

AT THE ARTSCROLL YOM TOV TABLE

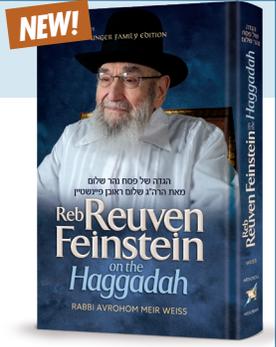
WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

PROJECT DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PESACH

THE BLUEPRINT

Reb Reuven Feinstein on the Haggadah by Rabbi Avrohom Meir Weiss



The *Haggadah* is not just the story of *Klal Yisrael* leaving Mitzrayim — although surely the Exodus is discussed extensively in the Haggadah.

When we say *Vehi SheAmdah*, we thank Hashem for saving us in every generation, and at the conclusion of the Haggadah, the *piyutim* discuss various other times throughout history that Hashem redeemed *Klal Yisrael*. We see that the Haggadah is more than just a story of a long-ago occurrence; in fact, the *Haggadah* is much, much more than that.

The *Haggadah* is the background for the development of our relationship with Hashem. Every time Hashem protected us throughout our history, He further shaped us; He added another brick to the castle that is the story of our survival as the eternal nation. Thus, the *Haggadah* is the fabric of the story of the growth of every individual in our nation, from the lowest levels to the very highest level we can reach. Hashem always watches over us, and we, as His servants, attempt to fulfill the mission of bringing out His lessons and His teachings to His world, and thereby improving it and sanctifying His Name.

The *Haggadah* tells us that we must each view ourselves as having left Mitzrayim. This obligation, when viewed properly, is an incredibly personal insight into each person's own connection to Hashem. Each person has to feel as if he himself was saved from Mitzrayim, in the sense that he realizes that his journey of *avodas Hashem* starts with his own experiences and in his environment. Each of us, as *avdei Hashem*, can re-

flect upon the events through which we have lived, and analyze what their effects have been upon our lives and surroundings along the way.

I have seen this in my own life, from my own vantage point. Throughout the history of my lifetime — the small slice of *Klal Yisrael's* history that it represents — I can see the greatness of Hashem and how He leads our nation, and how He cherishes us and takes care of us. I was born in 1937, just before World War II and the decimation of European Jewry during the Holocaust, and I have lived to merit seeing the glory of *Klal Yisrael* grow, and it *baruch Hashem* continues to grow. Many people who emerged from the concentration camps developed to become people who influenced *Klal Yisrael* greatly, and built their own stories of salvation and dedication to *avodas Hashem*, effecting the continuity of the covenant between Hashem and us, His servants.

I look back at my life, from when I was a little boy with big dreams and aspirations, all the way until now, and at who I have become at this point in my journey. Through the occurrences of my life and how He constantly guided and protected me, Hashem has taken me from a low level of understanding and raised me up. He gave me the strength to overcome challenges that I faced; it was Hashem who gave me that strength.

And I see from my own failures in *continued on page 4*



Rav Reuven Feinstein

THE HAGGADAH IS NOT MERELY A STORY OF SOMETHING THAT HAPPENED.

MESORAH HERITAGE FOUNDATION

Karpas: The *Rosh HaYeshiva, shlit"u*, recalls that when he was a child, the *Rosh HaYeshiva, ztvk"l*, would use potatoes for *Karpas*, which was the *minhag* in Russia. [In the town of Kubrin, where Reb-betzin Shelia, *a"u*'s parents were from, they used onions for *Karpas*.] When his older brother, HaRav HaGaon Reb Dovid, *ztvk"l*, brought to light his opinion that the *Karpas* should be both a raw vegetable and a green vegetable, the *Rosh HaYeshiva, ztvk"l*, had celery brought to the table also, in his honor. But certainly, cooked potatoes were the *minhag* in his town, and they can be used. [The reason to use a raw vegetable is that one of the reasons we eat *Karpas* is in order to whet our appetites, and *Tosafos (Eruvin 55b, d"u kol ir)* maintains that only raw vegetables do this; cooked vegetables, on the other hand, while serving to prevent hunger, do not increase one's appetite. The reason to use a vegetable that is green is because the term used for the vegetable is *yer-ek*, which literally translates as a green.]

Practically, one may use celery, potato, parsley, or any other vegetable. [See further, *Magen Avraham* to §473, *se'if katan 4*, regarding the *minhag* to use potatoes.] The *Rosh HaYeshiva, shlit"u*, notes that children definitely prefer the potatoes!

Many wryly note that when it comes to a *kezayis* of *matzah*, the *kezayis* is somehow much larger than they expect, while when it comes to a *kezayis* of *Karpas*, the *kezayis* is much smaller! On a serious note, the *Rosh HaYeshiva, shlit"u*,

recalled that the *Rosh HaYeshiva, ztvk"l*, when he was brought a danish or the like in *yeshiva*, would eat only a very small piece, because he wanted to avoid the situation of a doubt as to whether he had eaten a *kezayis* or not.

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Which *matzah* we break is the subject of a *machlokes Rishonim*.



Rav Reuven Feinstein with his brother, Rav Dovid Feinstein *zt"l*.

“IF IT WAS A SITUATION WHERE HE DID NOT HAVE ANY PERSONAL PSAK ON THE MATTER, HE WOULD NOT SAY ANYTHING.”

Some hold that we use three *matzos* at the *Seder*, and we break the middle *matzah*.

Other *Rishonim* hold that we use only two *matzos* at the *Seder*, and they maintain that the top *matzah* is broken.

The *minhag* of the *Rosh HaYeshiva, ztvk"l*, was to use only two *matzos*, in accordance with the opinion of the *Gra*, and that is the *minhag* of the *Rosh Yeshiva, shlit"u*, as well.

The *Rosh Yeshiva's* brother, HaRav HaGaon Reb Dovid, *ztvk"l*, used

three *matzos*.

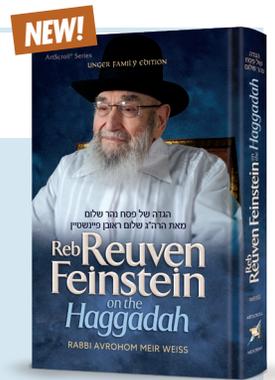
The question of how many *matzos* to have at the *Seder* is one that goes back to the time of the *Rishonim*. One should follow his family's *minhag* in this regard.

The rationale to require three *matzos* is that after one *matzah* is broken at *Yachatz*, there are no longer two *sheleimim* (whole *matzos*) for *lechem mishneh*. Thus, a third *matzah* is added, so that even after one *matzah* is broken, two complete *matzos* will still remain. Others maintain that there is no need to add a third *matzah*. On *Pesach*, when we are required to partake of *lechem oni*, bread of affliction, the broken piece of one *matzah* counts as a complete *matzah*, and thus, only two *matzos* are required to have *lechem mishneh*. Moreover, this opinion maintains that if one were to add a third *matzah*, he would not be considered to be partaking of *lechem oni*; for two and a half loaves is certainly more than the two loaves ordinarily used! Thus, they maintain that it is best to have only two *matzos*.

The *Rosh HaYeshiva, ztvk"l*, followed the *minhag* of those *Rishonim* who used only two *matzos*, and this is therefore the *minhag* of the *Rosh Yeshiva, shlit"u*, as well.

[Regarding *Yachatz*, the *Rosh Yeshiva, shlit"u*, would often relate the following story: “When I was a young child, I was *zocheh* to sit at the corner of the table, right near my father, the *Rosh HaYeshiva, ztvk"l*. This was my seat, no mat-

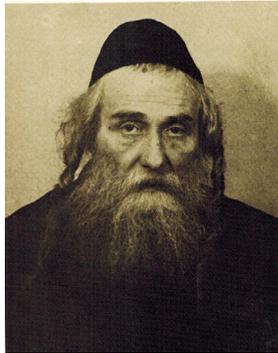
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The Beis Yisroel by Yisroel Besser

In 2017, Rav Elya Brudny, *Rosh Yeshivah* of the Mirrer Yeshivah in Brooklyn, was visiting Eretz Yisrael, and he was scheduled to address a gathering of thousands of American *bachurim* who had come to learn in the great *yeshivos* of Eretz Yisrael. The purpose of the *asifah* was to strengthen them and inspire them to use their time there wisely, to rise above the temptations that might have hindered them back in America, and make each day in Eretz Yisrael count.

While preparing his *derashah*, the *Rosh Yeshivah* was struck by a sudden memory. Forty-five years earlier, as an American *bachur* learning under Rav Berel Soloveitchik



The Beis Yisroel

in Brisk, he had been walking past the Gerrer *beis medrash* a few days after *Pesach*. The crowd waiting to go in to the Rebbe was sparse, and the *bachur* saw an opportunity.

He joined the line, and was soon standing before the Gerrer Rebbe. The Rebbe asked his name, where he learned, and where he came from.

Then the Rebbe asked another question.

“You come from America. *Hust mitgebrengt der yetzer hara?* Did you bring your *yetzer hara* along with you, or did you leave it there?”

That was it. The conversation ended and the line moved on.

Now, more than four decades later, Rav Elya recalled that ex-

change and what the Rebbe was really asking him — you have left America to come experience the Torah of Eretz Yisrael, the Rebbe was saying. You have given up comfort and convenience to learn in a place where you hope to grow. America has its temptations, and while Eretz Yisrael has its enticements, they are not the same.

Here, you have to be more elevated than you were there!

And if that was the Rebbe’s message, Rav Elya told the gathered *bachurim*, then they had to find the strength and spirit to leave the struggles of America behind them and aspire for more! 📖



Now That's a Story by Rabbi Yechiel Spero

One of the great *mashpi'im* today, Rav Avrum Mordche Malach, has a captivating and mesmerizing delivery. He brings his audience to laughter or to tears in the blink of an eye, with the snap of a finger. This story is not only especially valuable because of its personal nature, but also because of its exquisite lesson.

After enduring much suffering in the frozen tundra of Siberia, Rav Pinchas Menachem Malach settled in Israel, married, and built a family. Unfortunately, on 14 Av, 1970, his wife passed away following a painful and protracted illness, leaving behind a grieving husband and seven orphans, ranging in age from thirteen years old to less than a year.

During the final years of his mother’s life, Yankel, the five-year-old, had spent much time at his aunt’s home. He would go there to play, and his aunt made sure to dote on him and shower him with attention.



Rav Avrum Mordche Malach

Although he was still young, children are intuitive. Yankel couldn’t quite put his finger on it, but he’d known all along that something was wrong. So to be on the safe side, when-

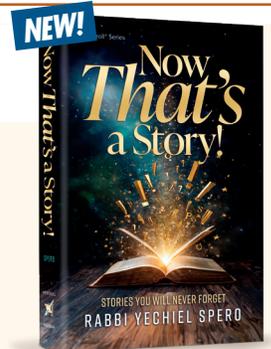
ever he left the house to stay at his aunt’s home, he would first say good night to his mother.

The dreaded day came when the young mother left this world; the family felt that Yankel was too young to be taken to the funeral.

The night after the funeral, unaware of what had happened, he planned on continuing his routine.

Evasive answers, words of distraction, even a bit of bribery, did not work. No one could convince him to just go to his aunt. The more he was told to leave already, that the car was waiting

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THE BLUEPRINT *continued from page 1*

the past what I must still improve, to hopefully continue to grow, with Hashem's help. I reflect on everything Hashem has given me throughout my lifetime, and I reflect on the occurrences that the world has seen over that time. My personal growth, the *kavod* Hashem has given me, and the family into which he put me all shaped my relationship with Him, and helped me understand how He wants me to relate to Him. Hashem gave me my wife, Rebbetzin Shelia a"h, and to both of us He granted my children, *ybl"c*, and Hashem has granted them all the ability to influence *Klal Yisrael* for the good. He has given us grandchildren, who continue on the path we forged, as do their children, *shey-ichyu*; and He has also given me, *b'ezras Hashem*, the *zechus* to begin to see the generation of their children, who I pray will continue on this path as well. This is the eternity of *Klal Yisrael*, of a single family, or even a single person in *Klal Yisrael*. I am only a *pashute yid*, but I have been able to realize this. I merited to grow as an *eved Hashem*, and to raise a family of *avdei Hashem*.

This is what each individual in *Klal Yisrael* must see in the *Haggadah*.

After the *Seder*, we have time for a little reflection, to recognize that we can see the commitment that Hashem had to us in not only the miracles of Yetzias Mitzrayim, but all of the miracles with which He saved

us, generation after generation. And the commitment lives on! This is the mission of each one of us, as we pine to leave exile together. The *Haggadah* is not merely a story of something that happened. It is rather the blueprint for the way we live — the way we *must* live — for accomplishing the ultimate purpose for which we have been given the gift of living in Hashem's world. It contains the key to how we pass on this sacred covenant we have with Hashem to our children, and thus continue *Klal Yisrael's* mission until the end of time, to serve Him, as established when He redeemed us and freed us from Mitzrayim. Moreover, the *Haggadah* contains the guarantee between us and Hashem — that He loves us and will always care for us, and that we will be able to accomplish our mission in this world.

We find ourselves, in the year 5784, in a world full of danger, and the hatred of the world toward us is on full display. And yet, our success as a nation — the blessing that Hashem has given each one of us — is virtually without parallel. Nissan is the season of renewal, the season when we are encouraged to renew our commitments to Hashem. So many great miracles happened in this season, and we look forward to the Final Redemption, *b'ezras Hashem*, in *Nissan*, the month of *geulah*.

Let us be assured of Hashem's commitment to us, and grow together in our *avodas Hashem*, so that we merit to join *Mashiach*. 📖

THE SEDER *continued from page 2*

ter who was joining us. I know that he used only two *matzos* — I saw this with my own eyes. My brother, HaRav HaGaon Reb Dovid, *ztk"l*, used three *matzos* at his *Seder*. And yet, the *Rosh HaYeshiva, ztk"l*, did not object to this.

I presume, then, that the *Rosh HaYeshiva, ztk"l*, chose not to correct Reb Dovid because he presumed that Reb Dovid had decided that it was correct to follow the opinion of those *Rishonim* who hold

that we use three *matzos*. Because the *Rosh HaYeshiva, ztk"l*, did not do this, my *minhag* to this day is to use two *matzos*, as he himself did.

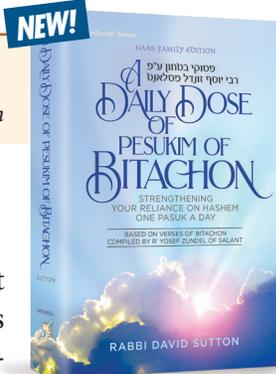
“From this, I observed a very interesting practice of the *Rosh HaYeshiva, ztk"l*, pertaining to the *chinuch* of his children. I saw that if there was a situation where he had a *minhag* based on one *shitah* in the *Rishonim*, and one of his children followed the view of the other *Rishonim*, if it was a situation where he did not have any personal *psak* on the matter, he would not say

anything. Obviously, if he himself *paskened* on the matter, he would have felt that his children and *talmidim* should follow him in this regard. I presume that this was because if he were to tell the child to adopt his *minhag*, he would essentially be telling him or her that the *Rishon* who held the opposite view was incorrect; and he did not want to do that. This is because we cannot ever prove the view of a *Rishon* as definitively incorrect; see the second *hakdamah* of *Milchamos Hashem* to the *Rif*.] 📖

THIS YOM TOV'S DAF YOMI SCHEDULE:

APRIL-MAY / ניסן

| SHABBOS | SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SHABBOS | SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY |
|----------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|
| 20 יב | 21 יג | 22 יד | 23 טו | 24 טז | 25 יז | 26 יח | 27 יט | 28 כ | 29 כא | 30 כב | 1 כג | 2 כד | 3 ה |
| Bava Metzia 52 | Bava Metzia 53 | Bava Metzia 54 | Bava Metzia 55 | Bava Metzia 56 | Bava Metzia 57 | Bava Metzia 58 | Bava Metzia 59 | Bava Metzia 60 | Bava Metzia 61 | Bava Metzia 62 | Bava Metzia 63 | Bava Metzia 64 | Bava Metzia 65 |



V'hotzie cha'ohr tzidkecha umishpatecha katzaharayim.

He will bring forth your righteousness like a light, and your justice like high noon (Tehillim 37:6).

How does Hashem bring forth light? Elsewhere in *Tehillim* (130:6), David HaMelech describes the sunrise: *Nafshi l'Hashem mishomrim laboker shomrim laboker — My soul [yearns] for the Lord, among those longing for the dawn, those longing for the dawn.* The light of dawn is coming. This is certain. And the night watchman strains his eyes over the horizon to see its first glimmer, which will end his long vigil. At no point does he turn away from the eastern sky in despair, saying, “It’s never going to come!”

In the *pasuk* we are discussing in this lesson, the sun plays two roles. First Hashem brings it forth in the morning, which is connected to righteousness. Then the sun reaches its harshest, rightest point — high noon — which is connected to justice.

In the morning, the sun emerges gradually. It sheds light in the darkness and warms up the chilly air. It starts a new day, bringing hope and energy. This is the way Hashem’s kindness emerges.

When we’re lying in bed in the middle of the night, our minds occupied with worries, we can take comfort in knowing that “things will look better in the morning.”

But the noontime sun is different. It’s harsh, like the light of judgment that exposes our sins and flaws and drives us to do *teshuvah*.

The noon sun makes us uncomfortable, as Hashem makes us uncomfortable in times of judgment, to compel us to take a good look at ourselves and change what needs to be changed. Yet there’s also hope

in the noon sun because we know that this is its peak. Its harsh rays will gradually soften and eventually disappear. Just as sunset is programmed into the day, an end to our troubles is programmed into Hashem’s plan. His harsh judgment never lasts forever.

Therefore, this *pasuk* fortifies our *bitachon* from two opposite ends of the spectrum. We can wait for the sunrise like the night



Rav Yitzchak David Grossman

watchman, knowing that our salvation will definitely emerge, bit by bit over the horizon. On the other hand, when we are in the midst of challenges, we can take comfort in knowing that they, like the noon sun, will surely sink into the sky and set.

Inside and Outside

According to the *Alshich*, the two parts of the *pasuk* work together. This is because Hashem’s justice works to bring out our righteousness. “Every Jewish person is rooted in holiness,” he says.

“The fact that he sins is only an external stain that sticks to him. But his insides are good.”

The challenges Hashem imposes through His attribute of justice clear away the stain, leaving the righteousness to emerge in full force. The *emunah* and *bitachon* with which we face a challenge are the proof of this righteousness.

In a speech to the Deal, New Jersey, community, Rav Yitzchak David Grossman, from Migdal HaEmek, said, “I never met an irreligious Jew. It’s just hiding inside.” The suffering is meant to bring out the hidden righteousness, the light waiting just below the horizon to shine forth.

As the *Rishon* Rav Yosef ibn Yachya reiterates, “Your salvation will be for sure, like the morning sun rising.” The negativity, as well, will “for sure go away, like the sun setting in the afternoon.”

The question is, will we wait it out or lose our *bitachon* before the inevitable salvation comes? This story of two beggars — one Jew and one non-Jew — portrays the challenge.

On the night of the *Pesach Seder*, the Jewish beggar advised the non-Jew, “Tonight is our night! You can go to any Jewish home, and they will welcome you and serve you a wonderful meal!”

They each went their separate ways and met again at 1 a.m. The Jewish beggar, satiated with a fine meal, fell asleep.

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for him, the more passionate his demands became.

He wanted to say good night to his mother. And he wasn't taking no for an answer.

Finally, breaking the hearts of all those in the house, he began searching for her, running frantically from room to room, from bed to bed, crying out, "Mommy! Mommy! Where are you? How come you're hiding from me? Mommy! Won't you say good night to me?!"

As his cries grew more desperate and hysterical, they triggered tears of desperation and hysteria from his siblings, until the cries of "Mommy! Mommy! Please stop hiding!" reverberated through the halls and walls of the home.

At long last, a kind family member picked Yankel up and carried him to the waiting car to go to his aunt's home, so he could calm down and begin to accept the reality.

It took a while, but eventually, the crying in the house stopped. Yankel's older sister, Yocheved, waited for a quiet moment and sat down next to her father to ask him a question. "How can it be that such intense crying would not cause the *Eibeshter* to bring Mommy back to life, so she could say good night to Yankel? How could such agonized tears not bring about *techiyas hameisim*?"

Rav Pinchas Menachem was an elevated individual, with unusual *bitachon*. Though born to a family of Gerrer *Chassidim*, he was also drawn to the world of Novardok, and he breathed the eternal lessons of the *Chovos HaLevavos*.

"My dear daughter, Yocheved," he said sadly but resolutely, "do you think for a moment that Yankel's crying was in vain? Do you think the *Eibeshter* takes our tears and throws them in the garbage? Believe me, all tears will accomplish something. I am telling you, Yocheved, *m'veint nisht fahr gornisht*. We don't cry for nothing. Our tears are never in vain!"

She accepted her father's answer, and the family went through the difficult days of *shivah*. When it was over, they slowly got back to a routine. Eventually, Rav Pinchas Menachem Malach remarried. His second wife bore him two sons, one of whom is Rav Avrum Mordche.

Fast forward to Yankel's time in *shidduchim*. Though boys from Chassidic homes generally begin *shiddu-*

chim earlier than their *Litvishe* counterparts, Yankel did not find his *basherte* until he was approaching his mid-twenties. But find her he did, and she was worth waiting for, a wonderful girl from a beautiful home. They got married a few months later, in *Sivan*, 1989, and settled in Yerushalayim.

Two months later, in the middle of *Av*, Yankel mentioned to his wife that he planned on getting together with his siblings that night for his mother's *yahrtzeit*. Surprisingly, she showed some disappointment, and when he asked why, she informed him,

"Tonight is my birthday. I was hoping we could celebrate with a special dinner, but it's fine. It can wait until tomorrow."

Yankel heard her response, and he began to think. How fascinating. Her birthday was the same day as his mother's *yahrtzeit*.

And then it dawned on him. It wasn't just the same day that his mother passed away, but it was the exact same year, as well.

What *Hashgachah*!

Immediately, Yankel picked up the phone and called his sister in America and asked for some details. Yocheved nearly dropped the phone. Because not only was it the same day, but she had vivid recollections of the traumatic episode that occurred when they came back from their mother's funeral, as her little brother ran around the house, screaming, "Mommy! Mommy! Where are you?"

She remembered the hysterics. She remembered the pain and the agony. And she remembered her father's words, "Tears don't go to waste. *M'veint nisht fahr gornisht*. We don't cry for nothing."

Yocheved asked Yankel if his wife had her birth certificate. She did.

He asked her to check the time she was born. It was the precise moment of Yankel's hysterical cries!

Sometimes, when you see tragedy, when you see unimaginable pain and suffering and crying, you may wonder why it is that way. You may wonder what happens to those tears.

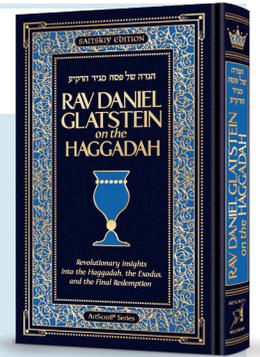
Don't.

Those are the tears of rebirth and rebuilding.

Those are the tears that just may bring happiness and joy to the home.

M'veint nisht fahr gornisht. 📖

Rav Daniel Glatstein on the Haggadah



The *Baal Haggadah* relates an anecdote about a *Seder* that transpired in Bnei Brak:

It happened once [on Pesach] that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azaryah, Rabbi Akiva, and Rabbi Tarfon were gathered (at the Seder) in Bnei Brak and were telling the story of the Exodus from Egypt that whole night, until their students came and said to them, “Our teachers, the time has come for (reciting) the morning Shema.”

The *Shelah HaKadosh* ponders a question: These *tzaddikim* were engaged in the *mitzvah* of *Sippur Yetzias Mitzrayim* “*kol oso halaylah*,” all that night. Since *laylah* is feminine, shouldn’t the phrase read “*kol osah halaylah*”?

Furthermore, the *Aruqas HaBosem* asserts, the sun’s rising and heralding the start of a new day is something that is obvious to all. It is not an event that needs to be pointed out. Why, then, he wonders, did the *talmidim*

have to inform the *tzaddikim* that the time for *Shema* had arrived? Would that not be evident to all?

Hallel Can Be Recited Throughout the Day

The *Mishnah* sates that one may recite *Hallel* at any time during the day. However, one may not say *Hallel* at night. The *sefer Oros Pesach* asks why we are permitted to violate this stipulation at the *Pesach Seder*. How are we permitted to incorporate *Hallel* into the *Haggadah*, which may be recited only at night?

How Could They Perform Bris Milah at Night?

The *Mishnah* teaches that one may perform a *bris milah* only during the day, from the time of sunrise and on. The *Gemara* derives from the *pasuk*, *continued on page 8*

SUNRISE, SUNSET *continued from page 5*

When the non-Jewish beggar saw him lying comfortably, he yelled and cursed at him.

“What happened?” the Jew asked.

“I’ll tell you what happened. Nothing at all like what you said would happen! I went to a Jewish house like you told me, and they invited me in and sat me down, but what did they give me? A glass of wine. On my empty stomach, it felt like fire going down!

“I waited while they mumbled a bunch of strange words. Then we washed our hands to eat and handed me a little piece of celery. I swallowed it whole, I was so hungry. After another long stretch of mumbling, we washed our hands and they gave me a small piece of hard, burnt unleavened bread. And then they gave me horseradish. I

took a bite and started choking. Enough is enough, I said. I got up and walked out!”

“You got up and left?” the Jew said incredulously. “If you would have waited a few more minutes, you would have been served a whole delicious meal — soup, meat, potatoes, vegetables, even tea and cake!”

Many people make this same

“I NEVER MET AN IRRELIGIOUS JEW. IT’S JUST HIDING INSIDE.”

mistake. We hold onto our *bitachon*, hoping and trusting in Hashem, and then finally, we decide it’s not working. We give up before the sun sets on our challenge. If we can only hold onto our *bitachon* until the inevitable resolution, our challenge will bring forth our righ-

teousness and enable us to bask in the gentle rays of sunrise.

RECAP

- Hashem’s righteousness is like the sunrise. We can wait for it with full certainty that it will come, even when we don’t yet see it.

- The noon sun is like Hashem’s justice. It is harsh, but it is on the way down. If we hold onto our *bitachon*, we will see that our problems eventually dissipate.

- A person’s challenges are meant to move him toward *teshuvah* so that his inherent holiness and righteousness can emerge, like the morning sun.

Regarding a difficulty in your life, ask yourself if you would be able to bear it more calmly if you knew when it was going to be over. Now tell yourself, “Hashem has already scheduled the end of this challenge. I may not know the date, but it exists.” 📖

This Yom Tov’s Yerushalmi Yomi Schedule:

APRIL-MAY / ירשן

| SHABBOS | SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SHABBOS | SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY |
|------------|------------|------------|------------|------------|------------|------------|------------|-------------|-------------|-------------|-------------|-------------|-------------|
| 20 יב | 21 יג | 22 יד | 23 טו | 24 טז | 25 יז | 26 יח | 27 יט | 28 כ | 29 כא | 30 כב | 1 כג | 2 כד | 3 כה |
| Maaseros 2 | Maaseros 3 | Maaseros 4 | Maaseros 5 | Maaseros 6 | Maaseros 7 | Maaseros 8 | Maaseros 9 | Maaseros 10 | Maaseros 11 | Maaseros 12 | Maaseros 13 | Maaseros 14 | Maaseros 15 |

Uvayom hashemini yimol besar orlaso, On the eighth day, the flesh of his foreskin shall be circumcised (Vayikra 12:3), that the milah may be performed only bayom, during the day. How, then, could Klal Yisrael have performed bris milah on the night of the Exodus?

Laylah Kayom Ta'ir

In *Nirtzah*, we recite the *piyyut* of *Vayehi Bachatzi Halaylah*. The *piyyut* concludes: *Ta'ir k'ohr yom cheshkas laylah, vayehi bachatzi halaylah, Brighten like the light of day the darkness of night. It came to pass at midnight.*

The line is based on the *pasuk* (*Tehillim* 139:12): *Gam choshech lo yachshich mimeka v'laylah kayom ya'ir kachashiecha ka'orah, Even darkness obscures not from You; and night shines like the day; darkness and light are the same.*

David HaMelech is telling us that *Hakadosh Baruch Hu*, at a certain point in time, illuminated the nighttime as if it were the middle of the day. The *paytan* is teaching that the night that appeared as if it were the middle of the day was the night on which we left *Mitzrayim*. During the night of *Yetzias Mitzrayim*, the nighttime sky was illuminated as if it were midday: *V'laylah kayom ya'ir.*

The *Chida* adds that this is why the *pasuk* states, *V'laylah kayom ya'ir*, which incorporates the masculine *ya'ir* rather than the feminine *ta'ir*. The night of *Pesach*, which would ordinarily have the feminine quality of night, was lit up as if it were day. This is why, the *Shelah HaKadosh* explains, the *Seder* night is called *oso halaylah*.

Even though it was technically nighttime, it assumed a masculine identity, and its appearance of day is why it is described with masculine words.

Bayom Hahu

The *Chida* writes that the concept that Hashem lit up the night of *Yetzias Mitzrayim* as if it were the middle of the day, is presented in the *Zohar*.

Accordingly, even though the *mitzvah* of *Sippur Yetzias Mitzrayim* is to be executed at night, the Torah mandates, "*Vehigadeta levincha bayom hahu, You shall tell your son on that day.*" The night of *Pesach* was illuminated for *Klal Yisrael* as if it were the middle of the day.

Milah at Night

Furthermore, the *Chida* explains that *Klal Yisrael* was permitted to perform *bris milah* on the night they left *Mitzrayim* because *halachically* it was considered day. For all intents and purposes, that period attained

the status of day.

Hallel at the Seder and Krias Shema, Explained

Similarly, since the night of the *Seder* had been illuminated as if it were the middle of the day, it achieved the halachic status of day; therefore, it is permissible to recite *Hallel* at the *Seder*.

When the *Chachamim* were engaged in the retelling and reliving the experience of *Yetzias Mitzrayim*, they were so thoroughly engrossed in the *mitzvah*, and they relived and reenacted the experience to such an extent, that an incredible phenomenon occurred.

The *Arugas HaBosem* writes that when the *Chachamim* were engaged in the *mitzvos* of the *Seder*, they accessed the very energy of the night of *Yetzias Mitzrayim* and the night turned into day! They experienced the miracle of *laylah kayom ta'ir*! That night in *Bnei Brak* turned into day!

The brightly lit night in which they conducted their *Seder* rendered it impossible for them to know when the new day would actually begin, and when they would be obligated to recite the morning *Shema*. Therefore, their

students had to enter the room and inform them that, in fact, the time for reciting the *Shema* had arrived.

Bircas HaTorah at the Pesach Seder

When someone recites *Bircas HaTorah*, it covers any Torah he will learn that day - and including the following night. The *Shulchan Aruch* rules that in regard to *Bircas HaTorah*, the night follows the day, and if someone recited the *berachos* in the morning, he needs not repeat them at night.

However, once he awakens the following morning, ushering in a new day of *limud haTorah*, he must recite *Bircas HaTorah* again. Every day requires its *Bircas HaTorah*.

The *Mishnah Berurah*, however, states that there is a *halachic* question regarding what one should do if he was awake the entire night, and he did not sleep before the dawn of a new day. Some say that since he has not slept, he does not recite *Bircas HaTorah*.

Others disagree and mandate a new *Bircas HaTorah* because it is, after all, a new day. And the new day warrants a new *berachah*.

We may offer that since on the *Seder* night, the night of *Pesach*, we reenact the very night of *Yetzias Mitzrayim*, we treat it like the night that was illuminated like the new day.

continued on page 11

THAT NIGHT IN BNEI BRAK TURNED INTO DAY.

*Reb Meilech on the Haggadah – Insights, Stories and Commentaries
from Rav Elimelech Biderman Written by Yisroel Besser*



“Ha lachma anya... kol dichfin yeisei v’yeichol... hashata hacha, leshanah haba’ah b’ara d’Yisroel — This is the bread of affliction... Whoever is hungry, let him come and eat. Now, we are here; in the year to come may we be in the Land of Israel.”

It seems strange to invite people to join you when you are already at home, the door closed, and the table set for a precise amount of people.

Wouldn’t the proper time to extend that invitation be before *Yom Tov*, or at least in *shul*, when people can still accept it?

The *Chasam Sofer* shares an answer that reveals so much about what is taking place at the *Seder* table. How can a person bound by nature and limited by space proclaim that “whoever is hungry, let him come and eat” — does he have room for as many people as wish to come?

Does he have food prepared for whomever might accept that invitation?

He does not, and so the invitation has no real meaning.

But now, he is home, and he is about to begin *Maggid*. Now, he senses that which the *Zohar Hakadosh* says, that the *Ribbono Shel Olam* is there, listening, and suddenly, a home with limitations has no more boundaries. Tonight, the *Yid* perceives that there will be place and there will be food, no matter who comes, for the only reality is His Presence.

Tonight, the *Maharal* says, every *Yid* is a *Kohen Gadol*, and so the

home takes on the properties of the *Beis HaMikdash*, a dimension that transcended space. It was where oil burned beyond its measure and people fit in an area that had appeared too small for them.

On this night, we are stringent about washing *Urchatz*, purifying our hands even for vegetables, even though we are not similarly careful all year long. This, said Rav Shea’le Belzer, is similar to the *Kohen Gadol*,



Rav Yaakov Meir Schechter

TONIGHT WE HAVE GIVEN, AND SO TONIGHT WE CAN ASK.

who immersed five times and washed his hands and feet ten times on *Yom Kippur*, even though he did not do this on any other day.

Because he was about to enter the Holy of Holies, to go “*lifnai v’lifnim*.”

So too, tonight, we are about to enter that dimension of *kedushah*, and therefore, there are no more limitations. Now, and only now, we can call out with confidence, “Whoever wants to come, there is room.

All who are hungry, come and eat...”

One morning, an exalted *Yerushalayimer Yid* named R’ Dovid went to the *Kosel* to unburden his soul before the Creator, and as he stood there, he heard the wailing of a *Yid* standing nearby.

The other man seemed completely heartbroken, and R’ Dovid approached and asked what was wrong-

The unfamiliar *Yid* shared the truth. He was marrying off his child in a few days, and he did not have the money to meet the various expenses. In desperation, he had come to share his distress and worry with the Source of all blessing.

R’ Dovid did not hesitate, inviting the *Yid* to accompany him to his home.

R’ Dovid was also making a wedding a few months later, and even though he was not a wealthy person, he had succeeded in putting together the funds to cover the related costs.

But that night, he reasoned that since the other man needed the money right away, while he still had a fair amount of time until his child’s wedding the money should go to the other man. With that logic, he handed over the entire sum of money to the *Yid* he had only just met.

Later that day, R’ Dovid went to daven *Minchah* in the *beis medrash* of Rav Shlom’ke of *Zhvil*. The *Rebbe* looked at R’ Dovid inquiringly, then asked him what special *mitzvah* he had performed that day.

R’ Dovid, a man of great humility, told the *Rebbe* that it had been an ordinary day, but Rav *continued on page 11*

When I lived in Johannesburg, I used to emphasize in my *Shabbos HaGadol derashah* that *mechiras chametz* is not a game (*ha'aramah*). The *chametz* is sold to the non-Jew on credit, and he is kind enough to sell it back to us after *Pesach*, but if he wishes to consummate his purchase, he is permitted to do so, provided that he pays us the full value of the *chametz* minus two percent. This sale, I stressed, is legal according to the local authorities as well.

One year, the non-Jew who bought the *chametz* approached me on the first day of *Pesach* and requested the *chametz* he had purchased. "No problem," I told him. "You just need to pay for it, minus two percent." But since I do not sell actual *chametz* or even mixtures of *chametz*, he did not find anything to take in my house, so he left.

When I came to *shul*, people told me that this non-Jew had visited many homes, according to the list in his hand of people who had sold him their *chametz*. He knocked on each door, requesting alcoholic beverages, and in each home, he received the same answer: "Sure, just pay the value, minus two percent." He took the liquor and promised to pay after *Yom Tov*.

I was glad to hear that my words had been heeded.

To my surprise, the non-Jew came to me that day a second time.

What now? Now he wanted to convert.

He explained that he was married to a Jewish woman. Obviously, his wife was not observant, but before *Pesach* she wanted to sell her *chametz* ... to him! He had told her that the *rav* had sold *chametz* to him, so she, too, wanted to join the sale.

"It's all nonsense," he said, laughing. "Everyone knows it's just a game. The Jews pretend to sell the *chametz* and they pretend to buy it back."

The wife vehemently disagreed. "I know that they sell the *chametz* for real," she said, "so that they should not violate the prohibition of owning *chametz* on *Pesach*."



Rav Moshe Sternbuch

The Rav Moshe Sternbuch Haggadah

"I'll prove to you that you're mistaken," he responded. "I'm going to ask the Jews for their liquor, and you'll see that they won't give it to me."

He went and asked people for their alcohol, and when he saw that all the Jews readily allowed him to take these beverages, he was so astounded that he decided to convert. In his view, the Jews' giving up all their liquor was the ultimate *mesirus nefesh*.

In the spirit of trying to dissuade a potential convert, I told him, first and foremost, that Judaism requires a lot more than being willing to forgo one's liquor. The Torah is a way of life, I emphasized, and conversion involves changing one's entire lifestyle.

He was undeterred.

Seeing that he was serious, I asked him to at least wait to convert until after *Pesach*, so that he would not cause all the *chametz* belonging to the community to become forbidden, and so that he himself would not violate the prohibition of owning *chametz*.

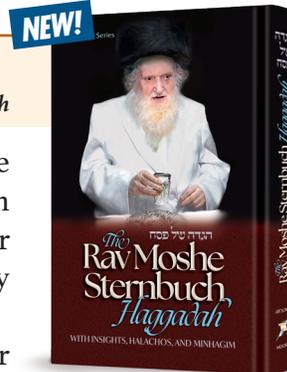
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Mah nishtanah halaylah hazeh. Why is this night different?

The *Mishnah* teaches that if two Torah scholars are reciting the *Haggadah*, they should ask each other the *Mah Nishtanah*. This seems surprising. Why should two *talmidei chachamim* ask these questions to each other, like young children? Similarly, if a *talmid chacham* is holding a *Seder* alone, he is supposed to ask himself the questions and answer himself. Why?

I heard in the name of the *Baal Shem Tov* that even after a person reaches a lofty spiritual level and achieves great heights in *emunah*, he should nevertheless embrace simple faith like a child, with no intellectual sophistication.

When a child asks the *Mah Nishtanah*, we answer him simply that "we were slaves to Pharaoh in Mitzrayim, but Hashem, our G-d, took us out from there with a mighty hand and an outstretched arm." *continued on page 11*



SUNRISE, SUNSET continued from page 8

The dawn of a new day, even if it transpires at the onset of the night, warrants a new *Bircas HaTorah*, at least out of doubt.

Therefore, Chazal instituted *Bircas HaTorah* at the *Seder* — albeit without the *Sheim u'Malchus*. As there is an opinion that *Bircas HaTorah* is required, we recite a *berachah*, but in deference to the opinion that we do not need to make a *berachah*, we do not say *Sheim u'Malchus*. Thus, as an introduction to the section of *pesukim* that are expounded, we recite: *Boruch Hamakom, Boruch Hu, Boruch shenasan Torah l'amo Yisroel Boruch Hu*.

Tell Your Children - The Night Turned to Day

The *Or HaChaim HaKadosh* writes that this remarkable miracle, that *Pesach* night was illuminated as if it were the middle of the day, was not just one of the multitude of miracles that were performed for the *Bnei Yisrael* as we left *Mitzrayim*. Rather, this *mitzvah* has a primary place in our history.

This was such an integral part of the Exodus that it requires special mention. Its unique status is conveyed by the Torah's instruction of the *mitzvah* of *Sippur Yetzias Mitzrayim: Vehigadeta levincha bayom hahu*. We are adjured to specifically relate to our children that the Exodus occurred at a time when the night was transformed to *that day*. 📖

IT'S NOT A GAME continued from page 10

Even a great *talmid chacham* needs to maintain this *emunah peshutah*, which arises from a simple question and its simple answer. Therefore, he asks himself (or his fellow Torah scholar) the *Mah Nishtanah* and accustoms himself to asking and answering simply.

The *Chassid Yaavetz* notes that at the time of the Spanish Inquisition, the Jewish philosophers and scholars found reasons why they were not obligated to endanger their lives, and they became *Anusim*, observing Judaism in secret and ultimately becoming lost to the Jewish people. The simple folk had *emunah peshutah*, however, and they accepted terrible suffering upon themselves, even giving up their lives in sanctification of Hashem's Name.

This is the *avodah* of the *Seder* night: to achieve simple, child-like faith. Although the *Haggadah* is said primarily in response to the child's question, it is actually addressing all of us, encouraging us to ask and answer simply so that we can attain *emunah peshutah*. 📖

ROOM FOR ALL continued from page 9

Shlom'ke repeated the question, sensing that *R' Dovid* was carrying an unusual *zechus* with him.

R' Dovid, who had been asking to learn with the *Rebbe* for a long time, said that if the *Rebbe* of *Zhvil* agreed to learn with him each day, he would share the secret.

Rav Shlom'ke agreed.

R' Dovid told the *Rebbe* what had transpired, and *Rav Shlom'ke* told him that it was clear that his *neshamah* had merited such cleansing and purity that even its imperfections from previous *gilgulim* had been repaired!

As they spoke, a man hurried into the *beis medrash*, desperate for a *berachah* for his wife, who was in the middle of a difficult labor. Rather than give him the *berachah*, *Rav Shlom'ke* instructed *R' Dovid* to bless the man.

R' Dovid protested. "He came to receive the *Rebbe's berachah*, not my *berachah*," he said, but *Rav Shlom'ke* was adamant.

"At this moment, you are completely pure, and it is in your hands to bless other *Yidden*," the *tzaddik* said.

R' Dovid Schechter had a son who illuminates the world, *Rav Yaakov Meir Schechter*, a *Yid* who gives so much *chizuk*, advice, and *berachah* to others!

The story teaches us not just the power of the *mitzvah* of *tzedakah*, but also the power of the one who gives *tzedakah* to effect blessing for others.

Now, at this point in *Maggid*, after we have announced our intention to share that which we have, to open our homes to those who might be hungry, to give that which is ours to others, it is an opportune time to effect salvation for others.

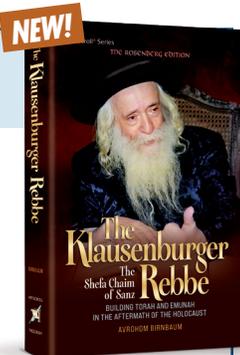
And so now, at the close of this statement, we offer a *tefillah* for the entire *Klal Yisrael*. On this night of redemption, we ask that He take us out of our *galus* and bring us all back home.

Tonight we have given, and so tonight we can ask. 📖

THIS YOM TOV'S MISHNAH YOMI SCHEDULE:

APRIL-MAY / ניסן

| SHABBOS | SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SHABBOS | SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY |
|----------------|----------------|----------------|----------------|------------------|----------------|----------------|----------------|----------------|------------------|----------------|----------------|----------------|----------------|
| 20 א | 21 ב | 22 ג | 23 ד | 24 ה | 25 ו | 26 ז | 27 ח | 28 ט | 29 י | 30 יא | 1 יב | 2 יג | 3 יד |
| Nazir 4:6-7 | Nazir 5:1-2 | Nazir 5:3-4 | Nazir 5:5-6 | Nazir 5:7-6:1 | Nazir 6:2-3 | Nazir 6:4-5 | Nazir 6:6-7 | Nazir 6:8-9 | Nazir 6:10-11 | Nazir 7:1-2 | Nazir 7:3-4 | Nazir 8:1-2 | Nazir 9:1-2 |



It was not long after the Klausenburger Rebbe had opened his first *yeshivah*. A young *bachur*, Itche, decided to join the *yeshivah*, despite the fact that his soul was bleeding. The open wounds of having lost his parents and siblings were still raw, bleeding and incredibly painful.

Itche approached the Rebbe. "Rebbe, I want to go to the theater and watch a movie."

"There is no theater around now. Go back to the *beis midrash*."

"But Rebbe," he said, "when they open a theater, I want to go."

"No problem," the Rebbe reassured him. "Not only can you go, but I will pay for your ticket too!"

Eventually, a theater did open in Föhrenwald. Itche returned to the Rebbe and reminded him, "The Rebbe promised me that I can go to the theater and he will pay."

The Rebbe gave Itche money...once, twice, three times. When Itche came to him asking for money a fourth time, the Rebbe asked him, "Tell me, why do you so desperately want to watch the movies?"

"Rebbe," he answered, "I lost my father, my mother, my brothers and my sisters. It is painful. I need to relax and just air out my brain once a week."

"Let's make a deal," the Rebbe countered. "Instead of going there, you can come to me, and I will spend an entire night just *schmoozing* with you. You will tell me everything that bothers you, everything that hurts

you. You will unburden yourself to me." That is exactly what happened, and for Itche the theater was history.

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The Rebbe arrived in Montreal, accompanied by only one *Yid* who would drive him around Montreal. It was in the early years, when there was no *kabbalas panim*. Montreal was asleep. The *frum* community members were asleep. The streets were "asleep," empty, blanketed by the icy, gently falling snow.



The Klausenburger Rebbe

"THE REBBE'S WORDS STOKED THE ALMOST EXTINGUISHED EMBERS AND LIT A FIRE IN MY NESHAMAH."

The Rebbe and his driver had no idea where there was a *shul* in town where they could go to *daven*. There was not a soul in sight, no one to ask. Suddenly, in the distance, they saw a person on the street who appeared to be a gentile.

The Rebbe told the driver, "Pull over, go out, and ask that man where the closest *shul* is." "Why," the driver wondered, "is he sending me to ask a *goy* about the

closest *shul*?"

That was what the *chassid* thought, but being a real *chassid*, he didn't ask. Walking over to the man, he asked him in broken English, "Do you know where the closest synagogue is?"

To his great surprise, the "*goy*" answered in a rich, *heimishe* Yiddish that he was a *Yid*, and he gave directions to the *shul*, but before the *chassid* could turn around, the *Yid* asked, "One minute. How were you able to tell that I was Jewish? I'm not dressed like a Jew."

The driver told him, "Truthfully, it had nothing to do with me. I am driving the Klausenburger Rebbe and he suggested that I ask you."

Together, they approached the car and the *Yid* asked the Rebbe, "Rebbe, please tell me, how did you know I was a *Yid*?"

"We were driving in the snow," the Rebbe explained wryly, "in the freezing cold, when suddenly I noticed a person walking the streets bareheaded. He isn't even wearing a hat to protect himself in this freezing weather! I thought to myself, 'Who would walk bareheaded in such weather? Even the *goyim* wear hats in such weather. It must be a *Yid* who *davka* wants to show that he is going bareheaded."

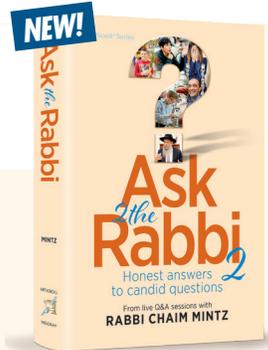
The *Yid*, amazed at the Rebbe's insight, quickly left. But that was not the end of the story.

It was many years later when the true ending came to light. At a *yahrtzeit seudah*, a certain *rav* was relating this story and the Klausenburger Rebbe's clever reply when, to the surprise of the assemblage, a *Yid* stood up and exclaimed, "I am that person! I am that '*goy*' who met the Rebbe that morning."

This man, who now had a beard and *peyos* and looked like a *chassidische Yid*, continued, "That incident got me thinking. I realized that no matter how hard I try to blend in, no matter how hard I try to bury my *Yiddishkeit*, I will never succeed. The Rebbe's words stoked the almost extinguished embers and lit a fire in my *neshamah*, and before long I began to return to the *Yiddishkeit* that I had seen in the home of my parents before the war." 

BUMPER STICKERS AND SINGING “I LOVE YOU, HASHEM”

Ask the Rabbi 2 From Q&A Sessions With Rabbi Chaim Mintz



Q. I have recently seen people “promoting” love of Hashem by singing “I love You, Hashem!” or displaying it on bumper stickers and sweatshirts. Are these good techniques for acquiring *ahavas Hashem* — love of Hashem?

A. Songs and emblems may help a person who is working on acquiring love of Hashem, but externalities alone are not really going to get you anywhere!

Achieving true *ahavas Hashem* — loving Hashem in our minds and feeling it in our hearts — is an art, something that needs to be developed with hard work and diligence, no different from any character trait. Although a full analysis of the steps needed to reach this lofty level is beyond the scope of these few lines, here are some of the main methods and pointers discussed in the classic *sefarim*:

The *Rambam* writes that by studying the wonders of the world and the vastness of creation, a person will begin to recognize some of Hashem’s greatness, arousing him to love Hashem and seek to come close to Him. Additionally, recognizing the insignificance of man in comparison to the infinite greatness of Hashem will fill a person with *yiras Shamayim*, awe of Hashem. Besides for *yiras Shamayim* being a *mitzvah* unto itself, true *ahavas Hashem* cannot be attained without it.

The *Mesillas Yesharim* discusses another method that can bring a person to love Hashem: reflecting on the abundance of blessing Hashem showers upon us. When a person recognizes that he is the recipient of Hashem’s boundless kindness every moment of his life — with every breath and every step he takes — his feelings of love toward Him will intensify.

In addition, love of Hashem is like a reflection. Since Hashem loves us more than a parent loves a child, the

more a person feels His tremendous love, the more he will love Hashem. Indeed, in the very last words of the *berachah* recited before Shema — both in the morning and at night — we declare that Hashem loves the Jewish nation. This, in turn, arouses our feelings of love for Him, enabling us to then recite the words “*Ve’ahavta es Hashem* — You shall love Hashem,” at the very beginning of Shema, with true feeling.

Songs and emblems alone, without internalizing these concepts, are not truly meaningful. Some may even argue that they minimize the seriousness of the wonderful *mitzvah* to love Hashem. This is similar to some everyday expressions, such as “*baruch Hashem* — blessed be G-d,” or “*im yirtzeh Hashem* — if G-d wills,” which people just throw around, without really thinking about what they are saying.

However, these practices may be better than nothing. Firstly, they can serve as a reminder to those who have worked on this *middah*.

Additionally, they can help bring a person who thinks about the message to some superficial level of loving Hashem. But one should not falsely assume that this will suffice.

When the going gets rough, and when faced with real-life challenges, only someone who has worked to develop true love of Hashem will be able to rise above, and it is highly doubtful that these externalities alone will help very much.

In short: True love of Hashem takes work. Songs and emblems alone without internalizing their message are generally shallow. 📖

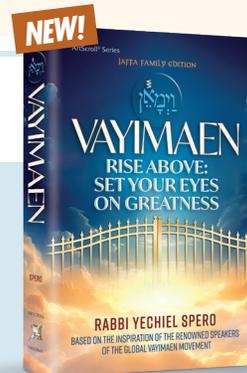
TRUE LOVE OF HASHEM TAKES WORK.

FINAL MOMENTS

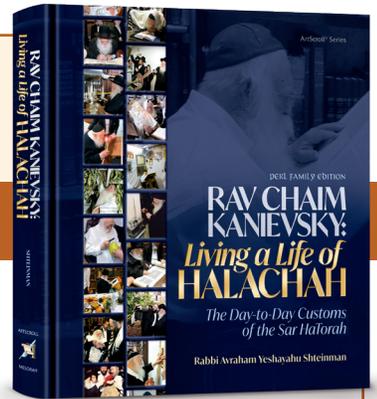
Vayimaen by Rabbi Yechiel Spero

During the time of the British Mandate in Palestine, any “rebels” who fought against the British were placed behind bars. As such, many of the inmates incarcerated in the Holy Land during those days were deemed political prisoners. Only Rav Aryeh Levin, the deeply beloved *tzaddik* of Yerushalayim, with no political leanings, was permitted to visit them. He would encourage them, give them *chizuk*, breathe life into them. He became their rabbi.

Even the secular Jews throughout the land admired Rav Aryeh and loved him deeply; they didn’t find him threatening. As such, he was the perfect choice for a nice “cultural” experience,



continued on page 17



The Seder

I. During the Seder, Rav Chaim wore his kittel and gartel. In recent years, a shtreimel was bought for him, and he wore that as well.

See *Mishnah Berurah* 472:13.

Rav Chaim wore a *shtreimel* in honor of Yom Tov, but only in his home, not in public.

2. Rav Chaim “crowned” the cup of Kiddush with six smaller, empty goblets, just as he always did at Kiddush. He tried to do this *ittur* for the rest of the Four Cups as well.

See above, 32 §5.

3. The wine was poured into a glass cup, so that it could be seen, and the base of the glass cup was in the silver kos. See *Orchos Rabbeinu* Vol. 2, *Leil HaSeder*, p. 69 (printing 5774).

This was true for each of the Four Cups. See *Vayaged Moshe, Pesach* 6:6.

4. Rav Chaim drank wine, not grape

juice, for each of the Four Cups.

Red wine; see *Shulchan Aruch* 472:11. However, he diluted the wine with some water for all of the *kosos* except *Kiddush*, which some authorities hold is *min ha-Torah*. In addition, he would drink the entire *kos* so that it could be *Kiddush b'makom seudah* (see *Haggadah Shel Pesach of Rav Chaim* compiled by his son Rav Yeshaya, p. 17; see *Shoneh Halachos* 273:4). Therefore, he was stringent that it should be completely wine. For the other three *kosos* he was lenient and would dilute it so the wine wouldn't be too strong for him. See *Orchos Rabbeinu, Leil HaSeder* Vol. 2, p. 70 (printing 5774).

5. All three matzos on Rav Chaim's Seder plate were made from wheat that was hand-harvested and ground for the sake of *matzos mitzvah*.

See *Shulchan Aruch* 453:4 and *Mishnah Berurah* 21. See above, 42 §4:7.

6. Rav Chaim separated each of the three matzos from one another with a cloth.

See *Taamei HaMinhagim* 520, in the footnote. When he used a *ke'arah* that had separate shelves for each of the matzos, Rav Chaim did not place a cloth.

7. Rav Chaim did not place the objects on the *ke'arah* in a specific order.

This was also the custom of the Chazon Ish. See *Mishnah Berurah* 473:26.

8. The Rebbetzin would first boil the *zero'a*, and then roast it for a brief time over the fire.

Rav Chaim said that the Rebbetzin was following the custom of her father's household in this matter, but his parents would only boil the *zero'a*. However, he added that perhaps there was a reason that they were unable to roast it. See *Shulchan Aruch* 473:4 with *Mishnah Berurah*.

9. Rav Chaim ate the *zero'a* at the Yom Tov meal during the day, and he encouraged the participants to make sure that no meat remains on it.

See *Mishnah Berurah* 473:32 and *Shoneh Halachos* 476:2. Rav Chaim said that if meat remains and it is thrown out it is disrespectful to the mitzvah.

10. The manner of leaning: Rav Chaim sat on a bed and placed a number of cushions on his left side to lean on.

See *Mishnah Berurah* 472:2.

11. At the beginning of the Seder, Rav Chaim instructed that the container of maror be opened, so that its sharpness would slightly dissipate.

See *Shoneh Halachos* 473:36, citing the Gra.

12. Rav Chaim used potatoes for *Karpas*, and he dipped them in saltwater before reciting the *berachah*.

13. Rav Chaim ate a *kezayis* for *Karpas*.

In accordance with the opinion of the Gra in *Maaseh Rav* 191. See *Shoneh Halachos* 473:32.

14. Rav Chaim quietly recited all the *Esheim Yichud* prayers printed in the Haggadah.

See *Mishnah Berurah* 473:1. See also above, 7 §4, and below, 48 §1.

15. Since others asked him the *Mah Nishtanah*, Rav Chaim did not recite that section, but began from *Avadim Hayinu*.

See *Rema* 473:7. See also *Darchei Yaakov* 16:13.

16. Rav Chaim used his pointer finger (not his pinky) to spill some wine from his *kos* when reciting *Dam*,



The glass cup is in the silver kos.

A rare photo of the glass and silver goblets together. This picture was taken on Motzaei Yom Tov, when Rav Chaim was brought some wine to drink in the same kos that he used for the Seder. Rav Chaim is still wearing the Yom Tov shtreimel.



The manner of leaning.

The table, on Erev Pesach, with the cushions on the left for leaning. Roasted nuts are also prepared on the table, as well as a ke'arah with three levels (see §6) and goblets for all the participants.

Va'eish, V'simros Ashan, the Ten Plagues, and the three *Simanim*, for a total of 16 spills.

See *Shulchan Aruch* 473:7 and *Mishnah Berurah* 74.

17. Rav Chaim then added wine to the *kos* to make sure it was full. The spilled wine was poured into the sink.

Rav Chaim mentioned that in Europe, they would give the spilled wine to the non-Jewish worker to drink.

18. Rav Chaim was careful to cause his hands to become unclean before washing for matzah, since he already washed for *Karpas* and was involved in reciting holy words throughout the entire interval.

See *Biur Halachah* at the beginning of 475.

19. Rav Chaim and all of the participants at his Seder used ground horseradish for *Maror*, not Romaine lettuce.

See *Shoneh Halachos* 473:14 and 17.

20. Rav Chaim only said *Zeicher L'Mikdash K'Hillel* after eating the *Koreich*, so the words should not be an interruption between the blessings and the *Koreich*.

See *Shoneh Halachos* 475:19.

21. Rav Chaim did not try to have two *kezeisim* in his mouth at once. Rather, he ate the matzah bit by bit.

This was also the custom of the Chazon Ish, contrary to the ruling in *Shoneh Halachos* 475:2.

22. Before *Maror*, Rav Chaim contemplated the *L'sheim Yichud* prayer but did not say it, so as not to inter-

rupt between the blessing of Matzah and the *Koreich*.

See *Biur HaGra, Orach Chaim* 477:1.

23. For *Maror* and *Koreich*, Rav Chaim took a double portion — approximately the size of 2/3 of an egg.

See *Shoneh Halachos* 486:3 and *Shiurin Shel Torah* II.

24. Rav Chaim did not lean during the meal.

See *Shulchan Aruch* 472:7 and *Mishnah Berurah* 23.

25. At the beginning of the meal, Rav Chaim dipped the boiled egg from the *ke'arah* in saltwater and ate it.

See *Mishnah Berurah* 476:II. His father's custom was to dip the egg in the saltwater.

26. Rav Chaim drank some wine during the meal, just as he did during every *seudah* of Shabbos and Yom Tov, but he was not careful to drink an entire *kos*.

Despite the fact that his father did drink a full *kos* to fulfill the opinion of the *Rif* that five *kosos* must be drunk at the Seder.

27. Rav Chaim hastened to finish the fourth *kos* before *chatzos*, midnight.

See *Rema* 477:1 and *Mishnah Berurah* 7.

28. The Rebbetzin would open the door for *Shefoch Chamascha*, but

the participants did not stand.

See *Rema* 480:1. After the Rebbetzin's passing, another woman from among the household opened the door.

29. Rav Chaim recited all of the songs that are printed in the Haggadah, even *Va'amartem Zevach Pesach*, which some say only on the second night. He also recited *Shir HaShirim*. Once he finished that, however, he went to bed, and did not remain awake to discuss *Yetzias Mitzrayim*. Although the halachah states that one should continue the discussion until "snatched by sleep," Rav Chaim said that this is fulfilled through reciting the entire Haggadah despite being tired.

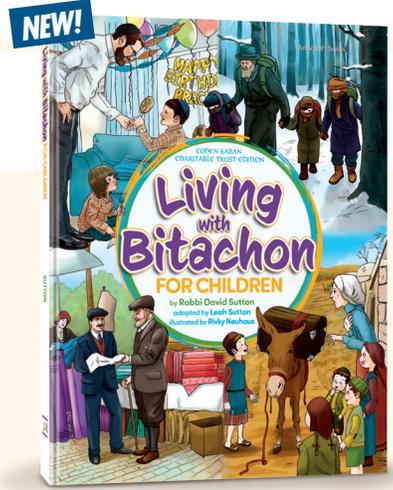
See *Mishnah Berurah* 481:6.

30. Rav Chaim locked the door with one less lock than usual, in order to display that it is *Leil Shimurim*.

See *Magen Avraham* 481. 



Rav Chaim is using his hand to show the size of a kezayis — roughly equal to the size of a hand.



Follow the Leader

Rav Eliyahu Meir Bloch was a Rosh Yeshivah in the Telshe Yeshivah in Lithuania. In 1940, Communist Russia took control of Lithuania. The Communists hated religion. They did not allow Jews to keep Torah and mitzvos. Many Jews secretly taught their children Torah and kept mitzvos. If they got caught, they could be sent to prison.

To Rav Bloch, it was not even a ques-

tion whether or not to keep the mitzvos. He kept encouraging his *talmidim* not to give in to the Communists.

Some of the Jews in Telshe were Communists. They were angry that Rav Bloch was still teaching Torah.

“Did you hear what Rav Bloch is teaching?” Mendel asked his friend Gedaliah.

“Yes, I know,” Gedaliah said, a frown forming on his face. “He wants our boys to learn Torah and keep Shabbos — even though they can get in trouble!”

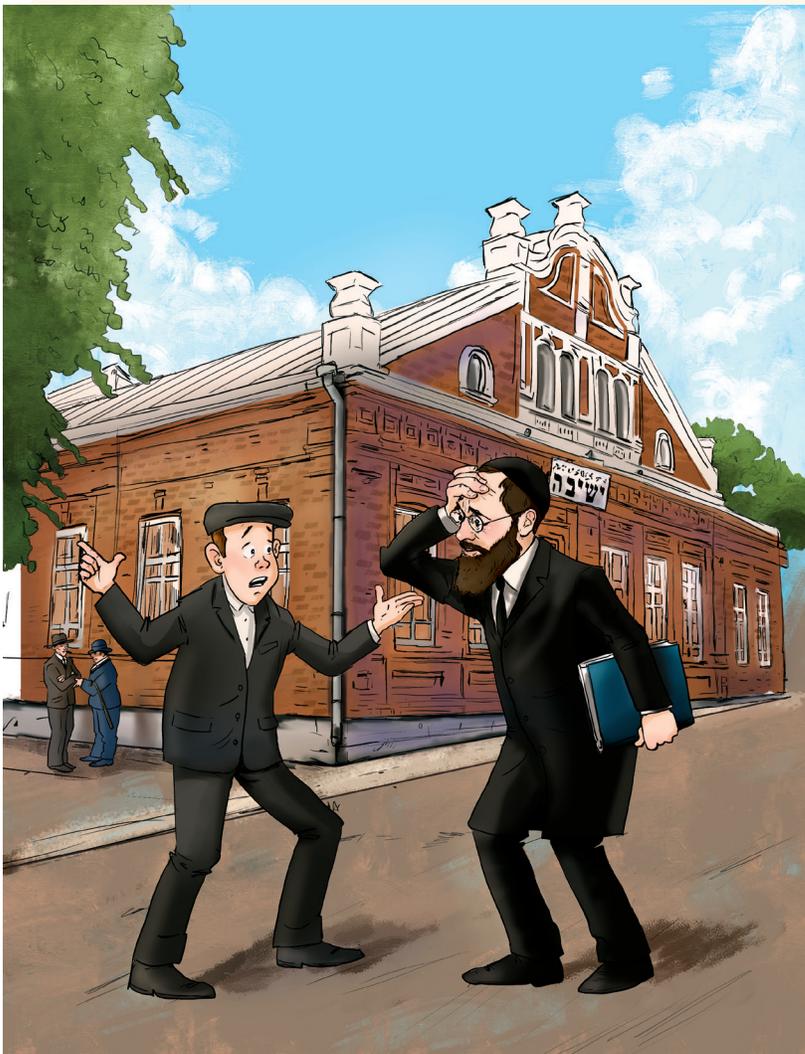
“We need to stop him before he does any more damage!” Mendel said.

Gedaliah agreed. “Yes. Let’s tell the police what he’s doing. They’ll arrest him and put him in jail. All the boys will learn a lesson and stop doing mitzvos.”

Shalom, a *talmid* of Telshe, overheard them. He ran to Rav Eliyahu Meir and told him that Mendel and Gedaliah were going to the police. Shalom said, “Rebbi, you must escape right away!”

Rabbi Bloch thought. *How can I leave my talmidim? But if I am arrested, I will be taken away from my talmidim anyway! I have no choice.*

With a very heavy heart, Rav Bloch hurried home and said a tearful goodbye to his wife and children. He and his brother-in-law, Rav Mordechai Katz, left Telshe. Miraculously, they were able to



get to the United States.

Arriving in America, they were unsure where to go. The land was foreign, the language was strange to them, and they had no money. But they did not give up. They knew they had to keep serving Hashem and teaching Torah. With Hashem's help, they were able to build a new Telshe Yeshivah in Cleveland, Ohio.

They tried very hard to bring their families and *talmidim* to America. But Germany invaded Lithuania and killed all the Jews of Telshe.

It was a cold day in Cleveland when the Telshe Yeshivah was having the groundbreaking for a new building. Rav Elya Meir got up to speak.

"When I had to leave my family and the yeshivah, I was heartbroken," he said. "How could I leave my whole life behind?" Tears were running down his cheeks as he spoke.

"I thought I was being 'sent away.' But in reality, Hashem was *leading me here* to rebuild the Telshe Yeshivah, to save my life, and to bring Torah to America."

Sometimes it seems that something terrible is happening to us, that we are being "sent away" — maybe from a school, maybe from a house we've lived in for a long time. We shouldn't give up! We should know that Hashem is leading us to the place where we have to be. Because Hashem knows what is best for us.

FINAL MOMENTS continued from page 13

which is why he was once asked to address the students of a secular Israeli school. The auditorium was packed with middle-school children, as Rav Aryeh shared a powerful story.

"During one of my visits to the prison, two of the inmates — Meir Feinstein and Moshe Barazani — were about to be hanged for their 'crimes' against the British Mandate. As their rabbi, I was granted permission to speak to them during their last moments.

"Just imagine, they had only five minutes left to live. Only five minutes left on This Earth."

Rav Aryeh paused his dramatic story and asked the boys what they thought. "What did the young men who were about to go to their deaths request?"

Each of the children had a different idea. For example, one boy suggested that perhaps they desired a delicious meal, while another thought that perhaps they asked to see a picture of their families one last time.

"All they wanted," Rav Aryeh finally disclosed, "was for an opportunity to recite the words of *Shema* while wearing *tefillin*. And as they put on those *tefillin* and recited *Shema Yisrael*, they cried like babies. They cried so many tears, it was as if every tear that has ever been created from the moment they were born until that moment came out in one shot. A faucet of tears, of pain, of yearning."

Rav Aryeh looked at the preteen boys in the audience and pleaded, "Let your first time wearing *tefillin* be like their last time. You're alive now. You're starting to wear *tefillin*. Live it. Save it. Cherish it."

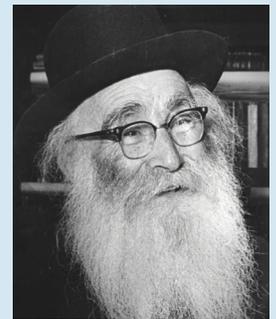
Our *neshamos* existed long before we came into This World and will exist long after we leave. But they have only a limited amount of time in This World.

Any time we decide to raise ourselves above our surroundings, any time we decide to control ourselves, we are connecting to Hashem.

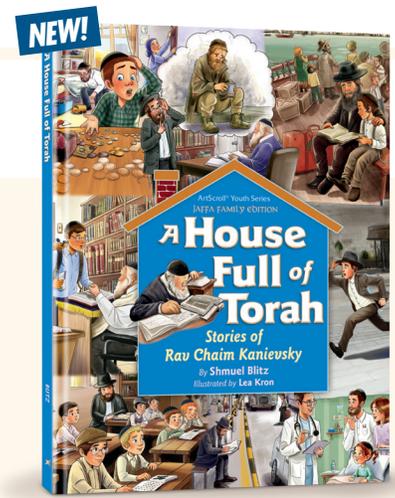
We walk down the street just about every day. On the surface, it seems like a mundane act, with limited opportunity for growth and holiness. But that's not so. If, while walking, we guard our eyes, then we are bonding with Hashem, forging an everlasting connection.

But this treasured opportunity won't last forever. It exists only while we are here, in This World. Only for this short while will we be able to endure and embrace the challenge of guarding our eyes from desire and temptation. We're not in the game for all that long. We must strike while the iron is hot.

Grab every moment, not just the final ones. 📖



Rav Aryeh Levin



Shema Yisrael

A little boy was getting ready to celebrate his second birthday. The child was almost deaf and could barely hear. Doctors gave him different types of hearing aids, but nothing worked.

The boy's parents went from doctor to doctor. They hoped that someone could help their son to hear. But none of them offered any hope. "There is no known medical procedure that can help this boy," they all agreed.

Dr. Meshulam Hart was a well-known children's doctor in Bnei Brak. He also had no ideas. The boy's father then decided, "Let's go see what Rav Chaim has to say about this."

The two men brought the boy to Rav Chaim's apartment. With tears streaming down his cheeks, the father told Rav Chaim what all the doctors had said. No hope for a cure.

Rav Chaim sat for a minute, deep in thought. "Here is what you should do," he finally said. "Every night when you put your son to sleep, you need to say the entire *Shema* into his ear."

That night he did exactly what Rav Chaim had said. He did this every night for a week, but there was no change. He did it for a month. Still no change. He did it for two months. Nothing changed.

Every night the father continued to say the *Shema* into his son's ear, praying to Hashem to restore his son's hearing.

Eleven weeks after meeting with Rav Chaim, the parents received a call from their son's *gan* — nursery school.

The teacher began, "Every morning your son is so well behaved. We don't know why, but today, after an hour of being here, he began to cry. He is crying hysterically now, and we do not know what to do."

The parents brought the child to Dr. Hart. "Bring him to the hospital," he said. At the hospital, the doctors examined him and began to run various tests on him.



“We do not understand this at all,” the doctor exclaimed. “Every test shows that the boy’s hearing is perfect. He was crying because of the loud buzz from the hearing aids in his ears. We took them out and he stopped crying.”

The hospital could not explain what happened, but the parents knew. This was because of the *berachah* Rav Chaim gave. It was not hard to understand at all.



Haggadah for Children

פסח

The First Part of Hallel

We never say Hallel at night, except on the nights of the Seder. On those very special nights, everyone says Hallel at their Seder table. Hallel is divided into two parts — we say the first two paragraphs before eating our meal (Shulchan Orech) and the remaining paragraphs after the meal.

Let's Imagine

Close your eyes and imagine you're at the Seder when the Beis HaMikdash is still standing. The delicious smell of the Korban Pesach fills the air. You can hear the joyous sound of Pesach celebrations coming from homes all around you.

After you eat from the korban, a special time comes. It's time to say Hallel!

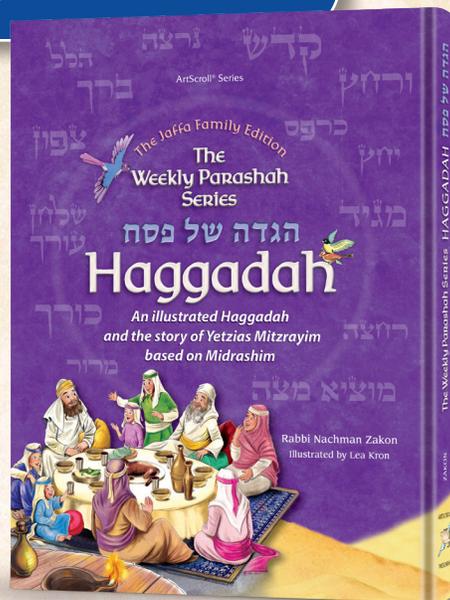
You and your family climb to the roof of your home.* Looking over Yerushalayim, you see Jewish families on every rooftop. A full moon is shining over Klal Yisrael.

Then you experience one of the most beautiful moments of the Seder. All of Yerushalayim is singing Hallel from their rooftops. Their song reaches the heavens, as everyone praises and thanks Hashem for our freedom and for the mitzvos of the Seder!

Past and Future

What makes Hallel such a special prayer?

Hallel is unique because it mentions five very important Jewish ideas: Yetzias Mitzrayim, Krias Yam Suf, Mattan Torah, the time of techiyas hameisim (when the dead will come back to life), and the days before the coming of Mashiach. In Hallel, we joyously praise Hashem for our glorious past and our glorious future.



SAY IT AT THE SEDER!

Why do we say part of Hallel now and the rest after the meal?

For the same reason we dip karpas in salt water, lean when we drink the wine, and hide the afikoman: so that the children will ask questions!

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THE WEEKLY QUESTION

Question for Pesach:

How many years ago did the Bnei Yisrael leave Mitzrayim?

*Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.*

The winner of the Parashas Tzav question is: YISROEL DOV SILVERSTEIN, Brooklyn, NY

*The question was: Did the Kohanim always do the Terumas HaDeshen right before the sun came up?
The answer is: No. Sometimes it was done hours before sunrise. For example, on Yom Kippur it was done at midnight.*



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