

ב"ה

Torah Tidbits

ISSUE 1511 APR 1ST '23

צו/שבת הגדול - פסח - שמיני

PARSHAT TZAV/ SHABBAT HAGADOL
PESACH - PARSHAT SHEMINI (SHABBAT MEVARCHIM)

פסח כשר ושמח



Dear Torah Tidbits
Family
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Executive Director, OU Israel
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Sefirat HaOmer:
Why Jews Count
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Pull Out
Sefirat HaOmer
Chart pages 56-57

YERUSHALAYIM IN/OUT TIMES FOR SHABBAT PARSHAT TZAV
CANDLES 6:22PM • HAVDALA 7:35PM • RABBEINU TAM 8:15PM

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HELPFUL REMINDERS FOR PESACH

- **Latest time to eat Chametz:** Wed. morning April 5 - Magen Avraham 10:11 am, Gra 10:35 am
- **Latest time to burn/annul Chametz:** Wed. morning April 5 - Magen Avraham 11:26 am, Gra 11:38 am
- We eat the **Afikoman** at the Seder no later than 12:42am
- Tefilat Tal is recited on the first day of Pesach
- We begin to say וְתַעֲמֹד in the weekday Amidah (we stop saying מישיב הרוח מוריד הגשם)
- On Motzei Yom Tov Rishon we begin counting Sefirat Haomer
- On Shabbat Chol Hamoed the Book of Shir Hashirim is read



REMINDERS FOR THE END OF PESACH

- When lighting candles for the last day of Pesach the blessing of Shehechiyanu is Not recited.
- Yizkor is recited on the last day of Pesach
- We begin the cycle of **Pirkei Avot** on Shabbat Shemini (First Chapter)
- Yom Hashoah is observed on Tuesday April 18, 2023



SHABBAT MEVARCHIM IYAR - PARSHAT SHEMINI

המולד חדש איריר יהיה ביום חמישי, שמונה דקות ושלשה עשר חלקיים אחריו שתים בצהרים ראש חדש איריר יהיה ביום ששי ויום שבת קדר הבא עליינו ועל כל ישראל ליטובה Rosh Chodesh Iyar is on Friday April 21 and Shabbat April 22

CANDLE LIGHTING AND HAVDALA TIMES



OTHER Z'MANIM



CANDLES	EARLY	TZAV	HAVDALA	SHEMINI		
				Candles	Early	Havdala
6:22	5:40	Yerushalayim / Maale Adumim	7:35	6:31	5:46	7:46
6:40	5:42	Aza area (Netivot, Sderot, Et al)	7:38	6:49	5:49	7:48
6:40	5:41	Beit Shemesh / RBS	7:36	6:50	5:47	7:47
6:38	5:40	Gush Etzion	7:36	6:47	5:47	7:46
6:39	5:41	Raanana / Tel Mond / Herzliya / K. Saba	7:37	6:48	5:48	7:48
6:38	5:41	Modi'in / Chashmona'im	7:36	6:48	5:47	7:47
6:39	5:41	Netanya	7:37	6:49	5:48	7:48
6:39	5:41	Be'er Sheva	7:37	6:48	5:48	7:47
6:39	5:42	Rehovot	7:37	6:48	5:48	7:47
6:22	5:41	Petach Tikva	7:37	6:31	5:48	7:47
6:38	5:41	Ginot Shomron	7:36	6:48	5:47	7:47
6:29	5:41	Haifa / Zichron	7:37	6:39	5:48	7:48
6:37	5:40	Gush Shiloh	7:35	6:47	5:46	7:46
6:39	5:42	Tel Aviv / Giv'at Shmuel	7:37	6:49	5:49	7:48
6:41	5:40	Giv'at Ze'ev	7:36	6:51	5:47	7:46
6:38	5:40	Chevron / Kiryat Arba	7:36	6:47	5:47	7:46
6:40	5:42	Ashkelon	7:38	6:49	5:49	7:48
6:39	5:42	Yad Binyamin	7:37	6:48	5:48	7:47
6:32	5:39	Tzfat / Bik'at HaYarden	7:35	6:42	5:46	7:46
6:36	5:39	Golan	7:35	6:46	5:46	7:45

Rabbeinu Tam (J'lem) - 8:15PM • Parshat Shemini- 8:25pm

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

*See page 32 for all Pesach candle lighting times



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22 Keren HaYesod <> POB 1441 <> Jerusalem

9101032

phone: (02) 560 9100 | fax: (02) 561-7432

email: office@ouisrael.org

website: www.ouisrael.org

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Headquarters: 40 Rector St. 4th floor, New York, NY 10006 • 212-563-4000 • website: www.ou.org



Editor Emeritus: Phil Chernofsky
Editor: Rabbi Aaron Goldscheider | aarong@ouisrael.org
Advertising: Ita Rochel | 02-5609125 or ttads@ouisrael.org
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DEAR TORAH TIDBITS FAMILY

RABBI AVI BERMAN

Executive Director, OU Israel



Two weeks ago I spent Shabbat in New York and struck up a wonderful conversation with a couple, during which they asked what is most challenging about my job. I found that my response surprised them.

Most people assume fundraising is the most difficult challenge of leading an organization, especially with the variety of new programs the OU Israel team creates, each of which requires new funds. However, I find that identifying the right staff members who are steeped in Torah, have the sensitivity to recognize areas of difficulties within Klal Yisrael, and commit themselves to creating solutions, is no easy feat. But it is deeply rewarding for all those involved.

My conversation from Shabbat in New York stayed with me, and I referenced it when addressing the students and staff of *ישיבת ירושלים לצעירים* (*Yeshivat Yerushalayim L'zirim*) this past Shabbat. *Yashlatz* is a *yeshivah* high school connected to *Yeshivat Mercaz HaRav* (founded by *Rav Kook* in 1924). The high school was founded by *Rav Avraham Shapira* in 1964, providing students with access to prominent leaders in the *dati leumi* community, including *Rav Binaymin Eisner a"h*, *Rav Shmuel Eliyahu*, *Rav Avram Ramer zt"l*, *Rav Chanan Porat*

zt"l, *Rav Elisha Vishlitsky zt"l*, *Rav Shlomo Aviner*, and many more.

With its rich history and stellar educators, *Mercaz HaRav* has molded many leaders who have since impacted the spiritual growth of Am Yisrael. I am fortunate to know and learn from many alumni from *Yeshivat Mercaz HaRav*, and even work beside them. *Harel Chetzroni*, founder of *The Zula shel Chetzroni*, otherwise known as OU Israel's



Pearl & Harold Jacobs Zula Outreach Center, attended *Yashlatz* and fondly recalls the warmth and love with which he was received at the yeshiva.

Surrounded by Torah giants, *Yashlatz* and *Mercaz HaRav* students have themselves proven to be special individuals. We learned this most painfully after the *Mercaz HaRav* massacre which took place on Rosh Chodesh Adar Bet 5768, during which six boys from *Yashlatz* and two young men from *Mercaz HaRav* were killed while learning in the library. The stories that were told about these holy souls following their deaths have continued

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Sylvia Feldman a"h

ט בניסן תשמ"ח

35th Yahrzeit

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to serve as inspiration for what it means to live a life committed to Torah learning and dedicated to the *Ribono Shel Olam*.

With tremendous respect for the impact that *Yashlatz* and *Mercaz HaRav* continues to have on Am Yisrael, my wife and I were thrilled when our sons Meir, Tzvi Yehudah, and Yechezkel chose to attend *Yashlatz*, and have found the experience to be very rewarding for each of them. As is *Yashlatz* tradition, the high school hosts a *Shabbat Horim* for parents of 12th graders. With our son Yechezkel in this year's graduating class, my wife and I joined the *Shabbat Horim* this past week, and experienced a 'Shabbat in the life of a *Yashlatz* student.' Needless to say, as beautiful as the experience was, I don't miss dormitory life!

I was asked to speak on Shabbat morning and began by addressing the staff on behalf

In loving memory of my brothers,
Russell and Roland Mayo

and my father,
Isaac Mayo

on their upcoming Yahrzeits:
Russell Jacob Mayo z"l
8 Nisan 5780

Roland Shmuel Mayo z"l
17 Nisan 5755

Isaac (Frank) Mayo z"l
21 Nisan 5781

May their Neshamot
have an Aliyah in Shamayim.

We sorely miss them!

Love Always,
Roger Yosef Mayo
Richard David Mayo



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of the parents of this year's graduating class. I explained that parents and teachers have the daunting task of raising HaShem's children. Together, we have the opportunity to mold *ovdei HaShem* and must work side by side in helping each and every child reach their potential. Under the tireless efforts of the *Yashlatz* teachers and staff, my boys have grown tremendously and I believe have been given the tools they need to contribute to the world around them.

I then turned my attention to the students and recounted the conversation I had the Shabbat prior with the couple in New York and noted the opportunity that each student now has. I was deeply moved to learn over the course of Shabbat that most of my son's friends will be leaving *Yashlatz* to study in yeshivot around the country before enlisting, while others will begin *mechina*

programs following graduation.

Addressing these students who have been cocooned in a world of Torah learning and will soon leave the yeshiva environment to enlist in the IDF, I felt it important to emphasize that each of them has what it takes to become a leader and represent what it means to be an *eved HaShem* wherever they find themselves after graduation. But in order to make a difference in the world around us we must first acknowledge the *kochot* we have been given and continue to develop those areas within ourselves.

I therefore encouraged the students to think about ways they can utilize the *kochot* they developed under the tutelage of *Yashlatz* and apply them to supporting the future of Am Yisrael. After welcoming in Rosh Chodesh Nissan this past week, a time of rebirth and hope, my *bracha* is that we each identify the potential within ourselves, tap into the power of renewal, and unify in a mission to love and support one another.

Be'ezrat HaShem, na'a'seh v'natzliach!
(With the help of G-d we should do and we should succeed!)

Wishing you all an uplifting and inspiring Shabbat and Chag Kasher V'Sameach,



Rabbi Avi Berman
Executive Director, OU Israel
aberman@ouisrael.org

Condolences to
Mrs. Rickie Rabinowitz and family
on the passing of her mother
Mrs. Paula (Perel) Nussbaum a"h
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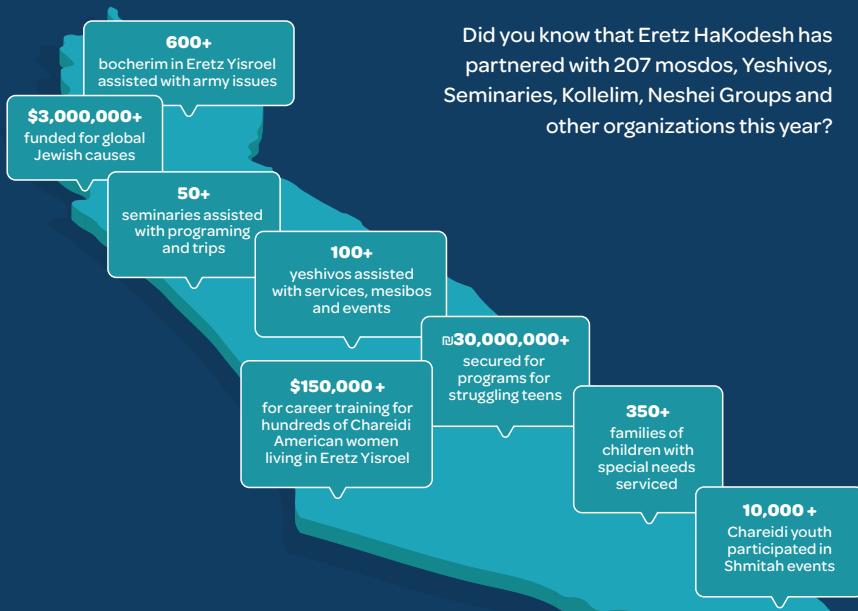
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ENSURING THAT ERETZ YISROEL REMAINS ERETZ HAKODESH



FROM THE DESK OF RABBI MOSHE HAUER



OU Executive Vice President

G-d's Protection, Our Responsibility

Protection and security are recurring themes around Pesach. The name of the festival itself – Pesach - recalls how Hashem protected the Jews, passing over our homes as He struck the Egyptians. That security extends to the present, making it customary that on *seder* night - the *leil shimurim* (night of protection) - we lessen our man-made protections by not double-locking our doors or saying the full bedtime *shema* (see OC 481:2, *Magen Avraham*). The *mezuzah* that adorns our doorposts and safeguards our homes year-round commemorates the security attained by the original placement on our doorposts of the blood of the Pesach (see Ramban Shemos 13:16).

This is a concept we may struggle to relate to as Jews everywhere experience a feeling of enhanced vulnerability. Can we really see this as a night and a season of protection? This is a hard question that we can attempt to address, not to answer.

The aspect of divine protection is only one facet of the *leil shimurim*. As Ibn Ezra and Ramban (Shemos 12:42) noted, the *shmira* of which we speak, besides describing Divine protection we received,

refers as well to *shmiras mitzvos*, our own safeguarding and observance of the many *mitzvos* connected to Pesach. The critical food of the evening is *matzah shmura*, matzah that we must protect from leavening throughout its preparation. What we experienced that night was something that we do not merit to see in a visible manner in our day-to-day lives, as our *shmiras mitzvos*(observance) invited G-d's *shmirah* (protection) in response.

This is also the known theme of *Shabbos HaGadol*, commemorating the Shabbos preceding the Exodus when we observed G-d's command to set aside the Pesach offering despite its exposing us to the wrath of the Egyptians. The greatness of this Shabbos lies in this miracle of reciprocity, of G-d extending His protection to those who stood up to safeguard His command.

We must not be simplistic and expect to see in our world that elegant correlation between our actions and our fate. The miracles of the Exodus were singular in history and have yielded to a life where bad things seem all-too-frequently to happen to very good people. Yet in the shadows of the search for an elusive appreciable **reciprocity** lies the opportunity to fulfill our clear **responsibility**, to do good for G-d, to safeguard that which is precious to Him, until that day soon when – as we did when we left Egypt – we will be able to see so clearly how He has been caring for us. ■

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SHABBAT HAGADOL TZAV



ALIYA-BY-ALIYA SEDRA SUMMARY



**Rabbi Reuven
Tradburks**
Director of
RCA Israel Region

1st aliyah (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 continue all night. In the morning the Kohen shall take some of the ashes from the altar and place them at the side. This pile of ashes is removed to outside 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 presented. The Jewish day begins at sunset: evening and morning, one day. But not in

the Temple. The day in the Temple was the opposite; day followed by night, one day. Offerings are brought during the day and burned through the night. With dawn, a new day begins.

The offerings have time limits. Most offerings must be burned and the Kohen must consume his parts in a day – meaning the day they are brought and the night that follows. Some have 2 days. And the offering we are most familiar with (as we are all the wise child of the seder), the Korban Pesach may be eaten only at night, and perhaps even only until midnight. As we learn the rules of offerings we realize how unusual the Korban Pesach is in all of its rules.



2nd aliyah (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 the Temple grounds itself. That includes the Olah, the Chatat and the Asham. These are offerings brought to express a submission to G-d; the owner does not consume any of

לעלו' נשמתה
אליהו הכהן מונק ז"ל
Eliyahu Hacohen Munk z'l
On his first yahrzeit
י"ג ניסן
*Missed by his wife, Greta Munk
His children, grandchildren
and great-grandchildren*

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 kashering 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 kasherized. If it is earthenware, it is not able to be koshered. Earthenware is like disposables – chad paami, one time use only. Little wonder that areas in which offerings were brought are treasure troves of broken pottery for archaeologists; for those pottery utensils would be used once and never again.



3rd aliyah (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

May the Torah learning
from this issue of Torah Tidbits be
לעילוי נשמה

Leila Manasseh z"l
לאה מנוחה בת צבי וחיה רבקה ז"ל

On her first Yahrzeit

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and thigh of the shlamim offering.

The Shlamim is a new category of offering. It is 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 aliyah (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 until here.



5th aliyah (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 it is like to have someone bring your offering for you will allow you to perform the bringing of offerings with greater sensitivity. Because, now you know how it feels to be on the other side.



6th aliyah (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 Kohanim. He offers the ram, sprinkling its blood, burning the fats and offering on the

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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 aliyah (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 no 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, the Egyptian clergy 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 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.

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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. When reading the Torah we need to notice not only what is said but what is not said; what rights are given, but more importantly what rights are not given. The Kohanim receive; but modestly.

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 Eliyahu 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 Eliyahu 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 in the time to come.

May that day come soon be" H! ■



18 mitzvot; 9 pos. and 9 prohibitions

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In the Haftorah for Shabbat Hagadol we read from the words of the Prophet Malachi.

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"Remember the Torah of Moshe My servant, which I commanded him in Chorev for all Israel, both statutes and judgements. Behold, I will send you Eliyahu HaNavi" (Malachi 3:22)

It would seem from the onset that Malachi, the last prophet, is ending his writing with a caution to the Israel nation to remember the Book of Moshe- the Torah, in order to merit redemption.

However, the Chofetz Chaim (Rabbi Yisrael Mayer HaCohen 1839-1933) emphasized the words used by the prophet: "for all Israel". This means that only when we ALL as one nation, UNITED together, remember the Book of Moshe – the Torah and adopt its moral and ethical ways, will G-d keep his word and usher in Elijah the Prophet who will herald in the redemption. Shabbat Shalom and Chag Kasher V'Sameach



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Passing on Our Memories

Our Sages tell us that we were redeemed from Egypt on the merit of the righteous women. The men in Egypt were enslaved, both physically and mentally; their morale was extremely low, as it seemed that there was no hope and no prospect of ever leaving Egypt. In addition, Paro had given the midwife's explicit instructions to kill all the male children, and, when they disobeyed his orders, he simply commanded his servants and soldiers to go and find Jewish male babies and kill them.

Jewish men were distraught, asking themselves whether it was even worth it to continue having children, who would inevitably die at the hands of their cruel Egyptian masters. They separated from their wives, stopped having children, and waited for the fateful demise of the Jewish

people. Had the men had their way this would be the end of the children of Israel, who would have perished before we could become an independent nation.

But the women had a different attitude; they were not willing to surrender to the evil decree, they refused to succumb to the sadistic ruler of Egypt. They enticed their husbands and continued to give birth to boys and girls. Many were killed and some were able to get away, but the Jewish people as a whole survived, due to the tenacity and determination of Jewish women.

While the Midrashic story highlights the achievements and unwavering faith of our incredible Jewish women, it also emphasizes that the future of the Jewish people is dependent on the birth of Jewish children. Without babies being born the Jewish people cannot survive.

This is the reason why Seder night is centered on children, and on passing the tradition from one generation to the next. The Torah instructs us "and you shall tell

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your children on that day, saying, because of this God did for me when I left Egypt" (Shemot 13:8). Seder night is about the importance of children for the continued survival of the Jewish people. It is a multi-generational experience in which the focus is on telling the new generation about the past generations, making our memory their memory.

At this time, we can give thought and prayer for couples facing fertility challenges and are currently unable to tell their children the story. We can show them sympathy and empathy, and, when appropriate, we can say a few chosen words. As we enjoy our families and tell our children and grandchildren the story, we can remember those who cannot yet pass on the tradition, that soon they will tell children of their own.

Passover Sameach ■

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Thoughts on the Weekly Parsha from
RABBI LORD JONATHAN SACKS ZT"L
 Former Chief Rabbi of the United Hebrew
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 May the learning of these Divrei Torah be
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Understanding Sacrifice

One of the most difficult elements of the Torah and the way of life it prescribes is the phenomenon of animal sacrifices – for obvious reasons. First, Jews and Judaism have survived without them for almost two thousand years.

Second, virtually all the Prophets were critical of them, not least Jeremiah in the *Haftarah* for *parshat Tzav*.¹ None of the Prophets sought to abolish sacrifices, but they were severely critical of those who offered them while at the same time oppressing or exploiting their fellow

human beings. What disturbed them – what disturbed God in whose name they spoke – was that evidently some people thought of sacrifices as a kind of bribe: if we make a generous enough gift to God then He may overlook our crimes and misdemeanours. This is an idea radically incompatible with Judaism. Then again, along with monarchy, sacrifices were among the least distinctive features of Judaism in ancient times. Every ancient religion in those days, every cult and sect, had its altars and sacrifices.

Finally, it remains remarkable how simply and smoothly the Sages were able to construct substitutes for sacrifice, three in particular: prayer, study, and *tzedakah*. Prayer, particularly *Shacharit*, *Minchah*, and *Musaf*, took the place of the regular offerings. One who studies the laws of sacrifice is as if he had brought a sacrifice. And one who gives to charity brings, as it were, a financial sacrifice, acknowledging that all we have we owe to God.

So, though we pray daily for the rebuilding of the Temple and the restoration of sacrifices, the principle of sacrifice itself remains hard to understand. Many theories have been advanced by anthropologists, psychologists, and Bible scholars as to what the sacrifices represented, but most are based on the questionable assumption that

¹ Jeremiah 7:22: “When I freed your fathers from the land of Egypt, I did not speak with them or command them concerning burnt offerings or sacrifice” – a remarkable statement. See Rashi and Radak *ad loc.*, and especially Maimonides, *Guide for the Perplexed*, III:32.

sacrifice is essentially the same act across cultures. This is poor scholarship. Always seek to understand a practice in terms of the distinctive beliefs of the culture in which it takes place. What could sacrifice possibly mean in a religion in which God is the creator and owner of all?

What, then, was sacrifice in Judaism and why does it remain important, at least as an idea, even today? The simplest answer – though it does not explain the details of the different kinds of offering – is this: *We love what we are willing to make sacrifices for.* That is why, when they were a nation of farmers and shepherds, the Israelites demonstrated their love of God by bringing Him a symbolic gift of their flocks and herds, their grain and fruit; that is, their livelihood. To love is to thank. To love is to want to bring an offering to the Beloved. To love is to give.² Sacrifice is the choreography of love.

This is true in many aspects of life. A happily married couple is constantly making sacrifices for one another. Parents make huge sacrifices for their children. People drawn to a calling – to heal the sick, or care for the poor, or fight for justice for the weak against the strong – often sacrifice remunerative careers for the sake of their ideals. In ages of patriotism, people make sacrifices for their country. In strong communities, people make sacrifices for one another when someone is in distress or needs help. Sacrifice is the superglue of relationship. It bonds us to one another. That is why, in the

² The verb “to love,” *a-h-v*, is related to the verbs *h-v-h*, *h-v-v*, and *y-h-v*, all of which have the sense of giving, bringing, or offering.



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biblical age, sacrifices were so important – not as they were in other faiths but precisely because at the beating heart of Judaism is love: “You shall love the Lord your God with all your heart, and with all your soul, and with all your might.” In other faiths the driving motive behind sacrifice was fear: fear of the anger and power of the gods. In Judaism it was love.

We see this in the Hebrew word for sacrifice itself: the noun *korban*, and the verb *lehakriv*, which mean “to come, or bring close.” The name of God invariably used in connection with the sacrifices is *Hashem*, God in His aspect of love and compassion, never *Elokim*, God as justice and distance. The word *Elokim* occurs only five times in the whole book of Leviticus, and always in the context of other nations. The word *Hashem* appears 209 times. And as we saw in the previous *parsha*, the very name of the book, *Vayikra*, means to summon in love. Where there is love, there is sacrifice.

Once we realise this, we begin to understand how deeply relevant the concept of sacrifice is in the twenty-first century. The major institutions of the modern world – the liberal democratic state and the free-market economy – were predicated on the model of the *rational actor*, that is, one who acts to maximise the benefits to their self. Hobbes’ account of the social contract was that it is in the interests of each of us to hand over some of our rights to a central power charged with ensuring the rule

of law and the defence of the realm. Adam Smith’s insight into the market economy was that if we each act to maximise our own advantage, the result is the growth of the commonwealth. Modern politics and economics were built on the foundation of the rational pursuit of self-interest.

There was nothing wrong with this. It was done for the highest of motives. It was an attempt to create peace in a Europe that had for centuries been ravaged by war. The democratic state and the market economy were serious attempts to harness the power of self-interest to combat the destructive passions that led to violence.³ The fact that politics and economics were based on self-interest did not negate the possibility that families and communities were sustained by altruism. It was a good system, not a bad one.

Now, however, after several centuries, the idea of love as sacrifice has grown thin in many areas of life. We see this specifically in relationships. Throughout the West, fewer people are getting married, those who do are getting married later, and almost half of marriages end in divorce. Throughout Europe, indigenous populations are in decline. To have a stable population, a country must have an average birth-rate of 2.1 children per female. In 2015 the average birth-rate throughout the European Union was 1.55. In Spain it was 1.27. Germany has the lowest birth-rate of any country in the world.⁴ That is why the

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³ The classic text is A. O. Hirschman, *The Passions and the Interests* (Princeton University Press, 1977).

⁴ *The Observer*, August 23, 2015.

population of Europe is today rendered stable only on the basis of unprecedented rates of immigration. *Lose the concept of sacrifice within a society, and sooner or later marriage falters, parenthood declines, and the society slowly ages and dies.*

My late predecessor, Lord Jakobovits, had a lovely way of putting this. The Talmud says that when a man divorces his first wife, “the altar sheds tears” (Gittin 90b). What is the connection between the altar and a marriage? Both, he said, are about sacrifices. Marriages fail when the partners are unwilling to make sacrifices for one another.

Jews and Judaism survived despite the many sacrifices people had to make for it. In the eleventh century Judah Halevi expressed something close to awe at the fact that Jews stayed Jewish despite the fact that “with a word lightly spoken” they could have converted to the majority faith and lived a life of relative ease.⁵ Equally possible though is that Judaism survived *because* of those sacrifices. Where people make sacrifices for their ideals, the ideals stay strong. Sacrifice is an expression of love.

Not all sacrifice is holy. Suicide bombers sacrifice their lives and those of their victims in a way I have argued is sacrilege.⁶ Indeed, the very existence of animal sacrifice in the Torah may have been a way of preventing people from offering human sacrifice in the form of violence and war.

5 Judah Halevi, *The Kuzari*, 4:23.

6 See Jonathan Sacks, *Not in God’s Name: Confronting Religious Violence* (New York: Schocken Books, 2017).

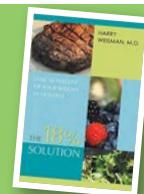
But the principle of sacrifice remains. It is the gift we bring to what and whom we love. ■

These weekly teachings from Rabbi Sacks zt”l are part of his ‘Covenant & Conversation’ series on the weekly Torah teaching. With thanks to the Schimmel Family for their generous sponsorship, dedicated in loving memory of Harry (Chaim) Schimmel. Visit www.RabbiSacks.org for more.

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Shabbos HaGadol: Present Tense

In a small village near the town of Kolbisov there lived a simple Jew who made his living from the *kretchma*, the little inn that he rented from the local poritz. Down on his luck, the Yid was unable to make his monthly payments, and the poritz, a brutal and unforgiving landlord, resorted to violence to extract the debt. Try as he may, the Yid just couldn't come up with the money he owed. After missing the payment deadline, a bunch of goons showed up at his door on Shabbos morning just days before Pesach to 'send a message' to the poor fellow. As the Yid stood at a safe distance, they tore apart the humble building, smashed the modest possessions and dumped all his Shabbos food on the ground. "If you don't

pay up by tonight," they hissed, "we'll do the same stuff to you."

The Yid was extremely dismayed and ran to the Beis Medrash, now his only refuge in the world. Exhausted, he squeezed into a back corner as it was packed with congregants listening to the Shabbos haGadol drasha of the Rav of Kolbisov, the *Ohev Yisrael*, Rebbe Avraham Yehoshua Heschel.

"There are two kinds of brachos addressing the redemption of Am Yisrael," intoned the Rebbe. "One of them we say before the *Amidah*. It is in the past tense, praising the *Ga'al Yisrael*, 'Hashem, Who redeemed Israel'. The other *brachah* is part of the *Amidah* itself, composed in present tense: *Go'el Yisrael*, 'He Who redeems Israel'. The first *bracha* is a reference to the past *geulah* from Mitzrayim. The second *brachah*, however, is in the present tense, because it refers to the redemption that is going on *right now*, right here, in this very moment, for every single one of us.... And even if there's a Yid who can't pay his rent, and the *poritz* is breathing down his neck threatening him, and his house was torn apart and he has not a kopek to begin paying his debts — *Go'el Yisrael!* The Ribono Shel Olam is redeeming him *right now* from all of his *tzaros*! Even this Yid is going out of exile, *at this very moment!*"

No one present could have recognized the *hashgacha pratis* of the Rebbe's choice of words except our innkeeper, who was

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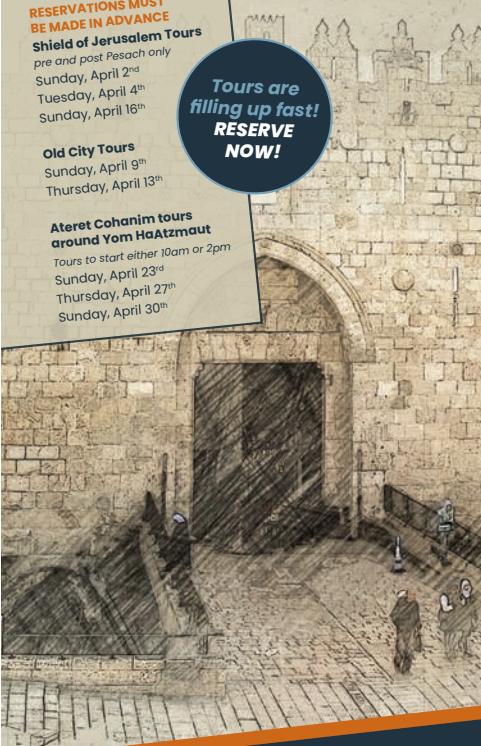
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certain that this was Hashem speaking through the Rebbe directly to him. This Divine intervention filled him with hope and joy, and he ran out of shul dancing wildly and shouting, “The Rebbe says *Goel Yisrael*, He Who redeems Israel right now! *Goel Yisrael!* Hashem is saving even me — at this very moment!”

As he was dancing his way down the street toward his home, he bumped right into the poritz, who was out for a walk with his wife. “Ugh,” he grimaced toward his wife, “this is the dirty Jew we roughed up today, he owes us a ton of money.” But as the poritz watched him dancing away, laughing and shouting Hebrew phrases, his wife frowned and clucked disapprovingly at him. “No. It looks like the poor guy is having a breakdown. He must have cracked from all your pressure and your little band of low-life thugs. Have mercy on this *zhid*, he is so pitiful....”

“Okay, Okay,” demurred the poritz, rolling his eyes. “Jew! Come back over here. I have something to tell you.” The Yid still couldn’t keep his explosive joy completely under wraps but he turned around and came back. The poritz thought for a second and said, “I’ll tell you what we’ll do. I’ll speak with my brother who owns the distillery in Kolbisov. They’ll give you some whiskey on credit. You could sell it; maybe your luck will change, and with the profit, you can pay off the debt you owe me.”

Indeed, within the few days between

Shabbos and Erev Pesach, the Yid sold so much whiskey that he was able not only to pay the rent he owed to the poritz, but to purchase all his Yom Tov needs and even help some of his struggling neighbors as well.

On Erev Pesach, still with a dance in his step, the Yid went to Reb Avraham Yehoshua to tell him the good news. But before he could speak, the Rebbe smiled and said, “May the *Go’el Yisrael*, One Who is redeeming Israel right now bless you with a joyous *Zeman Ge’ulaseinu*, Season of Our Ge’ulah!

כל ברכאן דלעילא ותתא בימא דשביעאה תליין,

“All of the blessings above and below are dependent upon the Seventh Day.”

(*Zohar*, Yisro)

Pesach draws its sanctity from the Shabbos before Pesach, *Shabbos haGadol*. This day is called “the Great Shabbos” because it contains within it the holiness of Shabbos as well as the sanctity of Pesach. The blessings of Shabbos haGadol and the days preceding Yom Tov give us another chance to believe in Hashem’s salvation and to begin again. With *emunah* we can become filled with joy, even if our external circumstances are excruciatingly difficult. For Hashem is certainly the *Go’el Yisrael*, redeeming even us, in the present tense, *at this very moment!*

Good Shabbos and *Chag Kosher v’same’ach!* ■

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HAFTORAH INSIGHTS

BY REBBETZIN DR.
ADINA SHMIDMAN



As all of prophecy draws to a close with the end of the book of Malachi, it is interesting to note the final two Pesukim:

הִנֵּה אָנֹכִי שְׁלַחֲךָ לְכָם אֶת אֱלֹהֵי הַגְּבָרָא לְפָנָי בְּזַמְּנֵיכֶם
הַדָּלָק וְהַנְּרוֹא:

Behold, I send you prophet Elijah the prophet before the coming of the great and awesome day of Hashem.

וְהַשִּׁיבֵן בְּאֶבֶות עַל־בָּנָים וּלְבָנָנִים עַל־אֲבוֹתָם פָּרָאָבָא
וְהַיִּתִּשׁוּ אֶת־הָאָרֶץ חָרָם:

And he will turn back [to G-d] the hearts of the fathers with [their] sons and hearts of the sons with their fathers, lest I come and strike the land with utter destruction.

It is significant that the penultimate posuk is repeated by the one reading the haftorah and for all intents and purposes serves as the official conclusion of all nevuah. What are the meanings and messages of the Navi's final words and why is it that they in fact conclude the Sifrei Neviim?

The final words, in actuality the second to last posuk of the sefer, speak of Hashem sending Eliyahu HaNavi on the great and awesome day. When else do we "meet" Eliyahu HaNavi? He makes his appearance at two extremely important Jewish events - the brit milah and the Seder. What do these two events have in common? The brit milah is an opportunity to demonstrate our commitment to Hashem in our most private areas of life. Even in such spaces, we make sacrifices to be spiritually connected.

The second instance when we "meet" Eliyahu HaNavi is on the Seder night. The Korban Pesach is a public demonstration of sacrifice when we expressly invite others to join in sharing our feelings of gratitude and praise to Hashem for our national redemption.

Although we don't see him, Eliyahu joins us at the brit milah and Pesach seder to acknowledge the sacrifice both private and public of the Jewish people. His presence indicates that there is a connection between our deeds and the Divine presence, that our sacrifices are valued. Despite the lack of prophecy, our connection to Hashem is appreciated and maintained.

The Navi closes with this posuk to demonstrate that before the great and awesome day of G-d, *וְהַדָּלָק וְהַנְּרוֹא*, - Eliyahu HaNavi will arrive as a witness to generations of sacrifice. He will attest, as the harbinger of Mashiach, that just as the hearts of fathers and children will be reunited, the connection between our Father and His children will be restored. May we merit to see the time when we will be able to greet Eliyahu HaNavi in the rebuilt Yerushalayim, may it be speedily in our days.

Chag Kasher V'Sameach! ■

Rebbetzin Dr. Adina Shmidman is the founding director of the Orthodox Union Women's Initiative and the rebbetzin of the Lower Merion Synagogue in Bala Cynwyd, PA.



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Laws and Customs for Pesach

The busy days before Pesach – special mitzvot and customs

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Bedikat Chametz

Bedikat Chametz means the “search for *chametz*.” We comb our homes for any *chametz* that we might have overlooked. This year, *Bedikat Chametz* will take place on Tuesday evening, April 4. Any *chametz* found is set aside to be burned the next morning.



Burning the Chametz

On the morning of Erev Pesach, we burn the *chametz*. See page 2 for the latest time to burn your *chametz*.



The Fast of the Firstborns

Erev Pesach-Wednesday, April 5—is a fast day for firstborn males (*Taanit Bechorim*). During the tenth plague, all the firstborns in Egypt died. G-d passed over the homes of the Jews and spared their firstborns. To commemorate this, firstborns fast on Erev Pesach.

Many congregations conduct a *siyum*. (The conclusion of a portion of Torah learning is a celebratory occasion that allows for a *seudat mitzvah*, a ritual feast). A *siyum* exempts firstborn males from fasting altogether.



Maot Chitim – money for the poor

Before Pesach, there is a custom to give *Maot Chitim* (literally, money for wheat). We donate money to the needy to help them buy *matzot* and other food for Pesach. Visit ou.org/hunger to support the OU's *Maot Chitim* campaign efforts, where money is given to poverty-stricken families to help them celebrate the holiday with happiness and dignity.

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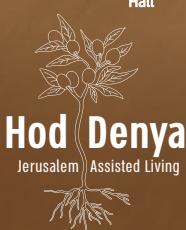


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Pesach Candle Lighting Times



	LEIL HASEDER		SHABBAT CHOL HAMOED			SHVII SHEL PESACH	
	Candles	Havdalah	Candles	Early	Havdalah	Candles	Havdalah
Yerushalayim / Maale Adumim	6:25	7:39	6:27	5:43	7:40	6:30	7:43
Aza area (Netivot, Sderot, Et Al)	6:43	7:40	6:44	5:45	7:43	6:47	7:44
Beit Shemesh / RBS	6:44	7:39	6:45	5:44	7:41	6:48	7:44
Gush Etzion	6:41	7:39	6:42	5:43	7:41	6:45	7:43
Ra'anana / Tel Mond/ Herzliya/ K. Saba	6:42	7:40	6:44	5:43	7:42	6:46	7:45
Mod'i'in / Chashmona'im	6:41	7:40	6:43	5:44	7:41	6:46	7:45
Netanya	6:42	7:41	6:44	5:45	7:43	6:47	7:45
Be'er Sheva	6:42	7:40	6:43	5:45	7:42	6:46	7:44
Rehovot	6:42	7:40	6:44	5:45	7:42	6:46	7:45
Petach Tikva	6:25	7:40	6:27	5:45	7:42	6:30	7:45
Ginot Shomron	6:41	7:39	6:43	5:44	7:41	6:45	7:44
Haifa / Zichron	6:32	7:41	6:34	5:45	7:43	6:37	7:45
Gush Shiloh	6:40	7:39	6:42	5:43	7:40	6:45	7:43
Tel Aviv / Giv'at Shmuel	6:43	7:41	6:44	5:45	7:43	6:47	7:45
Giv'at Ze'ev	6:45	7:39	6:46	5:43	7:41	6:49	7:43
Chevron / Kiryat Arba	6:41	7:39	6:42	5:44	7:41	6:45	7:43
Ashkelon	6:43	7:41	6:44	5:46	7:43	6:47	7:45
Yad Binyamin	6:42	7:40	6:44	5:45	7:42	6:46	7:45
Tzfat / Bik'at HaYarden	6:35	7:39	6:37	5:43	7:41	6:40	7:43
Golan	6:40	7:38	6:41	5:42	7:40	6:44	7:43

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PESACH TORAH READING



ALIYA-BY-ALIYA SEDRA SUMMARY



**Rabbi Reuven
Tradburks**
Director of
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1ST DAY OF PESACH



1st aliya (Exodus 12:21-24) Offer the Pesach offering, place its blood on the doorposts and remain indoors 'til the morning. For G-d will pass over the homes identified with the blood and your firstborn will be spared. This law is eternal.

The simplicity of this narrative belies its drama. Take the Pesach, offer it; and they did. The willingness of the people to be defiant of Egypt, to slaughter its god (the lamb) is striking. The slave people listened to their G-d regardless of the risk from their overseers.

And this is the first act of loyalty demanded of the Jewish people by G-d. All of the Torah has been G-d's promises to us. Now he asks for our hand to be stretched to Him in return. The Holy One could have redeemed us, could have passed over our homes without the blood on the doorposts. But He wanted us to stretch our hand to Him.



2nd aliya (12:25-28) When you enter the Land and your children ask you what this service

is, you will answer that this is a Pesach, as Hashem passed over our homes. The people did as Moshe commanded.

These simple verses are as dramatic as the first. "When you enter the Land"? What? Slaves are being told to keep this mitzvah when they enter the Land? The Land of Israel is the farthest thing from their minds, mired in slavery. From the dawn of our history we have fantastic dreams and visions of the future, ignoring the grimness of the reality of the moment.



3rd aliya (12:29-36) At midnight all the firstborn in Egypt are killed. Paro orders Moshe and

Aharon to leave and take all the people to their festival and to bless him as well. The Egyptians urged the Jews to leave quickly. The Jewish people took unrisen dough and gold, silver and clothing from the Egyptians.

While the buildup to this moment took many months, the redemption occurs in a flash. Out. Now.

Even the Jews, knowing they are going to be redeemed that night, are unprepared for the moment. Even when we know the moment is coming, that anticipation tempers not the astonishment of the moment. They had not prepared provisions. Faithful they were; prepared, not.



4th aliya (12:37-42) The people left, including 600,000 of military age, many others who joined, and laden with flocks. The dough was baked hastily as they were expelled in haste. The Jews lived in Egypt 430 years; they departed after exactly 430 years. This day that G-d anticipated for their departure remains a noted day for Jews forever.

The Torah emphasizes that this was the

day destined from the start for the redemption. From our perspective the redemption was sudden; we were unprepared. But from His perspective, this was in the cards the whole time. He anticipated it before it happened; we mark that day after it happened.



5th aliya (12:43-51) The Pesach Offering:

non-Jews may not participate, must be eaten in one home, may not be taken out of the home, no bone may be broken, all Jews participate. One who joins the Jewish people and is circumcised may join the Pesach; there is one law for all. On that day G-d took the Jewish people out of Egypt.

The law that the Pesach may not be taken out of the home sounds an awful lot like the laws that korbanot cannot be taken out of the Mikdash. Our homes become the Mikdash on the Seder night.

Circumcision and the Pesach are 2 sides of the same coin – Brit Milah is a sign of the covenant with G-d, while Pesach is our yearly renewal of dedication to that covenant.

SHABBAT CHOL HAMOED

The Torah Reading for Shabbat Chol Hamoed is taken from Parshat Ki Tisa (Shemot 33:12). The second Torah is read from Bamidbar (28:19). The Haftorah is Yechezkel 37

7TH DAY OF PESACH



1st aliya (Exodus 13:17-22)

The people traveled away from Egypt toward the sea. Moshe took the bones of Yosef, as Yosef had instructed them to do. A Divine cloud guided



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them by day, fire by night.

Yosef was so confident in the redemption from Egypt, he was willing to have his bones remain in Egypt, to be brought out of Egypt when the Jewish people were redeemed. For Yosef, the Divine promise was not mythical; it was a certainty.



fighting forces.

2nd aliya (14:1-14:8) The people camp at the sea; Paro pursues with the elite of his fighting forces.



3rd aliya (14:9-14) With the sea in front of them and Paro in pursuit, the people are desperate. They question why Moshe brought them out of Egypt to die in the desert. And state: this is what we said in Egypt. We would rather remain in Egypt to live and work as slaves than leave Egypt to die in the desert. Moshe reassured them.

This is the first we hear of the reluctance of the people to leave Egypt. While the Torah tells the story of the Jewish people leaving slavery, that doesn't mean that every Jewish person was a willing participant. Skepticism is not a modern invention; it is part of the human condition. But, while skeptical, they took their place as part of the Jewish people who were redeemed. Skeptics join the Jewish adventure of redemption, albeit skeptically.



4th aliya (14:15-25) G-d tells Moshe to march forward, raise his staff over the water, the water will split and the people will proceed

through the water. Moshe does so, the sea splits, the people march through and the Egyptians pursue. By daybreak the Egyptians are stuck in the sea, claiming G-d is fighting the battle of the Jews.

Redemption occurs with water. The first thing in creation was water; verse 2 in the Torah states G-d's spirit hovered over the waters. Water recurs as a symbol of beginnings. The splitting of the sea and the redemption from Egypt closes a chapter of Jewish history and opens a new beginning. It is the beginning of the national march to receive the Torah and to enter the Land of Israel. A new beginning marked by water.



5th aliya (14:26-15:26) The sea waters return, drowning the Egyptians. The people sing Az Yashir, the song of thanks. Miriam leads the women in song. The journey into the desert begins.

Redemption brings song. This song creates a religious paradigm. When we are the recipients of Divine gifts, we must respond with appreciation and joy. This is reflected in our siddur as well. When we mention the exodus from Egypt in the brachot of the Shema we include that the people sang this shira. What He does must be responded to by what we do. Song. ■

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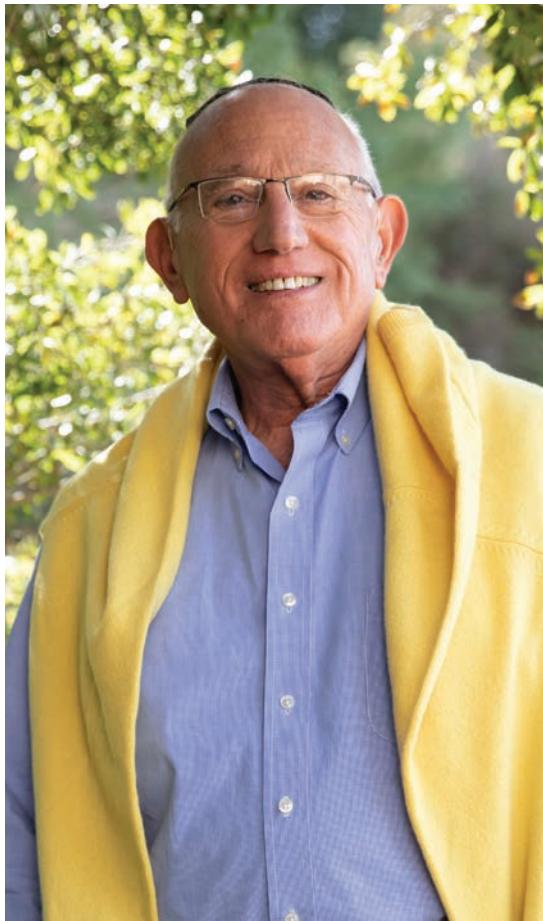
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HaTichyena Ha'atzmot Ha'ela?

“Can these dry bones come to life?”

The haftarah established by our ancients to be read on Chol HaMoed Pesach does not mention Pesach at all. At first glance, it would seem to be a curious choice. After all, the selection from Sefer Yehoshua that is read on the first day of the chag, tells of the very first Korban Pesach that was offered in Eretz Yisrael, and, is, therefore a fitting selection for the first day. Likewise, David’s song of praise from Sefer Shmuel B which is read on the seventh day, is also an understandable choice as it echoes Israel’s song of praise at Kriyat Yam Suf, that was sung on the seventh day. But why do we read Yechezkel’s vision of dry bones on Shabbat Chol Hamo’ed Pesach?

A logical question. With a logical answer.

“Z’man Cheiruteinu”, our “Festival of Freedom” was never meant to be a simple “reminiscence” of the exodus from Egypt alone. It was not to be limited to our past redemption. “Z’man Cheiruteinu” is better

understood as the “Season of Freedom” and as such, our dream for a future redemption is part of the theme and the observances of Pesach. It is with this understanding that we turn to the haftarah for Shabbat Chol HaMo’ed Pesach.

The well-known prophecy of the vision of the Valley of Dry Bones found in the 37th perek of Sefer Yechezkel, captured the imagination of the early Zionists who saw the prophetic words as a message of renewal and rebirth, reflecting their view of the return of the Jewish nation to its homeland, where they labored to reawaken its lifeless agriculture and revive its ancient practices.

They believed that, indeed, the dry bones would yet come back to life!

In fact, I was told that, in the first decades after her independence, Israel had the students in their public schools memorize this vision of Yechezkel! And why not? It was the dream of the future redemption, a dream they hoped to realize through their efforts. And, seeing the once-arid land give forth her fruit and the once-barren country repopulated with her children, why should they not recognize Yechezkel’s vision as coming true?

HaRav Amnon Bazak points out that Hashem’s revivification- revitalization – of the dry bones follows a specific progression. First, the bones will be brought together and connect to one another.

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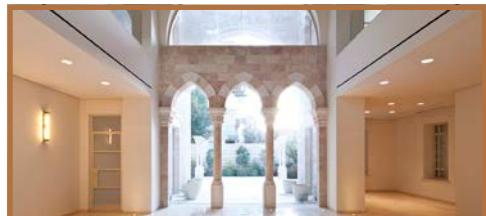
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Second, sinew and flesh would come up. Third, skin would be drawn over them and, finally, “ru’ach” breath and spirit would be blown into them and bring them to life. There would be separate phases to bringing life to the bones. The first three phases would focus on the physical structure of the dry bones and only after that, would Hashem grant them life by providing them with “breath”, i.e., spirit.

Rav Bazak contends that those who grieved over the churban, and suffered in the “golus” had little hope of ever seeing the rebirth of a devastated community. Hashem expresses their feelings in our haftarah: “... hinei omrim... `avdah tikvateinu` ” –“they [the exiled] proclaim ‘our hope is lost’ ”. Clearly the purpose of the vision to Yechezkel was to encourage this lost community that there would yet be a rebirth, that there would be another redemption; and that the dry bones would come back to life.

And this is also part of the message of Pesach. It is not enough to celebrate the PAST redemption from Egypt; one must also celebrate – and affirm - their belief in the FUTURE redemption from the Diaspora. And it is essential for our generation, to use our Pesach as a time to recognize the current – miraculous – redemption that we experience daily.

In must be a festival when we open our ears to the million voices who can declare today what past generation could not:
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Hallel- Spontaneous Praise For Clear and Hidden Miracles

A Break in the Action?

The *Hallel* that is recited at the Seder is a bit strange. First, we interrupt the recitation of *Hallel* and break for a meal. Second, we do not recite a *beracha* over *Hallel*. In addition, many congregations have the custom of reciting *Hallel* during the *Maariv* service, with a blessing. There is no other night where *Hallel* is recited at all, let alone twice!

Perhaps we can explain this phenomenon based on a suggestion by Rav Hai Gaon, quoted in the *Ran* at the end of *Masechet Pesachim*. He explains that this *Hallel* is classified as song, as *shira*, rather than as a reading, a *kriya*. What does Rav Hai Gaon mean by this?

Rav Yosef Dov Soloveitchik explains that on Pesach we experience an overwhelming sense of gratitude for having been saved

from slavery. At the Seder, after spending two hours discussing the exile and Exodus, we should truly feel an outburst of emotion, the desire for **spontaneous** praise.

Thus, if we were to recite a *beracha*, it would diminish the authenticity of our passion. We are praising God at this time because we want to, not because we are commanded. That is why we can interrupt our outpouring of praise, eat a meal and resume with our praise. That is also why we do not recite a blessing over this praise. To do so would dilute its personal authenticity. We are to feel as if we were personally redeemed and engage in spontaneous praise and express our sincere gratitude for all the good God bestows upon us.

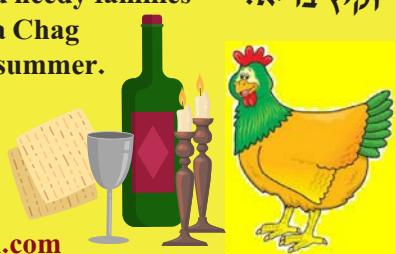
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not just for all the miracles we witness, but for those of which we may be unaware. A priest once asked Rav Chaim of Volozhin a question regarding a *pasuk* in *Tehillim* that we recite in *Hallel*. It says in *Tehillim* (117), *Hallelu et Hashem kol goyim, shabehuhu kol ha'umim*, all the nations of the world will praise God. Why? *Ki gavar aleinu chasdo*, because God showered us Jews with compassion. The priest did not comprehend why gentiles would praise God for showing compassion to the Jews.

Rav Chaim Volozhin explained to the priest that we are not cognizant of all the evil schemes that you plotted against us. Only you know exactly what you have planned for us, and Hashem acts to protect us. That is to say, you may plan to blow up a bridge and destroy a caravan of Jews, but Hashem causes your explosive device to jam, and the Jewish caravan is saved. Only you are aware of this compassionate act of the Almighty, and therefore, only you can praise God for His *chesed* towards Am Yisrael.

Even in those generations where there appears to be tranquility, the other nations either plot unsuccessfully against us or seek to annihilate us not through physical means, but by doing all they can to degrade us spiritually.

When we recite *Hallel* this Pesach, may we express our gratitude to Hashem for all He does for us. For acts of which we are aware and for his protection behind the scenes. ■

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Emunah Experience

Anytime we take a trip, whether it is across town or to another city, our destination is clear in our minds. We may type it into Waze or a GPS to chart our course, yet, one thing is sure, we have a clear intention and objective. Seder night is no different. It is a special journey with many important stops along the way. It is crucial to the experience that we outline our goals and aspirations for this exalted evening.

The Slonimer Rebbe in *Netivot Shalom* teaches that our main mission at *leil haseder* is to reach greater levels in *emunah*. He goes so far as to say that Pesach is the Rosh Hashana for *emunah*. It is the time of year to establish our firm commitment to believe in the Oneness, Omnipotence

and Sovereignty of *Hakadosh Baruch Hu*. Paraoh, who denied Hashem's existence, was stricken with ten plagues to teach the Egyptians this very lesson. In contrast, *Am Yisrael* believed and were redeemed in the merit of their *emunah*. Indeed, it will be in the merit of *emunah* that we will be redeemed in the future. “*Vechol hamarbeh le’saper... harei zeh meshubach* - those who speak extensively about *yeytzi’at mitzrayim* will be praised.” Those who engender ideas of *emunah*, those who endeavor to infuse their family with strong feelings of *emunah*, are praiseworthy. Dovid Hamelech declares, “*He’emanti ki adaber*” (*Tehillim 116:10*). We can understand these powerful words to mean, “I believed because I spoke!” The more we express our *emunah*, the more it becomes a part of us.

Along these lines, the *Netivot Shalom* explains the opening line of the *Haggadah* inviting all who are poor and hungry to join our Seder. “*Ha lachma anya ... kol dichfin yetei ve’yeichol*.” Our doors are closed, who exactly are we inviting into our seder?! Rather, we look at the matzah, the “*nahama de’miheimenuta* – the bread of *emunah*,” and invite those sitting around the table to come and connect to the spiritual experience, to open themselves to grow and deepen their service of Hashem. We are all hungry; we all crave a stronger spiritual connection, a more meaningful relationship with Hashem. Tonight is the night of



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We must read the *Haggadah* through this lens of *emunah*. At every juncture we can pause and consider the lessons woven into each section of our story. The insights of the *Klei Yakar* on the words, “*detzach adash be’achav*” are particularly penetrating. He notes that the Torah specifies the purpose of each group of plagues before it begins. Thus, the objective of the first three plagues was to teach the Egyptians of Hashem’s existence, the second group teaches that Hashem watches over us, and the third group of plagues teaches that Hashem is all Powerful. We can discuss these ideas extensively, applying the messages to our personal lives.

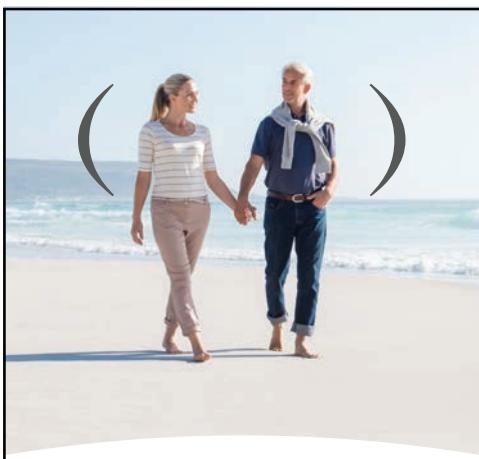
Clearly, the traditional songs at the end of the Seder ensure that we integrate the essence and significance of this night. From the refrain, “Hashem is One in the heavens and the earth,” to the grand finale of the Seder “*Chad Gadya*,” we repeat these ideas again and again with rhyme and rhythm.

Finally, HaRav Avraham Mordechai of Gur explains, we must bear in mind that there is a ‘Seder’ to this world, there is a balance and harmony that only Hashem controls. To us, life may look chaotic and so many things seem inexplicable. Yet, at the conclusion of our journey, we must come away feeling emunah deep inside and Hashem’s over-arching guardianship as He leads us to the ultimate redemption. ■

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PAGE

BY RABBI EZRA FRIEDMAN

Director, The Gustave & Carol Jacobs Center
for Kashrut Education

Citric Acid for Pesach

Pesach products require extra attention to detail. The prohibition of consuming chametz is so severe that even a small amount in the product might render it not kosher for Pesach. Many types of foods contain chemicals that may come from, or contain chametz. OU kosher works very hard ensure that all food additives are confirmed for Pesach approval. One of the most common chemicals used in food production is citric acid.

Citric acid is a basic ingredient in many food products, such as beverages, spices, spreads, sweets and more. Citric acid can be found naturally in citrus fruits, but in the food industry generally it is produced by combining glucose (as well as dextrose or sucrose) and a culture of aspergillus, a very common mold that exists even in homes. Citric acid is also commonly used as a preservative in many types of foods.

Citric acid is prevalent in industry as a relatively cheap edible acid. In terms of kashrut, for year-round use, the starch used as its base does not normally require special certification as it is based on any type of cheap starch available. The most common starch used to make citric acid is corn starch. However, wheat starch is also

used in Europe and Australia.

Pesach certification

In a case where the citric acid is made from chametz, it cannot be used in any kosher for Pesach product with OU certification. Where the citric acid is of chametz origin, it would not be nullified. Even though chametz may be nullified before Pesach, since citric acid is a preservative it might be considered a *ma'amid*. A *ma'amid* literally means “a substance which holds something together”. The example given in early authorities is rennet, the enzyme that is essential in making cheese. Where non-kosher rennet is used, even in minute quantities, the cheeses are non-kosher since according to our sages a *ma'amid* cannot be nullified. Later authorities dispute if preservatives like citric acid are considered a *ma'amid*. In practice, one must be wary of citric acid based on wheat starch. If used by accident one should consult with their local halachic authority.

Added stringency

Citric acid made from tapioca or corn seemingly should be fine for Pesach. Even though corn is *kitniyot*, since the citric acid undergoes a substantial chemical process the OU permits it based on the opinion that *kitniyot shenishtanu* (*kitniyot* that went through a drastic change) are permitted. However, the reality is more complicated. In order to convert corn or potatoes to glucose which will eventually become citric

The OU Israel Gustave & Carol Jacobs Center for Kashrut Education was created to raise awareness and educate the public in all areas of Kashrut in Israel. Rabbi Ezra Friedman, a Rabbinic Field Representative for the OU is the Center's director.



acid an enzyme is required. Often, the enzyme comes from chametz. For example, BBA (Barley Beta Amylase), an enzyme commonly used to turn starch into glucose, is sourced from chametz. OU kosher will not provide Pesach certification for citric acid that uses a chametz-based enzyme, even if the starch itself is made of *kitniyot*. In addition, OU kosher would not approve such a citric acid as an ingredient for a kosher for Pesach product.

There is no question that in a case where such a citric acid was accidentally used in a product, there is room to be lenient compared to a wheat-based citric acid. In such a circumstance, a halachic authority should be consulted on a case-by-case basis.

In Summary

- Citric acid requires special Pesach certification
- OU Kosher will not provide Pesach certification for wheat based citric acid.
- OU Kosher will not provide Pesach certification for citric acid that was made with a chametz-based enzyme.
- If non-Pesach (either type) citric acid was used by accident in any product, a Rav should be consulted. ■

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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 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

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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 **Rebbe 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 *Hagada*, 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.

The Belzer Rebbe *zy'a*, taught a similar idea, based on the actual *Hagada* 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*, 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 composed 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. ■

Be'er Tziporah a"h - Bottled Water Gemach

Walking down King George St. in Jerusalem
and want a cold bottle of water?

Come help yourself to a bottle at
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In loving memory of Yoni's wife
Tziporah a"h, a true Eishes Chayil, always
full of chessed, kindness and laughter, and
brought life and strength to so
many people, that she touched!

She was like Aron, who loved
peace and pursued peace.

Yoni thanks Hashem for having
the opportunity of having Tziporah
in his life, to learn of her caring, patience and
happiness, to overcome her challenges. May
Tziporah's Neshama be a light onto the world,
in a time of darkness, and may her Neshama
shine to Gan Eden. Yoni misses Tziporah with
tears in his eyes, as Hashem gave him a gift, a
crown jewel, now he returns her to Hashem.

With thanks and Toda. Love, Yoni

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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' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אָשֶׁר קָדַשׁנוּ בְּמִצְוֹתָיו, וַצְוָנוּ עַל סְפִירַת הָעֹמֶר.**

הַיּוֹם יוֹם אֶחָד לְעֹמֶר.

הַרְחַמֵּן הוּא יְחִזּוּר לְנוּ עֲבֹדָת בֵּית הַמִּקְדָּשׁ לְמִקְומָה בְּמִתְרָה בַּיּוֹם. אָמֵן סָלה.

**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 שְׁנִי קָמִים לְעֹמֶר.	FRI. EVENING	APRIL 6	1
הַיּוֹם שְׁלַחָה קָמִים לְעֹמֶר.	SAT. EVENING	APRIL 8	2
הַיּוֹם אַרְבָּעָה קָמִים לְעֹמֶר.	SUN. EVENING	APRIL 9	3
הַיּוֹם חֲמִשָּׁה קָמִים לְעֹמֶר.	MON. EVENING	APRIL 10	4
הַיּוֹם שְׁשָׁה קָמִים לְעֹמֶר.	TUES. EVENING	APRIL 11	5
הַיּוֹם שְׁבֻעָה קָמִים שָׁבּוּעָה אֶחָד לְעֹמֶר.	WED. EVENING	APRIL 12	6
הַיּוֹם שְׁמֹנוֹה קָמִים שָׁבּוּעָה אֶחָד וַיּוֹם אֶחָד לְעֹמֶר.	THURS. EVENING	APRIL 13	7
הַיּוֹם תְּשִׁיעָה קָמִים שָׁבּוּעָה אֶחָד וַשְׁנִי קָמִים לְעֹמֶר.	FRI. EVENING	APRIL 14	8
הַיּוֹם עֲשָׂרָה קָמִים שָׁבּוּעָה אֶחָד וַשְׁלַחָה קָמִים לְעֹמֶר.	SAT. EVENING	APRIL 15	9
הַיּוֹם שְׁנִים עֲשָׂרָה יוֹם, שָׁהַם שְׁבֻעָה אֶחָד וַחֲמִשָּׁה קָמִים לְעֹמֶר.	MON. EVENING	APRIL 16	10
הַיּוֹם שְׁלַחָה עֲשָׂרָה יוֹם, שָׁהַם שְׁבֻעָה אֶחָד וַשְׁשָׁה קָמִים לְעֹמֶר.	TUES. EVENING	APRIL 17	11
הַיּוֹם אַרְבָּעָה עֲשָׂרָה יוֹם, שָׁהַם שְׁנִי שְׁבֻועות לְעֹמֶר.	WED. EVENING	APRIL 18	12
הַיּוֹם שְׁמֹנוֹה עֲשָׂרָה יוֹם, שָׁהַם שְׁנִי שְׁבֻועות וַשְׁנִי קָמִים לְעֹמֶר.	THURS. EVENING	APRIL 19	13
הַיּוֹם תְּשִׁיעָה עֲשָׂרָה יוֹם, שָׁהַם שְׁנִי שְׁבֻועות וַשְׁנִי קָמִים לְעֹמֶר.	FRI. EVENING	APRIL 20	14
הַיּוֹם שְׁשָׁה עֲשָׂרָה יוֹם, שָׁהַם שְׁנִי שְׁבֻועות וַשְׁנִי קָמִים לְעֹמֶר.	SAT. EVENING	APRIL 21	15
הַיּוֹם שְׁבֻעָה עֲשָׂרָה יוֹם, שָׁהַם שְׁנִי שְׁבֻועות וַשְׁלַחָה קָמִים לְעֹמֶר.	MON. EVENING	APRIL 22	16
הַיּוֹם שְׁמֹנוֹה עֲשָׂרָה יוֹם, שָׁהַם שְׁנִי שְׁבֻועות וַתְּמִילָה קָמִים לְעֹמֶר.	TUES. EVENING	APRIL 23	17
הַיּוֹם תְּשִׁיעָה עֲשָׂרָה יוֹם, שָׁהַם שְׁנִי שְׁבֻועות וַתְּמִילָה קָמִים לְעֹמֶר.	WED. EVENING	APRIL 24	18
הַיּוֹם שְׁשָׁה עֲשָׂרָה יוֹם, שָׁהַם שְׁנִי שְׁבֻועות וַתְּמִילָה קָמִים לְעֹמֶר.	THURS. EVENING	APRIL 25	19
הַיּוֹם עֲשָׂרִים יוֹם, שָׁהַם שְׁנִי שְׁבֻועות וַתְּמִילָה קָמִים לְעֹמֶר.	FRI. EVENING	APRIL 26	20



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היום שגיים ועשרים יום, שהם שלשה שבועות ליום.	WED. EVENING	APRIL 26	21
היום שגיים ועשרים יום, שהם שלשה שבועות ויום אחד לעומר.	THURS. EVENING	APRIL 27	22
היום שלשה ועשרים יום, שהם שלשה שבועות ושני ימים לעומר.	FRI. EVENING	APRIL 28	23
היום חמישה ועשרים יום, שהם שלשה שבועות ושלשה ימים לעומר.	SAT. EVENING	APRIL 29	24
היום ששה ועשרים יום, שהם שלשה שבועות וארכעה ימים לעומר.	SUN. EVENING	APRIL 30	25
היום שבעה ועשרים יום, שהם ארבעה שבועות ויום אחד ימים לעומר.	MON. EVENING	MAY 1	26
היום שבעה ועשרים יום, שהם ארבעה שבועות ויום אחד ימים לעומר.	TUES. EVENING	MAY 2	27
היום שמונה ועשרים יום, שהם ארבעה שבועות ליום.	WED. EVENING	MAY 3	28
היום תשעה ועשרים יום, שהם ארבעה שבועות ויום אחד לעומר.	THURS. EVENING	MAY 4	29
היום שלשים יום, שהם ארבעה שבועות ושני ימים לעומר.	FRI. EVENING	MAY 5	30
היום אחד ושלשים יום, שהם ארבעה שבועות ושלשה ימים לעומר.	SAT. EVENING	MAY 6	31
היום שגיים ושלשים יום, שהם ארבעה שבועות ושלשה ימים לעומר.	SUN. EVENING	MAY 7	32
היום שלשה ושלשים יום, שהם ארבעה שבועות ויום אחד לעומר.	MON. EVENING	MAY 8	33
היום ארבעה ושלשים יום, שהם ארבעה שבועות ויום אחד ימים לעומר.	TUES. EVENING	MAY 9	34
היום חמישה ושלשים יום, שהם חמישה שבועות ליום.	WED. EVENING	MAY 10	35
היום ששה ושלשים יום, שהם חמישה שבועות ויום אחד לעומר.	THURS. EVENING	MAY 11	36
היום שבעה ושלשים יום, שהם חמישה שבועות ושלשה ימים לעומר.	FRI. EVENING	MAY 12	37
היום שמונה ושלשים יום, שהם חמישה שבועות ושלשה ימים לעומר.	SAT. EVENING	MAY 13	38
היום תשעה ושלשים יום, שהם חמישה שבועות וארכעה ימים לעומר.	SUN. EVENING	MAY 14	39
היום ארבעים יום, שהם חמישה שבועות ויום אחד ימים לעומר.	MON. EVENING	MAY 15	40
היום אחד וארכעים יום, שהם חמישה שבועות ויום אחד ימים לעומר.	TUES. EVENING	MAY 16	41
היום שני וארכעים יום, שהם חמישה שבועות ליום.	WED. EVENING	MAY 17	42
היום שלשה וארכעים יום, שהם חמישה שבועות ויום אחד לעומר.	THURS. EVENING	MAY 18	43
היום ארבעה וארכעים יום, שהם חמישה שבועות ושלשה ימים לעומר.	FRI. EVENING	MAY 19	44
היום חמישה וארכעים יום, שהם חמישה שבועות ושלשה ימים לעומר.	SAT. EVENING	MAY 20	45
היום ששה וארכעים יום, שהם חמישה שבועות וארכעה ימים לעומר.	SUN. EVENING	MAY 21	46
היום שבעה וארכעים יום, שהם חמישה שבועות ויום אחד ימים לעומר.	MON. EVENING	MAY 22	47
היום שמונה וארכעים יום, שהם חמישה שבועות ויום אחד ימים לעומר.	TUES. EVENING	MAY 23	48
היום תשעה וארכעים יום, שהם חמישה שבועות ליום.	WED. EVENING	MAY 24	49



זה היום עשה ה', נגילה ונשמחה בו

SAVE THE DATE

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INSPIRATIONAL TORAH LEARNING AT OU ISRAEL

SUN, APR 2

9:15 AM

Journey Through the Siddur
Rabbi David Walk

10:20 AM

Mishnah with Rambam's
commentary

Rabbi Dr. Aaron Adler

11:30 AM

Shivat Tzion in Tanach:
Rabbi Yitzchak
Breitowitz

2:00 PM

Men's Talmud
Rabbi Jeff Bienenfeld

7:30-9:30PM

Hashkafa & Gemara in Depth
(The Bais) with
Rabbi Azarya Berzon
(will resume in the Spring)

*LAYLA CLASSES
ARE FOR WOMEN ONLY

MON, APR 3

9:15 AM

Divrei Hayamim (L'Ayla)
Rebbetzin Pearl Borow
(will resume after Pesach)

10:30 AM

The Thought of Rav Kook
on Eretz Yisrael: A study of
the sefer Eretz Chefetz
Rabbi Aaron Goldscheider
(will resume after Pesach)

11:45 AM

Novel Parsha Nuances
Rabbi Avi Herzog
(new Course)

8:30 PM

Semichat Chaver Program
Rabbi Elyada
Goldwicht (The Bais)
(Semichat Chaver Program
will resume after Pesach)



SPECIAL EVENT

10:30AM

Seder Selections with
Rabbi Sam Shor

TUE, APR 4

The OU Israel Center
will be closed from
Tues April 4 through
Thurs. April 13.
Classes Resume
Sunday April 16



*Chag
Sameach!*

Schedule Subject to change, please check website for updates
ouisrael.org/events/



INSPIRATIONAL TORAH LEARNING AT OU ISRAEL

SUN, APR 16

9:15 AM

Journey Through the Siddur
Rabbi David Walk

10:20 AM

Mishnah with Rambam's
commentary **Rabbi Dr.
Aaron Adler**

11:30 AM

Shivat Tzion in Tanach: **Rabbi
Yitzchak Breitowitz**

2:00 PM

Men's Talmud
Rabbi Jeff Bienenfeld

MON, APR 17

9:15 AM

Divrei Hayamim (L'Ayla)
Rebbetzin Pearl Borow

10:30 AM

The Thought of Rav Kook
on Eretz Yisrael: A study of
the sefer Eretz Chefetz
Rabbi Aaron Goldscheider
(resumes May 1)

11:45 AM

Novel Parsha Nuances
Rabbi Avi Herzog

8:30 PM

Semichat Chaver
Program **Rabbi Elyada
Goldwicht** (The Bais)

TUE, APR 18

9:15 AM

Rebbetzin Shira Smiles
Torah Tapestries (L'Ayla)

9:30AM

Minchat Chinuch **Rabbi
Yitzchak Breitowitz**

10:30AM

Parshat Hashavua
Rabbi Reuven Tradburks
(Rabbi Goldin resumes
Apr 25)

12:15 PM

Jewish National Revival
Dr. Deborah Polster

2:00 PM

Men's Talmud **Rabbi Jeff
Bienenfeld**

7:30PM (The Bais) Safrus
(Men) **Rabbi Tzvi Mauner**
(Resumes May 2)

8:00PM

Sefer Shmuel **Rabbi
Mordechai Machlis**

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WED, APR 19

9:00 AM

Torah and Technology
Rabbi Shimshon Nadel
(new course)

10:15 AM

Contemporary Halachic
Issues
Rabbi Anthony Manning

11:30 AM

Ani Maamin- But Do You
Know if it's Really True?
Rabbi Yitzchak
Feigenbaum

12:30 PM Lunch and Learn

Rabbi Neil Winkler
Bagels/Spreads 30NIS

8:00 PM

Halachic Controversies
Rabbi Aschi Dick
(The Bais) New start time

THURS, APR 20

9:00 AM

Parshat HaShavua
Rabbi Ari Kahn

10:15 am

Parshat HaShavua
Rabbi Baruch Taub
(resumes Apr 27)

11:30 AM

Unlocking the Messages
of Chazal **Rabbi Shai**
Finkelstein

2:00 PM

Men's Talmud-Mesechta –
Bava Basra
Rabbi Jeff Bienenfeld



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Rabbi Taub

Parsha, 7:00PM Mon
Halacha, 7:00PM Wed

Rebbetzin Shatz

(L'Ayla)-Insights of
Chazal- Tues, 5:00PM

Rabbi Goldwicht

Parshat HaShavua
Wed. 8:30PM
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GEULAS YISRAEL

BY RABBI MOSHE TARAGIN

Ram, Yeshivat Har Etzion

It Will Take Time

קול דודי הנה זה בא מגלד על ההרים מקפץ על
הגביעות

Shir Hashirim portrays Hashem's arrival in Egypt through the metaphor of a gazelle leaping and bounding across the mountains. This energetic image conveys excitement and affection, but most of all, speed.

Everything in Egypt was moving at warp speed. Our 400-year sentence of slavery was commuted to a 210-year term. The night of the actual Exodus was even more frenetic as Hashem descended at midnight, and within hours we were already commencing our desert voyage. Everything was moving so quickly that we couldn't even bake bread for the journey, instead gathering scraps of unbaked dough and quickly wrapping them in clothing. A mad dash from Egypt.

Our lightning fast escape from Egypt is distilled by the term **רִיפָח**, a word which appears twice in the Torah. The gemara in Berachot asserts that *both Egyptian and Jew* experienced a similar chipazon pace, and for this reason the word appears twice.

The Egyptians were overcome by Hashem's overwhelming force, and they frantically expelled us out from Egypt.

Days earlier, a defiant Pharo had cautioned Moshe that their next encounter would mark Moshe's untimely death. At this stage, facing the onslaught of *makkat bechorot*, the humbled and frightened tyrant desperately searched the streets of Egypt, begging him to quit Egypt and end the bloodbath. Everything was going sideways and in a hurry and no one had time for procedure or order. The Egyptians were caught in a panicked frenzy.

This panic was *ironic*, as Hashem's punishment of the wicked always is. Egypt had always been a country of planners. They had pieced together a plan to store food during years of agricultural prosperity, to better survive the upcoming famine. Likewise, they had deviously schemed a methodical subjugation and slavery of an entire Jewish nation. This night, all their tactics and strategies went out the window as Hashem descended into Egypt and wrecked the best laid plans of Man. Egyptian chipazon signaled the futility of human planning when it opposes the moral will of Hashem.

Jewish Chipazon

We too, experienced a whirlwind exit from Egypt. The breakneck pace of our geulah reflected the purely divine nature and texture of our redemption. During the preliminary stage of our geulah- during the negotiations with Pharo and subsequent plagues- Hashem opted to stream geulah

through Nature and *through* politics. He could have easily lifted us out of Egypt without Pharo's approval, but He wanted geulah to flow through history and through human decisions.

This night however, was different. We were confined to our homes and Pharo was reduced to a bumbling and babbling coward. There was little *human* about this night, as the stage was cleared for Hashem to make His first appearance in the human realm.

לא על ידי מלאך ולא על ידי שרכ' ולא על ידי שליח
אלא הקב"ה בכנותו וב עצמו

This was not an evening for human agency or for divine proxies dispensing the will of Hashem. This night, all human conventions, including human time and human tempo were obliterated. Redemption unfolded in divine time and not along

human schedules. Our chipazon was a product of a divine tempest swirling through Egypt.

A Slower Pace

Egypt happened quickly, but our current redemption will be slower. In chapter 52 Yeshayah cautions that our final geulah will be paced more slowly than our first redemption from Egypt.

כי לא בחפazon תלכו ובמנוסה לא תלכו כי הולך לפנייכם
ה' ומאיטפסכם אלקי ישראל

Unlike the rapid redemption from Egypt, our final redemption will not occur in chipazon-like haste. Though Chazal allude to a possibility of a quick and rapid final redemption, it is far more likely though that our final redemptive process will unfold gradually and slowly. We will return to Israel, but many will, initially, remain behind in exile. We will lay claim to our



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ancient homeland, but the world will not immediately recognize our rights. Unlike the chipazon geulah from Egypt, our final geulah will take time....in more ways than one.

Internal Geulah

It is clear that the international and diplomatic component of redemption will be gradual. Settling all of Israel and earning international approval will not be immediate. The return of the children of God to the land of God will arouse much disapproval and denial of our rights. This is obvious.

What is less obvious is that our internal geulah process will also take time. Redemptive fever breeds unrealistic expectations. We assume that, immediately upon our return, all internal issues will be easily and effortlessly resolved. We have learned the hard way, that unifying Jews from across the globe and from different religious orientations is not as simple as it sounds. We face a battery of social, cultural, and religious challenges which are probably too thorny for quick and simple solutions. Without patience and vision, we cobble together clumsy and ineffective solutions and become frustrated in the long term. Redemption requires faith and passion, but also patience and stamina. It is hard to juggle passion and patience. They don't naturally cohere.

Rav Kook's vision is not happening. Secular Zionism does contain a seed of teshuva and will, one day, sprout into a religious revival. But it doesn't seem to be happening quickly. There has been a recent and welcome shift in secular Israeli society toward traditionalism or masoratiyut, but a full religious awakening still seems distant. This process will take time and we must learn to model the beauty and nobility of religion rather than aggressively force-feed religion through legislation and enforcement. Imposing religion upon unwilling recipients always backfires in the long run.

The Conversion Dilemma

Israel was built as a safe-haven of return for every Jew alive. As various countries around the world are plunged into political turmoil, and given the rising tide of antisemitism, the rate of Jews returning has increased. However, not everyone who returns home is halachically Jewish. We embrace every person who strongly affiliates with our nation, but we must not relax halachic standards of conversion. Opening the door to every person who identifies as Jewish but is not will contaminate the Jewish pedigree we fought so hard to preserve over a two-thousand year exile in foreign lands. Finding a solution to this prickly dilemma will take time and will probably not occur in our generation. Redemption takes time- both externally and internally. Living through redemption requires patience and faith.

Charedim and Demography

Torah study is paramount to Jewish identity and without it we lose our title to this

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land. Additionally, our Torah commitment protects us from foreign threats. Charedi society is built upon massive investment in Talmud Torah through isolation from broader cultural and economic engagement. Charedi society insulates itself to better protect itself against a modern cultural barrage which threatens religious purity. This separatist approach worked for many decades, while Charedim lived on the fringes of society.

Demographics are quickly changing and charedim are achieving political clout. A situation where such a large demographic lives apart from general society, but still influences it is a ticking time bomb— for both secular Israelis and charedim. How can charedi society integrate in a manner proportionate to its demographic, without compromising its ideals? Sadly, secular Israel still harbors hostility to a charedi culture which it sees as shirking national service, while attempting to superimpose religious standards upon mainstream society. How can we stitch together these various stands of Israeli society into one cohesive fabric? This too will take time and trial and error.

So, over Pesach celebrate the “lightning in a bottle” redemption from Egypt. Celebrate the evening that human timelines were ransacked and Hashem Himself choreographed a rapid redemption. But don’t expect an encore. We are back in history and back in our land. Our dark world has been illuminated by the rays of redemption. But it will take time and it will not all happen in our generation. It may, but don’t count on it.

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RABBI AARON GOLDSCHIEDER

Editor, Torah Tidbits

Meditative Potential In the Land

The imagination of the Land of Israel is pure and clear and suited for the appearance of the divine truth...The imagination that is in the Lands of the Nations is murky, mixed with darkness, with shadows of impurity and pollution. (Eretz Chefetz 4:5)

Perhaps Rav Kook's words above can be best elucidated by spotlighting the life of one of Rav Kook's closest colleagues. The legendary figure of Jerusalem, Rabbi David Cohen, famously known as '*the Nazir*' of Jerusalem.

Rabbi Cohen first met Rav Kook in Switzerland and then reconnected with his spiritual master in the Land of Israel. Upon his arrival to the Land of Israel, Rav Cohen adopted ascetic practices, crowned by a Nazarite vow - a lifelong abstention from all grape products and from cutting his hair. He also became a vegetarian, did not wear leather shoes, and maintained a *ta'anit dibbur* (refraining from speaking) for forty days from the beginning of the month of *Elul* to after Yom Kippur.

In his classic volume *Kol ha-Nevuah* (Jerusalem 1969) the Nazir sets out to present a path towards achieving prophecy. He advocates for *hitbodedut* in the hills surrounding

Jerusalem, emulating the spiritual wanderings of the biblical prophets. To the Nazir, the text-less *hitbodedut* in nature reflects the return to the prophetic culture of Israel. (See "The Nazir in New York," The Seforim Blog, Josh Rosenfeld)

The Nazir would often quote the call of Rav Kook: "To the wellsprings of Prophecy we are called." The Nazir believed that the salvation of Israel would not be actualized without a spirit of holiness that ushers in the attainment of prophecy. ('The Legacy of the Nazir,' Rechnitz Edition, p.16)

The Nazir's son, Rabbi Shaar Yashuv Cohen, described an unusual and somewhat mysterious episode that took place between his father, the Nazir, and Rav Kook:

"Once I was told by one of the Torah greats of Israel, that he once entered the house of Rav Kook in the time of the month of *Elul*, and found Rav Kook and my father intensely involved in the particularities of blowing the *shofar*. My father blew the *shofar* and then Rav Kook blew the *shofar*. They were blowing the *shofar* in accordance with secretive mystical intentions - the *kavanot* of *B'nei Hachalah* (Members of the Sanctuary who long to see the glow of the Miniature Presence)." Apparently,



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their intentions were to bring closer the final redemption. Although this episode is a mystery, in some form, they were blowing the shofar, which symbolizes the *shofar* of Mashiach, alerting the world to his arrival.

The Nazir collaborated with Rav Kook on organizing his worldview in the books "Orot HaKodesh."

In chapter 138 (Vol. One) of that work which elaborates on the topic of holiness, Rav Kook writes: "The branches of prophecy grow and the children of prophets wake, the spirit of prophecy goes and travels through the Land...and the special higher quality of Israel, knows the spirit of God that will be revealed only in His Land." (Ibid. p.17)

The Nazir's Silence, A Path to Prophecy

The Nazir was known to take periods of time when he refrained from speaking. It

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is well known that his custom during the 40 day span from the first of the month of Elul through Yom Kippur was to practice silence. It seems that the Nazir utilized this as a method towards attaining a heightened awareness of self and being more conscious of his thoughts and a higher dimension that could potentially be accessed.

Rav Kook in his *Orot Hakodesh* (III, p. 274) considers the immense power of “The Higher Silence” :

“Silence will be sought from the depths of a soul which is regularly devoted to higher contemplation that transcends man’s capacity for verbal articulation. When a person with a sublime soul pursues his exalted silence, many worlds are fashioned, noble songs rise with their holy tribute [to God], and a higher force with holy delight is raised over all spheres of the spiritual.

Silence, which abounds with life, gathers within itself the majesty of wisdom. The spiritual and practical worlds, with all their well-defined particularities, in their most precise formulations, reveal themselves with mighty force to the wise person of higher stature whose vineyard is fenced in with a fence of silence, which is appropriate for the wise. This is the higher silence that rises above the wind, the tumult, the fire, “It is a still small voice” (1 Kings 19:12), and behold God is passing” (*ibid.*, 19:11) (translation from “The Essential Writings of Abraham Isaac Kook, Bokser, p. 187)

Again in *Orot Hakodesh*, Rav Kook emphasizes the role of ‘silence’ in attaining clearer Comprehension and a higher intuition (*Orot Hakodesh* vol. 3, p. 273). Here, to our surprise, Rav Kook suggests that the Matzah is symbolic of silence. Perhaps

Rav Kook is alluding to the idea that the Matzah’s contents consist of only the very essential ingredients, without any preservatives or additives. In the meditative state of silence, one disconnects from any interferences and diversions and is able to focus more alertly, more naturally.

The following is Rav’s Kook’s unique description of meditative silence with which he sees symbolized by the Matzah:

“The Special Quality of Silence: The special quality of silence and the spirit of holiness that attaches itself to you via silence emerges from an inner bursting forth. The bursting forth emerges from the midst of the wellspring of your soul, which seeks a great arena in which to spread out and broaden, without constriction...Matzah silences all superficial uproar, all movement and self-elevation in the framework of life. It mutes the superficial currents. This comes as a twin to the revelation of God’s presence and a great fear that descends to the depth of the secret of silence. It expresses itself in a glorious voice to which silence attaches itself. ‘The Pesach sacrifice that one eats is the size of an olive. Yet one’s Hallel resounds as though the roof would burst forth’ (Pesachim 88b).” (*Orot Hakodesh* 3, p. 273) ■

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BY REBBETZIN ZEMIRA OZAROWSKI

Director of OU Israel L'Ayla Women's Initiative



Hallel at the Seder

It's finally the end of Maggid, and the only thing on everyone's mind is – it's time to eat!! We're finally up to the second cup of grape juice, Matza, Maror and the meal. But before we get there, we pick up our cups and say and say *לפייך אנחנו חייבים להודות ולהלל - now that we've finished re-telling the Pesach story, we are obligated to recite Hallel.* We then proceed to recite the first two paragraphs of the Hallel. Many of us at this point are not very focused on what we are saying. But the truth is that this is really not a good time to tune out and think about food, as we have just reached **the climax** of Maggid. These paragraphs are actually the entire goal of the seder! It's the litmus test to see whether we have done Magid successfully. What do I mean by this?

We just finished saying בכל דור ודור חייב אדם

– *לראות את עצמו כאלו הוא יצא ממצרים* in every generation, a person is obligated to get to the point where he feels as if he himself left Mitzrayim, as if he personally experienced Yetziat Mitzrayim. We do this by acting out the scenes, by going through the Pesukim, by retelling the story as vividly as possible, and by using all sorts of sensory props – the foods, the dipping, the leaning etc. And if we did it all right the **result** is *לפייך אנחנו חייבים להודות ולהלל* – the need to say Hallel!

We now proceed to recite the first two paragraphs of Hallel. There are many things that are very strange about this Hallel:

Generally, Hallel needs to be said during the day and not at night! The Gemara in Megilla 20b learns this from two different pesukim that we recite in the Hallel – *מזרחה שמה עד מבואת זה ה' (this is the day that Hashem performed for us)*

Usually women are exempt from Hallel because it's a *מצווה עשה שהזמן גורמא* (a time-bound positive Mitzvah). Yet women *are* obligated in the Hallel of the seder!

The Shulchan Aruch (422:7) poskuns that we are normally obligated to say Hallel standing up. This is because we are giving testimony to the miracles that Hashem has done for us in the past. And yet, at the Seder we say Hallel sitting down!

We always say Hallel with a Bracha and here we skip the Bracha!

And finally - Why do we split the Hallel

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up and only recite the first two paragraphs here and the rest after we eat?

The answer is that this is a very different type of Hallel than the one we are used to. During the rest of the year, when we recite Hallel, we are thanking and praising Hashem for a miracle He performed for our ancestors many years ago. But this is a different kind of Hallel – it's a *הַלְל שֶׁל שִׁירָה* – a Hallel of thanksgiving for a tremendous miracle that **just occurred this instant!** At the Seder, we are not supposed to be merely commemorating and remembering a miracle that happened thousands of years ago, we are supposed to feel that we personally have experienced that miracle right now! Rav Hai Gaon writes "אין קורין אותן בתרות קורין – אלא התרת אמרו שירה" – *This Hallel doesn't fall under the general parameters of 'reading Hallel' but rather in the parameters of 'singing praise'.* Since this is a different type of Hallel, all the rules that we mentioned above no longer apply,

It's okay to recite this Hallel at night and sitting down, because right now is when we are experiencing the miracle. This Hallel is a spontaneous reaction, and so we don't place rules and limits on our emotional reaction. Women are included in this Mitzvah because they themselves are experiencing the miracle. We don't make a Bracha on this Hallel because if I say a Bracha, that indicates that I am reciting Hallel because I was commanded to, it's a premeditated act. This Hallel is supposed to be an

automatic reaction. And finally, the reason we say only part of the Hallel right now is because this is *הַלְל צָרִי* – the section of hallel that is relevant to Yetziat Mitzraim and what we would expect people who really felt they left Mitzrayim to say. (בצאת ירושלים ממצרים etc)

So as we discussed in the beginning of this article – this Hallel is the litmus test as to whether or not I was successful in my Magid. If by the time I get to the Hallel, I am bored, hungry, tuning out, and just mouthing the words because that's what my Haggadah tells me to do, then I was not very successful. But if I have reached the climax here, where I am living the slavery and then the miracles of the redemption, and I burst out in song of thanks to Hashem, then I have been successful in my Magid.

In both the paragraph before and after these two paragraphs of Hallel, we call the Hallel a *שירת חדש*, a new song. Why is this Hallel called a new song, if we've actually said Hallel many, many times before? Rav Yosef Tzvi Rimon answers that the difference is not in the words that we say but how we feel when we say them. Every year, we get a little closer to feeling the redemption and the emotions behind the song are different, so in essence it comes out as a "new song".

May we all be *zocher* to really achieve this level and to say Hallel with true excitement and fervor, and may our Hallel (and Magid experience) get better every single year. ■

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Mechirat Chametz and Tevillat Keilim

Question: I never do *tevillat keilim* after Pesach on *keilim* I sell. Can that be justified?

Answer: Your excellent question has been bothering *Acharonim* for centuries. If one follows the apparent consequences of *mechirat chametz*, the relevant *keilim* should require *tevilla* because when a Jew sells a *kli* to a non-Jew and buys it back, it needs *tevilla* (Shulchan Aruch, Yoreh Deah 120:11). The determinant, regarding both stringency and leniency, is non-Jewish ownership, not his physical contact with the *kli* (*ibid.* 10:11). In fact, we take significant steps to ensure the *chametz* is halachically sold to the non-Jew (see Mishna Berura 448:12).

So maybe we should just do *tevilla*? While a handful of people do such a *tevilla* (it would be without a *beracha* – Yabia Omer VI, YD 11), the very broad *minhag* is not to do *tevilla*. The need for leniency is clear. If one sells all of his *chametzdik keilim*, it is a lot of work; if he sells just those it is hard to clean, the daunting problem is that a *kli* must

be without *chatzitzot* for the *tevilla* to work (Shulchan Aruch, YD 202).

What is the mechanism for leniency? The straightforward approach is to not sell *keilim* that require *tevilla*. One does not need to sell a clean *chametzdik* utensil, as the prohibitions to possess *chametz* (= *bal yeira'eh* ...) and the resulting *chametz she'avar alav haPesach* (=*chshahp*) apply only to *chametz* that is *b'en* (roughly, intact), not that which is absorbed in a *kli* (Pesachim 30a; Shulchan Aruch, Orach Chayim 451:1). Any *mechirat chametz* contract that refers to selling particles that are absorbed in *keilim* is employing extreme *chumra*, and it is far from clear one can even sell them (see Mishpat Hamechira II:4:4).

A more reasonable problem relates *chametz* that is *b'en* but is difficult to remove (see Shulchan Aruch, OC 442:11), which can be the subject of *bal yeira'eh*. Some recommend selling only the stuck-on *chametz* without the *kli* (Shut Chatam Sofer I:109). The problem is that it is questionable if and how one can sell something while it is in the seller's utensil (see Shulchan Aruch, Choshen Mishpat 200:5). Therefore, some require to sell the *keilim* also (Ben Ish Chai I, Tzav 9). There are two alternatives to selling these *keilim*: 1. Rent out the *keilim* to the non-Jewish buyer, while selling the *chametz* stuck to them, which many say solves the acquisition problem (see Mishpat Hamechira *ibid.*). 2. Make sure the remaining *chametz* is totally

The Orthodox Union - via its website - fields questions of all types in areas of kashrut, Jewish law and values. Some of them are answered by Eretz Hemdah, the Institute for Advanced Jewish Studies, Jerusalem, headed by Rav Yosef Carmel and Rav Moshe Ehrenreich, founded by HaRav Shaul Yisraeli zt"l, to prepare rabbanim and dayanim to serve the National Religious community in Israel and abroad. Ask the Rabbi is a joint venture of the OU, Yerushalayim Network, Eretz Hemdah... and OU Israel's Torah Tidbits.



inedible (see Shulchan Aruch, OC ibid.).

One who wants to avoid selling *keilim* must check the *mechirat chametz* text he is signing. Some are very broad, and include even *chametz* and *keilim* one does not realize he is selling. You can shop around for a less inclusive text or specify in your personal form that you are selling only things you put in the assigned places. If you do that, you will have *chshahp* problems if you failed to put in its place something that needed to be sold (see Living the Halachic Process III:D-20). (It is unclear to what extent one can rely on selling *chametz* one did not know about; the classic mechanism for such items is *bitul chametz* (see Pesachim 4b, 6b).)

There are poskim who approve of selling *chametzdik keilim* and not doing *tevillat keilim*. Haelef Lecha Shlomo (YD 193) says that *mechirat chametz*, as a “deception,” is only effective enough for the *chametz* because we have *bitul chametz* as a fall-back and not valid enough a sale to require *tevilla* for the *keilim*. The Aruch Hashulchan

(YD 120:52) takes the same basic approach, that we do not need a full sale, but explains that even to the extent the non-Jewish buyer owns the *keilim*, it does not require *tevilla* because “the name of the non-Jew is not upon it.” These ideas are plausible but their weakness is self-evident (see Mishpat Hamechira ibid.)

I personally prefer limiting the scope of *mechirat chametz* to what is needed, as extreme *chametz chumra* creates the need to rely on unusual *tevillat keilim kula*. However, one may simply follow his rabbi’s *mechirat chametz* system and not do *tevillat keilim* thereafter. ■

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Passing on Our Memories

Our Sages tell us that we were redeemed from Egypt on the merit of the righteous women. The men in Egypt were enslaved, both physically and mentally; their morale was extremely low, as it seemed that there was no hope and no prospect of ever leaving Egypt. In addition, Paro had given the midwife's explicit instructions to kill all the male children, and, when they disobeyed his orders, he simply commanded his servants and soldiers to go and find Jewish male babies and kill them.

Jewish men were distraught, asking themselves whether it was even worth it to continue having children, who would inevitably die at the hands of their cruel Egyptian masters. They separated from

their wives, stopped having children, and waited for the fateful demise of the Jewish people. Had the men had their way this would be the end of the children of Israel, who would have perished before we could become an independent nation.

But the women had a different attitude; they were not willing to surrender to the evil decree, they refused to succumb to the sadistic ruler of Egypt. They enticed their husbands and continued to give birth to boys and girls. Many were killed and some were able to get away, but the Jewish people as a whole survived, due to the tenacity and determination of Jewish women.

While the Midrashic story highlights the achievements and unswerving faith of our incredible Jewish women, it also emphasizes that the future of the Jewish people is dependent on the birth of Jewish children. Without babies being born the Jewish people cannot survive.

This is the reason why Seder night is centered on children, and on passing the



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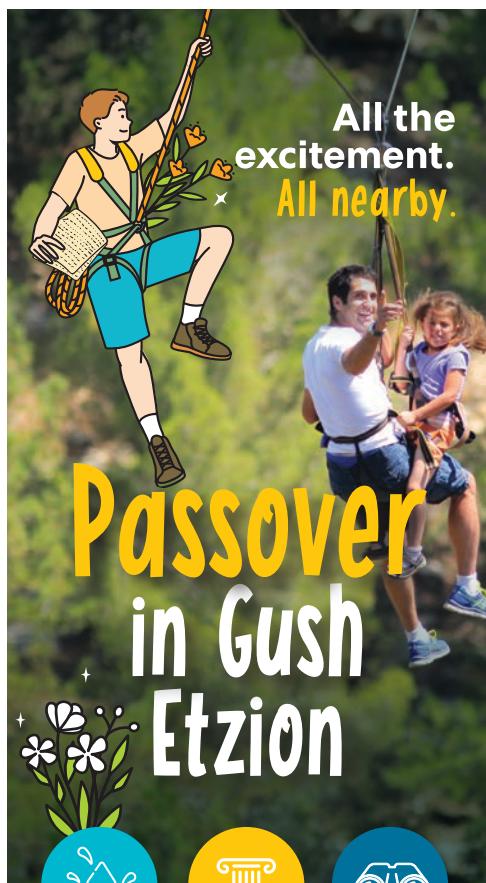
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tradition from one generation to the next. The Torah instructs us "and you shall tell your children on that day, saying, because of this God did for me when I left Egypt" (Shemot 13:8). Seder night is about the importance of children for the continued survival of the Jewish people. It is a multi-generational experience in which the focus is on telling the new generation about the past generations, making our memory their memory.

At this time, we can give thought and prayer for couples facing fertility challenges and are currently unable to tell their children the story. We can show them sympathy and empathy, and, when appropriate, we can say a few chosen words. As we enjoy our families and tell our children and grandchildren the story, we can remember those who cannot yet pass on the tradition, that soon they will tell children of their own.

Pesach Sameach ■

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Erev Pesach: Bi'ur Time For Shemitah Wine And Grape Juice

The laws of *shemitah* underline that the land and its produce do not belong to us, rather to Hashem. While we may eat the produce of the land's Sabbatical year, it is supposed to be available to all Jews. We may take enough for our own use (one week at a time), but not stockpile it thereby preventing access to others.

Once the produce is no longer available to animals in the field, we are supposed to get rid of it as well. According to Rambam, we should either distribute any excess produce to others or actually burn it. Most *posekim*, however, maintain that it is possible to perform *bi'ur* by declaring excess produce ownerless. If no one claims the produce, we are allowed to claim it. This is most relevant to produce with long shelf-life such as wine, oil, dates, and figs.

***Bi'ur* presents an opportunity for us consumers to internalize on a small-scale what *shemitah*-observant farmers feel: the wine/grape juice isn't really**

ours. Even if no one takes the bottles, they might be taken. We should declare them ownerless whole-heartedly. This will drive home the message of *shemitah*: everything really belongs to Hashem. This year we have the rare opportunity to perform two mitzvot of *bi'ur* at the same time: *bi'ur chometz* and *bi'ur* of *shemitah* wine.

Bi'ur procedure

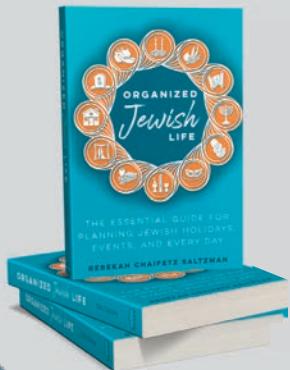
On *erev Pesach*, *bi'ur* time for wine and grape juice, those who have enough for family use for three meals (including the wine necessary for the entire family for Seder night) need not perform *bi'ur* for the wine. However, those who have large quantities of wine should proceed as follows:

Take the wine outside of your home and declare it ownerless. If you cannot remove it from your home, bring three people to your home and declare it ownerless in their presence. It is permissible to declare the wine ownerless in the presence of three friends even if you know that they will not take the wine. After you perform the *mitzvah* of *bi'ur*, it is permissible to claim to bottles.

When declaring the wine ownerless, it needs to be stated in a way that makes it clear that it is ownerless to all. *Chazal's* formula: **אֶחָדֵינוּ בֵּית יִשְׂרָאֵל: כֹּל קַיְשָׁרִיךְ לְפָל בָּזָא וִיטָּל** “Our brothers of the House of Israel: Anyone who needs to take can come and take.” After *bi'ur* is performed, the wine retains its *kedushat shevi'it* status and should be handled accordingly. ■

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A Message from NCSY Israel's Directors

When discussing Pesach, the holiday of freedom and redemption, the words of Rav Kook and the teachings of Chassidic masters take on special significance. These great leaders of Jewish thought offer insights into the deeper meanings of the holiday and help us understand the spiritual significance of the Exodus from Egypt.

Rav Kook, the first Chief Rabbi of Israel, taught that Pesach represents the renewal of the Jewish people, and the reawakening of our spiritual potential. He writes, "On Pesach, we celebrate not only the redemption from Egypt, but the redemption of our souls. We are reminded that we were once slaves, but now we are free, and that we have the ability to transcend our limitations and become great."

Rav Kook understood that the story of the Exodus is not just a historical event, but a symbol of our own personal journeys from darkness to light. Through the Seder, we reenact the story of our ancestors, and connect to the power of their experience. We relive the moment when they crossed the sea and feel the awe and wonder of that miraculous event.

But Rav Kook also recognized that the true meaning of Pesach goes beyond the personal and spiritual, and touches on the national and political. He believed that the ultimate goal of the Jewish people is to return to the land of Israel, and that the State of Israel is the beginning of the fulfillment of that goal. In his words, "The State of Israel is not only a political entity, but a spiritual one. It is a symbol of the redemption of the Jewish people, and the beginning of a new era in our history."

The Chassidic masters also understood the connection between Pesach and the land of Israel. Rebbe Nachman of Breslov taught that the Exodus from Egypt was not only a physical liberation, but a spiritual one as well. He believed that the true goal of the Exodus was to enable the Jewish people to enter the land of Israel and serve God there.

Rebbe Nachman wrote, "The land of Israel is the place where the soul can truly find rest. It is the land of redemption, where we can connect to the Divine in a way that is impossible anywhere else." He believed that the land of Israel was not just a physical place, but a spiritual one, and that by living there, we can come closer to God and fulfill our highest potential.

Similarly, Rebbe Menachem Mendel of Kotzk taught that the journey from Egypt to the land of Israel represents the journey from slavery to freedom, and from darkness to light. He wrote, "The journey from Egypt to the land of Israel is not just a physical journey, but a spiritual one as well. It is the journey from the narrow confines of our own limitations to the vast expanses of God's infinite love."

Rebbe Menachem Mendel believed that the goal of the Jewish people was not just to be free from slavery, but to be free to serve God. He believed that the true freedom of Pesach is the freedom to fulfill our spiritual potential and come closer to God.

Over 350 of our NCSY'ers will celebrate a unique Pesach this year. A Pesach that is not just a historical event, but a symbol of our own personal journeys from darkness to light. A Pesach that is the fulfillment of the ultimate goal of the Jewish people, to return to the land of Israel, and that the State of Israel is a symbol of that redemption. A Pesach of true freedom; the freedom to serve God, and to fulfill our highest potential. May this Pesach be a time of renewal and reawakening and may we all merit to experience the ultimate redemption.

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**Dr. Ethan Eisen, PhD**

Each year on Shushan Purim, my local shul hosts an event that is among the most shocking experiences for adults to observe. Before most people awake after the Purim celebrations, the community youth haul their prized spoils from Purim-day—boxes of candy, snacks, soft drinks—to fill the sanctuary of the shul. They then form assembly lines, organize all the treats into categories, and fill scores of bags to be delivered as mishloach manot to disadvantaged kids in Yerushalayim who may not otherwise receive mishloach manot of their own. Kids are hustling, excited to give away the goodies that they had received just hours before, for the sake of someone they do not know.

The shocking part is the contrast between this scene and what we might expect from our children. A number of years ago, a certain late-night talk show host in the USA started a running bit following Halloween, when parents record their child's face as they tell the child that they ate all the candy from their child's trick-or-treat collection. The child's reactions are those of rage, despair, tantrums, blaming, and screaming—the kids wanted their candy! And yet here, we see dozens of kids who cannot wait for their parents to get out of bed after Purim to offer their candy to this project.

Witnessing this annual event in my shul provides insight into how we educate and guide our children. Parents are responsible to train their kids in a wide range of domains in life. This responsibility includes religious training, academic education, technical skills, navigating relationships, and any number of other important facets of successfully advancing through childhood. Among the most fundamental questions that parents ask themselves about their children is “how do I impart to my children the values that I hold dear?”

Indeed, this question is at the center of many practices that we engage in during the upcoming Pesach holiday. If we want to teach our children about gratitude and reciprocity, we do not rely only on talking—the seder has many more components than the maggid section. In addition to the verbal instruction, many aspects of the seder are designed to be experiential. Acting out features of our historical slavery and redemption can serve to enable internalizing the values of faith, gratitude, commitment, and compassion, and facilitate the successful transmission of our traditions and values from generation to generation.

As we are preparing for Pesach, especially as our children have time off school for an extended time before the holiday, we can view this as an opportunity to consider what types of experiences we can focus on that can impart these values to our kids. As

parents, we may consider two aspects of this effort. First, the more we can make these lessons experiential, the greater our kids will be able to internalize these values.

For example, if we want our children to be conscientious of those in need, we can help them find an older member of the community to help organize their kitchen or clean for Pesach; devoting time and energy will provide a lasting lesson in a way that verbal instruction cannot.

Second, we should not underestimate our children's abilities to be excited about having these experiences. Just as I have seen with the Shushan Purim candy packaging in our shul, when given the opportunity kids have a remarkable ability to embody the values that we aspire to. Your child may initially resist any overture to participate in a meaningful activity in favor of doing something that requires less effort; however, you may find that if you invest some time and creativity into developing a positive experience, your child will ultimately appreciate and benefit from participating.

Of course, this idea is not limited to the holiday season. The more we can find ways for our children to have experiences that promote these values, the more they will internalize these values in ways that will serve them well going forward. ■

Dr. Ethan Eisen, PhD is a Licensed Clinical Psychologist (Israel and U.S.) offering Evidence-Based Solutions for Individuals and Couples

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Sefirat HaOmer: Why Jews Count

The two seemingly different aspects of the Omer period, the tragic loss of Rabbi Akiva's students and the personal mitzvah to count the days between Pesach and Shavuot are intertwined.

In a time when the Jewish People are fiercely divided on core issues of identity, politics and religion there is a tradition that speaks to a working solution and it is happening right now.

The fifty days between Pesach and Shavuot are known as the Omer period.

People are sometimes confused about the observance of these days because there are really two seemingly different traditions that collide.

Firstly, there is an imperative to count the days from Pesach which celebrates our physical freedom to Shavuot when we received the Torah, highlighting our spiritual freedom. There is an actual mitzvah to recite a blessing and mechanically count

the days in anticipation to Z'man Matan Torateinu – the day we received the Torah.

In the words of the Talmud "Ein ben chorin ella mi she'osek baTorah" – "Real freedom is defined as attachment to our Tradition".

Secondly, the Omer days are a semi-National mourning period due to the tragic loss of 24000 students of Rabbi Akiva who died in a plague between Pesach and Shavuot. Because of this joyous celebrations such as weddings are curtailed.

In fact these seemingly disparate ideas are dealt with in two different chapters of the Shulchan Aruch (Code of Jewish Law) separated by five chapters.

But are they really separate? I think not. A closer look at these two Omer ideas will surprisingly yield a common thread which very much resonates for us today.

Concerning the mourning aspect the Talmud represents the 24000 as "12000 pairs of students". This of course is reflective of the traditional chavruta method of study in yeshivot where Torah is studied in pairs. However it could very well be that the emphasis on "1200 pairs" rather than 24000 individuals directs us to the very source of their misstep.

The Mishna in Pirkei Avon presents 48 ways to acquire spirituality one of them being "Noseh ba'ol l'm chaveiro" – to "identify with the burden of your friend".

One commentary, Chassid Ya'avetz, (19th

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יהושע חיים בן חיה לאה

Century) suggests that the Mishna is presenting a lesson in the ethics of chavruta study. One must seriously consider his study partner's interpretation of the text under discussion and not be dismissive of it in favor of one's own.

One could posit that the impropriety of Rabbi Akiva's students was that they were glibly dismissive of the intellectual presentation of their partners. Each refused to respect and honor the individual opinion of the other, choosing instead to make short shrift of his scholarship. In the case of a Torah scholar this represents the very rejection of his unique persona.

It can be demonstrated that this idea relates directly to the other aspect of the Omer, the counting of the days.

There is a dramatic halachic anomaly with regard to the mitzvah of counting the Omer. Normally one Jew can fulfill a mitzvah for another. For example, the recital of Kiddush on Friday night is an obligation for everyone yet when family and friends gather, usually one person recites the Kiddush and everyone fulfills the obligation by listening.

Counting the Omer is an exception to the rule. Everyone must do the counting on their own. For example, if one misses a day, he can no longer count with a blessing. He listens to the blessing from someone else but he does his own counting.

Why?

The Kabbalists present a majestic explanation.

Every Jew is unique and has a singular spiritual quality coupled with the potential of a unique spiritual contribution to make towards Am Yisrael and Tikkun Olam that



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is shared with no other Jew. The purpose of the counting according to the Kabbalists is to energize every Jew to discover his/her uniqueness culminating in a grand personal “Receiving of the Torah” on Shavuot.

Rabbi Natan Adler (18th century), related to his disciple Rabbi Moshe Soffer (Chatham Sofer) that for weeks he was unable to understand a particular passage in the Talmud. One evening he entered the Beit Midrash and a chavruta of two laymen happened to have been studying that very passage after a long day at work. One of them recited the passage in question as simply as one would recite the Alef Bet.

Rabbi Adler related that this person's unique spiritual contribution was to reveal the interpretation of this Torah passage to the Jewish world. His personal Sefirat / counting achieved its goal.

The counting then is a catalyst to self-discovery. It is about a personal quest to find one's unique role with which to contribute to the future of the Jewish People. Therefore no one Jew can count for another in this mitzva.

EVERY JEW COUNTS BECAUSE EVERY JEW COUNTS

This then was the tragedy of the students

of Rabbi Akiva : Their failure to acknowledge the individual uniqueness of their colleagues.

It would seem that these two seemingly different aspects of the Omer period ; the tragic loss of Rabbi Akiva's students and the personal mitzvah to count the days between Pesach and Shavuot find their nexus here.

Basic to Jewish tradition is the recognition of the uniqueness of every single Jew.

This is quite a challenge today in the atmosphere of ugly verbal and physical attacks by Jews upon Jews which we have been witness to of late.

Ah yes we hear so often the shallow cry of “why can't we all just get along?”

Well maybe the Omer experience suggests a more realistic starting point.

The late Rabbi Avraham I. Kook in his “Olat Re'ah” commentary on the prayer-book, presents a compelling lesson. During the Shabbat service we read “Torah scholars increase peace in the world”. Anyone who ever entered the study hall of a Yeshiva to observe the vigorous manner in which Torah is studied in chavruta fashion, would find it puzzling to say the least to understand how “scholars increase peace – shalom in the world”.

Peace, explained Rav Kook, does not mean that we must agree with one another; peace means we must understand and respect each other.

A good starting point to calm and stabilize our society.

I often wondered how it was that the 24000 students of Rabbi Akiva of all people failed in their interpersonal relationships. As children we sang the song “Amar Rabbi

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Akiva ve'ahavta le'rei'acha kamocha zeh klal gadol baTorah". So how did it happen?

Well first of all the text is problematic. If "love your neighbor as yourself" is a verse in the Torah why does it begin by saying "Rabbi Akiva said"?

I would suggest that this became Rabbi Akiva's mantra after the tragedy he experienced. And for the rest of his days as he began the arduous process of raising new students and revitalizing Jewish life he proclaimed that Tikkun Olam and realistic peace for the Jewish people can only come about by an application to a realistic peace.

Only a children's song?

I think not.

Let us not just count the Omer, but make the Omer count.

Every Jew counts because every Jew counts. ■

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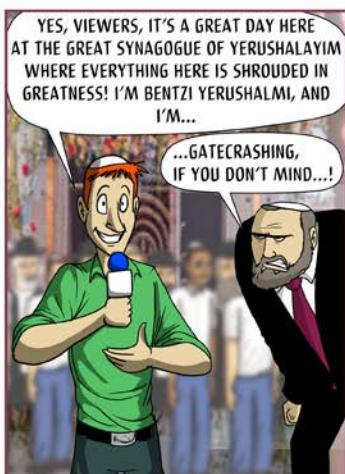
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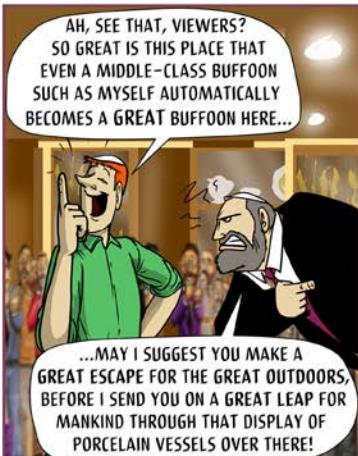
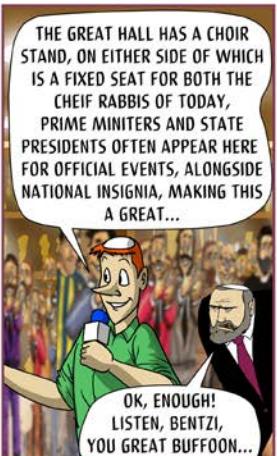
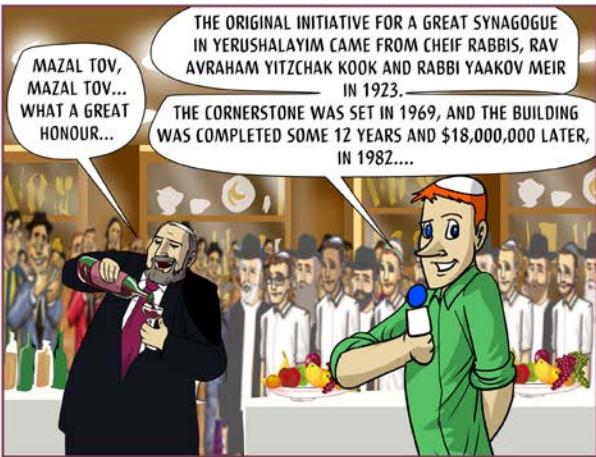
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ALIYA-BY-ALIYA SEDRA SUMMARY



**Rabbi Reuven
Tradburks**
Director of
RCA Israel Region



1st Aliya (Vayikra 9:1-16) On the eighth day of the inauguration of Aharon and the Kohanim, Moshe gathers the people. He instructs Aharon to offer a chatat and an olah. The people are also to bring a chatat, olah, shlamim and mincha. For today, G-d will appear. Aharon offers his offerings. He offers the people's offerings. The offerings are brought exactly as instructed.

This eighth day is the long anticipated moment. G-d's presence is to appear in the Mishkan. The path to this moment has taken 7 parshiot. The instructions were given to build the Mishkan. Then it was built. The instructions were given for the Kohanim's garments. And they were made. Instructions were given to inaugurate the Kohanim. And in last week's parsha the 7-day inauguration was completed. The preparations are all completed.

On this, the 8th day, Moshe passes the baton to Aharon. During the 7-day inauguration, Moshe acted as the Kohen Gadol. Not today. Today, the day after the 7-day inauguration, Aharon is now the Kohen Gadol. And the Kohanim step into their role.

Moshe tells them that the offerings they

are to bring today will invite G-d's presence.

At the end of Sefer Shemot, when the building of the Mishkan was completed, G-d's presence filled the building.

But His Presence is only half the story. The Mishkan is not a place for He Alone. It is a place of rendezvous: He. And us. He appeared upon completion of the building. As if to take the first step. Like a dance couple. Someone is the lead. He is the lead. As He has been in the entire Torah til this point. He has been the lead: Creation, Avraham, Egypt, Sinai, Mishkan. It is all G-d's reach for man.

Until here. Moshe tells Aharon and the people: now, it is our turn to meet Him. Aharon has been inaugurated as the one to represent the entire Jewish people in our approach to G-d. He and the Kohanim will act as our representatives in bringing the offerings that express our desire to approach Him.



2nd Aliya (9:17-23)

Aharon offers the mincha and the shlamim. All the details are performed as commanded. The portion Aharon is to receive is waved as commanded. Upon conclusion of all the offerings, Aharon blesses the people and descends from the offerings. Moshe and Aharon enter the Tent of Meeting, blessing the people upon exiting. The Glory of G-d appears to the people.

All the types of offerings have been brought by Aharon: chatat, olah, mincha, shlamim. The moment of rendezvous of the Divine, of responding to the approach of man is about to occur. Aharon blesses the people with Birkat Kohanim. Well, we

call Birkat Kohanim a blessing, but it is really a prayer, a hope: *May G-d bless you and keep you. May He shine his face upon you*

Aharon blesses the people with the hope that their aspiration for G-d's rendezvous be realized. Man can approach G-d, do all that is required; but His response is never dictated by us. All we can do is our part. And then wait for His response.

Moshe and Aharon bless the people: May the pleasure of G-d be upon you. May the Shechina dwell on your efforts.

The Kavod Hashem, the Glory of G-d appeared to the people. Their approach and their prayers were granted with a rendezvous with the Divine. Truly a peak, sublime moment of the entire Torah. Man's approach to G-d is answered with His Presence.



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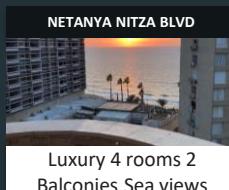
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3rd Aliya (9:24-10:11) A fire descended from G-d and consumed the offerings on the altar.

The people saw, sang out and fell on their faces. Nadav and Avihu, sons of Aharon, took incense, though not commanded, and burnt it before G-d. A fire consumed them and they died. Moshe told Aharon that this is what G-d said: With those close to Me I am sanctified. Aharon was silent. After removing the bodies, Moshe told the other sons of Aharon to not mourn or leave the Mikdash; the Jewish people will mourn. Moshe commanded the Kohanim to not consume wine when serving in the Mikdash, so that they can distinguish holy and profane and to teach the people.

The people are ecstatic with the Presence of G-d. But the ecstasy is shattered by the death of Nadav and Avihu in bringing incense not commanded.

There is much rich commentary on the terrible drama of this story. Ecstasy and death. The simple flow of the narrative seems to rest on how man is to approach G-d. The Mishkan is the place of intimate approach to G-d, the meeting of man and G-d in His home. But the approach of finite man to infinite G-d is fraught with mystery. And hubris. How can finite man dare to think he can approach the Infinite? It is absurd to even imagine that we could possibly know what would bring Divine favor. We can do so only because – well, because He told us how. G-d invited us, instructed us how to approach Him. And we do so only with great humility, acknowledging that we are approaching Him only by His invitation.

We have had 7 parshiot of detailed instructions and detailed compliance with

those instructions culminating in this moment of the successful rendezvous of man and G-d. The intent of these details – is clearly to impress upon us our inadequacy. We are incapable of fathoming how to approach G-d. He, though, reaches for us, with detailed instructions as to how to approach Him.

It is in this context, after a long, extended narrative of detailed instructions and detailed compliance that the spontaneous desire of Nadav and Avihu to approach G-d with their unauthorized incense must be seen. After all that, you just decide to jump, in a spirit of ecstasy, to approach G-d? Incredible. Shocking.



4th Aliya (10:12-15) Moshe instructs Aharon and his remaining sons, Elazar and Itamar, to consume the parts of the offerings that were brought today that they were entitled to. They need to consume the mincha matza and the meat of the breast in the holy grounds.

Moshe proceeds with the momentous day of the appearance of G-d's glory, proceeding with the details of the offerings. As if to say, service of G-d need continue regardless of your personal tragedy.



5th Aliya (10:16-20) Moshe inquired about the meat of the chatat but it had been burned, not consumed. He was upset: why did you not consume these in the holy place as commanded? Aharon responded: On a day that this occurred, should we offer the offerings and eat them? Is that proper in G-d's eyes? Moshe heard and agreed.

Moshe is upset that the offerings had not been consumed by Aharon and his other

sons. Aharon, struck speechless by the death of his 2 sons, now challenges Moshe. Does our role as Divine servants eliminate our human feelings of tragedy? Is a holy person angelic – or holy while remaining a person? Am I not entitled to mourn at least today?

This brief, very brief, confrontation expresses a universal theme of the holy man. Does holiness squash our humanity, our emotions, our desires, our hold on this world? Does the religious leader, the holy man float untethered to normal human feelings of grief? Does he continue serving G-d sublimating the pain he is suffering? Religions of the world come down differently on this question. Aharon sets the Jewish view, agreed to by Moshe. The holiest person we have, the Kohen Gadol, cries like anyone else on the death of his children. Normal service does not continue as if nothing happened. However holy the holy man is, he is also a person with legitimate feelings. Holy men are holy, but men they remain.



6th Aliya (11:1-32) Of land animals, you may eat those with split hooves and that chew their cud. Those with only one such sign shall not be eaten: camel, hyrax, hare and pig. **Aquatic beings** that have fins and scales may be eaten. Predator **birds** may not be eaten. **Insects** may not be eaten with the exception of certain grasshoppers. Touching the carcass of certain dead animals renders a person Tameh, impure.

The laws of kashrut begin a series of laws related to man's uniqueness: animal-like but with a soul. The Torah specifically legislates those activities that we share with animals: food, procreation, illness, death. In instruct-

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ing us what we may eat and what we may not, we are taking the activity that we share with animals, eating, and expressing: We are not animals, driven without limit by the need for food. We control what we eat, how we prepare it. Man may be animal-like, but an animal he is not.



7th Aliya (11:33-47) The contraction of Tumah from contact with animals requires immersion in a mikveh. You shall be holy because I, G-d, am holy. I brought you out of Egypt to be My people and to be holy, as I am. You are to distinguish between pure and impure and between living things that may be eaten and those that may not.

We are instructed to imitate G-d's holiness. In what way are we to imitate Him? In Creation he separated, *mavdil*; so too we exercise discernment. We distinguish between that which we consume; and that which we don't. Discernment, self control, structure, in particular in those activities we share with animals are what make us holy, imitating His holiness. ■

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Rishon LeZion Man Severely Injured While Pesach Cleaning, Saved by EMTs



Last Monday in Rishon LeZion, a man was cleaning his apartment in preparation for Pesach and inadvertently fell from a third-floor window of the building, causing himself serious injuries.

Eyewitnesses in the area said that they heard a loud noise and rushed to the scene to find the man lying on the ground in extreme pain. They immediately called emergency services for help and began administering first aid to the victim until the arrival of the first responder on the scene, United Hatzalah volunteer EMT Emmanuel Itzkowitz.

Emmanuel arrived within 3 minutes and found the injured man conscious and still screaming. The man had suffered a fracture in the left hand and had several signs showing that he was bleeding internally in numerous locations in his abdomen and pelvis.

Emmanuel radioed United Hatzalah's dispatch center and requested backup while giving them a full explanation of the injuries the patient was suffering. Itzhak Shama, another United Hatzalah volunteer, arrived a few moments later on his ambucycle and assisted Emmanuel with the treatment.

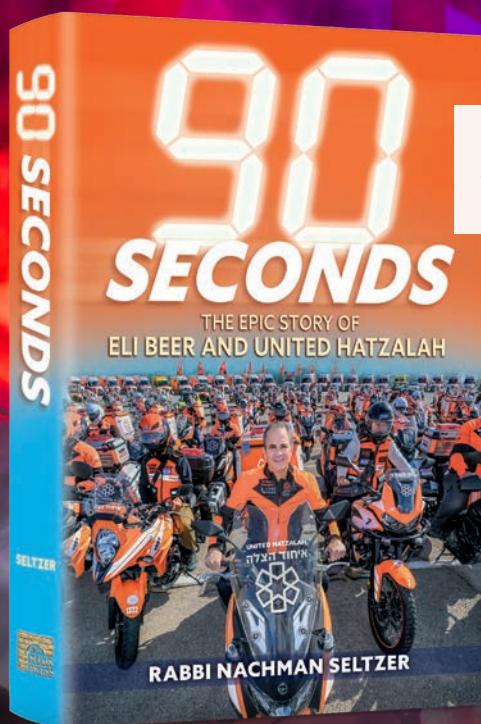
Together, the two EMTs immobilized the man and bandaged his broken arm. When the mobile intensive care ambulance arrived, they helped the paramedics get the man on a stretcher and get him into the ambulance.

After the incident ended Emanuel explained what prompted him to become a volunteer. "I became an EMT back in 2018, when my daughter used to have convulsions, each time we used to call emergency services and wait for their arrival. I felt horrible seeing my daughter suffer and not being able to do anything until finally, I made up my mind to take a training course and become an EMT so that I could help her. I joined the United Hatzalah EMT course in order to save lives and help others quickly so that neither my daughter nor anyone else would have to suffer while waiting for an ambulance to arrive."

Itzhak "When I was a little boy in Bnei Brak, I used to see United Hatzalah EMTs coming and saving people, they always seemed like heroes to me. I saw the EMTs responding to many different emergencies, some even very difficult scenes, but they were always helping people and that is something I appreciated. I promised myself that when I grew up and had the opportunity, I would train and be just like them. I signed up to take an EMT course the first chance I could and since then, I have been responding to medical emergencies and thankfully have been able to help many people. I believe that this is the greatest thing that I can do".



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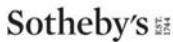
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