

Pesach 2014 part 1

1. Ketz Shem Lechoshech page 23 (Meir Simcha Singer, learns at Shor Yoshuv)

One of the most fundamental questions is; **why do we refer to Pesach night and its mitzvos as ‘the sader’? Why do we have seanim (signs), an exact order, set positioning and instructions how to eat the food? Why specifically on the night of the sader are there so many halachic technicalities that are required?** The Meshach Chachma (Shemos 12, 3) explains Hashem took the Jews out of Egypt in order that they should be slaves to Him. Everything was done in a certain strategic way and an ordered time. **The sader alludes to the concept that Hashem is the king and that we are His servants. The sader symbolizes kingly tactics and discipline. This is precisely why the sader is at a set time, set way, with set items and with a detailed set of rules; it is similar to kingly tactics.**

An additional answer is; only someone who is free has the ability to do what he wants, when he wants and how he wants to do it. Dissimilarly, a slave who is controlled by his master, every decision he makes can be overridden by his master. **The slave isn’t able to make his own sader aka order. He is controlled by somebody else.**

2. Maharal (Haggadah shel Pesach)

The Haggadah relates that five Rabbis were in Benai Brak discussing the redemption from Egypt. Then the talmidim (students) came and informed the Rabbis that the time to recite the morning Shema had arrived.

Several questions arise: A) Why is this story in the Haggadah? B) Why do we care that they were in Bnei Brak? C) Since the Halacha is that one must sleep on Yuntif; how did they refrain from sleeping?

The answers are as follows:

A) **This story is mentioned in the Haggadah in order to teach us about the love and endearment that these chachamim had for speaking about leaving Egypt.**

B) The reason as to why the Haggadah specifies they were in Benai Brak is to inform us that they weren’t merely speaking about the redemption in order to stimulate their minds and in order to learn. **This is precisely why the Haggadah specifies that they were in Bnei Brak in order to demonstrate that they were specifically talking about the redemption of Egypt for mitzvah purposes. The logic behind this is;** if they were just speaking about the redemption for the sake of learning then they would have been learning in their private studies or the public Beis Medrash. Rather, they all gathered in Benai Brak in order to publically demonstrate that they were all discussing the redemption of Egypt for the sake of the mitzvah.

C) **The reason why it is prohibited to not sleep on Yuntif is; in order that one doesn’t pain himself. Not sleeping is considered a form of painning oneself. These chachamim were not in any pain from their lack of sleep.** Since they had such a great love for the mitzvah they therefore didn’t even realize that dawn approached. Time flies when you’re having fun. The time was so short to them that they were unaware that it was dawn.

3. Kemotzei Shlal Rav page 116

He quotes Rabbi Yitzchok Zev Soloveitchik (the Griz/the Brisker Rav) who says that the time for sipor (speaking about) yitzias (leaving) mitzrayim (Egypt) does not extend passed dawn. The reason for this is; once dawn approaches then it is already halachically considered day. The time

when the obligation to recite Shema of the morning starts is when one recognizes his friend at a distance of four amos (six to eight feet) or when one is able to distinguish between the blue techales and the white tzitzis as stated in Berachos (9b) (מאימתי קורין את שמע בשחרית? משיכיר בין תכלת) (ללבן וכו'. ואחרים אומרים משיראה את חברו רחוק ארבע אמות ויכירנו. This time is later than dawn. Based on the aforementioned information, why did the talmidim come to inform them that the time of the morning shema has arrived? They should have informed them that the time to speak about the redemption has ended? The Brisker Rav answers based on a Tosefta (tenth perek in Pesachim) that states, speaking about the halachos of Pesach are included in the category of speaking about the redemption. Therefore, those Rabbis who were learning about the halachos of Pesach were fulfilling speaking about the redemption and simultaneously fulfilling the mitzvah of Talmud Torah (aka learning). This is precisely why the talmidim didn't come at dawn; because these Rabbis were also fulfilling the halachos of Talmud Torah via speaking about the halachos of Pesach. Talmud Torah obviously isn't time bound as stated in Yehoshua (1, 8) "you shall delve into it day and night." However once the time to recite shema came they needed to interrupt their learning in order to recite shema as stated in Shabbos (11a).

Rabbi Dovid Cohen (Rosh Yeshiva of Chevron) suggests a proof opposite to the aforementioned explanation of the Brisker Rav. The Sheboli Haleket quotes the Rashbetz who says we do not cancel and annul reciting shema in order to speak about the redemption. Meaning, Shema will override speaking about the redemption. If this wasn't the case and the recitation of shema wouldn't override speaking about the redemption, then they wouldn't have stopped speaking about the redemption from Egypt. The reason for this is; 'anyone who increasingly speaks about the redemption is praiseworthy' as stated in the Haggadah.

Based on this explanation of the Rashbetz and Sheboli Haleket, Rabbi Dovid Cohen suggests that the statement of 'anyone who increasingly speaks about the redemption is praiseworthy' applies if one continues the discussion of the redemption after dawn. The fulfillment of speaking about the redemption thus continues even after dawn.

4. Otzros HaTorah pages 373-374

During Korach why do we utter 'to remember Hillel'? Why specifically Hillel? Rabbi Shalomo Kluger (Haggadah Masei Yiday Yotzar) answers based on the Gemara in Berachos (61) that relates a story with Hillel who was traveling and heard a wailing voice. Hillel said 'I am certain that this voice isn't coming from my house.' What is the simple interpretation of this statement of Hillel? Furthermore how was Hillel so certain that this voice wasn't coming from his house? The Shela Hakadosh explains that Hillel knew that even if hardships would come upon members of his house, they wouldn't complain about them and cry. The reason for this is; Hillel taught, trained and accustomed them to accept hardships for the good, wholeheartedly and lovingly. **The Korban Pesach represents the redemption and the good that occurred and was bestowed upon us. The matzah symbolizes afflictions (לקח עוני) and that we hastily left Egypt. The Maror represents the bitterness and bad that the Jews underwent in Egypt.** It is incorrect to only view the present. Meaning, we shouldn't assume that the current good is really good and that the current bad is really bad. According to this inaccurate observation sometimes Hashem is good and sometimes Hashem is bad. Rather, the correct outlook is to realize that everything that Hashem does is good as stated in Berachos (60b) and Tanis (21a). **Even what appears bad is really good. According to this correct view everything can be done simultaneously and everything can be equal. This is the explanation of Hillel; who wrapped the Korban Pesach, matzah and maror together.**

According to my humble opinion based on the aforementioned information we could explain why the parsha of Acharei Mos is typically layned around the time of Pesach. This is done in order to allude to the concept that even death is good. Meaning, even though that death is seemingly bad, in reality it is good. This is a hard concept to believe and understand in this world. But, based on the aforementioned Gemaras that relate this concept that everything Hashem does is for the good, it is easier to understand. Death as well as many other tragedies that occur are also divinely orchestrated and are for the good. Death certainly falls into the category of ‘everything that Hashem does is good.’

5. Alu Hem Moadi chalek gimal (Rabbi Eliyahu Schlesinger) page 617

The commonly asked question on Diyanu is; would it really have been enough? For example, the Haggadah states 'אילו קרבנו לפני הר סיני ולא נתן לנו את התורה דיינו.' ‘If you (Hashem) would have brought us in front of Har (the mountain of) Sinai and not given us the Torah this would have been enough.’ What is the simple explanation of this enigmatic statement in the Haggadah? Would merely approaching Har Sinai without receiving the Torah really have been sufficient? The explanation of this statement, explains Rabbi Eliyashiv quoting his grandfather is; **if we would have accepted the Torah but been denied the ability to pasken (decide) the Halacha, this would be been enough.** It is for this reason that it says in Diyanu ‘to us’ meaning if Hashem wouldn’t have given ‘us’ the ability to pasken this still would have been suffice. Hashem additionally gave the Jews the ability to pasken as stated in Bava Metzei (59b).

6. Berchas Yabeitz (Rabbi Dovid Cohen, from Brooklyn) chalek page 239

The Gemara in Archin (10) asks, why is the full Hallel recited on Sukkos, but not on Pesach? Regarding Sukkos every day has different korbanos (as related in parshas Pinchas) unlike Pesach. The first day of Sukkos has thirteen Korbanos and the second day has twelve etc. **The question arises; what is the reason for this discrepancy regarding the decrease of Korbanos solely on Sukkos but not on Pesach? The decreasing korbanos on Sukkos stems from the decrease of nations. Meaning, in the end of days when Mashiach comes, the other nations will be subservient to us. The seventy Korbanos offered over the duration of the holiday of Sukkos correspond to the seventy nations of the world.**

An additional answer is based on the difference between the essence of the formation of these two independent holidays. The Maharal explains that the holiness of chol hamoad flows from being surrounded by Yuntif; meaning, the first days and the last days of the holiday. **The original commandment to keep Pesach was for one day. After the Egyptians drowned into the Red sea, additional days were added to Pesach. Dissimilarly, the original commandment to keep Sukkos was for seven days with Shemini Ateres.**