aramaic so that we are reminded to utilize this *Middah* of "*Ramaus*," to see the needs of our guests from their point of view.

Pesach is a time of questions and answers, of perspective taking, and of becoming sensitive to those around us. Whether their sensitivities are rational or irrational, we must empathize and give all of our fellow Jews a sense of belonging that will enable *Klal Yisroel* to achieve unity, which will ultimately bring *Moshiach Tzidkainu*.

Mitzrayim: Problem or Solution?

Rabbi Yaakov Lipsky

On *Seder* night we are primed and ready to tell the very familiar story of the Exodus from Egypt. Having just finished the Book of *Shemos*, with the extended drama between Moshe and Pharaoh, we naturally assume that Moshe will be the leading role in the *Haggadah*. Yet, we soon discover that is not the case; Moshe is sidelined. However, we are quickly relieved when we see that the *Avos*, our forefathers, are granted prominence early on in the account. But wait. If we look carefully, our forefathers are identified in a most unfamiliar way: Terach, father of Avraham and Nachor. Excuse me? Terach is not our forefather! And Avraham and Nachor are not two of a kind! Our people's history begins with *Lech Lecha*-Avraham's total and complete break from his land, his family, and his birthplace. From then on it was a fresh start.

If the identification of the protagonist is startling, the antagonist is no less surprising. On this night, the anniversary of the moment that mean old Pharaoh was finally brought to submission after months of relentless supernatural beating, we are to downplay his significance. You think he was bad? Let's talk about the real villain; Lavan. The four sentences from *Ki Savo* that we read on *Seder* night, the springboard for the entire story, do not even mention Pharaoh. Only the *Arami, Lavan*. Really? Pesach night is about Terach and Lavan?!

The Exodus is foretold to Avraham in *Parshas Lech Lecha*. After a dazzling military victory, Avraham is promised reward. Avraham remains unimpressed, since he is, after all, still childless. He is then

promised children as numerous as the stars, and he accepts that with perfect faith. Done.

Next topic. Avraham is offered the land he is on as an everlasting inheritance, for all generations. This he does not accept so quickly. He asks, "How can I know for sure?" Hashem's response sounds harsh. "Know for sure. Your offspring will be strangers in a land not theirs, enslaved and oppressed... and afterwards, they will go out..." Ouch.

Why was the man of perfect faith suddenly so unsure? Why was such a harsh response warranted? The answer to both questions can be attributed to the historical record. There had already been many individuals who had numerous offspring: Adam, Noach, and each of Noach's sons. Hashem even granted fish proliferation. Empirical evidence amply substantiated such blessing. Avraham accepted it.

But historical record had also shown, without exception, that righteousness and worthiness were no safeguard against the downward consuming forces of human society. We, as the beneficiaries of the promise to Avraham still three thousand years later, may not realize what a total anomaly we are. The world's most accomplished *Tzaddikim* had not been able to overcome the challenge of their own children and grandchildren abandoning their values. Noach was perfectly righteous, but, except for one single razor thin uncorrupted line, all his descendants strayed after just one generation. He had one righteous son, Shem, who had one son Arpachshad, and so on. These noble souls had little influence over the population at large. Shem's more powerful descendant, Chedorleomar, would be the one exerting global dominance. Finally, after nine generations, the small remnant of loyal servants of Hashem had run out of gas. Terach went over to the other side, worshiped idols and was ridiculously loyal to the evil Nimrod.

Avraham studied his father carefully. He determined that there was no better household from which to find a wife for himself, his son, and his grandson. Even after marriage, he and his wife remained tight with Terach and his family when Terach went to settle in Haran. It would seem that Avraham deemed Terach to be a most worthy and respectable individual who nevertheless succumbed to the societal norms around him. Poor guy. Avraham could scan the entirety of human history and conclude that no matter how righteous the ancestor, there is no way to stem the tide of world culture forever. And lest we think that Avraham was underestimating his own unique force of character and pedagogic expertise, consider his own progeny. He would end up having eight sons: Yishmael, Yitzchak, Zimran, Yokshan, Medan, Midian, Yishbak, and Shuah. His lack of confidence in their futures would prove to be fully justified for all but one of them. Despite their illustrious and meritorious father, they would not remain true to his teachings. Avraham had no problem trusting in Hashem. But the best and most righteous of humanity had, so far, left an unbroken record of failure in perpetuating their ideals throughout the generations. Avraham therefore posed the question, "How can I know for sure?"

Hashem did not dismiss this concern lightly. He let him in on the strategy which He Himself would carefully implement; stranger status and oppression. This was not presented as a punishment. In context, it is the answer to the troubling question "How can I know for sure?" The solution: "You shall know for sure because your children will be strangers, enslaved and oppressed." Yes Avraham, there is a big bad world out there. But I have a way to preserve your offspring from being lost among the nations, by insulating them behind walls of animosity. In that separateness, your offspring will be able to become and remain the *Am Hashem*.

The test run for this solution was demonstrated by Yaakov's very extended stay with Lavan, who was of the opinion that they should forever remain one big happy family. Indeed, the Ibn Ezra says that the simple meaning of "*Arami Oved Avi*" refers not to Lavan, but to Yaakov. "My father had become a lost Aramian." That is exactly what Avraham was worried about! Blending in a fate worse than stranger status! Finally, Hashem engineered that Yaakov would witness that the face of Lavan was not as kind as it had been previously. And then, Yaakov was ready to separate. A portent for future generations.

True, in *Chumash Shemos*, Mitzrayim is a terrible problem that befell Bnei Yisrael. While the story is happening in real time Pharaoh is certainly the chief troublemaker and Moshe the savior. But in its prophetic origins, revealed in *Parshas Lech Lecha*, the problem plaguing Avraham is the seemingly impossible goal of an eternally unique and righteous nation. He figures it's just a matter of time before all is lost, as evidenced by Terach. In that context, Mitzrayim is offered as the solution! And in historical retrospect, the *Bikkurim* summary of *Yetzias Mitzrayim* in *Parshas Ki Savo*, combines the two views. What had been a potential idea presented to Avraham became a vivid reality to Yaakov in the house of Lavan. It was that experience that informed his approach as he actually descended to Mitzrayim. He lived through both the problem and the solution. This is the advantage of using the *Pesukim* from *Devarim* as the basis of our story on *Seder* night rather than just reading from *Shemos*. We learn not only what happened in Mitzrayim, but also why it was so powerfully valuable to have gone through the whole ordeal.

With this understanding, the course of the *Haggadah* unfolds a bit differently:

1. "*Mitchila Ovdei Avoda Zara Hayu Avoseinu*" - At first, we were as vulnerable to being lost as Terach (which had prompted the

question “How can I know for sure?” - the catalyst for going to Mitzrayim in the first place).

2. “*Baruch Shomer Havtachaso L’Yisrael*” - But Hashem answered with a promise: “You can know for sure because you will be strangers and oppressed.” (Note that the dire prediction is included here as part of the promise.)
3. “*V’hi Sheamda La’Avoseinu*” - And that strategy has been working ever since, as the nations never fail to revive such animosity. (“This is what stood by our fathers” refers not only to the last line, “He saves us,” but to the whole paragraph, including “In every generation they rise against us.”)
4. “*Tzei Ulmad*” - Yaakov was the first to see the danger of losing our distinctiveness in the house of Lavan.
5. “*Onus Al Pi HaDibur*” - Hashem, through a series of machinations, implemented His plan for the creation of His nation in hostile territory.
6. “*VaYagar Sham*” - Yaakov tried to make sure that his family would remain outsiders when in Mitzrayim. (“*Vayagar*” means to “sojourn” rather than to “dwell”.)
7. “*Vayhi Sham L’Goy*” - Only **there**, away from their own land, were they able to become a distinct nation.
8. “*B’Damayich Chayi*” - Yosef, too, tried to ensure this separateness by making them shepherds - an abomination to Mitzrayim. That plan eventually wore off, to the point that many of Bnei Yisrael actually worshipped sheep. But, in order to fulfill the promise to Avraham, their culminating merit was to be their *Mesiras Nefesh* to embrace full abomination status, publicly demonstrating how separate they really were.

In closing, since this past October 7th, we have once again been granted the clear vision that Yaakov was shown: "And Yaakov also saw that Lavan's manner toward him was not as it had been in the past." Perhaps, after our comfortable stay in our American *Galus*, we have been given the gift that was promised to Avraham and experienced by Yaakov. And now we are ready for the sentence which immediately follows: "Then Hashem said to Yaakov, 'Return to your ancestors' land—where you were born—and I will be with you.'"

Sippur Yetzias Mitzrayim - A Lesson in Hakaras HaTov

Rabbi Yaakov Majeski

One of the major themes of the *Yom tov* of Pesach is expressing our *Hakaras HaTov* to the Ribono Shel Olam for taking us out of Mitzrayim. *Hodaah*, thanksgiving, is the central theme of the *Seder*. After recounting the story of *Yetzias Mitzrayim* during the *Magid* section of the *Haggadah*, we immediately proceed to praise and thank Hashem by reciting the sections of *Hallel* that are pertinent to *Yetzias Mitzrayim*. This is the climax of the *Seder*. Yet, equally as significant as the content of the *Seder* is the way in which *Chazal* instructed us to communicate this message; through question and answer, give and take, with our children. Not only do we express our gratitude, but we also impart this feeling of *Hakaras HaTov* to our children, thereby linking them to the chain that goes all the way back to *Yetzias Mitzrayim*.

Growing up, my father Z"l, would turn the *Seder* into a lesson in *Hakaras HaTov*. He would always start the *Seder* by thanking my mother for getting the household ready for *Yom Tov* and preparing the delicious food that we were about to partake in. This gesture ingrained in his children a sense of gratitude, and they now do the same for their wives.

My father Z"l would then proceed to quote the famous words of Rav Chaim Brisker who explains the difference between the *Mitzvah* of *Sippur Yetzias Mitzrayim* and *Zechiras Yetzias Mitzrayim* (which we say daily in *Shemah*). *Sippur*, he explains, requires one to begin the

story by relating how bad things were, and to end with how great the redemption was. This way we can appreciate the redemption more.

I would like to add that, in fact, perhaps the reason why we begin speaking about our travails is because we have *Hakaras HaTov* for the fact that Hashem placed us in those difficult positions to begin with. One can ask, why is it that we have *Hakaras HaTov* to HaKadosh Baruch Hu for taking us out of Mitzrayim if he was the one who placed us there to begin with? Perhaps the answer is that Hashem understood that for us to become his children, we needed to go through the 210 years and all the other trials beginning with *Arami Oved Avi*. Perhaps we begin by mentioning the *G'nai* because we must always be thankful to Hashem for everything that he does, both good and not good, as there is always a hidden plan.

But how are we supposed to have *Hakaras HaTov* for something that never happened to us? We ourselves were never slaves in Mitzrayim, yet we are supposed to be joyous as though we ourselves left Egypt?

I would like to suggest as follows. One of the questions my father would ask us is, how could *Shevet Levi* celebrate Pesach if they never had any *Shibud*? They were never slaves, so what are they possibly celebrating? He would tell us that when the Torah describes Moshe Rabbeinu, it tells us that Moshe went out of the palace, "*Vayar B'Sivlosam* (and he saw their suffering)." He saw his fellow Jews being tortured and mistreated, and he felt their pain. My father explained that if you feel the pain of your fellow Jew, your celebration is equal to theirs when they are saved from that painful experience. Their celebration is your celebration.

Similar, my father would often point out that Yisro was the first person to thank Hashem for something that had no connection to

him whatsoever. When Yisro reunited with Moshe Rabbeinu after *Yetzias Mitzrayim*, he was told of all of the miraculous wonders that Hashem did for the Bnei Yisrael, to which Yisro responded, “*Baruch Hashem...*” Here, Yisro, a member of a completely different nation, feels the joy of the Bnei Yisrael. Rav Shmuel Charkover used to say that if you feel someone else’s pain you are a *Tzaddik*, but if you feel their *Simcha* you are a *Malach*. If so, what gave Yisro this outstanding ability?

Chazal say that before Pharaoh enslaved the Bnei Yisrael, he consulted with three people, Yisro, Bilaam, and Iyov. Iyov was silent and was struck with *Yisurin*, Bilaam gave evil council and was ultimately killed, but Yisro who fled merited to have decedents who were members of the *Sanhedrin*. Presumably, Yisro did not simply flee because he was too scared to speak up, because then he is no better than Iyov who was silent. Rather, he must have advised against enslaving the Bnai Yisrael and have been forced to flee to save his life. He put everything on the line for a people that was not his own. For that, he merited to not only join our holy nation, but also to have descendants who were prominent members of Klal Yisrael. Perhaps it was this *Middah* of empathy, of being able to feel a connection to a people not his own, that allowed him to reach the level of being *B’Simcha* for others.

Unfortunately, Klal Yisrael is familiar with *Shibud* even nowadays. Some of our brethren are living such a reality at the very moment that this *D’var Torah* is being written (I *Daven* that this paragraph will be outdated by the time it is printed). If we can focus on ourselves as members of a *Kehilla*, as a link in a long chain that extends all the way back to *Yetzias Mitzrayim* and beyond, then we can truly feel the pain of others, and conversely, the *Simcha* that comes with their

salvation. Then we can feel joy as though we ourselves were freed from captivity.

May we all merit to continue to be part of the *Mesorah*, show gratitude to Hashem, and teach our children the beauty of His ways.

Two Zuzim

R' David Newman

During our Pesach *Seder* we will be singing, “*Chag Gadya, Chag Gadya*, the father bought for two *Zuzim*. So, how much are two *Zuzim* worth? Well, the following conversions are first needed:

- A full *Shekel* contained twenty *Gerah*, which in Talmudic Aramaic times was known as a *Ma'ah* according to Onkelos.
- At the time of the Second Temple, the silver content of the *Shekel* was increased to 24 *Gerah*.
- A *Shekel* is equivalent to the Aramaic *Sela*, and a *Sela* is four *Dinarim*..
- A *Zuz* is equal to a *Dinar*.

Therefore, the goat purchased (before it got eaten up) would equal 2 *Dinarim*, or a half *Sela*, which is also half a *Shekel*. According to Rashi and Rambam, the *Shekel* of the Torah is 13.33 grams or .42 troy ounces. However, to better understand the buying power of these coins, here are some examples going back in time.

The first example comes from Rabbi Shaul Shimon Deutsch's *The Living Torah Museum Parashah Series, Sefer Bereishis*:

- Rabbi Akiva sold firewood and for selling a wagonload of firewood, he earned a one silver *Dinar* salary for one day's work.

The following examples are according to a book by David Hendin titled, *Cultural Change - Jewish, Christian, and Islamic Coins of the Holy Land*:

During the first and second century:

- An ox cost 100 *Dinarim*, but a calf only cost 20 *Dinarim*
- A loaf of bread cost 16 *Prutos*
- A cluster of grapes or figs cost 8 *Prutos*

For these last two examples, how much is a *Prutah* worth? For this we need to go to *Kiddushin* 12, where the *Gemara* according to the *Tanna Kamma's* opinion concludes there are 192 *Prutos* to a *Dinar*.

Here is the calculation (See Exhibit 1):

1 *Dinar* = 6 *Ma'ah* (tiny silver coin)

1 *Ma'ah* = 2 *Pundyon* (large bronze coin)

1 *Pundyon* = 2 *Issar*

1 *Issar* = 2 *Musmiss*

1 *Musmiss* = 2 *Kontronks*

1 *Kontronk* = 2 *Prutos*

However, there is a second opinion according to Rabban Shimon Ben Gamliel, who calculates 144 *Prutos* to the *Dinar* by using the coins minted by Herod around 40 BCE. Herod's bronze coins consisted of an 8 *Prutah*, 4 *Prutah*, 2, *Prutah*, and 1 *Prutah* coin.

Here is the calculation (See Exhibit 2):

1 *Dinar* = 6 *Ma'ah*

1 *Ma'ah* = 3 *Hadreis* (three 8 *Prutah* coins)

1 *Hadreis* = 2 *Heineitz* (two 4 *Prutah* coins)

1 *Heineitz* = 2 *Shamin* (two 2 *Prutah* coins)

1 *Shamin* = 2 *Prutos* (two 1 *Prutah* coins)

Therefore, based on the current price of silver at \$23.14 per ounce, or \$.8162 per gram (1 ounce = 28.35 grams), 1 *Dinar* would be worth \$2.72, or \$0.0188 per *Prutah* (using the 2nd opinion). Going back to the loaf of bread costing 16 *Prutos*, using today's silver prices it would cost approximately \$.30.

Finally, what would 2 *Zuzim* equal for purchasing a kid?

- A. \$5.44 using today's silver price.
- B. One half *Shekel*
- C. 12 *Gerah*
- D. A & B
- E. A, B, & C

Kiddushin 12

Exhibit 1 (*Tanna Kammah*):



Exhibit 2 (2nd Opinion - Rabban Shimon ben Gamliel):



Korban Pesach- A Call to Action

R' Danny Prero

There are many laws and customs that are associated with Pesach. One of the *Mitzvos* which, due to the absence of the Bais HaMikdash we unfortunately are not able to perform, is the bringing of the *Korban Pesach*. There are eleven different *Mitzvos* associated with this *Korban*. The *Sefer HaChinuch*, when explaining these *Mitzvos*, writes that there is one underlying reason behind them: We, the Jewish people, must forever remember the *Nissim* that Hashem performed for us when He took us out of Mitzrayim.

For example, the *Korban Pesach* must be roasted over a fire. It cannot be cooked in any other fashion. Why? Roasted meat is a thing of royalty. It is only fitting that the *Korban Pesach*, which is a *Zechirah* for how Hashem redeemed us from slavery, should be eaten in the way that the free and the distinguished eat their meat. Similarly, the entire *Korban* must be eaten. Leftovers are not allowed. Why? The high society has no need to keep leftovers. They know that they will have food tomorrow. Only the poor, the slaves, who do not know where their next meal will come from, keep leftovers. Therefore, on the night we celebrate our *Cheirus*, our status as free men who are servants only to Hashem, we eat all of our meal, leaving nothing over, just as royalty does.

Many of the other *Mitzvos* we perform on Pesach share the same reason for their performance as the *Korban Pesach*; to remember the miracles G-d performed for us in conjunction with *Yetzias Mitzrayim*. Why do we have so many commandments which share

the same reason? Why are there so many *Zechiros* which we observe commemorating the same event?

In *Shemos*, we find that the Jews in Mitzrayim were commanded to go out and retrieve the sheep they would use for the first *Korban Pesach*. This happened four days before the *Korban* was actually brought. The *Mechilta* asks why the Jews needed to take the sheep four days before bringing the *Korban* - wouldn't taking it right before it was needed suffice? The *Mechilta* answers the question: The Jews while in Mitzrayim were steeped in *Avodah Zara*, the greatest denial of Hashem's providence. In order to provide the Jews with time to remove themselves from the grips of *Avodah Zara*, they were presented with a *Mitzvah* - take the main object of worship of the Egyptians and set it aside as a *Korban*. This way, they actively removed themselves from the idol worship they were so accustomed to and prepared themselves to serve Hashem.

HaRav Hensch Leibowitz Z"l asks the following question on this answer. At that point in time, the Jews had seen the Egyptians struck by nine miraculous *Makkos*. One would think that the Jews definitely believed in Hashem by this point in time. In fact, that had to be the case, because if they did not, why would the Jews bother to go out and get a sheep for a *Korban*, something which they all in fact did?

The answer, R' Leibowitz says, is clear once one understands the power of habit. The Jews did indeed believe in Hashem. However, since they were so accustomed to worshipping idols, *Avodah Zara* was a part of their inner being. When something is deeply ingrained in a person, it is exceedingly difficult to remove. Therefore, even though the Jews saw *Nissim*, and did believe in Hashem with 99% of their being, it was that 1% that needed work. That lingering belief in idols needed to be removed. The remedy to this situation was to take

that same *Avodah Zara* and set it aside as a *Korban*. This showed that all the connection to the idol was gone - it was now an object to be brought as a *Korban* to Hashem.

This answer, however, begs another question. If *Avodah Zara* was so deeply ingrained into the Jews' beings to the point that even after seeing the miracles of the plagues they still kept a small belief in idol worship, why did this action work? Why weren't the *Nissim* enough to sway the Bnei Yisrael, and what was so significant about taking the sheep that broke the Jews' belief in idol worship?

The answer, R' Leibowitz says, is that the effect of a person physically performing an action on his own is that much greater than the effect of anything a person may see or hear. Witnessing *Nissim* may lead to an intellectual realization of Hashem's power, and it may even elicit an emotional response. However, doing a physical action as a confirmation of one's belief in G-d, such as the taking of the sheep, affects every fiber of one's being. The feelings are deeper and the effect is greater. Therefore, the Jews needed to perform an action to rid themselves of the last remnants of their desire to practice *Avodah Zara*. The wakeup call that the Jews needed could only be delivered through the performance of an action.

We read in the *Haggadah* every year that in every generation a person is obligated to view himself as if he was taken out of Mitzrayim. How is a person to accomplish this? Hashem has provided us with the answer. In order to truly feel as though we were taken out of Mitzrayim, that we were and continue to be the beneficiaries of Hashem's kindness, we are told to take action. We eat *Matzah*, we conduct the *Seder*, we have a *Korban Pesach* with all of its applicable *Dinim*. There are even those who have the custom to place the *Matzah* on their shoulders and over their backs at the *Seder*, just as the Jews leaving Egypt did. We perform all these

actions to bring out the deep feelings within us. It is actions like these that have a great effect on us, and that should inspire us more than “just remembering” what Hashem did for us. If we take the required actions, we will hopefully come to truly feel thankful to Hashem for performing the miracles that He did for us when we left Mitzrayim. The Pesach *Mitzvos* will then truly serve their purpose. The Jewish people must remember, forever, the great *Nissim* that Hashem performed for us when He took us out of Mitzrayim.

Pesach Sheini, Tumah, and the Dot on the Hei

R' Heshy Roskes

There are a select few *Mitzvos* in the Torah that, instead of being given by Hashem to Moshe directly, were prompted by individuals coming to Moshe to request something and Hashem agreeing to the request. Hashem, of course, was planning to give these *Mitzvos* all along, but, as Rashi (*Bamidbar* 9:7) explains, He wanted to give these *Tzaddikim* the opportunity to ask so that the *Mitzvah* would be given through them.

One of those *Mitzvos* is *Pesach Sheini*. To summarize the story: one year after *Yetzias Mitzrayim*, Hashem told Moshe that the Jews should bring the *Korban Pesach*. There were some men who were *Tamei* from a dead body and couldn't bring the *Korban Pesach*. They came to Moshe and asked to be able to bring it anyway, saying, "Why should we be excluded?" Moshe brought their request before Hashem, and he was told that, although they could not bring the *Korban* on *Erev Pesach* like everyone else, they would have the opportunity to bring it on a makeup date, namely the 14th of Iyar.

A basic question emerges from this story. There is a list of people who are unable to participate in the *Mitzvah* of *Korban Pesach*. As stated before, one of those people is a *Tamei Meis*, someone who becomes impure through contact with a dead body. How many people were *Tamei* from dead bodies? The Malbim (*Bamidbar* 9:6) suggests, based on the *Sifri*, that nobody was dying at that time and that these people were the *only* ones who were *Tamei Meis*. Even if we set the Malbim aside, we wouldn't expect more than a few hundred funerals in the seven days before Pesach. Since Pesach was

coming, they would have tried to minimize the number of people who touched the body, so there likely wouldn't have been more than 1,000 people who were *Tamei* from dead bodies.

Another group of people who are barred from participating in the *Mitzvah* of *Korban Pesach* on *Pesach Rishon* are those who are *Tamei* from *Niddah*. Now let's use a back-of-the-envelope calculation to get a conservative figure for how many women were *Niddos*. There were 600,000 men between the ages of 20 and 60, and, perhaps, an equal number of women of those ages. The women eligible to be *Niddos* would be the number between ages 20 and 60, plus the number between, roughly, the age of 12 and 20, minus the number of women who could no longer become a *Niddah* who were younger than age 60. For simplicity, we can approximate that the two correction terms cancel and there were about 600,000 women in that age group. Because the population was growing, this is likely an underestimate.

Now, let's divide these women into two categories: (A) women who were pregnant or postpartum, and (B) everyone else. In category (B), let's assume around 10-25% were *Niddos*. In category (A), even if we assume that the women didn't see *Dam* at all for 9 months of pregnancy and two years of nursing, that still leaves 7 days of *Tuma* + 33 days of *Dam Tohar* for a boy, or 14 + 66 days for a girl, on average 60 days, when they couldn't have eaten *Korbanos*. We expect, then, that $60 \text{ days} \div (2 \text{ years } 9 \text{ months}) = 6\%$ of the women in category (A) were *Tamei*. Let's unrealistically assume that *everyone* was in category (A), we are left with 36,000 women who could not have brought the *Korban Pesach*. Note that this is a lower limit: we made several unrealistically conservative assumptions in the calculation.

With around 1,000 *Tamei'ei Meis* and more than 36,000 women who were *Tamei Niddah*, the overwhelming majority of candidates

who were *Tamei* and could have asked Moshe this question were *Niddos*. If every one of those people had an equal chance of asking, the probability that it would be someone who was a *Tamei Meis* was negligible. **Why didn't any women come to Moshe?**

I would like to suggest the following reason, which provides a deeper insight into the nature of *Pesach Sheini*.

We see from Rashi (*Bamidbar* 9:7) and the *Sifri* (paragraph 68) that these men were not asking for a makeup date. They wanted to bring the *Korban Pesach* on the 14th with everyone else, and their request is completely reasonable based on the *Pesukim!* Hashem told Moshe to bring the *Korban Pesach* “*B’moado*, at its proper time,” and we derive from there that the *Korban Pesach* overrides both *Shabbos* and *Tumah* from a dead body (*Pesachim* 77a). These people thought that they should be able to bring the *Korban Pesach* even while *Tamei*, not realizing that this *Halacha* only applies to a situation where a majority of *Klal Yisrael* is *Tamei Meis*. Such an exception was never said by *Tumas Niddah*, so women who were *Niddos* would not have had any reason to believe that they could bring the *Korban Pesach* while *Tamei*.

In fact, the *Mitzvah* of *Pesach Sheini* is tied specifically to *Tumas Meis*. When Hashem introduced the *Mitzvah*, He designed it for “anyone (*Ish Ish*) who is *Tamei* for a dead body or at a long distance (*Derech Rechoka*), for you (*Lachem*) or for your generations.” Rabbi Yochanan (*Pesachim* 66b), in an alternative *Drasha*, derives from this *Pasuk* that a majority of the community can bring the *Pesach* while *Tamei*. Only an individual (“*Ish Ish*”) can be pushed off to *Pesach Sheini*, but not the whole community. In other words, the whole *Klal Yisrael* bringing the *Korban Pesach* while *Tamei* is, in a sense, an exception to the general rule that someone who is *Tamei* is pushed off to *Pesach Sheini*. This further solidifies the connection

between *Pesach Sheini* and the community's ability to bring the *Korban Pesach* while *Tamei*, which only applies to *Tumas Meis*.

The *Sifri* (paragraph 69) further derives that people who are *Tamei* for other reasons can bring the *Pesach Sheini* from the addition of the phrase "*Derech Rechokah*." This indicates that people who are *Tamei* for other reasons are not the primary use case of *Pesach Sheini*.

With this, we can answer another question about *Pesach Sheini*. Hashem explicitly addressed the *Mitzvah* to "*Lachem*, you [meaning the Jews in the desert], or for your generations." Now, we know there were people in that time who were *Tamei*, but how could anyone living in that generation have been at a long distance? They all lived right near the *Mishkan*. According to Rabbi Akiva (*Pesachim* 9:2), who takes "long distance" literally, we can apply "*Lachem*" to the women who were *Niddos* (and potentially to a few other people who were *Tamei* for other reasons).

Rabbi Yosi, on the other hand, holds that a "long distance" is defined as anywhere outside the courtyard of the Beis HaMikdash. He derives this from the dot written in the *Sefer Torah* on the letter *Hei* of "*Rechokah*." The Malbim (paragraph 24) explains this simply: the dot above the *Hei* indicates that we should consider the whole word "*Rechokah*" as if it were erased. Thus, the *Pasuk* reads, "Anyone who is *Tamei* for a dead body or at a distance."

However, based on everything we've said, we can suggest a more precise reading of this *Drasha* and explain why the dot is specifically on the *Hei*.

The *Gemara* in *Kiddushin* 2b discusses the word "*Derech*" and other similar words, which can be either masculine or feminine depending on context. The *Gemara* says that when the word "*Derech*"

applies to men, its adjectives are masculine, and when it applies to women, its adjectives are feminine. If the *Pasuk* had said “*Derech Rechokah* (feminine) *Lachem*,” we might have thought that, aside from a *Tamei Meis*, only individuals who were completely ineligible to bring the *Korban Pesach* would qualify for *Pesach Sheini*. This is because in that generation, as explained earlier, everyone lived in close proximity to the *Mishkan*. The only people “*Derech Rechokah*” applied to were women who were *Niddos*, and possibly some smaller groups of people who were *Tamei* for other reasons. We would have thought that because the *Pasuk* highlights women (as indicated by the *Hei* in the word “*Rechoka*”), in future generations it would only apply to people who literally had no way of bringing the *Korban Pesach* in Nissan.

Rabbi Yosi understands that because there is a dot on the *Hei*, we read the *Pasuk* as if the word said “*Rachok*,” which does not change the plain meaning of the *Pasuk* but turns it to masculine form. The *Halacha* of “*Derech Rachok Lachem*” must have been able to apply to a significant group of men in that generation. It must, therefore, not be taken literally, but rather refer to anyone outside of the courtyard, male or female. (Of course, everyone would have *wanted* to bring the *Korban Pesach* and make sure to be in the courtyard, but the *Drasha* is based on the theoretical possibility that people were outside.)

The *Sefer HaChinuch* (380) writes that the *Mitzvah* of *Pesach Sheini* was given because the fundamental lesson of *Pesach*, that Hashem created and controls the world, is so important that nobody should be deprived of it. The language of the *Sefer HaChinuch* is, “If a sin causes him to be unable to bring the *Pesach* in Nissan, he can bring it in Iyar.” The design of the *Mitzvah*, specifically intended for someone who has the most severe form of *Tumah*, teaches us that

nobody can sink so low that they don't deserve a second chance. On the contrary, the people who get the second chance are the ones who are at the lowest level and need it most, and everyone else only gets their own second chance because of them.

Pesach - The Commitment to Risk Everything for Hashem

HaRav Chaim Schwartz *Shlit"a*

In reference to the *Korban Pesach* in Mitzrayim in *Parshas Bo*, the Torah tells us, “*V’Lakchu Min HaDam V’Nasnu Al Shtei HaMezuzos V’Al HaMashkof Al HaBatim Asher Yochlu Oso Bahem* (They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they are to eat it).”¹ The *Mechilta D’Rebbi Yishmael*² brings two opinions regarding how the blood was placed on the doorposts:

“*V’Nasnu Al Shtei HaMezuzos V’al HaMashkof* (And put it on the two doorposts and the lintel)’... R’ Nosson says, on the inside. You say on the inside, but perhaps (it is meant to be placed) on the outside? It is, therefore, written, ‘*V’Haya HaDam Lachem L’Os* (and the blood will be for you as a sign),’ (“*Lachem*” implies) for you and not for others. R’ Yitzchok says, really (it is placed) on the outside so that the Egyptians shall see it and their insides be ripped apart.

R’ Nosson’s Opinion

The *Pasuk* that is the basis for R’ Nosson’s opinion states: “And the blood on the houses where you are staying **shall be a sign for you**; when I see the blood I will pass over you, so that no plague will destroy you when I strike the land of Egypt.”³ R’ Nosson understands that the blood of the *Korban Pesach* was placed on the inside of the

1. *Shemos* 12:7

2. Chapter 6

3. *Shemos* 12:13

doorpost because the *Pasuk* states that the "sign" shall be "unto you (to the exclusion of others)," whereas R' Yitzchok says that the blood was placed on the outside of the doorpost for the Egyptians to see.

R' Nosson's understanding of the word "*Lachem*" possibly has practical applications beyond the *Halachos* of *Pesach Mitzrayim*. For example, regarding the *Mitzvah* of wearing *Tefillin*, the *Pasuk* states:

"*V'Haya Lecha L'Os Al Yadcha U'Lzikaron Bein Einecha*, And this shall be for you as a sign on your hand and as a reminder on your forehead (in order that the teaching of Hashem may be in your mouth, that with a mighty hand Hashem freed you from Egypt)."⁴

Like the blood of the *Korban Pesach*, we find that the *Mitzvah* of *Tefillin Shel Yad*, is a sign "*Lecha* (to you)." According to R' Nosson, this should require one's *Tefillin Shel Yad* to be covered so that it is a sign solely for the one who wears it. Yet, we find in the *Shulchan Aruch* that there is no requirement to cover the *Shel Yad* at all.⁵ However, the *Elya Rabbah & Artzos HaChaim* rule that it is proper to cover the *Shel Yad*,⁶ and seemingly, like R' Nosson, the *Levush* saw an indication for this in the *Pasuk*, "It shall be a **sign to you** on your hand."⁷ The *Mekubalim* are strict about covering the *Shel Yad* even when tying it.⁸

4. *Shemos* 13:9

5. *Orach Chaim* 27:11, see *Rema*

6. *Ibid.*, *Mishna Berura* 47

7. *Ibid.*, *Shaarei Teshuva*

8. *Ibid.*

Perhaps R' Nosson's opinion is also a basis for the custom of some to tuck in their *Tzitzis* as opposed to leaving them exposed. Regarding the *Mitzvah* of wearing *Tzitzis*, the *Pasuk* states:

“*V'Haya Lachem L'Tzitzis*, and it shall be **for you** *Tzitzis* (and you shall look at it and remember all the commandments of Hashem and observe them)...”

Here too, by the *Mitzvah* of *Tzitzis*, we find the word “*Lachem*, for you.” It would seem that, according to R' Nosson, this would require one to conceal his *Tzitzis* under his garments. Yet, we find in the *Shulchan Aruch* that there is an imperative that one should wear his *Tzitzis* over his other garments so that he can constantly see them and be reminded of the *Mitzvos*.⁹ Similarly, the Chofetz Chaim strongly objects to those who tuck the fringes of their *Tzitzis* into their pants. He further writes that doing so is a denigration of the *Mitzvos*. He compares the *Tzitzis* to an autographed gift from a king which the recipient would surely want to wear in the most visible manner.¹⁰ On the other hand, it is reported by Rav Chaim Vital, in *Sefer Pri Etz Chaim*, that the great Arizal would wear his *Tallis Katan* under his other garments. Rav Chaim Vital explains that the reason for this is because the *Tallis Katan* and the *Tallis Gadol* relate to two kinds of reality: the internal reality (*Pnimius*) and the external reality (*Chitzonius*). R' Nosson's explanation of the word “*Lachem*” perhaps provides a “*Nigleh*” approach to understanding the rationale for wearing one's *Tzitzis* in.

There is more to be said regarding this *Sugya*, but it is beyond the scope of the *Chibbur*. However, I will share with you one unique story and *Mesorah* that I have from my *Rebbe* - Rav Yaakov

9. *Orach Chaim* 8:11

10. *Ibid.*, *Mishna Berura* 26

Weinberg ZT"l, the late *Rosh Yeshiva* of Yeshivas Ner Yisroel of Baltimore. Part of my patrilineal lineage is from the Radzin Chasidic dynasty. My late uncle, Duvie Schwartz Z"l, testified that my father's grandfather wore Radziner *Techeiles* in the 1920's in Baltimore. In the early 90's, the new *Techeiles* from the Murex snail from Ptil Techeilet was making its way into the Judaica stores in Yerushalayim. In 1991, upon one of my mother's trips to Israel, she purchased a pair of *Techeiles* for each member of our family, at a significant cost. At that time, no one in our family wanted to wear the *Techeiles*. After researching the *Inyan*, I felt compelled to wear the *Techeiles*. However, at that time, I wore my *Tzitzis* out, and I felt uncomfortable publicly displaying my wearing of *Techeiles*. I asked Rav Weinberg Z"l if I should wear the *Techeiles* with my *Tzitzis* in, or not wear it and keep my *Tzitzis* out. Rav Weinberg told me that I should wear the *Techeiles* with my *Tzitzis* in, because, as he told me then, "*HaEmes Imam* (the truth is with them)." He then showed me under his frock that he concealed his *Tzitzis* in his pants according to his family *Mesorah* like the *Minhag Arizal*, seemingly also like R' Nosson's *Diyuk* that "*Lachem*" is to be unto oneself.

R' Yitzchok's Opinion

Let us return to the dispute between R' Nosson and R' Yitzchok regarding the *Dam of Pesach Mitzrayim*. Unlike R' Nosson, R' Yitzchok does not bring a source for his opinion. Rabbi Mordechai Shapiro ZT"l, in *Sefer Imrei Mordechai*, asks the obvious question: How does R' Yitzchok understand the words "the blood shall be a sign unto you?" According to his opinion, it is specifically the Egyptians who are meant to see the blood on the doorposts, so why does the Torah say the sign is "unto you?"

Rabbi Shapiro answers this question with an important preface. When one comes to establish a new holy practice, he must endeavor to do it in the purest of ways. When the Chashmonaim rededicated the Bais HaMikdash, they committed themselves to a very high standard, by ensuring that the oil for the *Menorah* was harvested and processed in the purest way. The *Kohanim* Chashmonaim understood that anything can fall into the realm of the natural and be subject to decay and destruction. However, with self-sacrifice and commitment to that which is most pure, one can be *Zocheh* to build something that has Hashem's supernatural protection. In other words, when something is done with *Mesiras Nefesh* (an act of self-sacrifice and acceptance of a possible consequence) it will have a much greater influence and an everlasting impact. Therefore, when we set out to dedicate or rededicate ourselves anew to Hashem we must strive to do it with *Mesiras Nefesh* and, in kind, our efforts will be protected *L'Maaleh MiDerech HaTeva*.

With this, we can understand the *Inyan* of *Pesach Mitzrayim*, which is the *Reishis*, the root, and the foundation of Am Yisrael. In *Mitzrayim*, we had no merits of our own with which to be redeemed. The promise to our *Avos* was Hashem's own commitment. We ourselves had yet to demonstrate our ultimate potential to be worthy of His promise. In that regard, Hashem gave us the opportunity to demonstrate our self-sacrifice with the *Mitzvos* of *Korban Pesach* and *Bris Milah*. As the *Pasuk* in *Yechezkel* states, "When I passed by you and saw you wallowing in your blood, I said to you, 'Through your blood you shall live (*Dam Pesach*).' And I said to you, 'Through your blood you shall live (*Dam Milah*).'"¹¹

The *Pesach Mitzrayim* was our initial dedication to Hashem, and therefore, we had to demonstrate our *Mesiras Nefesh* as a statement

11. *Yechezkel* 16:6

of the level of our faith. By taking a goat, the god of the Egyptians, slaughtering it, and basting its blood on our doorpost, we understood the Egyptians could potentially riot and cause us great anguish. The moment we placed the blood on the doorpost as an affront to the Egyptians was the moment we risked our very lives for Hashem, and so, it was the greatest statement of our faith. Risking everything elevated us to the level of the supernatural. *Pesach Mitzrayim* built our faith through *Mesiras Nefesh*.

Now we can understand the opinion of R' Yitzchok as brought in the *Mechilta*. The *Pasuk* says, "And the blood...**shall be a sign for you**" because the placement of the blood on the outside of the doorpost, before the eyes of the Egyptians, was to be a sign of our level of *Mesiras Nefesh* for Hashem. It is rightfully because of this that Klal Yisrael entered the everlasting status of *Kayam L'ad*. Both the blood of the *Korban Pesach* and blood of *Bris Milah* represent the self-sacrifice we needed as the foundation of our dedication upon which to build Am Yisroel, and through which we were *Zocheh* to a relationship with Hashem that is *L'Maaleh Miderech HaTeva*. The sign for the Egyptians is really "the sign unto us" about our faith.

Perhaps R' Yitzchok himself would agree that one should conceal one's *Tefillin Shel Yad* and *Tzitzis*, as those *Mitzvos* recur every day and do not require this level of *Mesiras HaNefesh*. But, R' Yitzchok teaches us that from *Pesach Mitzrayim*, we learn that what we do with *Mesiras Nefesh* achieves a supernatural level. Especially when establishing something special, new, and holy, we must completely dedicate ourselves to *Avodas Hashem*, and self-sacrifice and step out into some level of risk to demonstrate our faith in Hashem. In this way, Hashem commits Himself to us, and supports the fulfillment of our *Avodas Hashem* and His everlasting bond with us.

Ameilus, Yetziyas Mitzrayim, and Sefiras HaOmer

R' Tzvi Schwartz

“Rabbi Elazar says, ‘Everyone is created for the purpose of working hard, as it says, ‘For man is born to work hard.’ (*Iyov* 5:7) But I wondered, which kind of hard work (*Ameilus*) must we pursue to enable us to meet our purpose? Is it work of the mind (*Sicha*) or work of the hands (*Melacha*)? Then I understood from a *Pasuk* in *Mishlei* (16:26) that, to fulfill our purpose, we must toil in the work of the mind. But then I had another question, in which way must we toil with our minds to meet our purpose? Is it through toil in Torah or toil in the arts, sciences, and professions? Then I understood from a *Pasuk* in *Yehoshua* (1:8) that, to fulfill the purpose for which we are created, we must toil in Torah.”
(*Sanhedrin* 99b)

This *Gemara* is puzzling. It seems to use a lot of words to get to a conclusion that’s not surprising. Let Rabbi Elazar simply say, you’re better off toiling in Torah than working the fields, herding cattle, and writing poetry. And what’s with the steps? What is the *Hava Amina* to say that man gains more from work involving brute force than intellectual pursuits, or that secular intellectual toil should take precedence over *Limud HaTorah*?

In his *Sefer, Drush Al HaTorah*, the Maharal presents a *Mehalech* in this *Gemara* that answers these questions, sheds light on Bnei

Yisrael's state of mind at the moment of *Yetziyas Mitzrayim* and teaches us something about the significance of *Sefiras HaOmer*.

If you went up to your average *Beitusi* (one who does not believe in *Torah Shebaal Peh*) on the street, and asked him, "When are we supposed to begin counting the *Omer*?" He would answer, "That's easy, the Torah says, 'you should count for yourselves from the day after Shabbos (*MiMacharas HaShabbos*).'" That means, the *Beitusi* would explain, that we bring the *Korban Omer*, and begin counting *Sefiras HaOmer*, literally the day after Shabbos, i.e., on the first Sunday following the first day of Pesach. (*Menachos* 65a)

This, of course, is incorrect. Chazal teach us that *Sefiras HaOmer* begins on the second day of Pesach. (Chazal explain that "*Shabbos*" in the *Pasuk* means the first day of Pesach; it does not refer to our weekly Shabbos.) Why does the Torah call the first day of Pesach "*Shabbos*"?

The Maharal explains that the Torah refers to the first day of Pesach as "*Shabbos*" because, historically, that is the day Bnei Yisrael were redeemed from their *Avdus* to Pharaoh. On that day, as a nation, Bnei Yisrael experienced "*Shabbos*," i.e., freedom from the *Avdus*. They began to understand that their efforts, their toil in this world, the means by which they could express their human potential, would not be limited to back-breaking physical work. Instead, Bnei Yisrael now understood that their lives would be significantly different; they had been freed by HaKadosh Barch Hu to do something. We, of course, know that that something is a life of *Torah U'Mitzvos*. But at that time, Bnei Yisrael had not yet received the Torah, so they could, incorrectly, believe that they had some other purpose, some other use of their freedom.

Now we can understand the *Meimra* of Rabbi Elazar. Bnei Yisrael as a nation lived through the steps of the *Gemara*. In Mitzrayim they performed physical “*Melacha*” for Pharaoh which, in their bondage, must have seemed to be their only purpose. They were then redeemed by HKB”H, freed from *Melacha*, but had not yet received the Torah. At that point Bnei Yisrael could have made the grievous mistake, completely innocently, that the purpose of their freedom, their highest calling, was to pursue “*Sicha*,” e.g. writing poetry, developing calculus, or undertaking great engineering feats. To correct this national *Hava Amina*, HaKadosh Baruch Hu immediately gave Bnei Yisrael the *Mitzvah* of *Sefiras HaOmer*, which oriented them to *Kabolas HaTorah*. In other words, although it would take seven more weeks before Bnei Yisrael would be ready to receive the Torah, the *Mitzvah* of *Sefiras HaOmer* guaranteed that, even before receiving the Torah, they would understand that they had a higher purpose, *Ameilus BaTorah*. As a nation, Bnei Yisrael lived through a succession of beliefs as to their purpose, from *Melacha* to *Sicha* to Torah.

And in our time, we understand that we were created with the potential to do many things, including great things. Doing is essential to being human, to feeling fulfilled, and to achieving our purpose. The drive to do and create requires effort that’s constant and demanding, and from all that effort and toil one moves from potential to achievement. As a result, each person develops their own unique set of capabilities, talents, and interests, in the context of their own unique opportunities and challenges. As one continues to work, create, and build, he brings himself out into the world, thereby achieving his *Shleimus*. This is what it means, “*Kol Adam L’Amol Nivra*, everyone is created to work hard.” Each of us is placed in this world to toil, and the optimum toil is toiling in Torah.

Finally, let's tie this thought back into the *Haggadah*. We know that, had HaKadosh Baruch Hu not redeemed our ancestors from Mitzrayim, we and our descendants would still be slaves to Pharaoh. Perhaps this means that, without *Yetziyas Mitzrayim*, Bnei Yisrael would have been mired, forever, in the *Hava Amina*, that farming or building skyscrapers (*Melacha*) or developing the theory of relativity or the polio vaccine or writing constitutional law opinions (*Sicha*) are the only means by which human beings may toil and seek their purpose. *Baruch Hashem*, our ancestors experienced *Geulas Mitzrayim* and were told to count the *Omer* to prepare for *Kabolas HaTorah*, forever freeing us from *Melacha* and *Sicha*, and instilling within us the knowledge that our ultimate purpose and most satisfying pursuit is achieving *Shleimus* through *Ameilus BaTorah*.

Hummus and Humility

Rabbi Ori Strum

I am sure you are wondering what the connection is between hummus and humility. What in the world could possibly be a connection between the infamous Israeli falafel spread made of mashed chickpeas and the wonderful attribute of humility? The answer is... absolutely nothing! However, there is a strong connection between **humus** and humility. Humus (not hummus) is the dark organic matter that forms in soil when dead plant and animal matter decays. The words humility and humus share their root in Latin: "*Hum*" - which means "*ground*." Humus provides vital nutrients to the soil, i.e. the ground, and humility means to be low, i.e. grounded.

Ironically, in Judaism we know that the notion of humility is very connected to the "*ground*." The Hebrew word for ground/earth is "*Adama*," and the same root word is used to describe man, i.e. "*Adam*." Interestingly, the word human also shares the root word "*hum*," since man ultimately comes from the ground! *Adam*, man, comes from the *Adama*, ground. When the Torah informs us that Moshe Rabbeinu is the paradigmatic example of humility it says, "*V'HaIsh Moshe Anav M'od Mikol HaAdam Asher Al Pnei HaAdama* (Now the man Moses was exceedingly humble, more than any person on the face of the earth)." Perhaps it is not a coincidence that the very verse which tells us about his humility draws a connection to *Adama*, the ground. It seems that we are being taught a lesson in how to acquire humility, namely, to lower oneself like the ground. But, as we have seen above, the ground - the humus - is vital for the ultimate growth of healthy plants and the like. When we behave

lowly and grounded, and not arrogant and selfish, we are allowing proper spiritual growth and development to sprout.

We do not need to look far to find our calling; we just need to look at our name, *Adam*. We are meant to be humble and lowly like the ground. Our Sages tell us that the word "*Adama*" also means "*Adameh L'Elyon* (I will be like the One Above, i.e. G-d)." Of course, we cannot be G-d, but we can be like Him. How can a person be like G-d Himself? The answer is the word "*Adama*," ground, i.e. a reference to humility. G-d is most humble, and so, if we behave in that way, we are likening ourselves to G-d Himself. Simply astounding!

The numerical value of *Adam* (*Aleph, Daled, Mem*) is 45. The number 45 is symbolic of humility. Rabbi Aaron L. Raskin writes that the Talmud (*Chagiga* 4a) states, "Who is called a fool? One who loses what (*Mah*) has been given to him." On a deeper level, the concept of "what has been given to him" represented by the Hebrew word *Mah*, denotes the state of humility. One who is humble says, "*Mah*-What [am I]? I am nothing before G-d." If you haven't caught on yet, the word *Mah* (*Mem, Heh*) - an expression of humility - has the numerical value of 45!

We quoted the verse above which models for us the notion of humility: "*V'HaIsh Moshe Anav Mod...*" It just so happens that if you add the letters (34), words (10), and the verse (1), you get a grand total of 45! Moshe Rabbeinu was so incredibly humble because he lived with an attitude of "*Mah*" (45) - "What am I? I am nothing before G-d." Maybe it's also not a coincidence that the numerical value of *Geula* - redemption - is also 45. The Talmud (*Sanhedrin* 98) alludes to the fact that humility is integral to the ultimate *Geula* at the end of days: "*Ein Ben Dovid Ba Ad Sheyichalu Gasei Haruach M'Yisrael* (Ben Dovid [Moshiach] will not come until those who are haughty cease from among Israel)." We see that a prerequisite for

Geula is *Anava*, humility! Moshe Rabbeinu was able to be the leader of the redemption of the Jewish people because of his exceedingly humble nature. And how true is this message in our personal lives? Too often we hold ourselves back from spiritual growth and development because we are proud, stuck in our old ways, and focused on our ego. Only when a person lives with the attitude of *Mah* - humility - will he merit a personal *Geula* from whatever exile he has placed himself in. When we conduct ourselves with humility, we can redeem ourselves and be free to properly grow and develop.

I guess this would be a good time to connect this whole idea of humility to Pesach since this is a Pesach *D'var Torah*. In the lines that follow, we will see how humility is not just a nice attribute to have, but rather, we will learn a) how humility is the most important attribute for a person to develop, and b) that it was this attribute of humility which ultimately caused the redemption from Egypt.

When a person is arrogant, he loses sight of reality; he fails to see G-d! Humility is the exact opposite. A humble person acts lowly, like the ground, because he recognizes G-d in his life and that he is dependent on Him for everything. In *Sefer Osios D'Rebbi Akiva* (see *Os Nun*) it states, "There is no greater character trait in this world like humility." We see from here that the most important attribute for a person to develop is humility!

The Tiferes Shlomo (*Beshalach* 15:2) says that the redemption of Egypt was a result of the humility of the Jewish people. He points out that in the prayer of *Maariv* we say: "Your children beheld Your majesty, as You split the sea before Moshe; 'This is My G-d!' they exclaimed (*Anu*). Then they said: "Hashem shall reign for all eternity." The word "*Anu* (*Aleph, Nun, Vav*)" - they exclaimed - can also mean humility, as in "*V'HaIsh Moshe Anav* (*Aleph, Nun, Vav*)

M'od...” It is impossible for a person to point and say “This is My G-d” without the attribute of *Anava*, humility!

Amazingly, the numerical value of the words “*Zeh Keili V’Anvehu* (This is my G-d and I will beautify him)” is 131 (if you add 3 for the number of words, and 1 for the *Pasuk*), which is exactly the same as *Anava* (*Ayin, Nun, Vav, Heh*).

It is striking just how central the theme of humility is to our lives, the redemption from Egypt, and the splitting of the sea. Even the shape of how the Jewish people crossed the sea is symbolic of humility. People often think that the Jewish people crossed the sea, from one side to the other. This is inaccurate. The Jewish people went into the sea and actually came out on the same side. The Chizkuni (*Shemos* 14:22) says, “They traveled ‘across’ the sea in the shape of a semi-circle.” If you think about it, this semi-circle shape, a bow, is the shape of the moon which is the exemplar of humility among the celestial bodies (see *Maharsha* in Tractate *Sanhedrin* 37a who describes the shape of the moon as a semi-circle). The moon is referred to as *Meor Hakatan*, the small luminary, due to its great humility. The moon shape, the bow, and the semi-circle are the shape of humility. Humility calls for us to be slightly bent over. It is only when we are bent over that we can always visualize the *Adama*, ground, and remind ourselves to be lowly and humbled before G-d Almighty!

This Pesach, may we conduct ourselves with humility, and hopefully, we will merit the promise of the *Gemara* (quoted above) which tells us that Moshiach will come only when the Jewish people eradicate haughtiness from their midst!

Avraham, Pesach, and the Jewish People

Yehoshua Zev Winchell

The Tur in *Hilchos Rosh Chodesh*¹ quotes his brother, R' Yehuda ben Asher, saying, “The holidays were established corresponding to the *Avos*. Pesach corresponds to Avraham, as it is written, ‘*Lushi V’Asi Ugos* (knead and make cakes),’² and it was Pesach at that time...”

R' Yehuda is referring to the episode in *Parshas Vayera* in which the three *Malachim* visit Avraham disguised as humans. Avraham requests that they eat in his home, and instructs his wife Sara, “*Lushi V’Asi Ugos*.” *Chazal* tell us that this episode occurred on Pesach, and that these “cakes” were in fact *Matzos*.³

However, the words of R' Yehuda seem perplexing. Pesach corresponds to Avraham because he baked *Matzos* on Pesach? This fact seems to be merely ancillary. After all, Lot also baked *Matzos* for the angels during their visit to Sodom,⁴ so why does Pesach not also correspond to Lot? Furthermore, *Chazal* say that our forefathers fulfilled all of the *Mitzvos*.⁵ If so, there is as much of a reason for Pesach to correspond to Yitzchak and Yaakov as to Avraham?

As is well known, Avraham's hallmark trait was his *Chesed*, his kindness, as the verse in *Micha* says, “Give truth to Yaakov, kindness

1. *Orach Chaim Siman* 417

2. *Bereishis* 18:6

3. See *Rashi Bereishis* 19:3

4. *Ibid.*

5. See *Rashi Bereishis* 32:5

to Avraham.”⁶ This episode with the angels captures Avraham’s outstanding willingness and desire to act kindly towards others. Perhaps the Torah mentions that this story took place on Pesach to indicate an important idea; that the entire exodus from Egypt depended on *Chesed*.

Interestingly, *Galus Mitzrayim* was set into motion through *Lashon Hara*. The Torah relates that Yosef would “bring evil reports about them (his brothers) to their father.”⁷ It also says that his brothers were “unable to speak to him peacefully.”⁸ It was this rift in the brotherly feelings between Yosef and his brothers that led to his brothers selling him to Egypt and their eventual descent afterwards.⁹ While *Gemilus Chasadim* brings people together, *Lashon Hara* does precisely the opposite; it drives people apart. It seems plausible, then, that the *Geula* from Mitzrayim could only occur once Bnei Yisrael had rectified the deficiency that had caused the *Galus* in the first place.

Furthermore, *Chazal* say in *Tana D’vei Eliyahu*, “Our forefathers were not redeemed from Egypt until they made a covenant between themselves to do acts of kindness, man to his friend.”¹⁰ It is clear that the Exodus was only possible through acts of *Chesed*. In fact, the *Sefer Yalkut Yosef* says that, in light of these words of the *Tana D’Vei Eliyahu*, one should be very careful to give *Maos Chitin*, for the *Geula* was brought about through acts of kindness.¹¹

6. *Micha* 7:20

7. *Bereishis* 37:2

8. *Bereishis* 37:4

9. See also the introduction to *Sefer Chafetz Chaim*

10. *Tana D’Vei Eliyahu Rabah Perek* 23

11. *Yalkut Yosef al Hilchos Pesach Siman* 429:13

This parallel between Avraham and Pesach is further understood after a thorough examination of R' Samson Raphael Hirsch's "*Nineteen Letters*."¹² Rav Hirsch explains that mankind was created with a purpose; to reveal Hashem's glory to the world. Man was meant to achieve this goal by living up to the name that he was given, "*Adam*" (man). Many *Meforshim* explain that the term "*Adam*" is a shortened version of the word "*Adameh* (to act similar to)," because man was created with the potential and the purpose of becoming similar to Hashem.¹³ Hashem says in *Bereishis*, "Let us make man in our image."¹⁴ Becoming similar to Hashem requires that one imitate Hashem's *Middos*. As the *Gemara* says in *Sota*, "What does the verse mean when it says, 'You should go after Hashem?' Is it possible for a man to go after Hashem? Is it not written, 'Hashem your G-d is a consuming fire?' Rather it means to follow his attributes; just as He clothes the naked so to you should clothe the naked, just as he visits the sick so to you should visit the sick etc."¹⁵

Mankind's purpose was, and remains, to act like Hashem by imitating His attribute of kindness, thereby revealing His presence in the world. However, the generations between Adam and Avraham failed this mission. So, Hashem created a new entity, a nation that would be a model for all other nations, and that would guide mankind towards the fulfillment of its purpose.

The Exodus from Egypt was the birth of that entity. At the inception of the nation that would guide the world towards achieving its purpose, it was necessary for them to know clearly what the goal

12. Letters 3 & 4

13. *Shnei Luchos Habris, Toldos Adam, Beis Dovid*

14. *Bereishis* 1:26

15. *Sota* 14a

was, as stated in the aforementioned *Tana D'vei Eliyahu*. Avraham too, as the progenitor of the Jewish nation, needed to excel in the trait of *Chesed* so that it would be firmly ingrained in the spiritual genetic makeup of the Jewish people. As our Sages say, "There are three characteristics of this nation; they are merciful, bashful, and perform acts of kindness."¹⁶ In fact, the *Middah* of *Chesed* is ingrained in our essence to the point that the *Shulchan Aruch* in *Even Haezer* 2:2 writes that a person who does not perform acts of kindness is suspected of being a *Givoni*.

Perhaps this is the reason why we begin the *Magid* section of the *Seder* with the paragraph of *Ha Lachma Anya*, in which we say "*Kol Ditzrich Yeisi V'Yifsach* (whomever is in need, let him come and make Pesach)." The *Meforshim* famously ask that the *Halacha* is that the *Korban Pesach* must be brought as part of a *Chavura*, a group, and anyone who was not previously a member of a specific *Chavura* may not partake of that *Korban Pesach*. If so, how is one allowed to say, "*Kol Ditzrich Yeisei V'Yifsach*, whoever needs let them come and partake of our Pesach?"¹⁷

Many answers are proposed for this question. However, the question seems to be a nonstarter from the beginning. The question assumes that this paragraph was recited even in the times of the Bais HaMikdash, when eating the *Korban Pesach* was a part of the *Pesach Seder*. However, the fact that *Ha Lachma Anya* is written in Aramaic casts doubt on this assumption, as Aramaic likely did not become the Jewish vernacular until well into the *Bayis Sheini* period. However, the most glaring issue with the assumption of the question is the fact that the paragraph ends, "*HaShata Hacha, L'Shana HaBaa B'Arah D'Yisrael* (Now we are here, next year may we be in Eretz Yisrael),"

16. *Yevamos* 89a

17. See *Shibolei Haleket on Haggadah*

which seems to indicate clearly that *Ha Lachma Anya* was authored, at least in part, in the diaspora.

If so, the meaning of the words “*Yesei V’Yifsach*” is not “Come and join in the *Korban Pesach*” but rather “Come and partake in the Pesach *Seuda*.” Nonetheless, the question can still be asked, why are we inviting others after the *Seder* has already begun?

As mentioned before, the *Korban Pesach* must be eaten as part of a *Chavura*. Hashem commands Moshe to tell Bnei Yisrael to take “*Ish Seh L’Bais Avos Seh LaBayis* (For each man, a lamb to a family, a lamb to a household).”¹⁸ The Chasam Sofer points out that the first letter of each of these words spells the word *Eshel* twice (*Aleph, Shin, Lamed, Aleph, Shin, Lamed*). This, says the Chasam Sofer, is a reference to the *Zechus* of Avraham Avinu who would draw others to *Avodas Hashem* through *Achila* (*Aleph*), eating, *Shesiya* (*Shin*), drinking, and *Leviya* (*Lamed*), escorting.¹⁹ In other words, it is a reference to the *Zechus* of Avraham’s *Middah* of *Gemilus Chasadim*. Is it not striking that it is specifically the *Din* that the *Pesach* must be eaten as a *Chavura* that correlates to Avraham Avinu’s *Chesed*?

With this, I would like to offer the following explanation. Our nation at its inception was not meant to be a nation of individuals, but rather a community, a collective founded on the principle of *Chesed*. That is why Hashem commands us to bring the *Korban Pesach* as a group. The *Korban Pesach*, which symbolizes our freedom and our being chosen as Hashem’s nation, is predicated on the fact that we are a *Chavura*, a unit. Maybe, this paragraph was put into the *Haggadah* because, even though we don’t have the *Korban Pesach*, we are still meant to model our *Seder* as a *Chavura*

18. *Shemos* 12:3

19. *Chasam Sofer al HaTorah Parshas Bo*

by inviting others to join with us. As we sit down to recount the birth of our nation, we declare that on this night Klal Yisrael's homes are open. On this night every member, even the needy, shall come and partake. Of course, it is not a formal invitation to the *Seder*, as those were presumably made prior to the start of the *Seder*. Rather, by starting off *Sippur Yetzias Mitzrayim* with this declaration, we are stating that we recognize that the purpose of our formation as a nation was for us to be a *Chavura*, a unified community, in which our interactions with each other are governed by *Chesed* and *Ahavas Yisrael*.

Over the past number of months, Klal Yisrael has united in a way that just last year seemed impossible. But, we did not choose it on our own, rather it was forced upon us. This Pesach, let us choose to come together. Let us unite with the needy, our neighbors, our community, our nation. Let us harness the *Middah* of *Chesed* that is so integral to our national identity, and let us finally fulfill our mission and bring the *Geula*.

הערות על עניני יציאת מצרים וחג הפסח על סדר התורה

ר' יהושע זאב ווינטשל

”וילך איש מבית לוי ויקח את בת לוי... ותצפנהו שלשה ירחים ולא יכלה עוד הצפינו וכו'”
(שמות ב', א'-ג')

עי' בסוטה יא: וז"ל "דרש ר' עזירא בשכר נשים צדקניות שהיו באותו הדור נגאלו ישראל ממצרים שבשעה שהולכת לשאוב מים הקב"ה מזמין להם דגים קטנים בכדיהם ושואבות מחצה מים ומחצה דגים ובאות שופתות ב' קדרות... ומשקות אותן ונזקקות להם בין שפתים שנא' אם תשכבון בין שפתים וגו' בשכר תשכבון בין שפתים זכו ישראל לביזת מצרים שנא' כנפי יונה נחפה בכסף ואברותיה בירקרק חרוץ... והולכות ויולדות בשדה תחת התפוח... והקב"ה שולח משמי מרום מי שמנקר ומשפיר אותן כחיה זו שמשפרת את הולד... וכיון שמכירין בהן מצרים באין להורגן ונעשה להם נס ונבלעין בקרקע... וכיון שמתגדלין באין עדרים עדרים לבתיהן וכו'”

ולכאו' קשה לשיטת ר' עזירא למה הוצרך יוכבד להצפין את משה, למה לא נעשה לה נס כמו שאר הנשים צדקניות? ועוד, כשכ' ויאמר מלך מצרים למילדות העבריות.. ויאמר בידלכן את העבריות וראיתן על האבנים אם בן הוא והמיתן אתו... ולא עשו כאשר דבר אילהן מלך מצרים ותחיין את הילדים וכו'” לפי ר' עזירא מעולם לא הוצרכו הנשים העבריות למילדות שלפי דבריו היו מולדין בין השפתים ומשמים ירד מלאך שמשפר את הוולד !?

ובס' פרשת דרכים דרוש ה' הביא שמחמת מה שנתרבו ישראל שלא כדרך הטבע נשלם הקץ קודם הזמן וגאלם, ומש"ה זכו ישראל לביזת מצרים לפי שאם היו נגאלים בלתי השלמה לא היו זוכים בביזת מצרים שהרי הבטחת ואחרי כן יצאו ברכוש גדול הוא בתנאי שישתעבדו במצרים ארבע מאות שנה, אבל עכשיו שנתרבו ישראל נמצא דכבר נשלם הגזירה של ת' שנה וא"כ בדיון זוכים ישראל בביזת מצרים.

ובדרוש ד' הביא קושיית המפרשים שבפרשת במדבר מצינו שמנין הלויים שנמנו מבן חדש ומעלה היו כ"ב אלף ומבן ל' שנה ועד בן נ' שנה שמנת אלפים ותק"פ, והנה לא יגיעו מבן כ' שנה ולמעלה לאפי' חצי שבט מישראל הפחות שבכולם, וזה תימה איך לא יהיו עבדיו וחסידיו כשאר כל ישראל? ותי' הפרשת דרכים ע"פ מה דאיתא בשמות רבה פרשה ה' סי' טז דשבטו של לוי פנוי היה מעבודת פרך, ולכן יש לומר שכפי מה שמבואר לעיל שטעם הריבוי היה כדי להשלים גזרת השעבוד של ת' שנה, א"כ שאר השבטים שהיו בשעבוד הוצרך הקב"ה לרבות אותם כדי שישלימו גזרת השעבוד, אבל שבטו של לוי שלא היה בכלל השעבוד לא היה שום תועלת נמשך מרבוים וא"כ היו פרים ורבים כדרך כל הארץ.

ולפי דברי הפרשת דרכים מובן מה שהוצרך יוכבד להצפין מרע"ה, שכיון שהיתה משבט לוי לא נעשה לה נס כשאר נשים העבריות, וגם מובן מה שהוצרכו למידלות, שהרי נשי שבט לוי היו מולידין כדרך כל הנשים ולא בדרך נס. ושמא יש לומר עוד שטעם זה מכנה הכתוב את עמרם "איש מבית לוי..." להדגיש את ענין זה שבשביל שהיה משבט לוי לא נעשה נס בלידת בנו.

"ולא קמו איש מתחתיו שלשת ימים ולכל בני ישראל היה אור במושבתם" (שמות י', כ"ג)

איתא בהגדה של פסח "אלו עשר מכות שהביא הקב"ה על המצרים במצרים ואלו הן..." ועי' בספר שמחת הרגל להחיד"א ז"ל שהקשה דלכאורה התיבה "במצרים" מיותר? ועי' שם מה שתי'. ונראה לי לתרץ בפשיטות שבא לאפוקי המכות על הים וכמו שנחלקו התנאים להלן בסמוך. ועוד נראה לתרץ באופן אחר דבמכת ערוב כ' "והפלתי ביום ההוא את ארץ גושן...לבלתי היות שם ערוב" וגם במכת ברד כ' "רק בארץ גושן...לא היה ברד" ומשמע שבכל ארץ גושן לא היה מכות אלו, ואפילו אם הלך מצרי לשם לא היה נלקה, וע"ע בס' תפארת יהונתן לר' יהונתן אייבשיץ זצ"ל שכ' כן בדרך אפשר גבי מכת חושך ש"בגושן היה אור אפי' למצרים ולולי שלא יוכלו לקום היו בורחים לגושן כל ימי שליטת המכה ולכן לא יוכלו קום" עכ"ל. ולפי כל הנ"ל א"ש, שבא בעל ההגדה לרמז שרק בארץ מצרים גופו

היו נלקים המצרים בעשר מכות, אבל בארץ גושן אילו היו שם לא היו נלקים בעשר מכות, אלא במקצת מהם.

”משכו וקחו לכם צאן למשפחתיכם ושחטו הפסח” (שמות י”ב, כ”א)

איתא במנחות דף כט. ”תנא דבי רבי ישמעאל שלשה דברים היו קשין לו למשה עד שהראה לו הקב”ה באצבעו ואלו הן מנורה וראש חדש ושרצים מנורה דכתיב (במדבר ח, ד) וזה מעשה המנורה ראש חודש דכתיב (שמות יב, ב) החודש הזה לכם ראש חדשים שרצים דכתיב (ויקרא יא, כט) וזה לכם הטמא ויש אומרים אף הלכות שחיטה שנאמר (שמות כט, לח) וזה אשר תעשה על המזבח” עכ”ל הגמ’. ועי’ ברש”י שם דהיה קשה לו מקום השחיטה שלא הביין מהיכן היא מוגרמת.

ולפי היש אומרים משמע דמרע”ה לא ידע הלכות שחיטה, ולכל הפחות הדין דהגרמה, עד שהראה לו הקב”ה. וצ”ע דא”כ איך שחטו את הפסח במצרים?

ונראה לתרץ ע”פ מה שכ’ החת”ס בתשובותיו יו”ד סי” רל”ה דפסח מצרים לא היה קרבן שהרי היה מחוסר מזבח לזרוק את דמו עליו. ומטעם זה אף דלא היה חשש נעבד גבי הבהמות שלקחו לפסח מן המצריים אחרי שכבר ביטלו ע”ז שלהם, אבל בקדשים עדיין יש פסול של מיאוס לגבוה, אלא דבפסח מצרים שלא היה קרבן לא שייך פסול זה. עד כאן תמצית דבריו.

ועי’ בחולין דף טז. שנחלקו ר’ ישמעאל ור’ עקיבא אם בשר נחירה היה מותר לבנ”י במדבר קודם שנכנסו לארץ דר’ ישמעאל סבר דנאסר להם ור’ עקיבא סבר דהותר להם. והק’ הגמ’ ”בשלמא לרבי ישמעאל היינו דכתיב (ויקרא א, ה) ושחט את בן הבקר אלא לרבי עקיבא מאי ושחט? קדשים שאני, בשלמא לרבי ישמעאל היינו דכתיב (במדבר יא, כב) הצאן ובקר ישחט להם אלא לר’ עקיבא מאי הצאן ובקר ישחט להם ינחר להם מיבעי ליה? נחירה שלהן זו היא שחיטתן” ועי’ בתוד”ה ר’ עקיבא דמשמע מדבריהם דאע”פ שיש לומר אף בקדשים נחירותן זו היא שחיטתן, למסקנת הגמ’ עדיין יש חילוק בין קדשים לחולין דקדשים צריכים שחיטה משא”כ חולין דנחירה היה סגי להו. אלא דבפסח מצרים שלא היה קרבן לפי החת”ס שפיר יש לומר דנחירתן זו היא שחיטתן, ומה שכ’ ששחטו הפסח היינו שנחרו הפסח.

ולפי זה יש לומר שהיש אומרים הסוברים שמרע"ה לא ידע הלכות שחיטה קודם מתן תורה ס' כר' עקיבא שנחירתן זו היא שחיתתן, ותנא דבי ר' ישמעאל ס' כר' ישמעאל דלשיטתו אינו מוכרח לומר נחירתן זו היא שחיתתן וע"כ כשהתורה כ' ששחטו הפסח היינו שחיטה ממש וצ"ל דכבר ידעו כל הלכות שחיטה קודם מתן תורה וא"כ אין לומר שנתקשה משה בהלכותיו.

"ומושב בני ישראל אשר ישבו במצרים שלשים שנה וארבע מאות שנה" (שמות י"ב, מ')

ולכאור' קשה שידוע שלא היו שם אלא רד"ו שנה? ומה עוד שהגזרה לא היה אלא לד' מאות שנה! וכבר עמד רש"י על זה וכ' שבני ישראל היו במצרים רק רד"ו שנה, אבל היו בארץ לא להם ד' מאות שנה, ומהברית בין הבתרים ללידת יצחק היה עוד שלשים שנה.

ונראה לתרץ באופן אחר על פי מה שכ' הרמב"ן על הפסוק "וגם את הגוי אשר יעבודו דן אנכי" דלכאור' צ"ע, שהלשון "וגם" משמע שמוסיף על מה שנאמר לעיל "ועבדום וענו אותם ד' מאות שנה", אלא קשה ש"ועבדום וענו אותם" לכאור' פורעניות הוא ו"הגוי אשר יעבודו דן אנכי" הוא הטבה וא"כ איך זה הוספה? וכ' הרמב"ן שלכאור' צ"ע למה נענשו המצריים כיון שהם לא היו אלא שלוחים לקיים גזרת השי"ת? ותי' שהמצריים נענשו על שהוסיפו על דבר ד' שהקב"ה לא גזר אלא שיהיו ישראל משעובדים במצרים והם שעבדו אותם בחוזק. וא"כ מתורץ הקושיא הנ"ל שבכלל מה שאמר הקב"ה שידון את המצריים נשמע שיוסיפו על גזרתו וישעבדו את ישראל בחוזק ואף זה פורעניות.

ומרגלא בפומייהו דאינשי בשם חז"ל שהגזרה של ד' מאות שנה נתקיים על ידי קושי השעבוד, שרד"ו שנה בקושי שוה לד' מאות שנה בלא קושי. אלא קשה, שלפי הרמב"ן הנ"ל המצריים נענשו על שהוסיפו על הגזרה, ואם הקושי רק השלים את הד' מאות שנה חזר הקושיא למקומו, למה נענשו המצריים שלא הוסיפו על הגזרה כלום? אלא שיש לומר בחרפות שזה כוונת הפסוק באמרו שהיו שם ת"ל שנה, שאילו היה הרד"ו שנה בקושי שוה רק לד' מאות שנה אז אה"נ לא היו המצריים נענשים כלום, אבל הם

באמת הוסיפו שלושים שנה על הד' מאות שנה, שרד"ו שנה בקושי באמת שוה לת"ל שנה בלא קושי, ולכן נענשו על הל' שנה שהוסיפו.

ובזה מובן מה שאנחנו אומרים בהגדה של פסח "ברוך שומר הבטחתו... שהקב"ה חשב את הקץ..." וקשה האם זה דבר גדול הוא שהקב"ה מנה ד' מאות שנה? ועוד איזה "חישוב" שייך בזה? ולפי מה שכתבנו א"ש.

"כי בא סוס פרעה..." (שמות ט"ו, י"ט)

איתא בפסחים דף קד. א"ר יהודה אמר שמואל המבדיל צריך שיאמר מעין חתימה סמוך לחתימתו ופומבדיתאי אמרי מעין פתיחתו סמוך לחתימתו... וכן הדין בכל ברכות וכמו דאיתא ברבנו חננאל שם. וא"כ צ"ע מה שמסיימין "קל חי וקיים תמיד ימלוך עלינו לעולם ועד" בברכת המעריב ערבים, דאין זה מעין הפתיחה והחתימה של המעריב ערבים? ואבודרהם כ' למחוק את המילים ושלא לאומרם מטעם הנ"ל. והלבוש כ' דאע"ג דתמיד ימלוך עלינו לעולם אינו מעין החתימה ממש ה"פ אנו מתפללין ד' ימלוך עלינו לעולם ועד ויתקיים בנו פסוק והיה לעת ערב יהיה אור כו' והוי קצת מעין החתימה סמוך לחתימתו..."

ואולי יש לפרש החתימה "קל חי וקיים" באופן אחר שאינו תפילה כמו שביאר הלבוש, אלא הוא באמת מעין הפתיחה וחתימה. דלכאור' צ"ע דכיון דברכה זו הוא ברכת ק"ש שהוא יחוד הש"י למה אין חותמין מעין ק"ש שהוא יחוד הש"י? ועי' בתורת המנחה לרבינו יעקב ב"ר חננאל סקילי תלמיד הרשב"א דרשה פ"ג שכ' שאף הוא חותם ביחוד ד' יתברך שהרי המינים סוברים שהכוכבים הן הן האלהות ומנהיגי העולם והשמש והירח הם האלהים האדירים הגדולים והנוראים ושאר הכוכבים הם אלהים אחרים וכן היו סוברים כי ההויה וההפסד הוא ע"י עירוב האור עם החשך וכמו שכ' בספריהם ועל כן תקנו בשחר בחתימת יוצר אור יוצר המאורות כדי שלא יעלה על הלב כי המאורות והכוכבים הן האלהות ויש בידם להטיב ולהרע, אינו כן כי הש"י הוא על הכל והוא יוצר המאורות וכן במעריב ערבים כדי שלא יעלה על הלב כי עירוב האור עם החשך הוא גורם ההויה וההפסד אמרו מעריב ערבים שהוא ית' המעריב ערבים והוא באמת ענין יחוד הש"י. ולכן יש לבאר הברכה דהמעריב ערבים כזה: שכיון שגולל הקב"ה את האור מפני חשך וחשך מפני אור ומבדיל בין יום ובין לילה הם ראיות שהמלכות של

הקב"ה הוא נצחי וקיים לעולם ודלא כהמינים האומרים שיש כמה רשויות, וכל הברכה הוא ענין של יחוד ד' יתברך.

ומצינו מעין פירוש זה במקום אחר, שהרי נחלקו הראשונים אם הפסוק "כי בא סוס פרעה" הוא חלק מהשירה או לא, דעי' באבן עזרא שכ' שהוא מהשירה ובא לתאר לנו גודל הנס שבשעה שפרעה וחיליו היו טבועים בים בני ישראל היו הולכים ביבשה בים והרמב"ן שם חולק עליו ע"ש. ובמכילתא כ' ד' ימלוך לעולם ועד, מפני מה? כי בא סוס פרעה... "וא"כ משמע שהפסוק כי בא סוס נמי מהשירה ובא להראות שד' ימלוך לעולם ועד.

ועי' בת"א שם שמתרגם ד' מלכותיה קאם לעלם ולעלמי עלמיא" אלמא שהוא פי' "ימלוך" בלשון הוה והרמב"ן מפרש דבריו משום שאינו ראוי לומר ד' ימלוך" כיון דאף עכשיו לו המלוכה, והרמב"ן עצמו הק' עליו מכמה מקומות וחולק עליו וס' שפסוק זה הוא תפילה על העתיד. אבל מו"ר הרב נטע גרינבלט זצ"ל רצה לפרש דברי הת"א באופן אחר שאונקלס לא בא לתרגם, אלא הוא בא לפרש דמה שד' ימלוך לעולם ועד בע"כ משום שהמלכות של הקב"ה הוא נצחי וקיים אף עכשיו, וראינו נצחיותו על ידי מה שכי בא סוס פרעה ורכבו ופרשיו בים וישב את מי הים ובני ישראל הלכו ביבשה בתוך הים, וזה ממש כמו דברי המכילתא.

ולפי"ז מדוייק מה שמתרגם אונקלס את הפסוק "כי בא סוס" כמו "ארי על סוסות" ואינו מתרגם "כד על סוסות" כמו שאר מקומות, שהמילה כי יש לפרשו כמו "דהא" או כמו "כאשר", ובהרבה מקומות כשהמובן הוא "כאשר" מתרגם אונקלס "כד" וכמו "ויהי כי החל האדם לרב" מתרגם "והוה כד שריאו בני אנשא למסגי" וכמו "ויהי כי יראו המילדות" מתרגם "והוה כד דחילא חיתא". וממה שלא מתרגם אונקלס המילה "כיי" כאן כמו "כאשר" יש לדייק שס' שהפסוק ד"כי בא סוס" הוא כמו "דהא בא סוס" והוא ראייה שמלכות הקב"ה הוא נצחי וחלק מהשירה הוא וכמו המכילתא ואבן עזרא.

בענין הלל של פסח

ר' רפאל ליפסקי

(א) איתא בשו"ע ה' פסח ת"צ, ד': כל הימים של חולו של מועד ושני ימים אחרונים של יו"ט קורים ההלל בדילוג כמו בראש חודש. וביאר הט"ז וז"ל: מפני שבשביעי של פסח נתבעו המצריים אמר הקב"ה מעשה ידי טובעים בים ואתם אומרים שירה וכיון שבשביעי אין גומרין אותו על כן גם בחול המועד אין גומרים אותו שלא יהא עדיף מיו"ט האחרון.

(ב) והאחרונים הקשו עליו דלכאורה דבריו כנגד סוגיא ערוכה בערכין דף י' ע"א דמונה י"ח ימים שהיחיד גומר בהן את ההלל. והק' הגמ' מאי שנא בחג דאמרינן כל יומא ומ"ש בפסח דלא אמרינן כל יומא? דחג חלוקין בקרבנותיהן דפסח אין חלוקין בקרבנותיהן. ופרש"י ותוס' בתענית דכ"ח ע"ב: שכיון שסוכות חלוקין בקרבנותיהן הוי כל יום ויום כיו"ט בפני עצמו. והקשו האחרונים למה צריך הט"ז טעם של מעשה ידי טובעים בים, וכי מצאה איזה פסול בהטעם המפורש בגמרא. וזה לשון המהרש"א בכרכות ד"ט ע"ב: קשה למה שכתבו האחרונים בשם המדרש שאין אומרים הלל ביום אחרון של פסח משום שאמר הקב"ה מעשה ידי טובעים בים ואתם אומרים שירה כו' בפ"ב דערכין אמרינן טעם אחר דלכך אין אומרים הלל ביום אחרון של פסח חלוקין בקרבנותיהן.

(ג) בערכין שם גרסינן: מאי שנא בחג דאמרינן כל יומא ומ"ש בפסח דלא אמרינן כל יומא? דחג חלוקין בקרבנותיהן דפסח אין חלוקין בקרבנותיהן. שבת דחלוקה בקרבנותיה לימא? לא איקרי מועד. ר"ח דאיקרי מועד לימא? לא איקדיש בעשיית מלאכה. והא חנוכה דלא הכי ולא הכי וקאמר? משום ניסא. פורים דאיכא ניסא לימא? אמר ר' יצחק לפי שאין אומרים שירה על נס שבחוץ לארץ מתקיף לה רב נחמן בר יצחק והרי יציאת מצרים דנס שבחוץ לארץ הוא ואמרינן הלל כו' עכ"ל הגמ'. והק' הטורי אבן במגילה י"ד ע"א, מה קשה ליה לרב נחמן בר יצחק מפסח והא הגמ' כבר אמר דאין הלל דפסח משום נס אלא משום מועד.

ד) הרמב"ם בהל' ברכות פ"א הט"ז כתב: כל דבר שהוא מנהג כגון קריאת ההלל בר"ח ובחולו של מועד פסח אין מברכין עליו' עכ"ל. ולכאורה דבריו סותרין מש"כ הוא עצמו בהל' חנוכה פ"ג הל"ז וז"ל: גומרין את ההלל בשני ימים של פסח כו' אבל בראשי חדשים קריאת ההלל מנהג ואינה מצוה לפיכך קוראין בדילוג ואין מברכין עליו כו' וכן בשאר ימי הפסח קוראין בדילוג כר"ח. עכ"ל. והלשון של שאר ימי הפסח משמע שכולל גם שביעי של פסח, ובהל' ברכות משמע שבשביעי של פסח קוראין מדין ולא ממנהג.²

ה) המשנה ברורה בהל' פסח ס"ק ז' הביא הטעם של מעשה ידי טובעים בים. אולם בהל' סוכות ס"ק ד' כותב הטעם של הגמ' דאין חלוקין בקרבנותיהן. וכן בשבולי הלקט יש סתירה בין מה שהוא כתב בהל' פסח למש"כ בהל' סוכות. נמצא לפנינו ד' קושיות, הט"ז קשה מהסוגיא דערכין, קוש' הטורי אבן, סתירה בדברי הרמב"ם, וסתירה בדברי המשנ"ב ושבולי הלקט.

ו) והנה הישועת יעקב הק' קושיית האחרונים על הט"ז, ותירץ שיש ב' מחייבים להלל, יש חיוב מדין מועד, כמו שמצינו גבי סוכות ועצרת, ויש חיוב הלל מדין נס, כמו שמצינו גבי חנוכה. והנה פסח יש מחייב הלל מדין מועד, והטעם של אינו חלוק בקרבנותיו פוטר מגמירת הלל מדין מועד, אבל על שביעי של פסח יש עוד מחייב לגמור את ההלל, והוא זכר לנס שאירע בו, ולזה צריך הט"ז להטעם של מעשה ידי טובעים בים.

ז) ועפ"ז נוכל לתרץ הסתירה שבמשנ"ב ושבה"ל, שהמעמיק ימצא, שבהלכות סוכה כוונתן לפרש החילוק בין חג לפסח, דהיינו למה אין המחייב שמחייב בחג גם מחייב בפסח, ולזה כתבו שפסח אינו חלוק בקרבנותיו, משא"כ בהל' פסח כיון שבאו לפרש למה אין גומרין בפסח, ויש עוד מחייב לדון עמו בפסח מלבד המחייב שמחייב הלל בסוכות, לכן הוצרכו לטעם מעשה ידי טובעים בים.

1. כך היא שיטת הרמב"ם ומחזור וויטרי שאין מברכין על המנהג, ואנן לא קיימ"ל הכי.

2. ואע"ג שהרב המגיד בהל' חנוכה כ' דעת רבינו להשוות דין הלל של חוה"מ של פסח לדין הלל של ר"ח. ולפי"ז שלשון הרמב"ם ל"ד, קושיא מעיקרא ליתא, אבל כיון שראיתי האחרונים נכנסין לתרץ את הסתירה, לכן אמרתי אל נפשי כי גם אנכי אגיד חוקי.

ח) ע"פ יסוד בעל הישיעת יעקב, נוכל לתרץ קוש' הטורי אבן. שהגמ' הבין שבעצם יש חיוב הלל מדין נס גם בפסח, אלא שנפטר מכח מעשה ידי טובעים בים. ולכן הק' הגמ' על רב נחמן בר יצחק למה יש חיוב מד"נ בכלל והא הייתה נס שבחוץ לארץ.

ט) ובוזה נבוא ליישב הסתירת הרמב"ם. הנה, בחוה"מ, יש חיוב הלל מדין מועד, ובשביעי של פסח יש חיוב מדין מועד ויש עוד חיוב מדין נס. הטעם של מעשי ידי טובעין בים מסלק המחייב מדין נס, והטעם של אין חלוקין בקרבנותיהן מסלק המחייב מדין מועד. והנה, מצינו לפרש שמעש"י טובעין מסלק החיוב מדין נס לגמרי, ורק שאח"כ יש מנהג לומר חצי הלל, אבל באמת נראה לפרש, שעל אף שיש טעם של מעש"י, אין זה אלא עיכוב מאמירת הדין הלל השלם בגמירה וברכה, אבל החצי הלל שאמרינן אינו מפני מנהג אלא הנס מחייב אותנו לומר הלל והודאה כל מה שנוכל, דהיינו חצי הלל.³ וא"כ בהל' ברכות שמטרת הרמב"ם ללמד שאין מברכין על המנהג, כתב רק חוה"מ, שקריאת ההלל שלה מנהג לבד מאחר שהמחייב היחידי שלה מסולק מכח מה שאינן חלוקין בקרבנותיהן. משא"כ שביעי של פסח אין החצי הלל שלה מנהג אלא חיוב מדין נס. ולכן בהל' חנוכה כ' שבכל ימי הפסח מלבד שני ימים הראשונים, מדלגין בהלל.

3. ז"ל החות יאיר בסי' רכה: (אין תחילת דבריו נוגעין לנו) "א"נ י"ל בשלמא הלל בשלימותו וכשגמרינן אותו הוי שמחת אלקים, כמו שאמרו ז"ל בברכות על יין המשמח אלקים ואנשים - מלמד שאין אומרים שירה אלא על היין. והלל שלם דוקא מיקרי שירה כדילפינן בערכין מהא דכתיב 'השיר יהיה לכם כליל התקדש חג'. משא"כ מה דקרינן ההלל בדילוג אין לפניו יתברך שמחה הואיל שאינו בשלימות. "עכ"ל החות יאיר.

בענין מעשה ידי טובעים בים

ר' רפאל ליפסקי

א) הטור בסי' ת"צ כ' שאין גומרינן את ההלל בחוה"מ פסח וכן בשביעי של פסח. וכתב הבית יוסף עליו: כך מפורש בערכין והטעם הוא משום שאין הפרש בין הקרבנות שמביאין בכל ימי הפסח משא"כ בסוכות, ובשבולי הלקט כ' בשם המדרש שהטעם הוא משום שאמר הקב"ה מעשה ידי טובעים בים ואתם אומרים שירה. עכ"ל הב"י. וכתב הט"ז, שמה שאין גומרים את ההלל בפסח הוא משום שאמר הקב"ה מעשה ידי טובעין בים ואתם אומרים שירה, וכיון שבשביעי אין גומרינן אותו על כן גם בחול המועד אין גומרים אותו שלא יהא עדיף מיו"ט האחרון. והישועת יעקב מבאר למה צריכין זאת מאחר שהגמ' נותן טעם אחרת, דהיינו שאין פסח חלוק בקרבנותיו, שיש שתי חיובים לאמירת הלל, מדין נס ומדין מועד, וכיון שבשביעי של פסח יש חיוב מצד שתיים, צריכין ב' טעמים. אינן חלוקין בקרבנותיהן מסלק החיוב מדין מועד (וכמו שפרש"י בתענית דכ"ח) ומעשה ידי טובעים מסלק החיוב מדין נס.

ב) הנה, בשלמא להבית יוסף דברי הישועת יעקב נכונים, אבל הט"ז מסיים 'וכיון שבשביעי של פסח אין גומרים אותו, ע"כ גם בחול המועד אין גומרים אותו שלא יהא עדיף מיו"ט האחרון'. ולפי הישוע"י כל זה מיותר שהרי כל טעם של מעש"י נצרך אך ורק לשביעי של פסח שאירע בו נס, אבל על חוה"מ פסח, שלא היה בו נס לא בעינן אלא הטעם של הגמ', שאין פסח חלוק בקרבנותיו.

ג) הרמב"ם בהל' ברכות כ' שקריאת הלל בר"ח ופסח מנהג ולכן קורין בדילוג ואין מברכין. [אנן לא קיימ"ל הכי, אלא כהראשונים הסוברין שמברכין על המנהג]. וכ' המגיד משנה בהל' חנוכה שדעת הרמב"ם להשוות הלל דפסח להלל של ר"ח, אבל הרמב"ן ז"ל חילק ביניהם ע"כ. וז"ל הר"ן בשבת דף י"א בדפיו: הרמב"ן ז"ל כתב בספר הלכות דששה ימים של פסח ור"ח לאו חד דינא אית להו, משום דששה ימים של פסח כיון דאיקרו מועד מחייבין למיקרי הלילא בדילוג, אבל הלל דר"ח קוראין ממנהגא ואין

גומרין ולא מברכין שאין מברכין על המנהג. עכ"ל. דהיינו שיטת הרמב"ן הוא שיש בריאה חדשה של הלל שהוא חיוב מדינא, אלא שהדין מחייב רק חצי הלל ולא הלל שלם.

ד) מרגניתא טבא עלה בידי בראיתי מש"כ בזה מו"ר ראש הישיבה ר' שמואל קמנצקי שליט"א בקונטרס לגיונו של מלך: קשה, איך כ' הרמב"ן שמחוייבין לקרות הלל בימי פסח משום דאיקרו מועד. הא מפורש בערכין שאין בהן התחייבות מדין מועד כיון דאין ימיה חלב"ק. ונראה שאין כוונת הרמב"ן שהחיוב באה מדין מועד, אלא הכוונה הוא שעל אף שהנס לא נגמרה עד שש"פ שבו הייתה קריעת ים סוף, מכל מקום כיון שכל הפסח מועד אחד, איכא חיוב לומר הלל מדין הנס בכל ימי הפסח. כיון שכל ימי הפסח חשיב זמן הנס.

ה) ואחר כך הביא הראש ישיבה שליט"א את הט"ז הנ"ל ומש"כ הישועת יעקב עליו, וכתב: שלפי מה שביארנו, שמצינו שחיוב הלל מדין נס לאו דווקא על שביעי של פסח לבד אלא דלשיטת הרמב"ן בכל ימי היו"ט יש חיוב הלל מד"נ, נוכל לבאר מה שהט"ז נצרך להוסיף על המדרש שמאחר שאיננו גומרין את ההלל על שביעי של פסח, אין גומרין אותו בחוה"מ ג"כ כדי שלא יהא עדיף מיו"ט עצמו. שיש על כל היו"ט ב' חיובים מד"מ ומד"נ. החיוב מד"מ מסולק מחוה"מ ומשביעי של פסח מטעם אינן חלוקין בקרבנותיהן. החיוב מד"נ מסולק משש"פ משום מעש"י. אבל עדיין יש חיוב מד"נ על חוה"מ, וכמש"כ הרמב"ן, ועל זאת ליכא טביעת מצריים לפטרו. ולכן כ' הט"ז שצ"ל שאמרין חצי הלל כדי שלא יהא עדיף מיו"ט עצמו. ע"כ תוכן דבריו הנוגעין לנו. ונמצא הכל מיושב.

ו) בפסח שנת תשפ"ג ר' דוד ישראל רוזנבוים שליט"א, ר"מ בישיבת נר ישראל, מסר שיעור להרבים ואחר שקבע שעל שביעי של פסח יש ב' מחייבים, מד"מ ומד"נ, נחת לבאר מאי שנא הבית יוסף שהביאה הטעם של הגמ' וגם הטעם של המדרש, מה שאין כן הט"ז שכתב הטעם של המדרש לבד. שיש לחקור, מהו הטעם של מעש"י, אם הוא חסרון בהמחייב, דהיינו כיון שעם הנס היה טביעת המצריים אין הנס הזאת נכלל בהגדר של ניסים אשר מחייבין הלל. (לשון המשנת ר' אהרן: אין לומר הלל בגלל הנס הזאת, כיון שהנס באה ע"י פורעניות) או דלמא מעש"י הוי כעין איסור, דהיינו בעצם

הנס של קריעת ים סוף מחייב הלל, אלא שיש סיבה חיצונית שבאה לפטור מאמירת ההלל שמחוייב בו. והנראה בזה, שהבית יוסף סבר שהוא אי מחייב, וממילא אף אחר שכתב שליכא חיוב מד"נ בגלל סברת מעש"י, עדיין נשאר עם התחייבות מד"מ ולזה צריך הטעם שאינו חלב"ק. משא"כ הט"ז סבר שמעש"י הוי עיכוב חדש מלומר הלל, ולכן כשם שמעש"י יכול לבטל החיוב שיש מד"נ, כך מבטל את החיוב מדין מועד עכ"ד.

ז) והדברים נמצאין עולין כפתור ופרח מעליהם. כבר עמדנו באות ב' על חילוק אחרת שיש בין הב"י והט"ז, שהט"ז הוסיף 'וכיון שבשביעי אין גומרין אותו ע"כ גם בחוה"מ אין גומ' אותו שלא יהא עדיף מיו"ט האחרון' משא"כ הב"י. והנה, אם יש חיוב לומר הלל בחוה"מ מדין הנס של שביעי של פסח 'דכל הפסח חשיב זמן הנס', וכמו שיסד לנו הראש ישיבה שליט"א ע"פ הרמב"ן, יהיה תלוי בזה: אי נימא כהב"י שמעש"י הוי אי מחייב, אז הנס של יום השביעי אינו נס אשר יכול לחייב הלל וא"כ גם חוה"מ אין בו התחייבות מכחו אף אם נחשב זמן הנס. משא"כ לדרכו של הט"ז, שמעש"י הוי עיכוב צדדית, על אף שיש עיכוב מלומר הלל על יום השביעי עצמו שאז נטבעו המצריים, עדיין יש לנו לומר הלל בחוה"מ מד"מ, דכולו זמן הנס. ולזה צריך הט"ז סברת שלא יהא עדיף מיו"ט עצמו.

הלל בפסח ומעשה ידי טובעים בים - המשך מענינים דלעיל

ר' רפאל ליפסקי

(א) יש להעיר ג' קשיות על מה שביארנו לעיל בענין 'הלל של פסח'. ועל פי מה שביארנו ב'מעשה ידי טובעים בים' אפשר שכל חדא מתרצא חברתא בעזה"י.

(ב) הט"ז ועוד מפרשים¹ פירשו הטעם שאין גומרין את ההלל בפסח הוא משום מעש"י. וז"ל המהרש"א: קשה למה שכתבו האחרונים בשם המדרש שאין אומרים הלל ביום אחרון של פסח משום שאמר הקב"ה מעשה ידי טובעים בים ואתם אומרים שירה כו' בפ"ב דערכין אמרינן טעם אחר דלכך אין אומרים הלל ביום אחרון של פסח דאין חלב"ק. ודו"ק. עכ"ל. וכבר כתבנו שהישועת יעקב מתרץ קוש' המהרש"א על הט"ז עם היסוד שיש ב' מחייבים בהלל. אמנם, באמת פלא הוא, מה נתחדש בהישועת יעקב, ומה קשה ליה להמהרש"א הלא ב' מחייבים הללו מפורשין הן באותו גמ' עצמו שהמרש"א הקשה ממנו. וכמו שהק' הטורי אבן על ר' נחמן בר יצחק ע"ש באות ג'. ולכאורה היא מילתא דפשיטותא שבשביעי של פסח יש ב' מחייבים!

(ג) עוד צ"ב לשון של המהרש"א שהק' שהאחרונים כתבו שהטעם שאין גומרין בשביעי של פסח כו' בערכין אמרינן טעם אחר שאין גומרין על שש"פ. ומלשונו משמע שליכא סתירה אלא ביום ז' לבד. וקשה שכל האח' שכתבו טעם זה כתבו כן על כל הימים, ואף אותן שהוסיפו סברת שלא יהא עדיף, עכ"פ מבואר שלא נקטו בהטעם של הגמרא אפילו כלפי חוה"מ. וגם המדרשים כולן קאי על כל ו' ימי פסח, וכן הגמ' דערכין.

1. הבית יוסף, לבוש, ושבולי הלקט. וכן המהרי"ל, ומהר"א טירנא. ושתי אלו כתבו בדיוק כהט"ז דהיינו שלא הביאו הגמ' רק המדרש לבד, והזקקו להוסיף שחווה"מ נפטר כדי שלא יהא עדיף מיו"ט. ונראה על פי מה שכתבתי באות ה' כאן שעלהים כיוון המהרש"א. והשתמשתי בשם של הט"ז להקל על הקורא מאחר שדיברנו עליו עד עתה, אע"פ שלא נדפס הט"ז לאו"ח בימי המהרש"א.

ד) עוד יש להקשות על המהרש"א, מה טען על האחרונים, והלא מדרש מפורש היא בפסיקתא דר' כהנא פסקא כ"ט, ובאמת הוא בהרבה מקומות: מדרש הרנינו פרשת סוכה, ילקוט שמעוני באמור רמז תרנ"ד, וגם מצאתיה בילקוט שמעוני משלי רמז תתק"ס. ואפשר לדחוק שלא היו ספרים אלו תחת ידו, אבל באמת נראה שמוכח מהמהרש"א עצמו שהיו לו, וכמו שאבאר.

ה) וע"פ מה שפירשנו בענין 'מעש"י טובעים בימ' דברי המהרש"א קיים וישיר. בלי ספק, המהרש"א ידע את המדרש, והבין שיש ב' מחייבים, ושהגמ' קאי על החיוב מד"מ, ושהמדרש קאי על החיוב מד"נ. אולם, המהרש"א למד את המדרש על דרך מה שפירש רד"י רוזנבוים שליט"א בהבית יוסף, דהיינו שהנס שהיה על שביעי של פסח לא היה נס שמחייב הלל כלל. ולפי"ז על חוה"מ ג"כ ליכא חיוב הלל, לא מד"מ דהא אינן חלוקין בקרבנותיהן, ולא מד"נ שלא היה בהן נס. ואי תימא שכל היו"ט חשיב זמן הנס, וכמו שיסד לנו הראש ישיבה שליט"א ע"פ הרמב"ן, מה בכך, הרי סוף סוף אין כח בהנס לחייב הלל. והמהרש"א ראה מה שהאחרונים הוסיפו על טעם של המדרש, שעל חוה"מ לא גמרינן כדי שלא יהא עדיף. וכתב עליהם: 'קשה למה שאמרו האחרונים בשם המדרש שאין אומ' הלל ביום אחרון של פסח מטעם מעש"י'. כלומר, המדרש אומר סברא לפטור כל המועד והם כתבו בשם המדרש שאינו פוטר אלא יום האחרון לבד. והיינו שהמהרש"א הבין שהט"ז למד שסברת מעש"י אינו אי מחייב אלא עיכובא חיצוני, וכמש"פ לנו רד"י רוזנבוים שליט"א בדעת הט"ז, ולכך אינו מועיל אלא להיום שבו טבעו המצריים, וכמו שפירשתי באות ז'. והמהרש"א הביא ראייה לדבריו: 'ובפרק ב' דערכין אמרינן טעם אחר וכו' - אין קושייתו שהטעם של הגמרא סותר הטעם של האחרונים, שזה אינו, שהגמ' מיירי בהמחייב מד"מ, אלא מהעצם דבר שהגמרא מחפש טעם לפטור החיוב מד"מ מבואר שאין מעש"י איסור שא"כ הוי ליה לסלק המחייב שיש מד"מ כשם שמסלק המחייב מד"נ. ובזה המהרש"א מיושב על בריו בכל חוריו וסדקיו, בס"ד.

בענין פסח שני

ר' יוני שומן

א

בגמ' בפסחים דף צג. איתא מחלוקת בין ג' תנאים בענין החיוב כרת למי שעבר ולא שחט קרבן פסח בפסח שני.

וז"ל הגמ' "ת"ר חייב כרת על הראשון וחייב כרת על השני דברי רבי, רבי נתן אומר חייב כרת על הראשון ופטור על השני, רבי חנניא בן עקביא אומר אף על הראשון אינו חייב כרת אלא אם כן לא עשה את השני" עכ"ל הגמ'.

והגמ' שם מפרש טעמיהם. רבי סבר שמצות פסח שני הוא מצוה בפני עצמו, רק שיש דין שאם הביא קרבן בפסח ראשון פטור מלהביא בפסח שני, ולפי דבריו אפילו אם היה פטור מחיוב כרת על מה שלא הביא קרבן בפסח ראשון, וכגון שהיה שוגג, אפ"ה עדיין יכול להיות חייב כרת בעבור פסח שני אם לא הביאו במזיד.

ורבי נתן סבר שפסח שני אינו אלא דין תשלומין של פסח ראשון ואינו מצוה בפני עצמו, ואין החיוב כרת תלוי בו אלא בפסח ראשון. לפיכך אם שגג ולא הביא קרבן בפסח ראשון, אע"פ שעדיין יכול לקיים מצות הבאת קרבן פסח בפסח שני, מכל מקום אפי' אם מה שלא הביאו היה במזיד אינו חייב כרת, שהרי אין חיוב כרת אלא בפסח ראשון. אבל אם הזיד בפסח ראשון שפיר חייב כרת אפילו אם עשאו בפסח שני משום שאין פסח שני תקנה לחיוב כרת של פסח ראשון, רק תשלומין להבאת קרבן דראשון (רש"י שם ד"ה תשלומין דראשון).

ולפי רש"י (דף צג: ד"ה ורבי חנניא) רבי חנניא בן עקביא סבר שפסח שני אינו מצוה בפני עצמו, אלא דין תקנה להחיוב כרת של פסח ראשון הוא, דעד פסח שני יכול לתקן מה שביטל פסח ראשון. אם כן אין חיוב כרת על ביטול הבאת פסח ראשון במזיד אלא אם גם לא עשה פסח שני במזיד. אבל

אם שגג או בפסח ראשון או בפסח שני פטור מכתת. ורבינו חננאל פי' דלפי שיטת רבי חנניא בן עקביא אם לא עשה את הראשון במזיד אז נסתלק החיוב כרת מפסח ראשון וחל בפסח שני. ולפירושו החיוב כרת הוא בעבור הביטול פסח שני ולא מחמת פסח ראשון.

וכל התנאים הללו מקרא אחד דרשו (במדבר ט', י"ג) "והאיש אשר הוא טמא ובדרך לא היה וחדל לעשות הפסח ונכרתה הנפש ההוא מעמיה כי קרבן השם לא הקריב במועדו חטאו ישא וגו'". רבי סבר הלשון "כי" פירושו כמו "אם", ופירוש הקרא כך הוא: "אם חדל מפסח ראשון חייב כרת, אי נמי לא הקריב פסח שני חטאו ישא", והלשון "חטאו ישא" כרת הוא, דלמד גזירה שוה "חטאו ישא" מ"ונשא חטאו" גבי מברך את השם (ויקרא כ"ד, ט"ו), ורבי סבר מברך את השם היינו מגדף שכתוב בו בפירוש עונש כרת.

ורבי נתן סבר הלשון "כי" מתפרש כמו "דהא", ופירוש הקרא כמו "אם חדל מפסח ראשון חייב כרת דהא לא הקריב פסח ראשון", שהקרא נותן טעם למה חייב כרת. ור"ח בן עקביא סבר הלשון "כי" פירושו "אם" כמו רבי, אלא שהוא סבר מברך את השם אינו מגדף, וא"כ אין ללמוד חיוב כרת ממנו לפסח שני. ולכן אינו אלא חד חיוב כרת בביטול קרבן פסח.

בספר המצות להרמב"ם (מצות עשה נ"ה) גבי המצוה לשחוט הפסח בארבעה עשר בניסן כתב וז"ל "ומי שעובר על צווי זה ולא יקריבהו בזמנו חייב כרת, וכו'". ובמצות עשה נ"ז גבי מצות שחיטת פסח שני למי שנמנע מלשחוט פסח ראשון, הרמב"ם דן אם ראוי למנות פסח שני כמצוה בפני עצמו או דילמא אינו אלא דין של מצות פסח ראשון, והביא מחלוקת התנאים של רבי וחבריו ופסק כרבי שסבר דפסח שני אינו דין של פסח ראשון אלא מצוה בפני עצמו (וכלשון הגמ' שם "רבי סבר (שני) רגל בפני עצמו הוא...").

ובמשנה תורה (הלכות קרבן פסח פ"ה הלכה א') פסק וז"ל "שני מצות עשה בפני עצמו ודוחה את השבת שאין השני תשלומין לראשון אלא רגל בפני עצמו לפיכך חייבין עליו כרת" עכ"ל. ובהלכה ב' כתב ז"ל "מי ששגג או נאנס ולא הקריב בראשון אם הזיד ולא הקריב בשני חייב כרת ואם שגג או נאנס אף בשני פטור" עכ"ל.

והשיג עליו הראב"ד (ד"ה מי ששגג) וז"ל "א"א שנה זה במשנתו כרבי. ור' נתן ור' חנניא בן עקביא פליגי עליו" עכ"ל הראב"ד. פי', למה פסק הרמב"ם כשיטת רבי שהוא יחיד כנגד דברי הרבים? וכמו כן הק' רבי דניאל הבבלי על הרמב"ם בספר המצות וז"ל "הא קי"ל דהלכה כרבי מחבירו ולא מחביריו, ור' נתן ור' חנניא בן עקביא חלוקין עליו בשני דתרויהו סברי תשלומין דראשון הוא," עכ"ל.

ורבינו אברהם בן הרמב"ם בתשובותיו (שאלה ד') כ' ליישב דברי אביו שכאן אינו הלכה כרבי מחביריו שדברי ר' נתן ור' חנניא בן עקביא בזה אינן שוין, שאף הן חולקין זה על זה, שר' חנניא בן עקביא סבר שני תקנתא דראשון ור' נתן סבר שהוא תשלומין דראשון, ורבי חולק על שניהם וסבר דשני רגל בפני עצמו הוא. רבי סבר שני אינו תלוי בראשון אלא חיוב רגל בפני עצמו הוא. רבי נתן סבר אם הזיד בראשון ולא שלם התשלומין בפסח שני, ואפילו בשוגג, חייב כרת מחמת הראשון, ולא מחמת שביטל פסח שני, דשני תשלומין דראשון הוא. ור' חנניא בן עקביא סבר שאפי' אם הזיד בראשון אינו חייב עד שביטל את השני במזיד, שהרי התורה נתן לו שני לתקנתא. ולכן אם שגג בשני פטור לדברי ר' חנניא בן עקביא שבשעת התקנה שוגג היה. ואין אומרים ולא מחביריו אלא היכא שהחולקים על רבי שוין בדבריהם, אבל הכא כולן חולקים זה על זה, דרבי סבר שני רגל בפני עצמו ולא תשלומין ולא תקנה, ור"נ חולק עליו ואמר שני תשלומין ולא רגל בפני עצמו ולא תקנה והלכה כרבי מחבירו, ורחב"ע חולק על רבי ואמר שני תקנה לא תשלומין ולא רגל בפני עצמו והלכה כרבי מחבירו. ומשמע מדברי רבינו אברהם שהוא מפרש ר' חנניא בן עקביא כמו הבנת רבינו חננאל על הגמרא.

ואפשר לפרש דברי הראב"ד שהוא סבר כפי' רש"י בדברי רבי חנניא בן עקביא שהחיוב כרת בשני לעולם בא מחמת פסח ראשון, אלא שהכתוב הצריך ביטול השני כדי לחייב כרת דראשון. ואם כן לכאורה רבי נתן ור"ח בן עקביא שניהם סוברים רק פסח ראשון מחייב כרת ולא פסח שני, ורבי לחוד סבר דגם פסח שני מחייב כרת, ואין הלכה כרבי מחביריו.

ומתוך דברי רבינו אברהם נראה שהוא סבר לפי ר"נ שאם הקריב בשני אע"פ שהזיד בראשון פטור מכרת, והוא חולק על רש"י שפי' בדברי ר"נ

ש"אע"פ שהוא הקריב בשני אם הזיד בראשון חייב כרת. וצ"ב במה נחלקו. ויש לומר שחולקים בדין כל תשלומין, האם הוא כאילו עשה המצוה למפרע, או דילמא אינו אלא דין שמעלה עליו כאילו עשה המצוה עכשיו, דרבינו אברהם ס' דכאילו מקיים המצוה למפרע, ולכן אם עשה פסח אע"פ שהזיד בראשון פטור מכרת שכאילו מקיים המצוה בראשון למפרע, ורש"י סבר שאינו כן, רק שמעלה עליו כאילו הוא מקיים את המצוה עתה, וא"כ אם הזיד בראשון עדיין חייב כרת ש"אע"פ שעכשיו מקיים מצות הבאת קרבן פסח, הראשון שביטל במזיד עדיין עומד במקומו.

ב

הרמב"ם הנ"ל הלכה ב' כתב וז"ל "הזיד ולא הקריב בראשון הרי זה מקריב בשני, ואם לא הקריב בשני אף על פי ששגג הרי זה חייב כרת, שהרי לא הקריב קרבן השם במועדו והיה מזיד. אבל מי שהיה טמא או בדרך רחוקה ולא עשה את הראשון אע"פ שהזיד בשני אינו חייב כרת שכבר נפטר מפסח ראשון מן הכרת" עכ"ל.

משמע מדבריו שאם הזיד בראשון אבל הקריב בשני פטור מכרת בראשון, ולכאור' צ"ע דרבי סבר דשני אינו תשלומין או תקנה, אלא רגל בפני עצמו הוא, ואם כן מנא ליה שיש פטור לכרת בראשון על ידי קיום פסח שני?

ועוד נהי שמי שהיה טמא או בדרך רחוקה פטור מכרת בראשון אבל לפי רבי עדיין יש לו חיוב כרת מחמת פסח שני, ואם כן אם הזיד בשני למה אינו חייב כרת?

ועיין בהשגות הראב"ד שם (ד"ה אע"פ שהזיד בראשון) שהשיג כעין זה וז"ל "א"א עכשיו סותר את דבריו ומאי שנא טמא ודרך רחוקה והזיד בשני משוגג או נאנס בראשון והזיד בשני" עכ"ל. וצ"ע.

ויש לבאר דברי הרמב"ם במשנה תורה ע"פ מה שכ' בפירושו למשניות, דעי' במשנה פסחים (דף צב:) "מי שהיה טמא או בדרך רחוקה ולא עשה את הראשון יעשה את השני שגג או נאנס ולא עשה את הראשון יעשה את השני, א"כ למה נאמר טמא או בדרך רחוקה שאלו פטורין מן הכרת ואלו חייבין בהכרת" עכ"ל המשנה.

ובגמרא שם נחלקו רב נחמן ורב ששת אם היה בדרך רחוקה ושחטו וזרקו עליו קרבן פסח ע"י שליח, רב נחמן אמר הורצה, וכתב רש"י שם ד"ה הורצה דלפי ר' נחמן פטור מן השני, פירוש שאע"פ שאילו לא הקריב היה פטור מן הכרת אפילו הכי אם הקריב הקרבן הורצה ומועיל לו והוא מקיים פסח ראשון ועל ידו פטור מפסח שני, ורב ששת אמר לא הורצה. ושניהם מודים שאם היה טמא לא הורצה. ובתוך השקלא וטריא שם פי' הגמרא את הסיפא דמתניתין ש"אלו פטורין מן הכרת" היינו טמא ודרך רחוקה ושגג ואונס, כמו שמפרש רש"י על המשנה (ד"ה אלו פטורין מן ההכרת), "ואלו חייבין" רב ששת סבר אונן ומזיד ורב נחמן סבר מזיד לחוד.

ועיין בפירוש המשניות להרמב"ם שם וז"ל "כשהיה טמא או בדרך רחוקה בפסח ראשון ולא עשה את השני אינו חייב כרת לפי שנפטר מפסח ראשון שנאמר בו לשון כרת ונדחה לפסח שני שלא נאמר בו לשון כרת וכשגג או נאנס בפסח ראשון ולא עשה את השני חייב כרת כי לשון התורה כל מי שלא היה טמא או בדרך רחוקה ולא עשה פסח כלל חייב כרת והוא אמרו יתעלה והאיש אשר הוא טהור ובדרך לא היה וגו' וזה ענין אמרם בכאן אלו פטורין מן הכרת ואלו חייבין" עכ"ל.

וביאור דבריו נראה, שהא שהכתוב מחייב כרת לפסח שני הוא רק למי שלא היה טמא או בדרך רחוקה בראשון, דאז אפילו אם שגג או נאנס בו שפטור מעונש מחמת פסח ראשון, אעפ"כ חייב על השני מפני שסוף כל סוף לא מקיים חיובו לעשות הפסח כלל לא בפסח ראשון ולא בפסח שני. אבל טמא ודרך רחוקה הם פטורים מפסח ראשון מן הכתוב (במדבר ט י"א) "איש איש אשר כי יהיה טמא לנפש או בדרך רחוקה...ועשה פסח לה' בחדש השני" וא"כ אינם מחוייבים בפסח ראשון כלל, לכן אין להם כרת על השני מפני שאין להם חיוב לעשות פסח אלא בפסח שני בלבד, ולא נכתב כרת גבי פסח שני. ומשמע גם כן שאין חיוב כרת של פסח ראשון אלא למי שלא עשה פסח כלל, ואפילו אם הזיד בראשון תולה הכתוב ענשו עד פסח שני, ואם עשה שני פטור מוכרת בראשון, וכמו שכתוב במאירי (דף צב: אות ד) וז"ל "וכן אם הזיד ולא הקריב בראשון אם לא עשה את השני אע"פ שבשגגה או באונס אירע לו בשני חייב כרת שהרי נתחייב כרת בראשון אלא שהיה נתלה לו עד י"ד אייר" ע"כ.

ולפי זה מובן היטב מה שכ' הרמב"ם הלכה ב' שאם הזיד בראשון אבל הקריב בשני פטור מכרת דראשון, אף שרבי סבר דשני רגל בפני עצמו הוא ואם כן מנא ליה שיש פטור לכרת דראשון, דהרי רבי סבר דהדין כרת דראשון תלוי עד פסח שני, ואם עשה השני מוטב, ואם לאו חייב כרת על הראשון. ומובן נמי מה שסבר רבי דמי שהיה טמא או בדרך רחוקה פטור מכרת דשני אע"פ שרגל בפני עצמו הוא, דהקרא מוציאן לגמרי מחיוב פסח בראשון ועל השני לא נכתב חיוב כרת אלא למי שהיה טהור ובדרך לא היה.

ועי' במהר"י קורקס על הרמב"ם בהלכותיו שם (ד"ה מי שהיה טמא) שכ' שהרמב"ם הבין דרבי למד כן מהפסוק ד"והאיש אשר הוא טהור ובדרך לא היה וכו'" שמפסוק זה תרתי דרשינן, חדא למחייב כרת למי שהזיד בראשון כשלא הקריב בשני (ולכן אם הקריב בשני פטור מכרת דראשון), וחדא למחייב כרת למי שהזיד בשני בפני עצמו מן "אי נמי לא הקריב בשני חטאו ישא".

אלא דלכאור' עדיין קשה לפירוש הרמב"ם שהוא מפרש המשנה שלא כהגמרא, שהרי רב נחמן ורב ששת שניהם סוברים שאין חילוק בין טמא ודרך רחוקה לבין שגג או נאנס? ועוד אם סבר הרמב"ם שהפטור והחיוב שבמשנתנו קאי על הכרת דפסח שני, אם כן הוא מפרש המח' של רב נחמן ורב ששת אליבא דרבי נתן או דרחב"ע, שלפי רבי מפורש בגמרא ששגג בראשון חייב כרת דשני? ועוד עיין רש"י על המשנה ד"ה מי שהיה טמא ורש"י בגמרא ד"ה ור"נ שכ' שהמשנה שכ' "א"כ למה נאמר טמא..שאלו פטורין מהכרת ואלו חייבין..." ע"כ קאי לפי רב נחמן שסבר הורצה, דלפי רב ששת "דרך רחוקה" נצרך ללמד שלא הורצה אם שחטו וזרקו עליו, ועיין ברמב"ם הלכות קרבן פסח שם הלכה ג' שפסק כרב ששת, ולכאור' הוא כנגד המשנה?

ועיין לחם משנה על הרמב"ם במשנה תורה הנ"ל הלכה ב' (ד"ה מי ששגג או נאנס) שפי' שגבי המח' דרב נחמן ורב ששת הגמ' רצה למצוא אוקימתא למשנה אף לפי רבי נתן ורחב"ע כדי לפרשו לכל השיטות, אבל אין הכי נמי הם מודים דלפי רבי "אלו פטורין" קאי על טמא ודרך רחוקה ו"אלו חייבין" היינו שגג ונאנס.

ולכאורה לפי פירוש הרמב"ם אינו קשה מה שפסק כר' ששת, שזה שדרש טמא ודרך רחוקה לא הורצה כ"ש היא היא מה שפטרם מכרת מפני שהם אינם בני פסח ראשון כלל, שאפילו אם שחטו וזרקו עליהם אינו מועיל. לכן גם רב ששת כמשנתנו.

היוצא מכל הנ"ל, הרמב"ם פי' המח' התנאים בין רבי ור' נתן ורחב"ע, דרבי נתן סבר שיש להבין הקרא ד"ועשה פסח לה' בחדש השני" כפשוטו דשני תשלומין למי שנמנע מפסח ראשון והחויב כרת אינו בא אלא מחמת החיוב כרת דראשון, והתורה נותן טעם להא דחייב כרת משום שלא הקריב במועדו בראשון. לכן אינו חייב כרת אלא אם הזיד בראשון שאין חיוב כרת אלא מחמת הראשון. ורבי חנניא בן עקביא סבר לדרוש שם וחדל לעשות הפסח בראשון אי נמי לא הקריב במועדו בשני, שהתורה עקר כרת מפסח ראשון אם הזיד בו ומחייב פסח שני במקומו, ואם כן השני אינו מדין תשלומין לראשון, שהרי החיוב כרת בא מחמת פסח שני עצמו היכא שהזיד בראשון, ולכן אינו אלא תקנה. לכן אין חייב כרת אלא אם הזיד בראשון וגם הזיד בשני. ורבי סבר שהתורה שכתב חטאו ישא מחייב כרת בפסח שני עצמו ומוקים לו כמצוה בפני עצמו. ולכן חייב כרת אם הזיד בראשון או בשני.

**This Kunteres is Dedicated in Part
In Memory of the More Than 1,000**

אדירי קהל מגנצא

Who Were Massacred by the
Crusaders in the Year 1096
In Mainz, Germany
(Birthplace of the Baal HaRokeach,
R' Eleazar of Worms).

And My Great-Grandfather

**Binyomin ben Naftoli
Edinger Z"l H"YD**

Also of Mainz

נהרג על קדושת השם

Theresienstadt, Czechoslovakia

By

**Rabbi and Mrs. Naftoli Edinger
and Family**



ENJOY
BOTH
HALVES



חג כשר ושמח



PHOTO: JACOB



WARNING

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*Once you start, you might not be able to stop!
Side effects like joy and satisfaction may occur.

3 STAY-FRESH
PACKS PER BOX



NEW!



KOSHER
PARVE
YESHON



PASKESZ CANDY CO., INC.

PESACH BROWNIES :

- 9 eggs separated
- 2 cups of Sugar
- 1 tsp Coffee
- $\frac{1}{4}$ Cup of Oil
- $\frac{1}{4}$ Cup of Cocoa
- $\frac{1}{4}$ Cup of ~~Potato Starch~~
Almond Flour

- 1 Mix coffee, oil and cocoa
 - 2 Beat egg whites with 1 cup of Sugar
 - 3 Then add egg yolks with the rest of the ingredients
- Bake 350 for 1 hour 15 minutes.



goldbaum's

CRUNCHY & CORNY
WITHOUT THE CORN



SOY FREE
 GLUTEN
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MADE WITH HEART-HEALTHY
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KOSHER FOR
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THREE SIZES TO SERVE
3
 FLAVORS

CHILI LIME

SWEET BBQ

SEA SALT

Made from heart-healthy cassava, Heaven & Earth™ Grain-Free Tortilla Chips boast a lower calorie count, are higher in fiber, and richer in nutrients than corn, making them a formidable alternative to the traditional tortilla chip. They come in 3 flavors: **Sea Salt**, **Sweet BBQ**, and for that extra zing, **Chili Lime**. Experience this tasty chip and its rewarding crunch.

Mmmm, It's Heaven!



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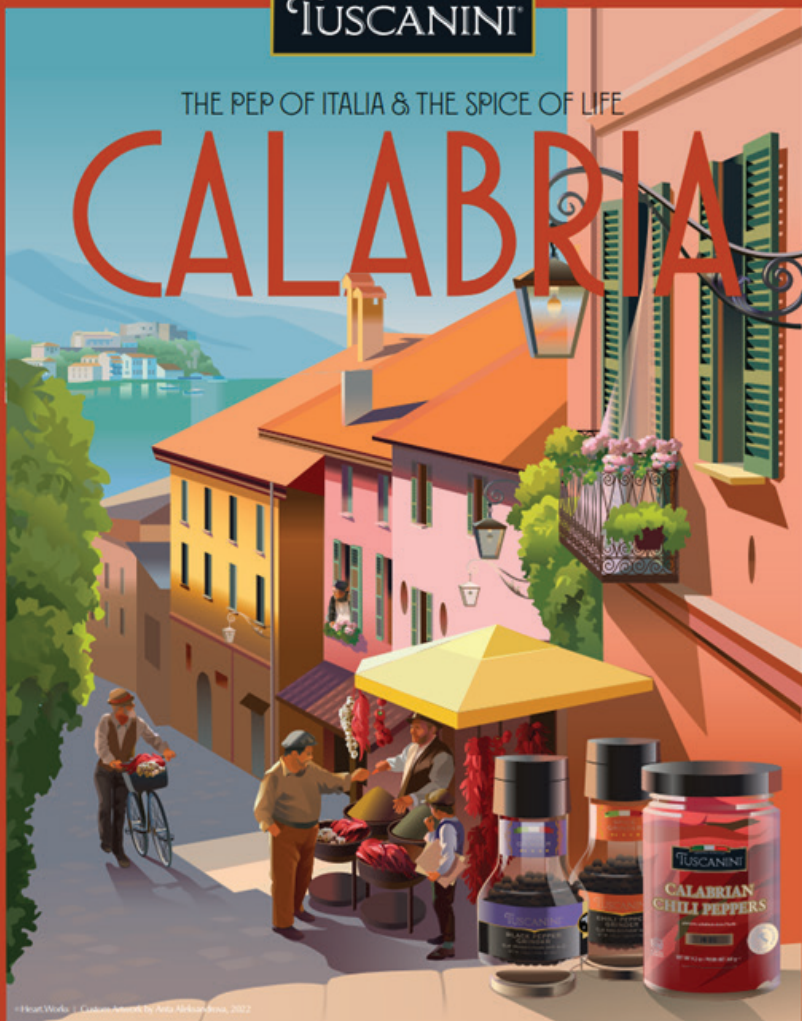


For those with
higher standards



THE PEP OF ITALIA & THE SPICE OF LIFE

CALABRIA



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Calabria, a sun-baked region in southern Italy, boasts craggy mountains, traditional villages, a sprawling coastline, and chili peppers as spicy as its natives. — Taste Tuscanini, Know Italy.



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