

Torah Tidbits

י"ד ניסן תשפ"א 21' MAR 27TH 1413 ISSUE

פרשת צו - שבת הגדול / פסח

PARSHAT TZAV - SHABBAT HAGADOL
PESACH

ב"ה
Over
40
Years
טו ישראל

DOUBLE ISSUE

TZAV / PESACH ▶
SHABBAT SHVI' I SHEL PESACH



**SPECIAL SECTION:
PESACH DIVREI
TORAH FROM
GUEST WRITERS**

Rabbi Moshe Taragin,
Dafna Siegman, Rabbi
Shalom Z. Berger and
Rabbi Ezra Friedman
page 73



**SPECIAL:
28TH YAHRZEIT OF
RABBI JOSEPH B.
SOLOVEITCHIK ZT" L**
page 88

**Sefirat
Haomer
chart inside!**
pages 86-87

**OU Israel extends our warmest
wishes to you and your family for a
חג כשר ושמח**

YERUSHALAYIM IN/OUT TIMES FOR SHABBAT PARSHAT TZAV

Candles 6:19PM • Havdala 7:32PM • Rabbeinu Tam 8:12PM

This week's Torah Tidbits cover image!

Photo By: **Tevi Hirschhorn** City: **Ramat Beit Shemesh**

Place: **Yeshivat Lev Hatorah**

"Since we made aliyah almost 8 years ago, it's been amazing to get even more hands-on with our yiddishkeit. Baking my own matzah that we use at our own seder has been an amazing experience."

Special thanks to the all those that sent in photos! There were so many wonderful shots to choose from!

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Fri. March 26, 13 Nisan Last Time for Burning Chametz Jerusalem:

Magen Avraham	11:31 am
---------------	-----------------

Gra & Baal HaTanya	11:43 am
--------------------	-----------------

We do not say כל חמירא at this time.

Shabbat Mar. 27, 14 Nisan

Last Time for Eating Chametz

Magen Avraham	10:17 am
---------------	-----------------

Gra & Baal HaTanya	10:41 am
--------------------	-----------------

Last time for ridding of all Chametz and saying כל חמירא Shabbat Morning:

Magen Avraham	11:30 am
---------------	-----------------

Gra & Baal HaTanya	11:42 am
--------------------	-----------------

Chatzot Seder night Jerusalem: 12:44 am

Helpful reminders for Pesach on page 73

(all times according myzmanim)

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CANDLE LIGHTING AND HAVDALA TIMES



OTHER Z'MANIM



JERUSALEM

RANGES 13 DAYS / FRI - WED MAR. 26 - APRIL 7 / 13 - 25 NISAN

Earliest Talit and Tefilin Sunrise	5:42 - 5:26am 6:33 - 6:18am
Sof Z'man Kriat Shema (Magen Avraham: 9:01 - 8:51am)	9:38 - 9:28am
Sof Z'man T'fila (According to the Gra and Baal HaTanya)	10:40 - 10:32am
Chatzot (Halachic noon)	12:43 - 12:39am
Mincha Gedola (Earliest Mincha)	1:14 - 1:11pm
Plag Mincha	5:36 - 5:42pm
Sunset (counting elevation)	6:53 - 7:01pm

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TZAV	LEIL HASEDER	HAVDALA	SHABBAT SHVI'I SHEL PESACH			
			Mar. 28 Havdala without a flame and besamim	Candles	Earliest (Plag Hamincha)	Havdala
Candles	Candles from a preexisting flame after:					
6:19	7:32	Yerushalayim / Maale Adumim	7:32	6:23	5:41	7:32
6:37	7:35	Aza area (Netivot, S'derot, Et al)	7:35	6:41	5:43	7:39
6:37	7:33	Beit Shemesh / RBS	7:33	6:42	5:42	7:38
6:35	7:33	Gush Etzion	7:33	6:39	5:41	7:37
6:36	7:34	Raanana / Tel Mond / Herzliya / K. Saba	7:34	6:41	5:42	7:39
6:35	7:33	Modi'in / Chashmona'im	7:33	6:40	5:42	7:38
6:36	7:34	Netanya	7:34	6:41	5:43	7:39
6:36	7:34	Be'er Sheva	7:34	6:40	5:42	7:38
6:36	7:34	Rehovot	7:34	6:41	5:43	7:39
6:19	7:34	Petach Tikva	7:34	6:23	5:42	7:39
6:35	7:33	Ginot Shomron	7:33	6:40	5:42	7:38
6:25	7:34	Haifa / Zichron	7:34	6:30	5:42	7:39
6:34	7:32	Gush Shiloh	7:32	6:39	5:41	7:37
6:36	7:34	Tel Aviv / Giv'at Shmuel	7:34	6:41	5:43	7:39
6:34	7:32	Giv'at Ze'ev	7:32	6:39	5:41	7:37
6:35	7:33	Chevron / Kiryat Arba	7:33	6:39	5:41	7:37
6:37	7:35	Ashkelon	7:35	6:41	5:44	7:40
6:36	7:34	Yad Binyamin	7:34	6:41	5:43	7:39
6:28	7:32	Tzfat / Bik'at HaYarden	7:32	6:33	5:40	7:37
6:33	7:31	Golan	7:31	6:38	5:40	7:37

Rabbeinu Tam (J'lem) - 8:12 PM • next week - 8:17 pm

* Note: Clock is moved forward on Friday, March 26 at 2 am

Times According to Myzmanim (20 min. before sundown in most cities, 40 min. in Yerushalayim and Petach Tikva, 30 min. in Tzfat/Haifa)



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DEAR TORAH TIDBITS FAMILY



Rabbi Avi Berman Executive Director, OU Israel

Thank you from the bottom of my heart to everyone who davened for me and reached out with warm messages after seeing the Refuah Sheleima announcement that was published in last week's Torah Tidbits. I understand and appreciate the complexity of including it so that the OU Israel family, which includes Jews around the world, would daven for my Refuah Sheleima while at the same time leaving me and my family our privacy. I decided not to stay entirely private and said yes when asked about putting in that message, and I would like to share with you, my dear OU Israel family, what has been happening with me the past couple of weeks.

I apologize to those that worried more than necessary, and I am grateful to each and every one of you who davened for me. I am feeling your Tefillot from around the world reaching HaKadosh Baruch Hu and being translated into a speedy recovery. I want to thank you to no end and let you know that it really means the world to me. I also want

to apologize to those of you who would have expected me to reach out in advance, but because of how quickly things panned out I did not have the chance.

A couple of weeks ago, my doctors discovered that I had a growth in my kidney. After determining that my other kidney is Baruch Hashem healthy and strong, the doctors were confident that removing my kidney was the right course of action, and last week I had an operation to have the kidney with the growth removed. This experience made me feel complete awe for the countless Tzadikim and Tzadikot who proactively decided to donate their kidney to those in dire need. I daven that we are all zoche to continue living healthy Ad Meah v'Esrin Shana (until 120 years).

Many people have been asking me why I decided to share this medical experience publicly, and the answer is very simple. I have endless Hakarat Hatov to Hakadosh Baruch Hu and many very special individuals, including my incredible wife and family, HW, DB, SB, OG and so many others. Thanks to them, within two and a half weeks of my first symptom, I had the operation and am now home recuperating and getting stronger by the day.

Our sages teach us, אין בעל הנס מכיר בניסו (the person who has a miracle happen to them, does not recognize that miracle). Most of the time this is true. So many times,

An advertisement for Efrat. On the left is a photograph of a young child with a white cloth over their mouth. To the right is a blue background with white and yellow text. The text reads: 'Save a Life - Gain yours' in white, '1 of 78,526' in yellow, 'EFRAT' in large yellow letters, and 'www.efrat.org.il 02-5454500' in white at the bottom.

Save a Life - Gain yours
1 of 78,526
EFRAT
www.efrat.org.il 02-5454500

Hashem does miracles for us, and we do not recognize them as miracles - whether it be finding a parking spot, making sure our car doesn't break down, our kids getting into small messes rather than large ones, and countless other examples. We do not recognize the miracles because we expect things to go well and often take things for granted.

I want to publicly say thank you to Hakadosh Baruch Hu for the tremendous Chesed and miracle that He did for me. So many people are physically sick or suffering with other challenges, and you Hashem sent me so many Malachim (angels) to make sure that my growth was found quickly and before it did any damage to the rest of my body.

The outpouring of love, care, and support which I received from the OU Israel family warms my heart to no end. I have endless gratitude for the OU family around the world with whom I have been working for the last 20 years and who have become family to me. Thank you to everyone who is davening for me - OU management and the board, OU Israel participants, my former Vancouver NCSYers and current NCSYers who have never even met me, JLIC students on campuses across North America and Israel, Yachad, OU Women's Initiative and so many other programs. Thank you to the many friends and supporters of OU Israel. I'd like to specifically thank Rabbi NK who has called me every day to give me Birkat Kohanim and Chizuk. And Acharon Chaviv, I have endless love and thanks for my family - my wife, parents, in-laws, children and extended family.

As I mentioned earlier, the reason I am writing this is to share this incredible miracle Hashem blessed me with. I have no doubt that your Tefillot shook Shamayim and were an integral part of Hashem making sure I received the best medical care possible and that B'ezrat Hashem I should be fully recovered after another week or two of rest. Thank you to the dedicated staff at Shaare Zedek Medical Center where I had my CT and Hadassah Ein Kerem where I had my operation. I am incredibly grateful to live in Israel where the medicine is excellent, and where I received the best treatment in the world.

Just as I promised Hashem entering the operating room, when He B'ezrat Hashem gives me a full recovery, I will continue bringing His children closer to the Torah and Eretz Yisrael with all my might and strength. I want to wish each of you a healthy Chag Kasher v'Sameach, and I look forward to coming back to the OU Israel Center after Pesach to greet each of you with a smile and to continue to partner with each and every one of you in making Hashem's desires our desires.



Avi, Executive Director, OU Israel

May the Torah learned in this issue
be in loving memory of and לעילוי נשמת

Claire Sally Hashkes a"h
חיה שרה בת מרדכי וגניה ע"ה

On her first yahrzeit

ט"ז ניסן

Hashkes, Pomerantz, and Rubin Families

TZAV



ALIYA-BY-ALIYA SEDRA SUMMARY



Rabbi Reuven Tradburks Director of RCA Israel Region



1st aliya (Vayikra 6:1-11)

Instructions are given to the Kohanim: while the offerings must be done during the day, the burning of the fats and limbs may continue all night. In the morning the Kohen shall take some of the ashes from the altar and place them at the side. When needed, the pile of ashes may be removed to out of the Mikdash. A fire for the offerings is to burn constantly. When a Mincha flour offering is brought, part is burned on the altar; the remainder eaten by the Kohanim. It may not be chametz.

Parshat Vayikra outlined the Kohen's work; in Tzav it is the Kohen's menu. But before that, day and night of the Temple is



2nd aliya (6:12-7:10) A special Mincha flour offering is brought by a Kohen on the first day of his

service, by a Kohen Gadol on the first day of his service and daily by the Kohen Gadol. It is boiled, then baked and completely burned. When a **Chatat**, a sin offering, is brought, it is consumed by the Kohanim in the Temple. The utensils used to cook it must be kashered; while a metal utensil can be put in water, an earthenware one must be broken. An **Asham**, sin offering, is also consumed by the Kohanim in the Temple. For an **Olah**, the Kohen receives the leather. The Kohen consumes baked **Mincha** offerings.

When and where the Kohen or owner consumes the offering varies according to the offering. The “kodesh kodashim – the holiest of holy” offerings are consumed in



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the Temple grounds itself. That includes the Olah, the Chatat and the Asham. These are offerings brought to express a desire to be closer to G-d; the owner does not consume any of it, has no personal pleasure in it. An Olah is completely burned, save the leather, which is given to the Kohanim.

Here we have the first mention of koshering utensils. Kohanim would have 3 types of utensils: milk, meat and kodshim, utensils used for offerings. Once the time limit for eating the offering expires, the utensil becomes non kosher and must be kashered. If it is earthenware, it is not able to be kashered – disposables – chad paami, one time use only. Little wonder that areas in which offerings were brought would be treasure troves of broken pottery for archaeologists; for those pottery utensils would be used once and never again.



3rd aliya (7:11-38) When a **Shlamim**, a peace offering is brought to express thanks, 10 mincha breads each of 4 different types are brought. One of each of these 4 types is given to the Kohen. The owner consumes the offering over 2 days. He may not be Tameh, impure. Blood and the offered fats may never be eaten. The Kohen is given the breast and thigh of the shlamim offering.

The Shlamim is a celebration offering. It is

In loving memory of our dear mother,
grandmother and great grandmother
DOROTHY WEINER a"h

On her 16th Yahrzeit, שביעי של פסח
Rena & Zev Lewis and Family
Heschel & Sarelle Weiner and Family



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eaten by the owner. It is not restricted to the Temple; it may be eaten anywhere in Yerushalayim. And, the owner has 2 days to consume it. The city of Jerusalem must have been filled with mikvaot, not just for the Kohanim who were going up to the Temple, but for the celebrants, bringing their shlamim, who would need to consume their offerings in a state of Tahara, purity. And there must have been hotels that had special OU Kodshim supervision – special utensils only for kodshim, for cooking offerings. Those bringing shlamim were thankful, joyful, people winked upon by G-d – my, the city of Jerusalem must have been filled with smiles.



4th aliya (8:1-13) Moshe is instructed to inaugurate the Kohanim. Moshe gathered the people and the Kohanim, pronouncing that the following has been commanded by G-d. Moshe dresses Aharon in the garments of the Kohen Gadol. With the anointing oil he anointed the Mishkan, the altar, and Aharon. He dressed the Kohanim in the Kohen garments, as commanded by G-d.

The instructions for inaugurating the Kohanim were given in Parshat Tetzaveh; the inauguration occurs here. The last 4

aliyot of this parsha all end with the same phrase: as G-d commanded. Perhaps this is to avoid accusations of nepotism. Moshe is not appointing his brother as Kohen Gadol in the way politicians hand out jobs to family and supporters. Moshe was commanded.

This phrase is also foreshadowing. Next parsha Nadav and Avihu will do something they were not commanded, a noteworthy departure from all the loyalty of Moshe and Aharon til here.



5th aliya (8:14-21) Moshe brings the inauguration offerings. The Kohanim place their hands on the Chatat, the sin offering. Moshe offers it; the blood is placed on the altar, the fats burned, the animal burned outside the camp. The ram as an Olah is offered; the Kohanim place their hands on the head, Moshe does all of the procedures for its offering.

Moshe acts as the Kohen for the entire inauguration ceremony. He does the slaughter, the sprinkling of the blood, and the offering of the fats. Perhaps this is to sensitize Aharon and the Kohanim to “the other side” of the process. Experiencing what is like to have someone bring your offering for you will allow you to perform the bringing of offerings with greater sensitivity. Because, they know how it feels to be on the other side.



6th aliya (8:22-29) The second ram, the Inauguration Ram is brought. Moshe places its blood on Aharon’s right ear, right thumb and right big toe. And does the same for the

May the Torah learned in this
Torah Tidbits be לעילוי נשמת

מנחם מנדל בן אברהם ליפא
הכהן ודבורה ז"ל

In loving memory of

Emanuel Manny Wollman z"l

On his 15th yahrtzeit

י"א ניסן

Kohanim. He offers the ram, sprinkling its blood, burning the fats and offering on the altar one each of the matzot brought with it after Aharon and the Kohanim waved them. Moshe waved the breast, his portion in the offering.

With this offering, the position as official Kohanim of the Jewish people is inaugurated. There are no other Jews, as far as I am aware, who can trace their lineage as far back as Kohanim and Leviim. A Levi today descends from Levi, the son of Yaakov. And a Kohen descends from Aharon, brother of Moshe. That Kohen status begins at this moment in the desert, one year after the exodus from Egypt and continues, unbroken, til today.



7th aliya (8:30-36) Moshe instructs Aharon to cook the meat of the offering and to consume it and the matza. The Kohanim are not to leave the Mikdash for 7 days. This same procedure is to be done when gaining atonement. Aharon and the Kohanim did all that G-d commanded.

Our Parsha outlined some of the benefits to the Kohen, due to his holy service. Support of clergy, or spiritual workers, or ritual leaders is a universal notion, crossing cultures and religions. Our Kohanim are not different in receiving such benefits. However, far more important is not what they receive; but what they do not.

Back in the Yosef story we are told how the Kohanim in Egypt were treated. They received public support of food. They had land. All of the land of Egypt was taken by Paro in payment for the food during the

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famine; save the land of the priests. The wealthiest people in Egypt were the priests. In our time, the wealth of the Vatican is vast.

Our Kohanim, in contrast, have no land; nor do the Leviim. They receive support, albeit modest. This is another instance of the Torah's moderation; supporting the Kohanim, though modestly. The King will receive similar instructions; benefits but with limits. Leadership is serving G-d and His people, not self serving.

HAFTORAH TZAV/SHABBAT HAGADOL MALACHI 3:4-24

The Shabbat before Pesach is referred to as *Shabbat Hagadol*, or The Great Shabbat. Though it is not absolutely certain why *Shabbat HaGadol* was given this name, some suggest that it is based on a *pasuk* at the end of the haftorah of this Shabbat. A day will come in the future, says that prophet, that will be '*gadol*', or awesome. "Lo, I will send the prophet Elijah to you before the coming of the awesome, fearful day of the Lord." (3:23)

The message of Malachi is clear: The people

have been committing various sins. He warns the people that there will be a day of reckoning. Every act, every word, we engage in is judged by God. Now is the time to return.

There is a subtle hint in the haftorah to our celebration of the Seder with the reference to the coming of Eliyahu Hanavi. The haftorah ends with a reference to Eliyhau who will come at the end of days to herald the coming of the Mashiach. An uplifting message tops off the haftorah. In the final *pesukim* the powerful notion is conveyed that just as the people of Israel were redeemed from Egypt after generations of slavery, so too will the people be redeemed with the coming of the Mashiach. ■

1ST DAY PESACH (FROM PARSHAT BO, EXODUS 12:21-51)

As expected, the Torah reading is the description of the night of the 15th of Nissan, the night of the Exodus from Egypt. The people place the blood of the Pesach on their doorposts, consuming it with expectation. The first-born Egyptians die at midnight. Paro orders the Jewish people to leave. They travel into the wilderness, after a sojourn of 430 years on the night so anticipated.

The abruptness of the Exodus is emphasized – that very night. Revolutions take time. Uprisings have trajectories. Although the 10 plagues led to this moment, the abruptness, the dramatic and total reversal of fortune,

May the Torah learned from this issue of

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MARK STEINER ז"ל

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י"ב ניסן

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greatgrandfather and teacher

Dearly missed by all

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from slavery to freedom in a heartbeat – the haste is a signature of Divine involvement. Hence, the haste of matza – it is the holiday of dramatic and total change of destiny, at the snap of a finger. The speed of making matza.

7TH DAY PESACH (FROM PARSHAT BESHALACH, EXODUS 13:17–15:26)

Due to Shabbat, 7 aliyot are read in the story that occurred on the 7th day after leaving Egypt, the splitting of the Sea. The crossing of the sea closed the book on the sojourn in Egypt. Exodus is now complete. The song of Az Yashir is sung by Moshe and all the people upon this full redemption.

The song at the Sea creates a religious paradigm; redemption, salvation demands a human response of appreciation and song. In halachic lingo – redemption is a mechayev – it demands a religious response. And that response is song. When He pulls us from the dust, we sing. We, the privileged, blessed ones who dwell in Jerusalem, we too are a generation who have seen redemption. Our redemption too demands a human response by us of song, at the good fortune of our lot. ■

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BY RABBI DR. TZVI HERSH WEINREB

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IN THE PARSHA

Shabbat HaGadol as Independence Day

I remember well when the age at which one could vote or drink was 21. From my perspective when I was a child, and frankly eager to do these things, it seemed to be an injustice to set the age bar so high. 21 seemed a long way off.

As time progressed, the age for all of these things became lower and lower. By that time, I was well past the age of 21 and was critical of allowing children these privileges prematurely.

That's just one example of how our perspective changes with regard to the age-old question of who is a child and who is an adult. At what age does one pass from the status of a minor into majority?

The OU Israel family extends its condolences to the family of

Dr. Mordecai D. Katz z"l

on his passing

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

From the point of view of Jewish religion things seem quite clear. Traditionally, boys become men at age 13. Recognizing that females mature earlier, our rabbis defined age 12 as the age of majority for a girl.

So it is with regard to the performance of mitzvot and other religious functions. A girl celebrates her bat mitzvah at age 12, and boys wear tefillin and are counted as part of a minyan at age 13. Before the age of 13 he is a katan, a minor. Afterwards, he is a gadol.

Gadol can mean adult, or it can mean large or great.

This Shabbat, the last one preceding Passover, is known as Shabbat HaGadol. How are we to translate it? Is it the adult Shabbat, the large Shabbat, or perhaps the great Shabbat? Or does the word gadol mean something entirely different in this context?

Many have a custom to do a preliminary reading of the Passover Haggadah on this Shabbat. Those of us who do so, and I count myself among them, will have an opportunity not just to read the ancient words but to study some commentary upon them. Thus, we will have the opportunity to familiarize ourselves with one of the dozens of haggadot on the market.

I would like to recommend one in particular, called *The Royal Table*, written by Rabbi Norman Lamm. I recommend this work in

its entirety, but I would like to draw your attention to his creative approach to the meaning of the word gadol, and not just in the context of Shabbat HaGadol.

Rabbi Lamm points out that in the Talmud, katan does not always mean minor, nor does gadol invariably connote an adult. In certain contexts, Rabbi Lamm informs us, a person's status is not a question of age but a question of independence. In the words of the Talmud, "A katan who does not rely upon his father's table is a gadol. A gadol who is dependent upon his father is a katan."

This piece of Talmudic wisdom allows us a definition of gadol with entirely new vistas of insight and understanding. A gadol is someone who is self-reliant, who can stand on his own two feet, not just intellectually but in every other sense as well.

Thus, Rabbi Lamm teaches us that this Shabbat is called HaGadol because it marks our independence as a people. It was on this day that we were able to demonstrate to our Egyptian slave masters that we no longer feared them and were about to declare ourselves religiously, culturally, and physically independent.

I find myself taking the implications of Rabbi Lamm's insights much further than he does. Nowadays, we refer to those Torah

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sages whose authority we revere and to whom we look for guidance as gedolim", the plural of gadol.

I have often struggled with the question, as I am sure many of you do, as to what makes a gadol. Is it just his piety and erudition? Surely these are the necessary prerequisites for the status of gadol.

But reflection upon the great sages of Jewish history reveals that the outstanding Gedolim of the generations had streaks of independence, which they asserted in unique and often courageous ways.

Take Maimonides, the Rambam. His Torah scholarship and personal spirituality were unparalleled. Yet he embarked, quite intentionally, upon many new paths in his life. He undertook significant positions of community leadership, delved into areas of study of which his own teachers never knew, and did not fear to express his independence of thought even when he differed from some of his predecessors.

Or consider Rabbi Moshe Sofer, known as the Chatam Sofer, who is generally thought to have been an ardent traditionalist. Yet he too demonstrated great independence when he formulated his own approach to

combating the heretical movements of his time. He invented new ways to fight old battles.

The Chofetz Chaim and Rav Moshe Feinstein, to take two twentieth century gedolim, did not merely mimic their teachers and peers but undertook new approaches, new emphases, and dealt with unprecedented issues relying upon their profound scholarship for sure, but also were confident in their independent judgment. Rav Moshe even committed to writing some of his thoughts about the necessity of a posek, a halachic decisor, not to fear to express his independent thoughts when he was confident that they were correct.

Shabbat HaGadol gives us the opportunity to cherish our independence in so many ways. We must never abandon our Torah and tradition, but we must realize that there is a place for independence when it is appropriate.

Passover is the holiday of freedom and independence. Our sages teach us that no one is as free as he who studies Torah deeply. Independence of thought and creativity are values which are cherished by our tradition, and Passover is the time for us to celebrate those values. ■

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The Courage of Identity Crises

Good leaders know their own limits. They do not try to do it all themselves. They build teams. They create space for people who are strong where they are weak. They understand the importance of checks and balances and the separation of powers. They surround themselves with people who are different from them. They understand the danger of concentrating all power in a single individual. But learning your limits, knowing there are things you cannot do – even things you cannot *be* – can be a painful experience. Sometimes it involves an emotional crisis.

The Torah contains four fascinating

accounts of such moments. What links them is not words but music. From quite early on in Jewish history, the Torah was sung, not just read. Moses at the end of his life calls the Torah a song.¹ Different traditions grew up in Israel and Babylon, and from around the tenth century onward the chant began to be systematised in the form of the musical notations known as *ta'amei ha-mikra*, cantillation signs, devised by the Tiberian Masoretes (guardians of Judaism's sacred texts). One very rare note, known as a *shalshelet* (chain), appears in the Torah four times only. Each time it is a sign of existential crisis. Three instances are in the book of Genesis. The fourth is in our parsha. As we will see, the fourth is about leadership. In a broad sense, the other three are as well.

The first instance occurs in the story of Lot. After Lot separated from his uncle Abraham he settled in Sodom. There he assimilated into the local population. His daughters married local men. He himself sat in the city gate, a sign that he had been made a Judge. Then two visitors come to tell him to leave, for God is about to destroy the city. Yet Lot hesitates, and above the word for

¹ Deuteronomy 31:19.

“hesitates” – *vayitmamah* – is a *shalsholet*. (Gen. 19:16). Lot is torn, conflicted. He senses that the visitors are right. The city is indeed about to be destroyed. But he has invested his whole future in the new identity he has been carving out for himself and his daughters. The angels then forcibly take him out of the city to safety – had they not done so, he would have delayed until it was too late.

The second *shalsholet* occurs when Abraham asks his servant – traditionally identified as Eliezer – to find a wife for Isaac his son. The commentators suggest that Eliezer felt a profound ambivalence about his mission. Were Isaac not to marry and have children, Abraham’s estate would eventually pass to Eliezer or his descendants. Abraham had already said so before Isaac was born: “Sovereign Lord, what can You give me since I remain childless and the one who will inherit my estate is Eliezer of Damascus?” (Gen. 15:2). If Eliezer succeeded in his mission, bringing back a wife for Isaac, and if the couple had children, then his chances of one day acquiring Abraham’s wealth would disappear completely. Two instincts warred within him: loyalty to Abraham and personal ambition. The verse states: “And he said: Lord, the God of my master Abraham, send me...good speed this day, and show kindness to my master Abraham” (Gen. 24:12). Eliezer’s loyalty to Abraham won, but not without a deep struggle. Hence the *shalsholet* (Gen. 24:12).

The third *shalsholet* brings us to Egypt and the life of Joseph. Sold by his brothers as a slave, he is now working in the house



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of an eminent Egyptian, Potiphar. Left alone in the house with his master's wife, he finds himself the object of her desire. He is handsome. She wants him to sleep with her. He refuses. To do such a thing, he says, would be to betray his master, her husband. It would be a sin against God. Yet over "he refused" is a *shalsholet*, (Genesis 39:8) indicating – as some rabbinic sources and mediaeval commentaries suggest – that he did so at the cost of considerable effort.² He nearly succumbed. This was more than the usual conflict between sin and temptation. It was a conflict of identity. Recall that Joseph was living in a new and strange land. His brothers had rejected him. They had made it clear that they did not want him as part of their family. Why then should he not, in Egypt, do as the Egyptians do? Why not yield to his master's wife if that is what she wanted? The question for Joseph was not just, "Is this right?" but also, "Am I an Egyptian or a Jew?"

At the Burning Bush, Moses had repeatedly resisted God's call to lead the people

All three episodes are about inner conflict, and all three are about identity. There are times when each of us has to decide, not just "What shall I do?" but "What kind of person shall I be?" That is particularly fateful in the case of a leader, which brings us to episode four, this time with Moses in the central role.

² *Tanhuma, Vayeshev 8; cited by Rashi in his commentary to Genesis 39:8.*

After the sin of the Golden Calf, Moses had, at God's command, instructed the Israelites to build a Sanctuary which would be, in effect, a permanent symbolic home for God in the midst of the people. By now the work is complete and all that remains is for Moses to induct his brother Aaron and Aaron's sons into office. He robes Aaron with the special garments of the High Priest, anoints him with oil, and performs the various sacrifices appropriate to the occasion. Over the word *vayishchat*, "and he slaughtered [the sacrificial ram]" (Lev. 8:23) there is a *shalsholet*. By now we know that this means there was an internal struggle in Moses' mind. But what was it? There is not the slightest sign in the text that suggests that he was undergoing a crisis.

Yet a moment's thought makes it clear what Moses' inner turmoil was about. Until now he had led the Jewish people. Aaron had assisted him, accompanying him on his missions to Pharaoh, acting as his spokesman, aide and second-in-command. Now, however, Aaron was about to undertake a new leadership role in his own right. No longer would he be one step behind Moses. He would do what Moses himself could not. He would preside over the daily offerings in the Tabernacle. He would mediate the *avodah*, the Israelites' sacred service to God. Once a year on Yom Kippur he would perform the service that would secure atonement for the people from its sins. No longer in Moses' shadow, Aaron was about to become the one kind of leader Moses was not destined to be: a High Priest.

The Talmud adds a further dimension to the



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poignancy of the moment. At the Burning Bush, Moses had repeatedly resisted God's call to lead the people. Eventually God told him that Aaron would go with him, helping him speak (Ex. 4:14-16). The Talmud says that at that moment Moses lost the chance to be a Priest: "Originally [said God] I had intended that you would be the Priest and Aaron your brother would be a Levite. Now he will be the Priest and you will be a Levite."³

That is Moses' inner struggle, conveyed by the *shalsholet*. He is about to induct his brother into an office he himself will never hold. Things might have been otherwise – but life is not lived in the world of "might have been." He surely feels joy for his brother, but he cannot altogether avoid a sense of loss. Perhaps he already senses what he will later discover, that though he was the prophet and liberator, Aaron will have a privilege Moses will be denied, namely, seeing his children and their descendants inherit his role. The son of a Priest is a Priest. The son of a Prophet is rarely a Prophet.

What all four stories tell us is that there comes a time for each of us when we must make an ultimate decision as to who we are. It is a moment of existential truth. Lot is a Hebrew, not a citizen of Sodom. Eliezer is Abraham's servant, not his heir. Joseph is Jacob's son, not an Egyptian of loose morals. Moses is a Prophet, not a Priest. To say 'Yes' to who we are, we have to have the courage to say 'No' to who we are not. Pain and struggle is always involved in this

type of conflict. That is the meaning of the *shalsholet*. But we emerge less conflicted than we were before.

This applies especially to leaders, which is why the case of Moses in our parsha is so important. There were things Moses was not destined to do. He would never become a Priest. That task fell to Aaron. He would never lead the people across the Jordan. That was Joshua's role. Moses had to accept both facts with good grace if he was to be honest with himself. And great leaders must be honest with themselves if they are to be honest with those they lead.

A leader should never try to be all things to all people. A leader should be content to be who they are. **Leaders must have the strength to know what they cannot be if they are to have the courage to be truly their best selves.** ■

Covenant and Conversation 5781 is kindly supported by the Maurice Wohl Charitable Foundation in memory of Maurice and Vivienne Wohl z"l.

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PROBING

BY RABBI NACHMAN (NEIL) WINKLER

Faculty, OU Israel Center

THE PROPHETS

After studying this week's haftarah one is struck by the fact that there seems to be no hint at all that this is the final Shabbat before the chag of Pesach. Indeed, as opposed to the previous special readings that are ordained by the Tanna'im in the Mishna, Shabbat HaGadol carries with it no obligation to read a special Maftir or prophetic reading in the Talmud. Interestingly, the earliest source we have for reading this haftarah dates back to the 12th century, some 800 to 900 years after the other readings were codified in the Mishna. And yet, the only reason why the later Rabbis chose to establish a special prophetic reading, rather than the haftarah we would ordinarily read, one that ties into the topic of the parasha itself, is the fact that this Shabbat comes right before Pesach! Yet there is no mention of Pesach in the haftarah at all!! Quite curious, to say the least.

More troubling is the fact that the reading is taken up by the navi's pointing out Israel's failures and shortcomings. The prophet contrasts Hashem's faithfulness to His people to their faithlessness to G-d. Malachi

cries to the people that the very survival of the nation was proof of Hashem's love for them and he implores the people to return to Hashem. Given these harsh criticisms, it is difficult to understand what Chazal saw in the words of this final prophet of the books of the nevi'im that would have them choose it for the Shabbat preceding the Holiday of Freedom.

I would suggest that the Rabbis aimed to connect this haftarah to the theme of Pesach, the theme of Ge'ulah - not the past redemption from Egypt but the future and ultimate redemption of Y'mot HaMashi'ach, the Messianic Era. The final redemption is also part of our Pesach obswervance. Indeed, with a close look at the haggadah we would uncover how the pre-meal theme revolves around the Egypt experience (B'tzet Yisra'el mimitzrayim): the slavery ("Avadim Haynu"), the oppression ("Vayarei'u otanu haMitzrim, vay'anunu") and the plagues (Dahm, Tzfarde'ah...) while the post-meal theme revolves around praise (Hallel) and thanksgiving to Hashem ("Hodu LaShem ki tov") for the future redemption (inviting Eliyahu into our home). That is why the haftarah from Sefer Mal'achi is particularly fitting, for it was he who, in his final message, relays Hashem's promise that He will send Eliyahu HaNavi to Israel who would harbinger the arrival of the Yom Hashem HAGADOL, the great

Mazal Tov to
Rabbi Jeff & Yocheved Binenfeld
and family on the marriage
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day of G-d, the day of redemption. . In effect, therefore, when we read these final prophetic words, we remember that the message from Hashem relayed to the nation was that geula will be coming and the future redemption is assured.

We should understand that our chagim do not simply mark a historical event from the past. As important as that miracle, that experience, may have been, it is not enough – by itself – to establish a chag. The Jewish holiday must be suffused with a message for the future. There must be, in that time of celebration, a lesson to learn that would be significant and impactful through all generations. Our redemption from Egypt was, indeed, worth marking. But our realization that Hashem promises that there would be yet another redemption from the oppressions, from the ghettos, the attacks and the murders our nation would suffer, THAT would be an even greater reason for celebration. Yes, there WILL be another geula!

And, truly, as we hear the very footsteps of the Mashiach drawing closer to us each day, we pray that we merit to see that day, that Yom Hashem HaGadol, in the very, very near future. ■

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Senior Ra"m, Kerem B'Yavneh

The Significance of Karpas

At the beginning of the Seder, we have a *minhag* to dip Karpas into salt water. What is the definition of Karpas? It is some sort of vegetable. Some people have a tradition to use a potato, others celery or some other green leaf. Is it not significant which vegetable is used? Apparently not! Rav Asher Weiss (*Minchas Asher Hagadda*) suggests that the act of dipping the Karpas into salt water symbolizes when the brothers dipped Yosef's multicolored coat into the blood of a goat and presented it to their father as proof that Yosef was killed. We do this symbolic act of dipping at the beginning of the Seder to set the tone and declare –

before we tell the story of what transpired in Egypt – we should be aware of what originally got us into exile in Egypt. It was the hatred between Yaakov's sons.

Why do we use the term Karpas, and how does that tie us to the story of Yosef and his brothers? In parshas Vayeshev, when Yaakov gifts Yosef with a *ketones passim* (multicolored garment) Rashi describes the garment as similar to the one described in Megillat Esther- using the terms hur, **karpas**, tehelles, v'argaman... It was a majestic item. We take a vegetable, the specific type is less significant, and dip it into salt water symbolizing the brother's dipping Yosef's Karpas – his majestic garment into blood to indicate to their father that he was indeed killed by a wild animal.

Rav Weiss expands upon this idea from the entire episode of Yaakov and his sons. When Yaakov Avinu is told by his mother



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to “trick” his father so he could obtain the blessing of the first-born son, Yaakov feared that Yitzhak would recognize that he was disguised as Esav. Rivkah reassured him that he had nothing to fear. Rivkah told him: *alai kilelaskha beni* – “your curse will be upon me” (*Bereshit 27:13*). The Gaon explains: the intention is that Rivkah informed Yaakov that trouble will only come to Yaakov from three areas, which are hinted to from the acronym *alai* – Esav, Lavan, and Yosef.

Rivkah was expressing to Yaakov that he had nothing to fear with respect to tricking Yitzhak because only three specific troubles were supposed to affect Yaakov in his life: Esav, Lavan, and Yosef, represented by the *rashei teivos* of the word *alai* (עלי = עשו לבן (יוסף)). Later, when the brothers requested to take Binyamin to Egypt, Yaakov responds with the identical acronym עלי – stating: עלי היו כלנה – (all these troubles have come upon me, *Bereshit 42:36*). In other words, “I am only supposed to agonize due to three people: Esav, Lavan, and Yosef. Not Binyamin. You can’t take Binyamin. This is not meant to be.” That’s how the Gaon understands the *remez* (hint) connecting the words in these two *pesukim*.

Rav Asher Weiss develops this idea further, suggesting that these three troubles of Yaakov represent something much larger. Since *maase avos siman l’banim* – the deeds of our forefathers prefigure the history of the Jewish people – these three troubles represent the three types of troubles that Klal Yisrael suffer throughout exile. The troubles that haunted Yaakov are that haunt us, his



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descendants as well.

Esav represents those who want to annihilate us physically, like Esav wanted to physically kill Yaakov. There are “Esavs” throughout the generations that want to annihilate the Jewish people: Hamans and Hitlers, *yemach shemam*.

The second type of trouble is that of Lavan. His goal was not to kill Yaakov; rather, Lavan wanted to destroy Yaakov spiritually. Thus, Lavan represents our enemies who wish to do the same, people like Antiochus and Stalin, *yemach shemam*.

Then we have the troubles of Yosef, which is the problem of *sinas hinam*, the inner fighting within Klal Yisrael. That’s the worst trouble, the one we still suffer from today. It is the trouble that we bring upon ourselves out of a lack of respect for our fellow Jew. The actions of the Esav’s and Lavan’s are not in our control. We just react to them. However, the trouble of Yosef is one that we can prevent. Each and every individual has to do his part to spread *ahavas Yisrael* so that we can bring an end to the difficulty of Yosef, the *sinas hinam* that caused our exile and prevents our redemption.

Before we discuss the *geula* from Egypt at the *Seder*, we first need to understand what brought us into exile. We dip the karpas – less important which vegetable. What is important – is that we understand what caused the first exile and the exile that still exists today. It is the hatred between Jews that we need to avoid in order to once again achieve our salvation. May we learn our lesson and unite so we can be worthy of a complete redemption. ■

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The Power of Matzah

One of the most special moments of the Jewish calendar year is the Pesach seder. A highlight of the seder is the matzah. We know that matzah represents many significant truths and holds deep meaning. What can we think about as we eat it?

Now that we no longer have the Beit Hamikdash, there is one food that we still have a Torah obligation to eat –matzah. Our first and primary thought should be to fulfill the Torah command, “Seven days you shall eat matzot...” (*Shemot 12;15*) and approach the mitzvah with joy and elation.

The Novominsker Rebbe points out that the symbolism of the matzah shifts during the seder. At the beginning of the seder we refer to the matzah as “*lechem oni*”, the bread of affliction. At first, we focus on the matzah as the food that Jews ate as slaves in Egypt. We look at the uncovered matzah as a sign of our servitude. As the seder progresses, we read the passage of Rabban Gamliel, at which point we shift our viewpoint, and the matzah becomes the symbol of freedom. This shift reflects how we each become transformed through

the evening as we move from slavery to redemption.

Rav Kluger in *Bni Bechori Yisrael* explains that when the Jews ate their matzah it tasted like the manna that fell in the desert. This food, which was the first food they ate as a redeemed people, not only nourished them physically, but it also nourished them spiritually. *Am Yisrael* felt the tremendous love of Hashem enveloping them. This feeling is akin to that of a nursing infant who completely relies on its mother for sustenance and nurturing. When we eat the matzah, we can sense and experience this feeling of love and complete reliance on Hashem.

Rav Meizlish in *Sichot B'avodat Hashem* notes the three different meanings connected with the word matzah that convey its extraordinary power. The first is the word ‘*motzetz*’, to suck out. Matzah can extract the negativity found within us and leave us pure. Matzah is also related to the word ‘*metzit*’, to peer. Eating the matzah allows us greater insight into the Torah. Hence, the *Tiferet Shlomo* finds a deeper explanation for the Torah commandment to eat matzah. It enables one to see into the depths of Torah. The third is ‘*masa*’ in the sense of ‘*masa umerivah*’, our campaign against the *yetzer hara*. Matzah gives us the capacity to push away our unhealthy desires and be healed from its influences.

The moments when performing a mitzvah have the capacity to awaken Divine favor and are an opportune time to daven. As we eat matzah - 'lechem oni', Rav Meizlish teaches, it is a time that Hashem is 'oneh', responds to our *tefillot*. Quoting the *Yismach Yisrael*, he explains that all *tefillot* said throughout the year that did not ascend to the *kisei hakavod*, ascend in these moments while eating the *matzot mitzvah*. Thus, matzah provides us with this singular opportunity to propel us higher on this exalted night. ■



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Why is the **longevity** of individuals with undiagnosed and untreated sleep disorders 8-12 years less than those with healthy or

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Adequate, healthy, **DEEP** sleep is required for **Body Cell Health** (all organs and their function as well as the immune system).

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An Urgent Matter

Reb Av Aharon Kotler, zt'l, the renowned *ga'on* and *rosh yeshivah*, was the founder of Beis Medrash Gavoha in Lakewood. One of Gedolei haDor, Reb Aharon was both an incomparable guardian of Talmud Torah, and the leader of Va'ad Hatzalah during the Holocaust.

Once, in the middle of the night, Reb Aharon hurried to a talmid's room, woke the young man. With his characteristic intensity, he cried, "Quickly! Bring the *bachurim* to the *beis midrash*. We must say *tehillim* right away. Rabbi Emanuel Laderman of Denver is very sick, we must daven!"

Confused, groggy, and startled to see the great rosh yeshivah in the dormitory, the student hesitated: "Perhaps the Rosh Yeshivah will let us do it at sunrise?"

Reb Aharon vehemently shook his head. "This is urgent! It's a matter of *hakaras ha-tov!*" The bewildered *talmid* sat up and grabbed for a pair of pants, silently won-

dering how 'making a minyan' at 2:55AM was a matter of 'showing appreciation'. "You see," explained the rosh yeshivah, "during the emergency campaign to rescue 1,200 Jews from Theresienstadt, I sent urgent cables to rabbis across the country, begging for immediate funds. The first pledge came from Rabbi Laderman — at 3:00AM! So it's only right that we reciprocate by seeking the Almighty's help *right now!*"

Our celebration of Pesach revolves around transmission of the Exodus experience and the values, beliefs that come in its wake. Seder Night and the Haggadah are founded on mitzvah of *V'higadta l'vinchha*, "You shall tell your child," including displaying our thanks to Hashem for delivering us from Mitzrayim and empowering us as the Chosen People.

According to the Mishnah (*Pesachim*, 10:4), a central focus of the Seder Night is *Mikra Bikkurim*, the recitation of the description of bringing one's first fruits to the Beis haMikdash, found in Parshas Ki Savo. The appearance of *Parshas haBikurim* in the middle of the Haggadah seems out of place, even surprising. One would expect to find *pesukim* from Sefer Shemos that directly address our slavery and salvation from Mitzrayim. However, Rambam instructs

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us to read from Parshas haBikurim: “One who expounds from ‘A wandering Aramean was my father...’ until the end of the entire portion (of *Bikurim*), is to be praised” (*Laws of Chametz and Matzah*, 7:4). That *parshah* reads as follows:

וְעֵינִית וְאַמְרַתְּ לִפְנֵי ה' אֱלֹקֶיךָ אֲבִי אֲבִי וַיֵּרַד מִצְרָיִמָה
וַיֵּרַד שָׁם בְּמַתֵּי קַעֲט וַיְהִי־שָׁם לְגוֹי גְדוֹל עַצוּם וְרָב:

You shall recite and say before Hashem: “A wandering Aramean was my father. He went down to Egypt with meager numbers and sojourned there; but there he became a great and very populous nation (*Devarim*, 26:5)...

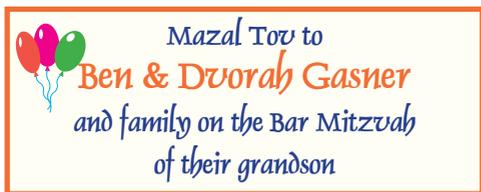
וְעַתָּה הִנֵּה הֵבֵאתִי אֶת־רֵאשֵׁית פְּרִי הָאֲדָמָה אֲשֶׁר־נָתַתָּה
לִי ה' וְהִנְחַתוּ לִפְנֵי ה' אֱלֹקֶיךָ וְהִשְׁתַּחֲוִית לִפְנֵי ה' אֱלֹקֶיךָ:

“...And so now I bring the first fruits of the soil which You, Hashem have given me.” You shall leave it before Hashem and bow low before God.

וְשִׂמְחֶתְּ בְכָל־הַטּוֹב אֲשֶׁר נָתַרְךָ ה' אֱלֹקֶיךָ:

And you shall enjoy...all the bounty that the Hashem has bestowed upon you and your household.

Rav Yosef Soloveitchik, zt'l, points out that the common denominator between the classic Exodus narrative in *Sefer Shemos* and the *Mikra Bikurim* is *hakaras ha-tov*, expressing gratitude and appreciation to Hashem. Regarding the latter, after a process that has taken the better part of



a year, from tilling the soil, to planting, nurturing the seeds, watering, weeding, and praying that they will take root and grow, a Jewish farmer was commanded to go down to his field, look at his crops and reflect on the entirety of the experience: the hard work and hardships, the hopes and unknowns — all that has brought him to that moment. He must stop and reflect, and come to the recognition that everything he has comes from Hashem.

The gratitude expressed in the *Bikurim* recital enables us to connect to something larger than ourselves, to see ourselves as a People-in-process and part of a bigger picture. Our personal journey, with all its ups and downs, is one step on the path to redemption.

וְעֵינִית וְאַמְרַתְּ לִפְנֵי ה'

“You shall recite and say...”

Rashi explains that the word וְעֵינִית implies *haramas kol*, raising your voice and ‘reciting’ loudly (*Sotah*, 32b). Indeed, while enslaved and suffering in Mitzrayim, we cried out with urgency, in raised voices. And this is the connection of *Parshas haBikurim* with Seder Night. What may seem like an incongruous insertion in the Hagadah text reveals that we must ‘raise our voices’ on Seder Night and loudly express our *hakaras ha-tov* to Hashem, even at 3am:

עַל אַחַת כְּמָה וְכְמָה, טוֹבָה כְּפוּלָה וּמְכַפְּלָת לְמִקּוּם
עֲלִינוּ:

“How much we need to thank Hashem for all the goodness that He has redoubled and multiplied upon us!” ■

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SIMCHAT SHMUEL

BY RABBI SAM SHOR

Program Director, OU Israel Center

There are many interesting perspectives and insights into the texts and symbolic foods associated with the *Seder Layl Pesach*, but one of the most interesting sections of the evening's dialogue and various rituals, is the discussion regarding the 'Four Children.'

The opening paragraph of this section of the *Magid (Telling of the story)* contains an interesting turn of phrase. We read:

"Kineged arba vanim dibra Torah, echad chacham, v'echad rasha, echad tam, v'echad sh'eino yodea lishol..."

"Kineged four children the Torah speaks, one wise, one wicked, one simple, and one who does not know how to ask..."

The word *kineged* in this context is often translated as regarding, or as referring to. The **Slonimer Rebbe zy'a** explained that the word *kineged* is actually more accurately translated to mean opposing or in contrast to. The text is telling us that the *Torah* speaks in contrast to many different opinions and personalities, as if to suggest that the *Torah* has a relevant response to diverse challenges, questions and perspectives. The *Torah* has a relevant eternal message for each of us, no matter our individual perspective.

We see this interpretation clearly depicted in the subsequent paragraphs describing

each of the four children. There are many profound lessons and interesting themes alluded to in these few sentences. One challenging point is that one of the children is referred to as a *rasha*-literally a wicked or despicable individual. This is a very strong term, much harsher than many of the familiar translations-(the contrary child, the mischievous child, etc.) connote. What is the significance of the use of the term *rasha*? How is it that one of the children is labeled as wicked, yet the other extreme, a *tzadik*, a righteous individual is not represented as being present at the *Seder*, rather a wise child, a wicked child, a simple child and a child that does not know how to ask?

Perhaps we might take a moment to explore and accurately define the term *tzadik*, before we can determine why a *tzadik* is seemingly omitted from this cast of characters. There is an interesting teaching in the *Mishna (Oral Tradition)*, the first entry in the Tenth Chapter of the Tractate *Sanhedrin*. There we read:

"Kol Yisrael yesh lahem chelek L'olam Habaa, sheneemar, 'v'ameich kulam tzadikim..."

This is classically translated as "All of Israel has a place in the World to Come, as it is written- 'And your nation are all righteous..."

It's interesting to note that the letter ***lamed***,

used as a prefix in the word, *L'olam*, literally means to or into. *The Slonimer Rebbe zy'a*, clarified this teaching to mean that there are many different pathways, different portions which can lead us to the world to come. Each member of Israel has their own unique pathway, their own unique set of merits that can secure them a place in the world to come. According to the Rebbe, there are many different paths to goodness, different types of righteous individuals.

With this perspective in mind, let's now re-visit our four children of the Seder. There are many pathways to righteousness. One pathway is through *Torah* scholarship. A true *Torah* sage personifies not only wisdom, but piety. Thus the *chacham*, the wise child, could potentially represent our missing *tzadik*.

There is also a tradition that in each generation there are 36 hidden *tzadikim*, 36 righteous individuals who quietly, humbly and privately go about making the world a better place. These 36 hidden righteous ones are not from among the great scholars or public leaders, rather simple, humble individuals that quietly leave a lasting imprint upon all those who are fortunate to come in contact with them. Perhaps our *tam*, our simple child, personifies such an individual, not, as it would appear, someone who is limited in their intellectual achievements, rather someone who quietly contributes to the good of mankind, in simple humility. So perhaps, the *tam* too could represent our missing *tzadik*.

Another sign of piety is the capacity to remain particularly careful with the mode

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in which we communicate and interact with others. All too often, people find themselves asking cynical, inappropriate or condescending questions. The **Amshinover Rebbe zy'a** posits that perhaps the *she'eino yodea lishol*, is not the child who does not know how to form a question to be asked, rather the child who does not know how to ask the types of challenging questions which could insult or embarrass another human being. This child is not immature, rather, the most mature, a child who cannot bring himself to impugn the status or reputation of another person. Perhaps it is this child who personifies the highest level of righteousness.

Ok, so maybe each of these three children represents a certain profile that could be categorized as being a *tzadik*. But that still leaves us with a lingering question. What is the rationale behind the harsh label used to depict the remaining child, the *rasha*, the wicked child? How could our Sages have used such a harsh label in their depiction of a child?

There is a beautiful custom attributed to the Chasidic Master **Rabbi Mendel of Rimanov zy'a** (as cited in the important work *Eim Habanim Semeicha*, written by **Rabbi Yissacher Shlomo Teichtel zy'a**). When it came to the recitation of this section of the *Haggadah*, the Rebbe

of Rimanov refused to refer to the second of these children as the *rasha*. In fact, tradition has it that the Rebbe actually crossed out the word *rasha* in his text, and replaced it with these two words written in the column of the *page-bein hasheini*; literally the second child, or the different child, the child with a different perspective than all the others.

Find a way to reconnect this child to the relevance of the very message of Pesach

The Belzer Rebbe zy'a, taught a similar idea, based on the actual *Haggadah* text. Included in the response to the *rasha*, is the instruction:

'hakeh et shinav... literally, *'strike out, push forth his teeth...*

Many interpret this to mean that we hold nothing back; we are to be firm and strong in our reply to this child. However the Belzer Rebbe offered a slightly more creative interpretation. *Hakeh et shinav*, not push forth his teeth, rather push forth the **shin**, the middle letter of the three letter word *rasha*. When we remove the middle letter *shin* from the word *rasha*, we are left with the two outer letters *reish* and *ayin*,

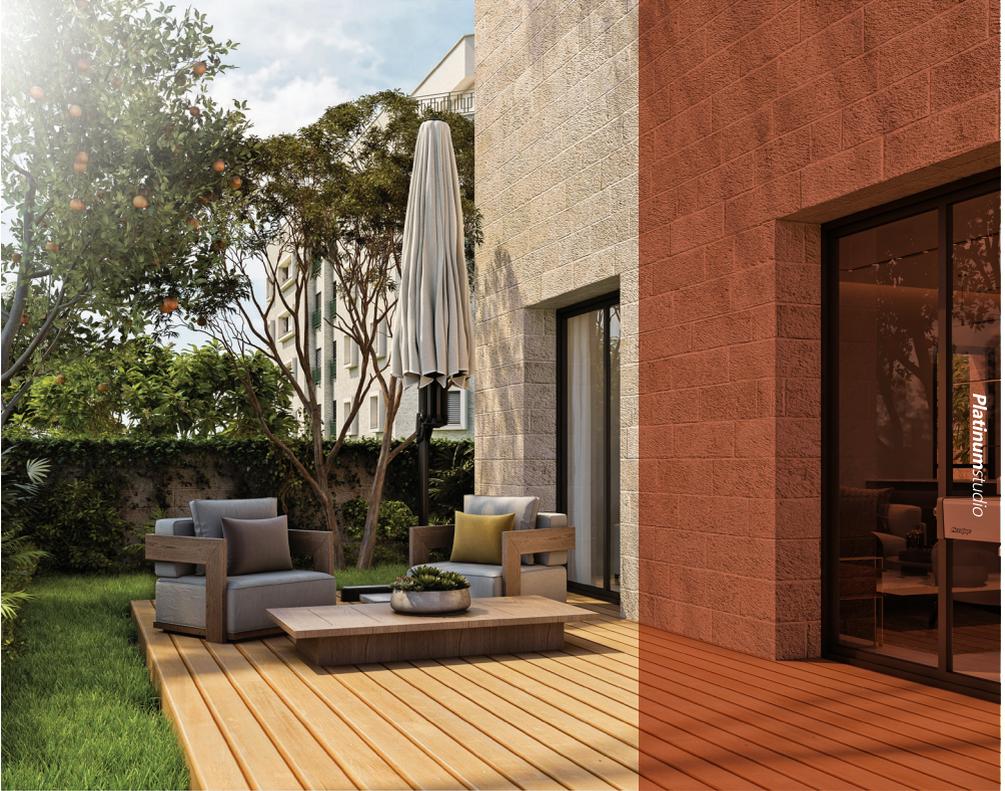
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which together spell the word *ra*, bad or evil.

The Belzer Rebbe taught, *hakeh et shinav*, means push forth his *shin*, bring out his inner self, so we're left to recognize that this child is only outwardly *ra*, his outward appearance is wicked, but his essence is personified by the letter *shin*. The letter *shin*, is comprised of three stems, which the Rebbe suggests, represent Abraham, Isaac and Jacob. We are thus instructed, when that challenging, outwardly "bad" child is present at the *Seder*- find a way to bring forth his essence, find a way to reconnect this child to the relevance of the very message of Pesach, the incredible gift of Freedom, and the enrichment that Torah can bring to each of our lives.

The *Hagada's* Four Children, and really the entire *Seder* experience is full of symbolism. Essentially we are meant to realize that throughout our history there have always been different pathways to finding meaning and growth within our tradition, that even those that seem furthest removed can also find that inspiration which is alive innate within each of our hearts, and that each of us, no matter where we are physically, professionally, or emotionally, can find true freedom- freedom to really bring forth our inner self through the eternal relevance of *Torah*.

May each of us be blessed to truly celebrate the beauty that is Freedom, and may this be the year that brings us to see the redemption that the Jewish People have longed for ever since that very first *Pesach* as we went forth from Egypt. ■

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10:30 AM

Rabbi Aaron Goldscheider

Rav Soloveitchik on the Parsha

<https://zoom.us/j/700303855>

11:45 AM

Rabbi Shmuel Herschler

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<https://zoom.us/j/81925157325>

4:30PM

Rabbi Hillel Ruvell

7:00 PM

Rabbi Baruch Taub

Parshat HaShavua

<https://zoom.us/j/888974573>

9:00 PM

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Rabbi Yitzchak Breitowitz

Minchat Chinuch

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9:15 AM

Mrs. Shira Smiles

Torah Tapestries (L'Ayla)

<https://zoom.us/j/98629920642>

10:30 AM

Rabbi Shmuel Goldin

Parshat HaShavua

<https://zoom.us/j/195174554>

2:00 PM

Rabbi Jeffrey Bienenfeld

5:00 PM

Mrs. Sylvie Schatz

Chazal: Insights Into Our Times (L'Ayla)

<https://zoom.us/j/85177782268>

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/classes (see sidebar for details)



WED, APR 7

9:00 AM Rabbi Shimshon Nadel Halacha and Medina
<https://zoom.us/j/6878683646>

10:15 AM Rabbi Anthony Manning Contemporary Issues in Halacha and Hashkafa
<https://zoom.us/j/460662359>

11:30 AM Rabbi Alan Kimche Great Jewish Thinkers
<https://zoom.us/j/772450422>

4:30PM Rabbi Hillel Ruvell

7:00 PM Rabbi Baruch Taub Halacha <https://zoom.us/j/709706986>

8:30 PM Rabbi Ezra Friedman Practical Kashrut
<https://zoom.us/j/698124792>

8:30 PM Rav Meir Goldwicht (Hebrew) Parshat Hashavua
<https://zoom.us/j/2244321902>
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8:00PM Special Event
The Warsaw Ghetto: Then & Now **Rabbi Shimshon Nadel** <https://us02web.zoom.us/j/83872580675>

THURS, APR 8

YOM HASHOA

10:15 AM Rabbi Baruch Taub Parshat HaShavua
<https://zoom.us/j/615813416>

11:30 AM Rabbi Shai Finkelstein Unlocking the Messages of Chazal
<https://zoom.us/j/488542635>

2:00 PM Rabbi Jeffrey Bienenfeld

4:30PM Rabbi Hillel Ruvell

8:00 PM Rabbi Ari Kahn Parshat HaShavua
<https://zoom.us/j/2624570009>

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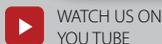
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We will of course be operating in accordance with official Ministry of Health Tav Yarak protocols and all participants must also register in advance at www.ouisrael.org/classes, to reserve their space in the particular shiur each week.

We appreciate that some people might choose at this time remotely, so we will continue to stream classes via Zoom. For the week of April 5th, the Zoom classes will continue to be offered free of charge by registering (as in the past) at www.ouisrael.org/classes,

Starting the week of April 11th, there will be a fee for Zoom classes and we will be offering course semester packages.

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Finding Chametz on Pesach

According to Torah law, in order to observe the prohibitions of “*bal yera'eh*” and “*bal yimatzei*” (not to own *chametz* on Pesach) all *chametz* must be removed from one’s possession before the allotted time. In order to ensure the strict adherence of the prohibition, our Sages require to both physically remove the *chametz*, and to verbally nullify it. The nullification (*bitul*) removes ownership over one’s *chametz*, including *chametz* that the owner is not aware of. The physical removal of *chametz* is the actual mitzvah of “*biur chametz*” (the mitzvah to destroy *chametz*). The current article discusses the disposal of *chametz* found on Pesach, when owning *chametz* is strictly prohibited.

Chametz found on chol hamoed

If *chametz*, in any quantity, is found on *chol hamoed*, one must immediately dispose of it (*Shulchan Aruch* OH 446:1). The *chametz* must be burned until it is no longer edible (see *Shulchan Aruch Harav* 445:4 and *Mishna Berura* 445:1).

Other forms of disposal such as throwing in a lake are not sufficient once Pesach has begun. Authorities dispute whether a *bracha* should be recited on burning *chametz* during *chol hamoed* (see *Pri Megadim* EA 446:6). The accepted ruling is not to say a *bracha* (*Piskei Teshuvot* 446:1).

Chametz found on Yom Tov

The Gemara in *Pesachim* (6:a) states that someone who finds *chametz* on *Yom Tov* is not allowed to move it and must cover it. Authorities explain that since *chametz* is prohibited to eat, possess or benefit from, it is considered *muktze* (the Rabbinic decree not to move certain objects on Shabbat and *Yom Tov*) and may not be moved. (See *Shulchan Aruch Harav* OH 308:9.) In addition, the *chametz* must be covered to prevent its accidental consumption. Once *Yom Tov* or Shabbat has ended, the *chametz* should be burned.

Early authorities debate whether the gemara solely prohibits moving *chametz* which was nullified before Pesach or if the prohibition includes *chametz* that was not previously nullified (such as a package containing *chametz* that was received on Pesach). *Rashi* (*Pesachim* 6:a), the *Or Zarua* (*Hilchot Pesachim* 256), and others rule that the gemara was only relating to *chametz* that was nullified before Pesach. This prohibition of having edible



chametz in one's domain is Rabbinic in nature. However, if someone were to find *chametz* that was not nullified, he must dispose of it on *Yom Tov* itself, since every moment, he is transgressing *bal yera'eh* and *bal yimatzei*. In contrast, the *Rambam* (*Chametz U'matzah* 3:9) rules that even if the *chametz* is not nullified, one may not move it on *Yom Tov*. Many commentators discuss the *Rambam's* unique position (see *Kesef Mishna* and *Rabbeinu Manoach*).

Later authorities discuss the topic of removing the *chametz*. The *Vilna Gaon* (OH 446) and others rule that it makes no difference whether the *chametz* was nullified or not, all *chametz* found on *Yom Tov* or Shabbat must be covered, and only disposed of on *chol hamoed*. However, the *Bach* (OH 446:1, see also *Olat Shabbat* OH 446:1) and others rule that *chametz* that was not nullified must be disposed of even on *Yom Tov*, while nullified *chametz* needs to be covered, and burned only on *chol hamoed*. The accepted position is that of the *Vilna Gaon* (see *Mishna Berura* 446:6).

An option to resolve the issue of finding *chametz* on *Yom Tov* or Shabbat is to ask a non-Jew to remove it from one's domain. A non-Jew is not obligated to refrain from eating *chametz* or to keep Shabbat laws including *muktze*. Based on this, it would be an optimal solution to have a non-Jew remove the *chametz* from the premises

(*Shlah* OH 446). Even though some authorities debate over this solution (see *Magen Avraham* 446:2), in a case where *chametz* was found in one's home on *Yom Tov*, a non-Jew may be asked to dispose of the *chametz* (*Minchat Elazar* 2:10, see also *Piskei Teshuvot* 446:2).

In summary:

- *Chametz* that is found on *chol hamoed* Pesach must be burned. No *bracha* is recited
- *Poskim* agree that if *chametz* is found on *Yom Tov*, it should be covered to prevent handling or accidental consumption, and it must be burned after the *Yom Tov*. It is preferable to ask a non-Jew to dispose of the *chametz* if one is available on *Yom Tov*. ■

Kashrut Clarification

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BY MENACHEM PERSOFF

Special Projects Consultant, OU Israel Center
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Blood: Food for Thought?

Our Parsha proclaims that we shall not consume blood in any of our dwelling places. And if so, that person's soul shall be cut off from its people (Vayikra 7:26). However, we know that sprinkling blood on the altar was a significant part of the fulfillment of bringing sacrifices to Hashem.

So, what is Judaism's attitude towards blood? The Torah (Devarim 12:23) supplies the answer succinctly: "...for the blood is the life – and you may not eat the life with the flesh."

We tend to think of eating blood as barbaric. We conjure up images of Dracula. Or we recall idol worshippers sitting around eating sacrifices to their gods while leaving the blood for the spirits with whom they wished to commune (Rambam: *Guide to the Perplexed*). Notably, having been exposed to such practices during their slavery, Bnei Yisrael in the wilderness was only allowed to partake of meat that was part of peace-offerings brought to the Mishkan.

Rambam remarks that only concerning idol worship and the consumption of blood does Hashem employ such a harsh phrase as, "I shall set my face against that man (Vayikra

20:4-5). Why so? Because in Halachah, blood is pure. No wonder, for example, that when a Jewish woman has a discharge, she becomes ritually impure. The lost blood is symbolic of the lost potential for life.

In contrast to the barbaric ritual, in our biblical tradition, pure blood was a means of purifying other objects by its touch. For instance, Aharon became hallowed by the sprinkling of blood upon his garments. Furthermore, the sprinkling of blood on the altar "made an atonement for your souls" (Vayikra 17:11).

It appears, therefore, that in Judaism, not only does the prohibition against eating blood eradicate the heathen practice, but also the employment of blood in ritual bestows positive spiritual energy. Indeed, for Ramban (cited by Nechama Leibowitz), blood is not the soul, *per se*. "The blood bears the spirit of life. Blood is the instrument of the soul through which it carries out its activities" (David Hoffman). As such, blood is not to be abused.

This worldview was extended by Rav Kook, who frowned upon meat-eaters in general – for even the souls of animals ultimately belong to God. "Food for thought!" ■

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White Wine for the *Seder*

Question: Is it permissible to use white wine for the *arba kosot* (four cups at the *Seder*)?

Answer: We dealt previously (Living the Halachic Process, II:C-7) with the question of white wine for *Kiddush*, which is pertinent because *poskim* generally equate between the requirements of the two (compare Orach Chayim 272 and 472). The *gemara* (Bava Batra 97a-b) posits that wine that is unfit for libations even *b'di'aved* may not be used for *Kiddush*, but that which is nominally fit can be used for *Kiddush*. The *gemara* cites a *pasuk* (Mishlei 23:31) that wine is expected to be red. According to most *Rishonim*, this was not meant to disqualify white wine for *Kiddush*, but the Ramban (ad loc.) understands that white wine without any red-leaning tint is unfit even for *Kiddush*. The Shulchan Aruch (OC 272:4) cites both opinions but sides with the lenient one. The Mishna Berura (272:12) adds that regarding very white wine (many

assume this is now rare) one should defer to the Ramban's concern unless there are extenuating circumstances, including that the available red wine is of poor quality.

Regarding the *arba kosot*, the Shulchan Aruch (OC 472:11) paraphrases the Yerushalmi (Pesachim 10:1) that one should prefer red wine. The Rama (ad loc.) excludes cases in which the white wine is of higher quality. The Ramban's opinion is not mentioned, even though *arba kosot* should not be less demanding than *Kiddush* (and the first cup is for *Kiddush*), likely because the Ramban was already mentioned and basically rejected. There seems to be, then, an additional preference.

The Taz (ad loc. 9) and Magen Avraham (ad loc. 13) are among those who say we desire that the color red serve as a remembrance of the blood of the Pesach story. The Taz says that it reminds us of the Jewish blood spilled by Paroh. Chazon Ovadia (Haggada, Kadesh (10)) finds that strange, considering that drinking the wine (during which we lean) is a festive action, and so he prefers those who say that it relates to the blood of the *Korban Pesach*, of *mila*, and/or of the first plague.

Both the language and the logic point to the remembrance constituting only a preference. On the other hand, those who are lenient regarding "white" wine that is

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not fully white for Kiddush likely should still prefer something that is actually in the red family as a proper remembrance. That is because while the potential *Kiddush* problem is likely because such an abnormal wine color is treated as deficient (see Tashbetz I:85), even the finest wine may not remind us of blood. Ultimately, the Rama says that the opportunity to use a finer white wine justifies preferring it to a simpler red wine. Rav Ovadia Yosef (Chazon Ovadia *ibid.* 12) says that Sephardi practice (not all Sephardi *poskim* agree – see Mikraei Kodesh (Harari), Leil Haseder 4:15) is to defer to the Ramban's opinion unless the white wine is both better and not too white.

Several *Acharonim* suggest to “upgrade” white wine by mixing in a little red wine, so that the mixture has some redness. This makes good sense if the issue is the remembrance (see opinions cited by Piskei Teshuvot 472:10), as one can see some redness (while blood is redder, red wine does not really look like blood either). Surprisingly, the Shemirat Shabbat K'hilchata (47:(89)) suggests mixing a little red for Kiddush during the year. Ostensibly,

if the Ramban is right, then the white wine is invalid wine, and why would a little red (i.e., kosher) wine help?! Apparently the Shemirat Shabbat K'hilchata views the color not just as a sign of proper wine but that the color provided by the wine combination is a necessary characteristic of the wine use, as can be read into the *gemara* in Pesachim (108b).

Since we hold that there is no prohibition of coloring with foods, putting red wine into white wine is permitted (Mishna Berura 320:56). Yet, due to the opinion that it is forbidden if one intends for the color (Nishmat Adam II:24:3), the stringent can put in the red wine first and “dilute” the color with the majority white wine (Shevet Halevi X:56). ■

Eretz Hemdah has begun a participatory Zoom class - "Behind the Scenes with the Vebbe Rebbe" - an analytical look at the sources, methodology, and considerations behind our rulings, with Rav Daniel Mann. Contact info@eretzhemdah.org to join.

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RABBI GIDEON

Machon Puah for Fertility and Gynecology in Accordance with Halacha

WEITZMAN

A Wedding in the Ghetto

A reader shared with me their story and I would like to share it with all our readers, especially as we celebrate Pesach.

Over the past few weeks, in our discussions regarding the Covid 19 pandemic, we have mentioned that the Jewish people have always embraced life. Even when this seems to be nonsensical and against any human logic, Jews continued to get married and have children.

Dr. George Lebovitz wrote to me the following.

“Your column resonated within me strongly. ***A wedding is a statement of belief, of hope for the future, in the desire for children and the next***

generation.” My parents were married in the Budapest ghetto in August 1944.

They told me that many people said they were crazy to get married. But they didn't listen to the naysayers. Their wedding was in



an apartment in Budapest with a minyan. My mother did not have a wedding dress. The wedding feast consisted of a shot of schnapps and a cookie. They have passed away but lived to see great-great grandchildren. I have attached their wedding picture.

My own granddaughter was married before Shavuot with a limit of 50 people as you described as they did not want to

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postpone even though the groom's family could not attend from the US. As you stated, this is a source of pride for us.”

I would like to thank Dr. Leibovitz for sharing his story with me. I was moved and shared it with several people who were also moved and inspired by this letter.

I do not know Dr. Leibovitz, nor do I know his parents, but I can only imagine how they felt in those bleak days during the Second World War and the Holocaust. The world around them was destroyed and desolate, only a blind or mad person would continue with life as normal. From where did they find the audacity to get married as death threatened them? The source of their tenacity was the faith in God bringing a better world, a belief in the immanence of the Divine salvation.

If they had listened to commonsense, they would not have married, Dr. Leibovitz would not have been born, neither would his children and his granddaughter would not have married a few months ago.

When we tell the story of leaving Egypt to our children and families, we must remember that we are links in the chain of Jewish history that stretches from Egypt to our homes today.

Pesach Sameach ■

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Bitter Lettuce for Maror

Q: Does the lettuce for *Maror* need to be bitter?

A: Chazal tell us that we can only observe the mitzva of eating maror on five specific types of vegetables mentioned by the Mishna (Pesachim 2:1), which are: "*chazeret* (=lettuce), *olashin*, *tamcha*, *charchavina*, and *maror*." (for a precise identification of these vegetables, see the booklet *Merorim* by Prof. Zohar Amar). There is a preference for lettuce, even if it is more expensive, for several reasons: (1) the main mitzva is to eat *chazeret* since it is the first type listed by the Mishna (2) the way it grows is similar to the Egyptian enslavement process, soft in the beginning and hard and bitter at the end (Pesachim 39b, *Shulchan Aruch OC* §473:5, *Mishna Berura*, *ibid.*).

Lettuce is usually picked after 25-55 days in the ground. If you wait till 70-75 days, it

becomes bitter.

Some *poskim* (*Ridbaz*, *Mishmeret Shalom*, *Chazon Ish*, *Rav Kanievski*) write that one should eat the lettuce only when it is bitter (but not too bitter that one can't eat a *kezit* of it). However, most *poskim* do not require it to be bitter. The mitzvah is to eat one of the vegetables mentioned called *maror*, and lettuce is preferable for the reasons mentioned above (*Peri Chadash*, §473:5; *Sulchan Aruch HaRav* §473:30; *Mishnei Halachot* 7,68).

In the past, *Chasalt* company would make sure to leave in the ground some insect free lettuce, and to give it important Rabbis (like *rav Kanievski*). This practice has stopped years ago.

In conclusion, there is no need to eat the lettuce when it is bitter. ■



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BY REBBETZIN ZEMIRA OZAROWSKI

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Hallel

As we approach Pesach, I thought it would be appropriate to focus on a Tefilla which is a central motif of the holiday, the Tefilla of Hallel. Not only do we recite Hallel every day of Pesach during Shacharit, we also recite it on the night of Pesach both at shul and during the Seder. The Hallel of the Seder is a very strange phenomenon. Here we are, nearing the end of our Seder, full of Matza and wine and struggling to keep our eyes open and suddenly we start saying Hallel! Why is Hallel part of our Seder experience and why does it seem to go against all the halachot of Hallel? Under normal circumstances, it is prohibited to say Hallel at night and one is obligated to recite it standing up. It is usually recited as part of our Tefilla service, with a bracha before and after, and not as part of a meal. Additionally, during the Seder, we break the Hallel into two parts (part before the meal and part afterwards) which seems to go directly against the normal Halacha that there can be no interruption (hef-

seik) in the middle of Hallel. So what is the Hallel doing in our Haggadot at such a strange juncture and why does it not seem to follow any of the regular Hallel rules?

Rav Hai Gaon (quoted by the Ran) explains that the Hallel here is qualitatively different than a regular Hallel. אין אנו קורין אותה בתורת קורין אלא קורין אותו בתורת אומר שירה - *we don't read the Hallel here just as a "reading" but rather as a song*". What does this mean? **Rav Soloveitchik** explains that throughout the year, we recite Hallel because we have an obligation to do so, based on the קדושת היום, the holiness of the day, or because we are commemorating a miracle. But here, we are saying Hallel not out of obligation but rather as a natural, spontaneous response to a miracle that occurred **at this very moment to us!** The goal of the entire Seder experience is to bring us to a point where we ourselves feel that we have just left Miztrayim. חייב אדם לראות את עצמו כאילו הוא יצא ממצרים - *A person (at the seder) is obligated to feel as if he personally left Mitzrayim*. So if we did our Seder right, we should be so caught up in the story, that we burst forth in song! No rules apply here as it is not a technical obligation but rather an illustration of our raw emotion bursting forth! This is a true lesson to us in how we need to run our Seder. The way we feel when we get up to Hallel is almost like a litmus test of how



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successful we were in accomplishing our goal at the Seder.

When we analyze the words of Hallel, there are so many verses that relate to us on a very personal level

Beyond this very important message for Seder night, what does this teach us about our regular Hallel? We will be saying Hallel every morning of Pesach, and we say it throughout the year, every Rosh Chodesh and on numerous other holidays. These Hallel's are "בתורת קורין", they are "readings" based on technical obligation. But that doesn't mean we can't bring in any emotion. When we analyze the words of Hallel, there are so many verses that relate to us on a very personal level. When we say the words "מה אשיב לך כל תגמולוהי עלי" - *How can I possibly repay Hashem for all the good He has done for me?* - this is an opportunity for us to focus on all the good we have and to really cry out in heartfelt spontaneous gratitude. When we say the words "פתחו לה שער צדק אבוא בם...זדה השער לה" - *Open the gates of righteousness so I can come in..this is the gate to Hashem*, we can focus with deep intensity on our sincere desire to come close to Hashem.

So though our regular Hallel might be one of technical obligation, when we focus in on the words, we can uplift it to a Hallel of "אומר שירה", of emotional song and overflowing praise.

Chag Kasher vSameach! ■

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PORTION FROM

BY RAKEL BERENBAUM

Contributor, Torah Tidbits

THE PORTION

Sin, Choice, Korbanot And Pesach

Last week we started the book of Vayikra, which begins with the laws of the korbanot, sacrifice offerings. These laws continue in this week's portion of Tzav as well. The Rambam writes that all of the *korbanot* are *chukim*, laws that we don't know the reasons for. He does say that all *chukim*, it is beneficial to ponder them, and "whatever one can find a reason for – it's ok to give a reason". For the moment we are unable to bring *korbanot* since the Beit Hamikdash has not been rebuilt, and the whole concept of sacrifices might seem very foreign to us, since we have never experienced it. This makes it even more important to learn as much as we can about the detailed actions one must do to bring *korbanot*, so when we will be able to, we will be ready. It is also important to study the ideas and practical lessons that we can learn, even today from the concepts behind *korbanot*. This is especially the case since the Rambam teaches us that "the world is held up just because of the *korbanot* service". Hopefully this year we will actually be able to bring the *Korban Pesach*.

In his book on the weekly portions Harav Yehuda Shaviv points out the difference between *Korbanot Nedava* – voluntary sacrifices (the *Olah*, *Mincha*, or *Shlamim*) and *Korbanot Chova* – obligatory *korbanot* (*Chatat*, *Ole Veyored* and *Asham*). A person brings the obligatory *korbanot* after he has sinned. Besides the fact that *Nedava* are given by choice and *Chova* sacrifices one is commanded to bring, because of the sins the person has committed, Rav Shaviv points out another interesting difference. For optional *korbanot*, the person who brings them has a large choice of animals that he may choose from to bring as a *korban*. He can bring from *Bakar*, *Zon*, *Kvasim* or *Izim* – bull, sheep or goats. And if he chooses to bring from the bird family he can choose from *Torim* (turtle dove) or *Bnei Yonah* (young common dove). He can also bring from things that grow – *solet* (best grade of wheat meal). He can choose if his offering will be totally consumed (*Olah*) or where part of it will be eaten (*Shlamim*).

The person who must bring an obligatory *korban*, because of sin, doesn't have the same amount of choice as the person who volunteers to bring a *korban*. He must bring

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what God says – he is told if he should bring a male or female animal, a *par* or a *Sair*, an *Ayil* or a *kisva*. He isn't given choice.

Rav Shaviv explains – that sin ends up by limiting ones choices. We see this with the first sin in history, that of Adam. Before the sin, man could eat from all the fruits in the garden. Well, all except one. It is true that he was instructed not to eat from the tree of knowledge of good and bad. But he still had the choice whether to listen to the rule given by God or not to. Once Adam sinned, and chose not to listen to God, he no longer had that choice. He could no longer eat anything he wanted from the Garden of Eden, because he was banished from Paradise, so he would not be able to eat from the tree of life. His choices became limited. This similarity between Adam having choices removed from him by sinning, and the sinner losing choices in what animals he can bring as a korban is hinted at by the wording in a verse in the beginning of our portion connected to the korbanot “**Adam** *ki Yakriv mikem Korban L'Hashem*”. The verse doesn't use the word *Ish* which would be more expected, but rather the word **Adam** (Vayikra Raba 2:7).

But this limit in choice does not have to be permanent. The whole purpose of the *Chatat* and *Asham*, the sin offerings, are to return the person to balance, and return his choice. But the korbanot don't act like a magic wand – *abra cadabra*- for the sinner who brings a korban, to have his sins wiped away. The sinner must also make the choice to bring himself close to God (*Lkarev et azmo*) when he brings the animal “close”. He must do Teshuva and repent, as

it says in verse 5:5 in last weeks portion and as the Rambam states in the first Halacha of Hilchot Teshuva. The sinner must repent and say a verbal Vidui – and confess his sin alongside his korban.

This Pesach, when we celebrate becoming a nation of free men, of people with choices, we pray that we will again be able to; bring sacrifices in the Temple, grow closer to God and make the correct choices. ■



RECIPE

On Pesach even those who do eat *gebrochts* probably eat more potatoes than usual. So I thought this is a good time to share my husband's special recipe for potatoes. He makes it during the year, not just for Pesach. Whenever he does make it, it is always finished (no matter how much he makes) and all those sitting at the table wish there was more. The secret to this recipe is in using an equal amount of onions to the amount of potatoes. Wishing everyone a *chag kasher v'sameach*.

POTATOES AND ONIONS

5 Potatoes, sliced

5 Onions

Tablespoon Oil

Half a cup of water

Salt to taste

The trick is to use as many onions as potatoes. Saute onions. Add sliced potatoes and mix in with the onions. Add a bit of water and cover. Cook on a low flame till potatoes are softened and golden.



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A Message from NCSY Israel's Regional Directors



Rabbi Michael Kahn & Rabbi Yosef Ginsberg

What is the overall theme of the Haggadah? If we look closely at the word “Haggadah”, there is much more than meets the eye. The word “הגדה” has the numerical value of 17. This number is significant because it is not only the same numerical value of “טוב” which means good, but it also represents the age of Yosef when he was sold and brought down into Egypt. Out of all the possible words one would have thought to associate a brother being sold into slavery by his fellow brethren, “good” would probably not be one of them. What

is the connection to Yosef’s sale to Egypt and the word טוב? Rabbi Benjamin Blech comments in his Haggadah “Redemption, Then and Now” that the numerical allusion is to remind us of the terrible act that started the story which we are about to engage in on Seder night. We need to remember that the tragedy of Yosef’s sale at the age of seventeen led to the miracle of our redemption and the Revelation at Sinai. No matter how blind any event may appear at the time, the dark of night is always followed by the dawn.

Just over a year ago marked the time when NCSY Israel had to unfortunately close its doors to in-person programming due to the outbreak of COVID-19. The inspirational Shabbatonim, the personal meaningful discussions, and high energy mega events all came to a pause. What would be with NCSY Israel? How does a social group for teens continue to be impactful and relevant when it cannot operate the way it had for the past five years? As difficult and challenging as it might have been, we somehow found a way to not only continue and survive but thrive. Events shifted to a virtual model at first with creative and engaging programming, allowing teens to connect with one another from all over the country, and for some events, around the world. With the initiation of our chapter programming last

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year, we were set up to ultimately move to local in-person programming when the situation improved, and we are now returning to our unparalleled mega events surrounding Pesach.

What is the overall theme of the Haggadah? The Mishnah in Pesachim 10:4 tells us that when we tell over the story of leaving Egypt we must **begin with shame and end with praise**. We begin by detailing the hard and bitter times and then conclude in praise. One year ago, we tasted the bitterness of this pandemic. Our system was shocked and we were forced to rethink and recreate ourselves. We are now seeing the light at the end of the tunnel and we are celebrating the sweetness as we come out of this transformative time.

When we look back at this past year we will only have one word to describe it and that word is "טוב". We are thankful to Hashem for the challenges we faced as it brought out the best in our region from our staff to our teens. We look forward to the new world NCSY Israel will be greeting as we continue to inspire the Jewish future **in Israel**.

Chag Sameach! ■

NCSY Israel is the premier organization in Israel, dedicated to connect, inspire, empower, and help teen olim with "Klita" to the Land of Israel by encouraging passionate Judaism through Torah and Tradition. Find out more at israel.ncsy.org



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PESACH

DIVREI TORAH

from Guest Writers
Pesach Guidelines
Sefirat Haomer Chart

HELPFUL REMINDERS

- Clock is moved forward on Friday, March 26 at 2 am
- Tefilat Tal is recited on the first day of Pesach.
We begin to say ותן ברכה in the weekday Amidah
(we stop saying משיב הרוח מוריד הגשם)
- On Motzei Yom Tov Rishon we begin counting Sefirat Haomer
- Next Shabbat, Shabbat Shvi'i Shel Pesach the Book of Shir Hashirim is read
- Shehechyanu is not said on Shvi'i Shel Pesach
- Yizkor is recited on Shvi'i Shel Pesach

*May the Torah learned in this special
Pesach Section be a zechut
for the continued aliyat neshama of*

**REB YAAKOV TZVI BEN
REB AVRAHAM Z"l,**

*Mr. Yaakov Radin of blessed
memory on the occasion of his
first yahrtzeit, 18 Nisan.*

Yehi Zichro Baruch



RABBI MOSHE

TARAGIN

Ram, Yeshivat Har Eztion

History is Sprinting

Pesach is replete with colorful mitzvot and traditional customs, yet it is pivoted upon one primary halachick tandem- the mitzvah of matzo and the related prohibition of chametz. This package of chametz prohibition and matzo consumption is based upon the quick departure from Egypt on the night of our liberation. Had the departure been more gradual, our dough would have naturally risen into regular bread. However, everything that night happened swiftly, we were rushed out of Egypt and the bread could not leaven or rise. Over two hundred years of residence and of slavery were erased in hours. Evidently, the haste and the frenzy distill an important message of redemption.

The hasty departure isn't just implied by the matzo and chametz mitzvot. Twice, the Torah describes our discharge with the term 'chipazon' which expresses the rapidity and unpreparedness of our exodus. Even before the Jews actually exited Egypt, they were instructed to eat that night's Pesach sacrifice in a state of hurry or chipazon; annually we perpetuate that schedule by eating quickly-baked or

rushed matzo and avoiding slowly-risen bread.

In a broader sense, beyond that night and its harried departure, the entire timeline of the Egypt experience was accelerated. A stay which was originally planned for four hundred years was truncated into two hundred and ten years. As the hagaddah asserts: G-d recalculated our time in Egypt (chishev et haketz) and fast-tracked our redemption.

The redemption from Egypt wasn't just rapid it also was politically turbulent. In parshat Shemot we encounter three different Pharo-kings ascending the throne: the first Pharo, the successor Pharo who didn't remember Yosef and third Pharo who replaced the deceased King. Typically, Pharos reigned for an entire lifetime and yet this condensed period saw three different Pharos. The first redemption of Jewish history was rapid and tumultuous; the political dynamics were chaotic and the fateful night of freedom was a dash from Egypt.

When Jews are redeemed history itself is overhauled. Jewish redemption is not a parochial or narrow experience but affects all mankind. When global historical transformations occur the typical timelines of history are disrupted. When history nears a redemptive terminus it quickens,

similar to a runner who sprints to the finish line. Historical turbulence and political upheaval often suggest that history is adjusting and that redemption is surging.

Eating matzo and avoiding chametz remind us that, though our natural order and current reality feels static and immutable, history is fluid and change often occurs sooner than we can imagine.

About seventeen years ago, in the aftermath of the tsunamis of southeast Asia, I was interviewed by a radio station. After commenting on the actual tragedy and death toll, I contrasted the “before” and “after” satellite photos of the affected islands. The satellite images taken before the tsunami included power lines, roads, houses and cars. The post-tsunami photos displayed an empty and barren landscape. The entire tsunami lasted about 20 minutes, but the entire landscape was shaven. Jews live with a constant sense that our reality can be instantaneously transformed. We don't flee from our reality but we certainly don't assume it to be permanent or unalterable.

The 20th century was uncommonly tumultuous. A politically and culturally agitated world fought two global wars.



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Communism surfaced, captured the human imagination and dominated half of Europe as well as numerous countries across the planet. Suddenly, it collapsed in many ways more rapidly than it had ascended. Maps and borders which had previously lasted for centuries were redrawn twice- after the conclusion of each world war. Amidst a century of disorder and at the end of a decade of chaos, Jewish redemption arose- after close to 2000 years of dormancy. In the eighty years since redemption first launched the entire world has changed; technology is a great accelerator. We used to designate a generation as lasting 20-25 years. Today it feels as if generations change every 7-10 years. Of course, during the past year, a pandemic has completely reshaped our world. Like our parents in Egypt we are living through ties of chipazon. The tumult and the accelerated timelines have all happened before. In Egypt, the haste and hurried timelines indicated redemption was just around the next ridge. Evidently the tumult and instability in our modern world signifies a similar historical swell.

History is sprinting! ■

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Real Life Rescues



Even Couples Save Lives

Just after midnight on Wednesday morning, United Hatzalah volunteer EMTs Reuven and Chana Kushilevich spent their evening on their weekly date-night call buffing medical emergencies in their hometown of Kiryat Motzkin. They had just finished responding to their fifth medical emergency when the couple agreed to call it a night and head home to sleep.

As they were turning the corner to head home, United Hatzalah's Dispatch and Command Center alerted them to a woman in her 20's who had collapsed on Michael Khazani Street. With a knowing look, Reuven and his wife turned to each other and silently agreed to go on one last ride for the evening. It was a decision that resulted in a life being saved.

The couple, whose four children were at home with the oldest babysitting for the younger ones, turned around once again and headed to the address. They arrived together with a local ambulance team and rushed inside where they found a young woman who suffers from muscular dystrophy, collapsed and unconscious, without a pulse and not breathing.

Upon finding their unconscious daughter, her worried parents had called for emergency services to help. Reuven and Chana got to work in tandem with the ambulance team. A defibrillator was attached and Reuven and Chana alternated performing compressions and providing assisted ventilation. Three additional United Hatzalah volunteers arrived to assist and the team worked together seamlessly.

12 minutes later a mobile intensive care unit arrived, and after quickly assessing the patient, the paramedic had the team stop CPR as he detected that the woman's pulse had returned.



"Whenever I go out with my wife, something dramatic always happens. The past few times, we responded to some major car accidents, and a few weeks ago my wife assisted in delivering a baby while I was in the next room calming down the husband. Responding to emergencies together is never dull, and I love doing it. It is kind of our couple's therapy. In this incident, we were even lucky enough to assist in saving this young woman's life. It brings us a tremendous feeling of joy knowing that we are helping another person, and this brings us closer together. Now that our children are old enough to take care of themselves, we are free to do this together and we are enjoying every minute of it."



DAFNA SIEGMAN

Judaica Bibliographer, The National Library of Israel
Faculty, Machon Milton Conversion Program

The Hallel of Maggid

We conclude *Maggid* with the celebratory recitation of *Tehillim* 113-114, the opening psalms of the *Hallel*, following the ruling of *Beit Hillel* in the *mishna* (*Pesachim* 10:6). The rest of *Hallel* (*Tehillim* 115-118, *Tehillim* 136 and *Nishmat kol Chai*) are reserved for later in the *Seder*.

Why do we split *Hallel* at the *Seder*, and why are *Tehillim* 113-114 recited as the closure of *Maggid*? We will suggest that these *mizmorim*, are, in fact, a perfect conclusion of *Sippur Yetziat Mitzrayim* and *Maggid*.

Tehillim 113 opens with a call to the “servants of *Hashem*” to praise G-d. Who issues this call, and to whom is the call directed? *Midrash Tehillim* offers an unexpected answer: On the night of *Makkat Bechorot*, *Par’o* himself called *Bnei Yisrael* and commanded: “יִדְבַע וּלְלֵהָ – הִי- Give praise to *Hashem*, you servants of *Hashem*!”. Apropos this *midrash*,

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Mizmor 113 is the perfect conclusion of *Maggid*: First we retell the suffering of *Bnei Yisrael* in Egypt and the miracles that *Hashem* wrought on the Egyptians. Then, we then sing *Hallel* in praise of *Hashem*, as *Par’o* himself instructed! The continuation of the *mizmor* describes *Hashem*’s greatness as perceived by all the nations, and notes “our” understanding that He is unrivaled among the other gods. The final verses cite examples of 180-degree transformations of which only *Hashem* is capable. This *mizmor* is an apt conclusion of *Maggid* and *Sippur Yetziat Mitzrayim*, as it draws the same theological conclusions that the Exodus taught: *Hashem* is universally acknowledged, *Bnei Yisrael* accept *Hashem* as *ויקולא – our G-d*, and *Hashem* is recognized as uniquely capable of radical shifts in status.

Tehillim 114 opens *בצאת ישראל ממצרים*, that at the time of *Yetziat Mitzrayim*, *Hashem* selected *Bnei Yisrael* as His special people. The *mizmor* continues with the fearful reactions of the sea [*Yam Suf*], the *Yarden*, and the mountains upon seeing the unique events which *Hashem* performed for *Bnei Yisrael*. The sea/river/mountains understand that their miraculous transformations (splitting, shaking, etc.) are, in fact, evidence of *Hashem*’s presence and Revelation. The

final verse points to another miracle - G-d providing drinking water for *Bnei Yisrael* from rocks in the desert. This psalm, too, is an appropriate conclusion of *Maggid* and *Sippur Yetziat Mitzrayim*, and focuses us on *Hashem's* continued intervention and miracles even after we physically left Egypt.

After these *Mizmorei Tehillim*, we recite the *Bracha* אשר גאלנו וגאל את אבותינו תמצרים -- praising *Hashem* for both saving our ancestors from Egypt, and also for constantly intervening and saving *Bnei Yisrael* ever since. The split *Hallel* helps us transition at the *Seder* from retelling past salvations - to professing *Hashem's* role in ongoing miracles - to anticipating the future redemption. ■

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Practical Halachot for Shabbat Erev Pesach

1 Thursday 12 Nisan, March 25 is *Ta'anit B'chorot* (Fast of the Firstborn).

2 Thursday evening (eve of 13 Nisan) is *Bedikat Chametz* after Ma'ariv. The procedure is the same as every year: prior to the bedika, the bracha of "*al biur chametz*" is recited. After the bedika any chametz that one did not see/find – "*d'lo chaziteih*" – is nullified (bitul).

3 Friday (13 Nisan) *chametz* should be burnt by the deadline – 11:27 AM. We do not recite "*Kol Chamira*" as any remaining chametz is not nullified. The chametz that one will eat for the remainder of the day and on Shabbat should be concealed.

4 Any Seder preparations that can be done before Shabbat should be done before Shabbat, for example: roasting of the shankbone (*z'roah*) cooking of the egg, preparation of salt water, checking of lettuce, and opening the matzah boxes and preparing three whole matzot.

5 Do not forget to light a "*yahrtzeit*" candle before Shabbat in order to have a fire to use on Yom Tov, and to prepare an extra set of candles to light for Yom Tov.

6 Food preparation for Shabbat: If you are going to eat *chametz* at your Shabbat meals do not cook foods

that are likely to stick to pots, pans, etc. It is preferable for the Shabbat meals to consist of Kosher for Pesach food that is cooked in Kosher for Pesach pots, pans, utensils, etc.

7 Making *Hamotzi*: It is preferable to use rolls or pitot (less likely to generate crumbs) and to eat them in a confined area (there is also the possibility of using "*Matzah Ashira*" – aka "Egg Matzah").

8 The custom is to daven Shacharit early.

9 Final time for eating Chametz on Shabbat: this year 10:10 AM (end of the "fourth hour") and after finishing eating chametz shake out your clothes and nullify any remaining chametz. Any remaining crumbs may be disposed of in the garbage or toilet until 11:27 AM (end of the "fifth hour"). If you have a significant amount of chametz remaining you can pour soap over it to make it unfit for consumption or you may abandon it outside. Then recite the nullification language "*Kol chamira*".

10 From the beginning of the tenth hour of the day – 15:49 – one should refrain from having a full meal on both Erev Shabbat and on Erev Yom Tov.

11 Seudah Shleesheet on Shabbat – there are three options:

- If one's custom is to eat *Matzah Ashira* (generally Ashkenazim do not eat *Matzah Ashira* on Erev Pesach) one may eat *Matzah Ashira* for *Seudah Shleesheet*. Care should obviously be taken to complete the meal before the tenth hour.
- One who refrains from eating *Matzah Ashira* can have a *Seudah Shleesheet* comprised of meat, fish or fruit, etc.
- Some take the approach of splitting their Shabbat morning meal into two parts. After eating a portion of the meal, stop and say Birkat Hamazon. Then after a short break, wash and make *Hamotzi* again and continue the meal, again concluding with Birkat Hamazon.

12 On Motzei Shabbat at 19:31 one can say “*Baruch hamavdil bein kodesh l'chol*.” Thereafter, women should say: ” “*bein kodesh l' Kodesh*” and can light Yom Tov candles (include *Shehechyanu*) and then the preparations for the Seder can begin

13 The special *YaK'N'HaZ* Kiddush is recited with “*Hamavdil bein kodesh l'kodesh*” and there is no *bracha* on, or use of *b'samim*.

With thanks to Rabbi Shai Finkelstein for these helpful instructions.

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RABBI SHALOM Z. BERGER, ED.D.

English Language Programming Coordinator at
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The Mitzvah of Intergenerational Connections

Intergenerational connections are integral to Judaism and central to our Pesach traditions. Commenting on verses in Devarim, Rabbi Yehoshua ben Levi teaches (Kiddushin 30a) that when a grandparent studies Torah with their grandchild, it is as though they received it from Mount Sinai. The experience of handing a tradition of belief from one generation to another is presented by the Kuzari as the strongest proof we have of Matan Torah.

The reverence that we have for our elders, whose knowledge and life experience is so important to us, has made this past year so difficult. Many families have suffered the loss of elderly loved ones, and the Jewish people as a whole has been devastated by the passing of so many significant teachers and mentors.

Two individuals with whom I had personal connections were among them, and I

would like to share some of their thoughts about the importance of intergenerational learning and about our current reality.

I first met Rav Adin Steinsaltz z”l when I became involved in his effort to open the library of Jewish knowledge to a wider English speaking audience. I began writing a short essay in English on every page of Gemara (accessible as “On Today’s Daf” at www.steinsaltz.org), and I became Senior Content Editor of the Koren-Steinsaltz English Talmud. Every meeting with Rav Steinsaltz was an experience of joy and learning, as he laid out his vision to impact all Jews through his work. Here is his view of the Pesach Seder and its purpose:

The Passover seder is in general an act of transferring memory from the older generation to the younger one, but its main emphasis is on the children. The Haggada is oriented first and foremost toward children; its very name, which literally means “telling,” refers to the act of telling our national-historical narrative to our descendants, as it says, “And you shall tell (vehiggadeta) your child” (Exodus 13:8).

רפואה שלמה
יהודה מאיר בן יקירה
צפורה בת שרה
אפרים אברהם בן רבקה

The text of the Haggada, like its content, is quite largely influenced by this overarching purpose.

In light of this emphasis, the tendency to seat the children at the seder table, immaculately groomed and completely silent throughout the evening, besides being undoubtedly unpleasant for the children, completely misses the original point of the seder. The children are not merely after-thoughts to the grand scheme of the seder; they are the seder's chief intended audience.

From: "The Steinsaltz Passover Haggada"

Although I had met Rabbi Norman Lamm z"l when I was a student at Yeshiva University, my personal relationship with him came at a later stage in his life, when my son married his granddaughter. I was privileged to witness the love and wisdom with which he and his wife Mindel z"l raised their family.

Rabbi Lamm's sermons and teachings are now in the public domain, and it is amazing that his insights, spoken decades ago, remain so pertinent and meaningful in the current age. His thoughts about one of the Ten Plagues ring particularly true:

The darkness imposed a rigid and horrifying isolation upon the Egyptians. They did not see one another. All communication between a person and his friends ceased. He had no family, no friends, no society. How lonely! What a plague!

Darkness can indeed be a plague, but the same darkness can be a blessing, for solitude means privacy, the precious opportunity when one escapes from the loud

brawl of life and the constant chatter and claims of society, into the intimate seclusion of one's own soul and heart, and he gets to know himself and realize that he is made in the image of God. Loneliness can be painful, but it can also be precious.

We ought to seek opportunities for this solitude of contemplation whenever and wherever we can. The Egyptians made of it a plague of isolation, an inability to see one's fellow, a picture-window through which others can look but be blind to them. However, we can make of this solitude an atmosphere of holiness, a creative opportunity to discover ourselves and the voice of God that speaks to us, a window which does not allow others to peer within but which enables us to see our fellow man and be with him. May we learn to make use of that darkness and bring great light into the lives of all of us.

From: "The Royal Table Passover Haggadah"

Once again this Pesach, many grandparents will spend Seder night without their families. It is more important than ever to find ways to connect with our grandchildren through Torah study – whether in person or virtually.

Wishing all of us a Pesach filled with passing on our traditions. ■

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RABBI EZRA FRIEDMAN

Director, The Gustave & Carol Jacobs Center
for Kashrut Education

Pesach: Our Mission Today

Jewish holidays mark the very essence of our DNA. Our Sages teach that each holiday has its own special message to focus on. For example, *Yom Kippur* is a time for *Am Yisrael* to focus on repentance and good deeds. One may suppose that repentance and good deeds should be foremost year round. As such, why is there one specific date to commemorate them? Along the same lines, we should thank *Hashem* every single day for giving us the Torah. Why does one date on the Jewish calendar stand behind these values?

In Chassidic literature, *chagim* take on a completely new meaning. Time is not viewed as a passing component that never returns. Rather, life is a cycle that holds significance in the present. In Jewish thought, the days in which important events occurred were not chosen arbitrarily. Rather, they were imbued with spiritual energy, lending a specific lesson and energy to the day. When *Rosh Hashanna* is celebrated, *Am Yisrael* is not just commemorating the creation. Rather, it is as if man is being created anew.

Rav Avraham Yitchak Hakohen Kook uses Pesach as an example to understand the

significance of the Jewish holidays. Each Pesach, we teach the next generation the series of events how *Hashem* took us out of slavery and made us His chosen nation. The reason for this occasion, involving the same traditions every year is to show us that the exodus from Egypt has never really ceased. The salvation from Egypt is occurring in every generation and continues to this very day. The events are meant to infuse *Am Yisrael* with the power to sanctify *Hashem's* name in the world. Once *Hashem's* name and glory become known to the world, our mission as His nation became clear as well.

Am Yisrael must continuously aspire to spread *Hashem's* glory at every opportunity. The reason we celebrate *Pesach* is not just to remind us about an historic event. Rather, it is a time to realize how far the Jewish Nation has come and internalize how we can continue to leave Egypt even in our days. This lends further insight into the *mitzvah* of teaching our children about *Yitzyat Mitzrayim*. Our collective goal is to infuse the next generation with the mission of the Jewish nation that stands strong to this very day.

Chag Kasher V'Sameach ■



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* Based on the American Rescue Plan Act of 2021

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As an American citizen living in Israel, I always knew there was a way to benefit from the tax laws in the U.S. After procrastinating for years Mordecai clearly explained the simplicity of the process. If I only knew how easy it is I would have done this years ago. It's a great hishtadlus for some extra money. More then \$20,000. Thank you so much for being a great shallach. - Elyahu Z. RBS G

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Pesach Tours

• **Monday, March 29** - Guided tour of the widely acclaimed new **Tanach/ Natural history Museum. Jaffa** - Visit ancient and also meet the pioneers of the local Garin Torani who are revolutionizing Jewish life in the "mixed" city. The refurbished **Kever Shmuel**, history and archeology and views!

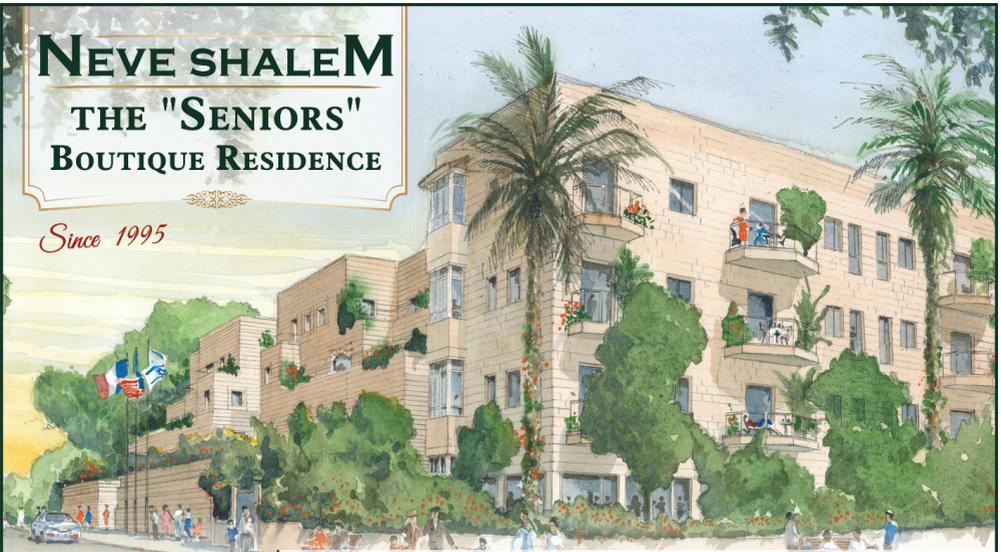
• **Wednesday, March 31** - **Bet El** - Site of Jacob's dream. recent biblical excavations. **Shiloh** - site of the Mishkan - archeology, history, two new presentations.

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SEFIRAT HAOMER

Sign up for the OU daily sefirah reminder email @ www.ou.org/sefirah

Sefirah is the counting of seven complete weeks from the second evening of Pesach until Shavuot. The count, which takes place after nightfall for the following day, is preceded by the blessing only if done in the evening and no days have been missed in the count.

Visit www.ou.org/sefirah to receive an email reminder to count each day. Emails are pre-programmed to go out on each of the 49 days of the Omer to help make sure you don't forget to count!

ברוך אתה ה' אֱ-לֹהֵינוּ מִלֶּךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל סִפְרַת הָעוֹמֵר.

הַיּוֹם יוֹם אֶחָד לְעוֹמֵר. SUN. EVENING MARCH 28 1

הַרְחֵמֵנוּ הוּא יְחִזִּיר לָנוּ עֲבוֹדַת בֵּית הַמִּקְדָּשׁ לְמִקְוָמָה בְּמַהֲרָה בְּיָמֵינוּ. אָמֵן סֵלָה.

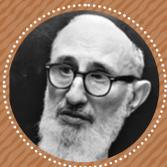
NOTE: IF YOU FORGET TO COUNT AT NIGHT, YOU MAY COUNT ALL OF THE NEXT DAY - BUT WITHOUT A BLESSING. YOU MAY RESUME COUNTING THE NEXT EVENING WITH A BLESSING.

הַיּוֹם שְׁנֵי יָמִים לְעוֹמֵר.	MON. EVENING	MARCH 29	2
הַיּוֹם שְׁלֹשָׁה יָמִים לְעוֹמֵר.	TUES. EVENING	MARCH 30	3
הַיּוֹם אַרְבָּעָה יָמִים לְעוֹמֵר.	WED. EVENING	MARCH 31	4
הַיּוֹם חֲמִשָּׁה יָמִים לְעוֹמֵר.	THURS. EVENING	APRIL 1	5
הַיּוֹם שֵׁשָׁה יָמִים לְעוֹמֵר.	FRI. EVENING	APRIL 2	6
הַיּוֹם שִׁבְעָה יָמִים שְׁהֵם שְׁבוּעַת אֶחָד לְעוֹמֵר.	SAT. EVENING	APRIL 3	7
הַיּוֹם שְׁמוֹנֶה יָמִים שְׁהֵם שְׁבוּעַת אֶחָד וַיּוֹם אֶחָד לְעוֹמֵר.	SUN. EVENING	APRIL 4	8
הַיּוֹם תְּשַׁע יָמִים שְׁהֵם שְׁבוּעַת אֶחָד וּשְׁנַיִם יָמִים לְעוֹמֵר.	MON. EVENING	APRIL 5	9
הַיּוֹם עֲשָׂרָה יָמִים שְׁהֵם שְׁבוּעַת אֶחָד וּשְׁלֹשָׁה יָמִים לְעוֹמֵר.	TUES. EVENING	APRIL 6	10
הַיּוֹם אֶחָד עָשָׂר יוֹם, שְׁהֵם שְׁבוּעַת אֶחָד וְאַרְבָּעָה יָמִים לְעוֹמֵר.	WED. EVENING	APRIL 7	11
הַיּוֹם שְׁנַיִם עָשָׂר יוֹם, שְׁהֵם שְׁבוּעַת אֶחָד וְחֲמִשָּׁה יָמִים לְעוֹמֵר.	THURS. EVENING	APRIL 8	12
הַיּוֹם שְׁלֹשָׁה עָשָׂר יוֹם, שְׁהֵם שְׁבוּעַת אֶחָד וְשֵׁשָׁה יָמִים לְעוֹמֵר.	FRI. EVENING	APRIL 9	13
הַיּוֹם אַרְבָּעָה עָשָׂר יוֹם, שְׁהֵם שְׁנַיִם שְׁבוּעוֹת לְעוֹמֵר.	SAT. EVENING	APRIL 10	14
הַיּוֹם חֲמִשָּׁה עָשָׂר יוֹם, שְׁהֵם שְׁנַיִם שְׁבוּעוֹת וַיּוֹם אֶחָד לְעוֹמֵר.	SUN. EVENING	APRIL 11	15
הַיּוֹם שֵׁשָׁה עָשָׂר יוֹם, שְׁהֵם שְׁנַיִם שְׁבוּעוֹת וּשְׁנַיִם יָמִים לְעוֹמֵר.	MON. EVENING	APRIL 12	16
הַיּוֹם שִׁבְעָה עָשָׂר יוֹם, שְׁהֵם שְׁנַיִם שְׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעוֹמֵר.	TUES. EVENING	APRIL 13	17
הַיּוֹם שְׁמוֹנֶה עָשָׂר יוֹם, שְׁהֵם שְׁנַיִם שְׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעוֹמֵר.	WED. EVENING	APRIL 14	18
הַיּוֹם תְּשַׁע עָשָׂר יוֹם, שְׁהֵם שְׁנַיִם שְׁבוּעוֹת וְחֲמִשָּׁה יָמִים לְעוֹמֵר.	THURS. EVENING	APRIL 15	19
הַיּוֹם עֲשָׂרִים יוֹם, שְׁהֵם שְׁנַיִם שְׁבוּעוֹת וְשֵׁשָׁה יָמִים לְעוֹמֵר.	FRI. EVENING	APRIL 16	20



ברוך אתה ה' אֱ-לֹהֵינוּ מִלְךָ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל סִפְרֵת הָעוֹמֵר.

היום אָחַד וְעֶשְׂרִים יוֹם, שֶׁהֵם שְׁלֹשָׁה שְׁבוּעוֹת לְעוֹמֵר.	SAT. EVENING	APRIL 17	21
היום שְׁנַיִם וְעֶשְׂרִים יוֹם, שֶׁהֵם שְׁלֹשָׁה שְׁבוּעוֹת יוֹם אָחַד לְעוֹמֵר.	SUN. EVENING	APRIL 18	22
היום שְׁלֹשָׁה וְעֶשְׂרִים יוֹם, שֶׁהֵם שְׁלֹשָׁה שְׁבוּעוֹת וְשְׁנַיִם יָמִים לְעוֹמֵר.	MON. EVENING	APRIL 19	23
היום אַרְבָּעָה וְעֶשְׂרִים יוֹם, שֶׁהֵם שְׁלֹשָׁה שְׁבוּעוֹת וְשְׁלֹשָׁה יָמִים לְעוֹמֵר.	TUES. EVENING	APRIL 20	24
היום חֲמִשָּׁה וְעֶשְׂרִים יוֹם, שֶׁהֵם שְׁלֹשָׁה שְׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעוֹמֵר.	WED. EVENING	APRIL 21	25
היום שֵׁשָׁה וְעֶשְׂרִים יוֹם, שֶׁהֵם שְׁלֹשָׁה שְׁבוּעוֹת וְחֲמִשָּׁה יָמִים לְעוֹמֵר.	THURS. EVENING	APRIL 22	26
היום שִׁבְעָה וְעֶשְׂרִים יוֹם, שֶׁהֵם שְׁלֹשָׁה שְׁבוּעוֹת וְשִׁבְעָה יָמִים לְעוֹמֵר.	FRI. EVENING	APRIL 23	27
היום שְׁמוֹנָה וְעֶשְׂרִים יוֹם, שֶׁהֵם אַרְבָּעָה שְׁבוּעוֹת לְעוֹמֵר.	SAT. EVENING	APRIL 24	28
היום תְּשַׁעָה וְעֶשְׂרִים יוֹם, שֶׁהֵם אַרְבָּעָה שְׁבוּעוֹת יוֹם אָחַד לְעוֹמֵר.	SUN. EVENING	APRIL 25	29
היום עֲשָׂרִים יוֹם, שֶׁהֵם אַרְבָּעָה שְׁבוּעוֹת וְשְׁנַיִם יָמִים לְעוֹמֵר.	MON. EVENING	APRIL 26	30
היום אָחַד וְשָׁלְשִׁים יוֹם, שֶׁהֵם אַרְבָּעָה שְׁבוּעוֹת וְשְׁלֹשָׁה יָמִים לְעוֹמֵר.	TUES. EVENING	APRIL 27	31
היום שְׁנַיִם וְשָׁלְשִׁים יוֹם, שֶׁהֵם אַרְבָּעָה שְׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעוֹמֵר.	WED. EVENING	APRIL 28	32
היום שְׁלֹשָׁה וְשָׁלְשִׁים יוֹם, שֶׁהֵם אַרְבָּעָה שְׁבוּעוֹת וְחֲמִשָּׁה יָמִים לְעוֹמֵר.	THURS. EVENING	APRIL 29	33
היום אַרְבָּעָה וְשָׁלְשִׁים יוֹם, שֶׁהֵם אַרְבָּעָה שְׁבוּעוֹת וְשִׁבְעָה יָמִים לְעוֹמֵר.	FRI. EVENING	APRIL 30	34
היום חֲמִשָּׁה וְשָׁלְשִׁים יוֹם, שֶׁהֵם חֲמִשָּׁה שְׁבוּעוֹת לְעוֹמֵר.	SAT. EVENING	MAY 1	35
היום שֵׁשָׁה וְשָׁלְשִׁים יוֹם, שֶׁהֵם חֲמִשָּׁה שְׁבוּעוֹת יוֹם אָחַד לְעוֹמֵר.	SUN. EVENING	MAY 2	36
היום שִׁבְעָה וְשָׁלְשִׁים יוֹם, שֶׁהֵם חֲמִשָּׁה שְׁבוּעוֹת וְשְׁנַיִם יָמִים לְעוֹמֵר.	MON. EVENING	MAY 3	37
היום שְׁמוֹנָה וְשָׁלְשִׁים יוֹם, שֶׁהֵם חֲמִשָּׁה שְׁבוּעוֹת וְשְׁלֹשָׁה יָמִים לְעוֹמֵר.	TUES. EVENING	MAY 4	38
היום תְּשַׁעָה וְשָׁלְשִׁים יוֹם, שֶׁהֵם חֲמִשָּׁה שְׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעוֹמֵר.	WED. EVENING	MAY 5	39
היום אַרְבָּעִים יוֹם, שֶׁהֵם חֲמִשָּׁה שְׁבוּעוֹת וְחֲמִשָּׁה יָמִים לְעוֹמֵר.	THURS. EVENING	MAY 6	40
היום אָחַד וְאַרְבָּעִים יוֹם, שֶׁהֵם חֲמִשָּׁה שְׁבוּעוֹת וְשִׁבְעָה יָמִים לְעוֹמֵר.	FRI. EVENING	MAY 7	41
היום שְׁנַיִם וְאַרְבָּעִים יוֹם, שֶׁהֵם שֵׁשָׁה שְׁבוּעוֹת לְעוֹמֵר.	SAT. EVENING	MAY 8	42
היום שְׁלֹשָׁה וְאַרְבָּעִים יוֹם, שֶׁהֵם שֵׁשָׁה שְׁבוּעוֹת יוֹם אָחַד לְעוֹמֵר.	SUN. EVENING	MAY 9	43
היום אַרְבָּעָה וְאַרְבָּעִים יוֹם, שֶׁהֵם שֵׁשָׁה שְׁבוּעוֹת וְשְׁנַיִם יָמִים לְעוֹמֵר.	MON. EVENING	MAY 10	44
היום חֲמִשָּׁה וְאַרְבָּעִים יוֹם, שֶׁהֵם שֵׁשָׁה שְׁבוּעוֹת וְשְׁלֹשָׁה יָמִים לְעוֹמֵר.	TUES. EVENING	MAY 11	45
היום שֵׁשָׁה וְאַרְבָּעִים יוֹם, שֶׁהֵם שֵׁשָׁה שְׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעוֹמֵר.	WED. EVENING	MAY 12	46
היום שִׁבְעָה וְאַרְבָּעִים יוֹם, שֶׁהֵם שֵׁשָׁה שְׁבוּעוֹת וְחֲמִשָּׁה יָמִים לְעוֹמֵר.	THURS. EVENING	MAY 13	47
היום שְׁמוֹנָה וְאַרְבָּעִים יוֹם, שֶׁהֵם שֵׁשָׁה שְׁבוּעוֹת וְשִׁבְעָה יָמִים לְעוֹמֵר.	FRI. EVENING	MAY 14	48
היום תְּשַׁעָה וְאַרְבָּעִים יוֹם, שֶׁהֵם שִׁבְעָה שְׁבוּעוֹת לְעוֹמֵר.	SAT. EVENING	MAY 15	49



28TH YAHRZEIT OF

RABBI JOSEPH SOLOVEITCHIK ZT"l

Rabbi Joseph B. Soloveitchik zt"l passed away on the 18th of Nissan. OU Israel's Torah Tidbits features two articles in this edition that share his unique teachings and contribution to the Klal Yisrael. May the Rav's memory be a blessing.



Candid Confessions

Rabbi Aaron Goldscheider

It is axiomatic in *halacha* and Jewish practice that *vidui*, confession, is necessary in order to repent. A number of sources in the Torah substantiate its centrality:

Arguably, the earliest source for the obligation to confess can be traced back to the laws of *karbanot*, sacrifices, in which the person bringing his offering to the Courtyard leans on the animal and confesses. The Ramban (5:5) points out that this confession is a prototype for all sins and “to all dying people that they require confession before death.”

The decisive verse that speaks directly of its necessity says: “If a man or woman commits any of the sins of man...they must confess the sin they committed” (Numbers 5:6-7). The Rambam codifies this as law in the first halacha of the Laws of Repentance: “This refers to verbal confession. This confession is a positive commandment” (1:1).

The Ramban also argued that the passage at the end of the Torah which states, “For this commandment that I command you this today - “*it is not hidden from you and it is not distant*” (Devarim 30:11) - is referring to the mitzvah of *teshuva*. The Ramban proves that this is the case based on the verse stating that it is a mitzvah that is “*in your mouth*” (ibid, 30:14) - which refers to the integral component of the mitzvah - *vidui*.

Why is *Vidui* integral to actualizing *teshuva*? Noteworthy is the Rambam who went so far as to rule that repentance is incomplete if *vidui*, confession, has not been recited.

Two Reasons for *Vidui*'s Indispensability:

Rabbi Joseph B. Soloveitchik zt"l drew a comparison to the area of halacha of property law where words that are in one's heart, that is ideas that remain unarticulated, are not words at all and are of no significance (“*devarim she'balev ainan devarim*”, *Kiddushin 49b*). “Feelings, emotions, thoughts and ideas crystallize only after explicit verbal expression. Man knows and thinks many ideas which he cannot bring to his lips. Man can construct many psychological defenses within himself, refusing to acknowledge harsh reality. *Vidui* forces man to admit the facts as they really are, to express the painful truth.” (“Chumash

Mesoras HaRav', Sefer Vayikra, p.23)

In this context the The Rav quoted an intriguing passage from the Talmud: After the passing of Rabbi Yehuda Hanasi, the preeminent rabbinic leader of his day, an informal edict was promulgated: Whoever states that Rebbe died shall be impaled with a sword (Ketubot 104a). The stark reality of his death was so painful that one could not bring himself to hear the truth expressed verbally. Man buries the truth as long as the truth is not verbalized. (Ibid. p. 24).

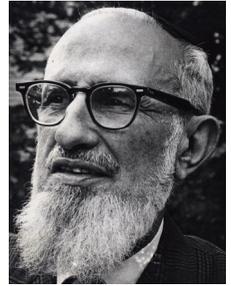
There is another aspect, suggested the Rav, that makes *vidui* so vital to *teshuva*. In short, it is terribly painful to admit facts as they really are (*On Repentance*, p. 95). "To tear down the screen, to put into words what our hearts have already determined" is often agonizing. However it is precisely a "deep cleaning" that is needed in order to come to terms with our faults and transform ourselves. The Rambam in his formulation of the *vidui* adds the striking term, *boshti*, I am embarrassed (*Hilchot Teshuva* 1:1). Feeling that shame and in this context is cathartic and propels us to make lasting change. This kind of pain is cleansing. There is a sacrifice on the altar; this is a sacrifice which involves breaking of the will "a torturous negation of human nature" (Ibid. 95).

Rabbi Soloveitchik's sister, Shulamith Meiselman, in her memorable memoir about her upbringing in the Soloveitchik home in Lithuania describes her father, Rabbi Moshe Soloveitchik zt"l, delivering his addresses on Shabbat Shuva before Yom Kippur. He would admonish

the people of the town "for the evil they committed, for turning away from the path of righteousness, for not caring for the poor, the orphans, and the widows." She then commented that although her father rebuked his flock at the same time he would assure them that God is merciful and gracious and never forsakes the sinner. ('The Soloveitchik Heritage', Meiselman, pp.145-6)

Rabbi Soloveitchik's followed in his fathers footsteps. In discussing the topic of *vidui*

Rabbi Soloveitchik was quick to emphasize God's everlasting patience and mercy: The Talmud wonders why the verse states God's name twice, "The Lord, the Lord..." (Rosh Hashanah 17b).



Rabbeinu Tam (Tosafot, *ad loc.*) interpreted to mean two separate qualities, the first "Lord" indicating God who is there before man sins, and the second "Lord" indicating God who is there after man sins.

"When man sins, he creates a distance between himself and God...The end result of sinning is the daring out, as it were, of the Holy Presence. But who, then, will take care of the sinner after the Holy One removes Himself and the sinner is left alone?...Who will extend a helping hand to rescue him from the quicksand into which he has sunk? ('On Repentance',. pp.84-85)

The Rav quoted from the High Holiday prayers: "He extends a hand to sinners and His right arm stretches forth to re-

ceive the penitent.” “The Lord, the Lord” according to Rabbi Soloveitchik suggests that God is distanced from the sinner. But the *Shechina*, the loving and motherly attributes of God always remains ready and desirous to help the sinner return (Ibid, p 86). ■

Torah Tidbits review of Rav Aaron Adler’s *Seventy Conversations in Transit*

Reviewed by Rabbi David Shapiro



As the 28th *yahrtzeit* (18 Nisan) of Rav Soloveitchik (“the Rov”) approaches,

we will be enriched spiritually by contemplating his continuing influence on our religious lives, both collectively as members of the *Dati-Le’umi* or Modern Orthodox community, and individually for those readers of Torah Tidbits who were privileged to benefit from the Rov’s pedagogy and/or personal kindness.

A recently published book will help each of us re-encounter the Rov vividly. Rav Aaron Adler – the rav of Beit HaKenesset Ohel Nehamah (in Katamon) and a highly-valued teacher of OU-sponsored *shi’urim* – is widely appreciated as a loyal student of Rav Soloveitchik who not only presents his rebbe’s Torah insights lucidly but recounts enthralling anecdotes drawn from his many years of weekly contact with the Rov. Rabbi Adler has now published a reconstruction of seventy conversations as he drove the Rov from the airport to Yeshiva University each Tuesday morning during

the years 1974 – 1977.

The book is aptly titled “Seventy Conversations in Transit” (Urim Publications and OU Press, 2021) and Rabbi Adler reports these in such an engaging manner that the reader feels as if he is in the car with them.

The topics include subjects of formal *halakhah* (“Pre-Natal Genetic Testing” [p. 32], “Purchasing Hametz Products after Pesah” [p. 50]); topics of *hashkafah* - philosophy and ethics - (“Torah Education for Women” [p. 89], “Business Ethics” [p. 132], “His Personal Philanthropy” [p. 163]); as well as issues of public policy (“Soviet Jewry Rallies” [p.123]; “Private Conversations with a Dutch Cardinal” [p. 154]).

A recurrent theme throughout many of the units is the image of Rav Soloveitchik’s generosity of spirit. Although “his stature was nothing less than royal and majestic” [p. 143], he related to all people with respect and with an appreciation for their inherent dignity. The following two examples illustrate this:

1. [p. 138] Commenting to Rabbi Adler on the Talmudic dictum (*Berakhot* 7a and *Megillah* 15a) that one should regard with significance a blessing received from even an ordinary person, the Rov said: “sixty percent of success in all of life’s endeavors – health, financial, and social – can be attributed to the person’s will to succeed. The problem is that life is an obstacle course making the realization of one’s success that much more difficult. When another person greets someone with wishes for good health, for example, it removes one of those obstacles in life’s erratic pathways. The

person's will to succeed thereby becomes strengthened and fortified, giving him that much better a chance to achieve the desired results."

2. [p. 159] "The Rav once told me that he received a call from a man in Boston with a question regarding an *eiruv* that he constructed in his private yard for purposes of carrying on Shabbat to/from his Sukkah ... The details, however, of this particular *eiruv* were somewhat elaborate and unclear. The Rav had a difficult time over the phone [visualizing the situation]. He boarded the trolley for over an hour's journey ... took one look at the *eiruv* construction, and ruled immediately that it satisfied the halakhic specifications. He explained to the person why it was okay, and then returned home on the trolley for over another hour. I asked the Rav: why was he telling this to me? He responded: I know that one day you are going to become a shul Rabbi. Don't ever be lazy on the rabbinic watch! And, always exploit the opportunity of a *she'eilah* [halakhic inquiry] to teach someone Torah."

Most conversations – each treating a distinct theme – are presented within two pages, so the book can be read in brief installments. However, most readers have not been able to put it down once they began.

In addition to reciting *Tehillim* and learning Mishnah on March 31 - the fourth day of Pesah - in commemoration of Rav Soloveitchik's *yahrtzeit*, I encourage everyone to spend time encountering the Rav personally by reading selections from this charming volume. ■

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