



Ohr Yerushalayim News

ז"ז פסח תשע"ז – 10th April 2017 - Volume 9 - Issue 37

News This Week

מזל טוב

Mazel Tov to the Rov & Rebbetzen on the birth of a great grandson, born to Mr & Mrs Pinny Rubin.

Mazel Tov to Mr & Mrs Avrohom Dov Lehman on the birth of a daughter.

Speakers over Yom Tov

We are delighted to host a variety of Shiurim over Yom Tov. Details on the back page.

Thank You Bochorim

Thank you to all the Bochorim who have contributed Divrei Torah to the newsletter. We hope you enjoy sharing them over Yom Tov.

Neilas HaChag

Once again we are pleased to host a Neilas HaChag on last day of Yom Tov kindly sponsored by Yitzchok Douek in honour of the Yahtzeit of his late father - Chaim Aruchim.

Siyum Mishnayos

Once again we will have a Siyum the Shabbos after Shavuos of Mishnayos learned together as a Kehilla. This year we will be learning Sedorim Nezikin and Kodshin. Members are encouraged to learn Mishnayos individually or Bechavrusa, the list will be on the notice wall in the foyer.

חג כשר ושמח a Wishing The Kehilla

What Kind Of כוס Can Be Used For The Seder?

Shayelle Chalomish

On Seder night we take out our most beautiful כלים to show freedom. The מהר"ל would display only on Pesach the precious items which he received as collateral. Based on this it would seem appropriate for someone who owns a golden goblet to drink from it the four cups of wine on Seder night.

The תענית in גמ' brings down the following story: A princess commented to Rabbi Yehoshua ben Chananya, how is it that wisdom is contained in an ugly vessel? He replied to her: "does your father not store his wine in earthenware flasks; surely people of your prominence would store it in gold or silver vessels!" With this she went and told her father the king; who immediately transferred the wine into gold and silver vessels. Just as Rabbi Yehoshua ben Chananya expected, the wine turned sour. When the king's ministers saw what happened they came and reported it to him, he questioned his daughter as to who gave her the idea, to which she replied; "it was Rabbi Yehoshua ben Chananya."

We see from this story that wine which is stored in gold and silver vessels turn sour. But does it mean that we can't drink from gold or silver, maybe only if it's stored for a period of time it turns sour, but just to drink from; who says there's a problem?

The possuk in Esther when describing king Achashverosh's royal banquet says "והשקות בכלי זהב", which shows the extravagance of drinking out of golden goblets.

The Midrash on the words of the possuk: "והשקות בכלי זהב" and on the words of the possuk by שלמה המלך: "שלמה משהקה זהב" explains, that these pessukim cannot be taken literally since wine contained in gold cups people are reluctant to drink. The Midrash continues to explain that the wines served at the banquet of Achashverosh and at the meals of שלמה were in exceptionally wonderful glassware that was as pricey as golden goblets but not golden goblets themselves.

It follows from this that just like they drank from glassware rather than gold, so too on Seder night we should drink from glassware rather than gold, but silver which doesn't ruin the taste immediately isn't a problem like gold.

Even though the widespread מנהג is to use silver there were some Gedolim who specifically used glass over silver for the four cups of wine on Seder night. (As heard from ר' יצחק זילברשטין שליט"א.)

Boruch Hamokom

Yanky Black

Why do we refer to Hashem as 'Hamokom' – the Omnipresent? Rav Matisyohu Salomon shlita explains that this is essential for what we are teaching on seder night. We are trying to give over the story of all the miracles that Hashem performed for us in Mitzrayim. It is therefore important that we realise that Hashem is everywhere for us to fully appreciate what Hashem did for us. If we distance Hashem from ourselves then it is much harder to internalise the message of seder night. So we describe Hashem as the Omnipresent to show that He is close to us and has a real connection to our world and now that we understand who He is we can fully appreciate all the miracles that he did for us in Mitzrayim which is the aim of seder night.

The Four Sons

Yaakov Gamliel Brownson

The הגדה is one of the most talked about sections of the בנינים. One of the famous קשיא's is that the רשע - the wicked son - and the אינו יודע לשאול - the son that does not know how to ask - are both told: "בעבור זה עשה לי ה' בצאתי ממצרים" - "for this Hashem did to me when he took me out of Egypt". Why are these two different sons given the same advice? Surely each has his own unique problem which requires a personalised response.

To really understand this, one must first realise who the רשע and the אינו יודע לשאול are. In ברוך המקום, the word "ברוך" appears four times. The הגדה explains that each ברוך is supposed to represent one of the four sons. The חכם - the wise son - who devotes his life to service of Hashem says: ברוך המקום. The literal translation of "המקום" is "place", and in terms of Hashem it means that He is all encompassing and in charge of every place in the world - a maxim by which the חכם lives. The phrase: "ברוך שנתן תורה לעמו ישראל" - "blessed is He who gave the Torah to his people Yisroel" represents the תם - the simple son - who spends his time quietly learning. The final two "ברוך"s are of the רשע and the אינו יודע לשאול. To them, Hashem, whilst the Deliverer from Egypt and so deserved of blessing, is otherwise no more significant than any other being. They both, therefore, refer to Hashem simply by saying ברוך הוא - "blessed is He".

The פסוקים at the end of פרשת בא discuss the laws of Pesach, such as eating Matzoh etc. They finish by saying "בעבור זה עשה לי ה' בצאתי ממצרים" - "because of this G-d did to me when he took me out of Egypt". You would expect the פסוק to say "this is because...", meaning the reason for keeping Pesach is that Hashem brought us out of Egypt.

Why, therefore, does it transpose the wording to “because of this”?

The **עזרא** explains that the **פסוק** is teaching us that the whole purpose of **יצאת מצרים** was that we should have **מצות** to keep and be able to serve Hashem. **פסח** is not a mere commemoration of some event that happened thousands of years ago to our ancestors. It should live on in each and every one of us. The **פסוק** is saying that Hashem saved us so that we should be able to keep **מצות** and have a relationship with Him. It is truly **זה בעבור** - “because of this”. It is in order that we should be able to fulfil the commandments of Hashem, and carve an everlasting bond between man and creator, we were saved.

The **רשע** and the **יודע לשאול** are missing this point. The **רשע** does not want a relationship with Hashem, hence he refers to Hashem as “**הוא**” - “Him”. Hashem plays no role in his life, and anyone who believes, he ridicules, asking “**מה זאת**” - “what is this?”. The **יודע לשאול** suffers from the same problem, also referring to Hashem as “**הוא**”. Although he may appear observant, and keep all the **מצות**, he does it merely because his father did so, and with no further thought. He views **פסח** as an anniversary with strange traditions which do not speak to him, as he personally never experienced the miracles of **יצאת מצרים**.

The approach to both these sons, and perhaps to ourselves, is to encourage them/us that, in fact, there is a lot more to **פסח** than they/we appreciate. The whole purpose of **יצאת מצרים** was, and still is, that in each generation there should be an ongoing relationship between ourselves and Hashem. They are therefore both told **זה בעבור** - “because of this” - so that we can serve Hashem we were saved from **מצרים**, and NOT that we do things simply as a commemoration of a distant event. May we all be **זוכה** to internalise this message and see the final redemption speedily in our days.

צא ולמד – Go out and learn

Motti Black

One of the most important parts of **מגיד**, about which the Rambam says ‘whoever spends time expounding this parsha is praiseworthy’, is the section beginning with **צא ולמד**. This is an essential part of the Haggadah because it summarises the events of **יצאת מצרים** starting from when Yaakov and his sons went down to Egypt until the exodus itself. The strange thing is that the Haggadah seems to start this fundamental part of the narrative by saying: ‘Go out and learn what Lavan the Aramean planned to do to our father Yaakov. For while Pharaoh’s decree applied only to the male children, Lavan sought to uproot all’. Only after this introduction, does the Haggadah go on to tell us what happened in Egypt. Seeing as at the end of the paragraph starting ‘**מתחלה**’ we have already been told that Yaakov and his sons went down to Egypt, why are we going back in history to discuss Lavan and of what relevance is it for us that he wanted ‘to uproot all’?

The Ritva (as quoted in the Mesivta Haggadah) explains that the reason why we mention Lavan at this point, is not a return to the narrative and an introduction to the next section, but is actually to bring a proof to what we have just mentioned in **שהעמדה** that in each generation our enemies rise up against us to destroy us and Hashem saves us from them.

The Malbim, however, asks further questions on this paragraph. What does the Haggadah mean ‘go out’? Where should we ‘go out’ to? Moreover, why does the Haggadah mention Pharaoh at this point, particularly the fact that he spared the female children (on a night where we are not exactly trying to look for his merits), if the focus has now moved over to Lavan?

The Malbim answers that the purpose of this paragraph is to prove that Lavan sought ‘to uproot all’ (and in light of what we have just said the purpose for proving this is to show just how great the salvation was). The proof for this comes from Pharaoh. His decree to kill the male children is not labelled by the Torah with the word ‘destroy’. However, when the Torah deals with Lavan’s intentions, it does use this word. Therefore, this reveals to us that Lavan’s intentions were worse than Pharaoh’s, and the only decree worse than killing the male children is killing all the children. For this reason, we have to mention Pharaoh. As for the words ‘go out’, since the Haggadah is proving the wickedness of Lavan from the language used to describe Pharaoh, the paragraph begins ‘Go out and learn’ – that is, go out from the present subject of Lavan to another

section in the Torah, to that of Pharaoh, and from there you will learn ‘what Lavan the Aramean planned to do to our father Yaakov’.

דינו

Yommi Ross

We say in the **הדגה**: ‘אלו קרבנו לפני הר סיני ולא נתן לנו את התורה, דינו’. If we were taken to Mount Sinai and not given the Torah that would be enough.

The question is what would be the point of going to **הר סיני** and not getting the **תורה**?

The Abarbanel answers saying what we are referring to when we say “**ולא נתן לנו את התורה**” is literally that even if we never heard the commandments from G-d, rather heard it from another source, **דינו** - that would have been enough.

The Likutei ta’amim u’minhagim answers that just being at **הר סיני** was a phenomenal experience, ‘ה’ revealed to us his glory and greatness. As it states in the **פסוק**: **ותאמרו הן הראנו ה’ אלקינו את כבודו ואת גדלו**: **פסוק** (ה:כא). The Avudraham offers another explanation of why it would have been **דינו** – enough - as at **הר סיני** we were freed from the spiritual impurity that descended upon us when **חווה** sinned.

דינו

Boruch Zadok Epstein

There are many parts to the Pesach Seder, some more interesting to my siblings, some less so, in some parts the kids find it easier to participate, others are more difficult. One song in Maggid never fails to raise a screeching racket however, namely Dayeinu. Admittedly, this is probably more due to the repetitive nature of the chorus than anything else, but it keeps the aforementioned siblings happy.

The chorus, Dayeinu, translated as “it would have been enough”, provides plenty of food for thought, because, after all, arguably, on several points mentioned in Dayeinu, had Hashem not done that miracle, the entire exercise would have been pointless.

Inspecting this further, we can see several events which would have not been absolutely necessary. The execution of the judgements against the Egyptians, their gods and first-borns, as well as the gift of the Egyptian wealth, are not vital, and therefore the word Dayeinu is appropriate, as had none of these been done, it would have had little serious effect on the Bnei Yisrael. Similar reasoning can be applied for both the provision of the Mann, and the giving of Shabbos, as well as the journey to Har Sinai.

The problem still applies though. Had Hashem not provisioned us in the desert, given us the Torah, brought us into Eretz Yisrael, and constructed the Beis Hamikdash the whole exercise might have been for naught.

The Abravanel helps us with one of these issues, pointing out that we could have gone the shorter route, via the Pilishtim, and not required provisioning. The Abravanel also points out that was due to Hashem hardening Pharaoh’s heart that he chased us, therefore when we thank Hashem for destroying the Egyptians at the Yam Suf, this thanks applies also to the actions Hashem took to force the Egyptians to the location of their destruction.

To understand Dayeinu, we must take a look at the following paragraph “Thus how much more so should we be grateful to Hashem for all the numerous favours he has bestowed upon us”. Hashem had to take us out of Egypt. He made a Bris with Avraham that he would do so. That is why at the beginning of Dayeinu, we do not say: “Hashem not taking us out of Egypt would have been sufficient”. However, the rest of Daeyinu were favours. Hashem had no obligation to do any of these, yet he did so anyway. So when we say Dayeinu, “it would have been enough”, we do not mean enough to create Klal Yisrael, but enough to fulfil his promise to Avraham Avinu. That he did so much more, we are grateful.

מוציא מצה חס שהיינו

Raffi Ross

The Avudraham explains why we do not make the Bracha **שהיינו** at Moitze-Matzah on the Matzah because we should already have it in mind with the **שהיינו** of Kiddush.

But this explanation is argued by Likutei Ta’amim u’Minhagim because

on Purim we find that with the שהחיינו on the Megillah one needs to have in mind the other Mitzvos of the day. Similarly on Pesach one should actively have in mind to include the other Mitzvos in the שהחיינו of Kiddush and we should therefore find a legal requirement to actively have in mind the other Mitzvos, yet we do not find that.

In a letter to the author of Likutei Ta'amim u'Minhangim, Rabbi Shlomo Yosef Zevin posed the following questions that we find in the Rosh Pesachim 1:10; Tur ch. 432; Shulchan Aruch HaRav, that the שהחיינו includes the search for Chametz even though it had already happened, so if it can include Mitzvos from beforehand surely it can include Mitzvos which follow it, so we do not need a legal requirement for a separate שהחיינו.

Another possible answer is that the comparison to Purim is a bit unequal. On Purim the Bracha is not made on the Yom tov itself because one can do work on Purim rather it is on the specific Mitzvos themselves so therefore it is understandable why on Purim one needs to have in mind all the Mitzvos of that day in order to stretch the Bracha to all the mitzvos as the Bracha itself is only ever on specifics. However, on Pesach the Bracha is on the Yom Tov itself so no intention is necessary, so how can you ask a question from Purim when they are two different Brachos. However there is a minority opinion Meiri on Megillah 4a that on Purim the Bracha is on the Yom Tov itself.

אכילת מצה

Eli Bookman

The ששת ימים תאכל מצות וביום פסוק brings the פסוק of פסוקים ק"כ in גמרא which implies that eating מצה on the seventh day of Pesach is not a מצוה but merely a רשות. The גמרא writes that since this is a דבר שיצא מן הכלל - something which has previously been included in a פסוק and then excluded elsewhere - we can extrapolate likewise that there is no מצוה of אכילת מצה any of the rest of the days of Pesach after the first night, and it is only a רשות. There is a similar מצה in ט"ו ט"ז of גזירה שוה שוה that uses the famous סוכה כ"ז in גמרא to teach us that the מצוה of סוכה only applies on the first night and from then on, like מצה, is no more than a רשות.

There is a question asked by the ראשונים which is what is the difference between סוכה where if you were to eat in the סוכה the rest of טוב יום you would make a ברכה of בסוכה לישב, whereas on Pesach you only ever make the ברכה of מצה אכילת מצה on the first night and not the rest of the time?

This question is asked in שאלות ותשובות הרשב"א and he answers that the סוכה מצוה to eat in the סוכה only tells us there is no מצוה to eat in the סוכה after the first night since that is the only מצוה מצוה - to eat it, but the מצוה of מצוה has the extra dimension of תדורו כעין תדורו which means one is חייב to do everything in the סוכה so the מצוה of סוכה still applies the rest of the time, which is why we make a ברכה all 7 days of סוכות.

The בעל המאור gives a different answer - he says that on Pesach it's possible to go the whole rest of the time after the first night without eating מצה, but rather just eating other non חמץ things, but on סוכות it is impossible to go the whole week without sleep so inevitably you are going to be in a situation where you are חייב in the מצוה of סוכה. This is why the ברכה on סוכה is said the whole טוב יום, as opposed to מצה.

It sounds from the בעל המאור that in actual fact there is a מצוה of אכילת מצה the rest of Pesach, albeit a מצוה קיומית (not a חיוב), not like the מצוה who seems to hold there is no מצוה after the first night. The Sefer מעשה רב (מנהגי הגר"א) says that there is actually a מצוה קיומית all 7 (8 in the diaspora) days of Pesach to eat מצה, and when the גמרא says it's only a רשות the rest of the time, that's only in comparison to the first night when it's a חיוב, but nevertheless you are מקיים מצוה אכילת מצה whenever you eat מצה on Pesach. He brings a proof to this from the fact that there is a widely accepted custom to not wear תפילין on המועד because תפילין is an אות - a symbol, and we don't wear תפילין any day when there is a pre-existing אות on that day (e.g. שבת and טוב יום) and according to the Gaon the מצוה of מצה אכילת מצה is an אות on המועד too and that is why those who don't wear תפילין are accustomed not to.

If however one was to hold like the רשב"א, that there is no מצוה of מצה on חוה"מ then surely this lack of אות necessitates the wearing of תפילין? There is תוספות in עירובין צ"ו that says the תמץ איסור on Pesach could

be enough in itself to be considered an אות which is why תפילין need not be worn. The other side of the coin that dictates תפילין should indeed be worn on חוה"מ also needs some clarification: if you hold like the רשב"א that there is no מצוה of מצה on חוה"מ then the lack of אות (assuming you don't hold of תוס' in עירובין) means there is no reason not to wear תפילין. But if you were to say that there is a מצוה of מצה the rest of Pesach then you could get out of the problem this אות causes by answering like the משנה ברורה in סימן ל"א, who says since מלאכה is permitted on חול המועד, there can be no other אות so תפילין should indeed be worn.

לשנה הבאה בירושלים

Tzvi Dovid Freedman

We say this phrase right at the end of נרצה and at the end of the סדר. The only other time in the year we say this phrase is at the end of נעילה on יום כיפור. What is the reason we say this very important phrase twice a year. This phrase is asking 'ה' to bring the משיח, should not we be saying it more regularly.

To clarify, the phrase's main point is to ask for the בית המקדש to be rebuilt so we can once again bring the קרבנות. So why are we only asking for the בית המקדש on these two days?

A possible reason may be because looking at the other ימים טובים of שבועות and סוכות we do keep the main essences of the מצוה. On שבועות we learn תורה and on סוכות we sit in the סכה and have the ארבע מינים. But one of the two main מצוות on פסח, the other being the מצה is to eat the פסח. This מצוה cannot be done without the בית המקדש.

The reason we say (לשנה הבאה בירושלים) on יום כיפור is once again we are missing the main essence of the day. The main part was the עבודה of the קטורת going into the קדש הקדשים to offer the קטורת. Once again although since we still have the מצוה of תשובה we are missing the highlight of the day.

The question can be asked, what about ראש השנה when one of the main מצוות was the קרבן מנחה? Perhaps we can suggest that the שופר is the greater מצוה of the two so we are not that upset but on פסח the מצה of מצוה and קרבן פסח are in equal measure, so although we have one we can't fully enjoy it without the other. It is for this reason why we only say לשנה הבאה בירושלים twice a year.

Are We Truly Free?

Tzvi Dovid Freedman

'ה' brought us out of Mitzrayim, away from slavery, into Eretz Yisrael to a Land of Freedom. But how are we free? Didn't we escape Egypt where we were oppressed for 210 years to a land where we have to follow 'ה' and his Mitzvos? Do not eat Milk and Meat together, do not eat any animal that does not have split hooves or does not chew the cud. This list goes on and on, 613 things to be exact. How can we call this freedom? Every act we do someone is telling us how it should be done and being judged how we do it. Is this freedom?

If one has ever had these questions, one have been viewing freedom incorrectly. Freedom is complicated, and believe me one does not want the freedom you think of. Freedom can be looked at as the right to choose what to do. Look out in the Streets and see the Umois Ho-oilom 'enjoying themselves'. How long does that enjoyment last - for an instant, a day, a week, a month - they have to create their own happiness from whatever they can. That is not freedom and happiness. The 'right' to do anything does not lead to lifetime of enjoyment. The only way one can be really happy and fulfilled is by having healthy boundaries. This leads to enjoyment within these boundaries. Is someone doing something they love called a slave to those things? Is someone who chooses to learn for 24 hours a slave to learning? Chas V'shalom. Of course not, he has the freedom to choose what he does within healthy boundaries.

We, humans are basic beings and can not see and understand the great powers of the world. The only being who can do that is 'ה' and He knows everything that is correct and right for us, completely and truthfully. Just because something seems limiting now could very well be the saviour and happiness in a future time. So yes, we are commanded with these 613 mitzvos, but they are there to keep us healthy and happy. This leads to a greater love and appreciation of life and 'ה'. May we be zoche to many more days of freedom of free choice allowing us to be happy and serve 'ה' with the purest heart a man can have.

Ohr Yerushalayim invites you to **נעילת החג**

On last day Yom Tov between
Mincha & Maariv

With guest speakers:
David Bondt & Rabbi Jonny Ross

Kindly sponsored by Mr & Mrs Yitzchok Douek
his father לעילוי נשמת



פסח שיעורימים

Ohr Yerushalayim is
delighted to welcome our
guest speakers over Yom Tov:

1st Day
Rabbi Aviv Bar-Ilan

2nd Day
Rabbi Yehuda Leib Wittler

Shabbos Chol HaMoed
Moshe Simon

7th Day
R' Elchonon Newmann



The Week Ahead

ערב פסח

Ta'anis Starts	4.25am
Shacharis (followed by Siyum)	6.45am / 7.10am / 8.00am
Each Chometz until	10.15am
Burn Chometz until	11.43am

ליל א פסח

Mincha & Kabbolas Yom Tov	7.46pm
Candle lighting	7.46pm
Nacht	8.46pm
Chatzos	1.10am

יום א פסח

Shacharis	9.15am
Mincha followed by a Shiur by Rabbi Aviva Bar-Ilan	7.45pm

ליל ב פסח

Maariv	8.45pm
Candle Lighting	No earlier than 8.55pm

יום ב פסח

Shacharis	9.15am
Mincha followed by a Shiur by Rabbi Yehuda Leib Wittler	7.50pm
Maariv & Motzei Yom Tov	8.57pm

חול המועד

Thurs Shacharis	7.00am / 8.30am / 9.30am
Mincha & Maariv	7.50pm
Late Maariv	10.00pm
Fri Bank Holiday Shacharis	7.15am / 8.30am / 9.30am
Mincha & Kabbolas Shabbos	7.05pm
Candle Lighting	7.14pm - 7.20pm

שבת חול המועד

Shacharis	9.00am
Mincha followed by a Shiur by Moshe Simon	7.55pm
Maariv & Motzei Shabbos	9.04pm
Sunday Shacharis	7.15am / 8.30am / 9.30am

ליל ז פסח

Mincha & Kabbolas Yom Tov	7.05pm
Candle Lighting	7.17pm

יום ז פסח

Shacharis	9.00am
Mincha followed by a Shiur by R' Elchonon Newmann	7.55pm

ליל ח פסח

Maariv	9.00pm
Candle Lighting	No earlier than 9.08pm

יום ח פסח

Shacharis	9.00am
Mincha followed by Neilas HaChag	7.50pm
Maariv & Motzei Yom Tov	9.10pm

אסרו חג

Wed Shacharis	6.40am / 7.15am / 7.55am
Thurs Shacharis	6.45am / 7.10am / 8.00am
Mincha & Maariv	8.00pm
Late Maariv	10.00pm
Fri Shacharis	6.45am / 7.20am / 8.00am