

AT THE ARTSCROLL SHABBOS TABLE

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HAGGADAH

THE CHESSED ONLY YOU CAN GIVE

The Rav Meir Shapiro and Chachmei Lublin Haggadah by Rabbi Dov Weller

NEW!



Whoever is hungry, let him come and eat כָּל דֹּכְפִין יִיָּתֵי וַיִּכּוֹל

The Seder begins with us inviting guests into our homes, thinking and caring about another Yid, and being mindful and sensitive to the needs of those around us.

R' Wosner explains, based on the *Tur* (*Orach Chaim* 417), that each of the *Shalosh Regalim* corresponds to one of the *Avos*.

Pesach corresponds to Avraham Avinu. When the *malachim* visited him, he told Sarah, *לוֹשֵׁי וְעָשִׂי עֲגוֹת*, *Knead and make cakes* (*Bereishis* 18:6). Chazal teach (*Bava Metzia* 86b) that this took place on Pesach and the cakes were matzos. We know that the defining characteristic of Avraham was *chessed*. It is therefore fitting that the Seder — held on Avraham's Yom Tov — opens with a warm invitation to guests: *Whoever is hungry, let him come and eat*. Let all who seek connection find a place at our table.

R' Meir Shapiro teaches that *chessed* goes beyond giving physical things. When Yaakov fled from Eisav, he lay down to rest on Har HaMoriah, where he was shown the dream of the ladder reaching toward *Shamayim*. There Hashem promised him protection, blessing, success, and safe return. He would be with him wherever he would go.

When Yaakov awoke, he made a pledge to Hashem: *וְכָל אֲשֶׁר תִּתֶּן לִי עָשָׂר אֶעֱשְׂרֶנּוּ לְךָ*, *And whatever You will give me, I shall repeatedly tithe to You* (*Bereishis* 28:22). The extra words *and whatever* call for explanation.

R' Meir explained that this teaches us to tithe not only from our financial resources, but from our every skill, talent, and gift. Every person has a unique

talent, technical skill, Torah insight, life experience, or connection. Use these talents to benefit others (see *Igros Moshe*, *Even HaEzer* 4, 26:4). When someone fails to use his abilities for the good of others, he is denying the gift Hashem entrusted to him. In Yeshivas Chachmei Lublin, R' Meir established that the senior *talmidim* set aside time each week to learn with the younger students. That was their *maaser*, the title of their time and ability.



R' Meir Shapiro

The Kozhiglover, quoting the Chidushei HaRim, taught that within every Jew lies a *nekudah tovah*, one point of greatness, in which he excels beyond all others. It may be intellectual, emotional, spiritual, or practical. Every Jew has something uniquely his from Hashem that can be used to benefit others.

When R' Meir served as Rav in Sanok, the yeshivah was in desperate need of furniture, clothing, and basic supplies.

One Motza'ei Shabbos he invited the city's craftsmen to a spirited melaveh malkah. After singing and dancing together, R' Meir spoke to them:

"A person can acquire his share in the World to Come in one moment. How? Some of you are tailors, some are shoemakers, and some are carpenters and craftsmen — but all of you possess a skill that no one else can offer in the same way. Use that skill to support these talmidim. That is how one earns his place in the World to Come."

The artisans took his words to heart. Each offered his craft and materials to help the yeshi-

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THIS WEEK'S ISSUE IS DEDICATED IN HONOR OF RABBI SCHERMAN, whose lifelong dedication to spreading the light of Torah has illuminated countless lives through his inspiring and brilliant commentaries, books, overviews, and essays.

MESORAH HERITAGE FOUNDATION

For most of his life, R' Shlomo Zalman Auerbach ate machine matzah on Pesach. Aside from the *kezayis* (halachic measure, based on the size of an olive) at the Seder, that first essential portion on the night of Pesach, his practice was consistent and unchanging. Year after year, he used machine matzah. In homes where *minhagim* (customs) run deep and lines are rarely crossed, this was simply “how R' Shlomo Zalman did it.”

Then, late in his life, without announcement, R' Shlomo Zalman stopped eating machine matzah and began using only hand matzah.

People were puzzled. Such practices are usually fixed for generations. One eats this, another eats that. Shifts like this are uncommon, especially in old age. What could have happened?

The answer lies in an extraordinary story.

For many decades, R' Shlomo Zalman acquired his matzos from a specific machine-matzah factory. It was a place he trusted, one he knew well, one whose standards he relied upon fully.

Then, the factory was sold. The new owner, aware of who R' Shlomo Zalman was and what his patronage meant, invited him to continue purchasing from there. R' Shlomo Zalman came to inspect the facility.

What he saw troubled him. The level of kashrus, the care, the meticulousness — things had changed. Standards were no longer what they had been. R' Shlomo Zalman saw issues with his own eyes, matters he could not overlook. With no fanfare and no public statement, he stopped buying matzah from that factory.

When word reached the new owner, he was devastated. He came to R' Shlomo Zalman's home in Shaarei Chesed and pleaded, “Rebbi, I invested everything I have to buy this factory. If people hear that you no longer buy from me, it will ruin me. No endorsement

could matter more than yours. I will lose everything.”

R' Shlomo Zalman responded carefully. “I feel your pain. But I cannot eat matzos from your factory anymore. I saw problems myself. And understand: If you knew I was coming,

if you knew I would be inspecting the place, then even from a business standpoint you should have made sure everything was at the highest level. That did not happen.”

Then, R' Shlomo Zalman added, “I do not want you to suffer because of me. So, I will do something else. From now on, I will no longer eat machine matzah at all. I will use only hand matzah. This way, if people ask why I no longer buy matzah from you, you may say in my name that I decided to start eating only hand matzah. Nothing more.”

From then on, R' Shlomo Zalman ate only hand matzah, for the Seder and throughout Pesach.

But there was one detail he never forgot.

A *minhag*, a custom, once practiced for decades, resembles a *neder*, a vow. And so, every year, R' Shlomo Zalman made sure that once, usually during Chol HaMoed, he ate a single *kezayis* of machine matzah — just enough that it was not as if he had taken upon himself to eat only hand matzah as a *neder*.

One year, after Minchah of the last day of Pesach, he rushed out of shul toward his house. His family members were startled. Where was he running?

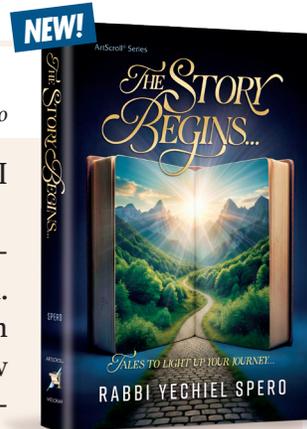
“I just realized,” he replied, “that I didn't yet eat that piece of machine matzah this year. The sun will be setting soon.”

And with that, the *gadol hador* hurried to keep a commitment no one else would have noticed, but that he never forgot. 📖



R' Shlomo Zalman Auerbach

**I DO NOT
WANT YOU
TO SUFFER
BECAUSE
OF ME. SO,
I WILL DO
SOMETHING
ELSE**



The Power of a Giver by Rabbi Meyer Yedid

“What’s *this*?”

The boy explained, “My father knew that you would give away all your matzot to help others, leaving yourself without any. So, he sent these back to ensure that you, too, would have matzah for the Leil HaSeder.”

The Skulener Rebbe was overcome with emotion. He now had matzot for his Seder.

This story carries a message so simple, yet so often overlooked.

The people who dedicate their lives to helping others — the givers, the *baalei chessed*, the ones who make

sure everyone else is taken care of — are often assumed to be doing fine themselves. After all, they’re the ones distributing, organizing, and providing. Surely, they must have what they need.

But that’s not always the case.

Sometimes, the very people who are constantly giving are the ones who need help the most — physically, emotionally, spiritually. The Seret-Vizhnitzer Rebbe understood something profound: Those who take care of everyone else often neglect to take care of themselves. That’s why he made sure to look out for the Skulener Rebbe — to ensure that the Rebbe would have matzot for himself.

How many times do we think: *Oh, he’s fine. He’s always helping others; he must have plenty.* But what if he doesn’t? What if, beneath his endless kindness,

there’s exhaustion? What if, while making sure everyone else has what they need, he himself is lacking?

It’s not enough to look out for those in need. We also need to look out for the people helping those in need.

The concept of *gadol hami’aseh yoser min ha’oseh*, *Greater is the one who enables others to do chessed than the one who performs it*, takes on a new meaning here.

It’s not just about getting others to give. It’s also about ensuring that those who are constantly giving don’t go unnoticed themselves. Supporting the givers is an act of chessed in and of itself. Because just like a well can run dry if no one refills it, even the greatest

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There is a remarkable story from 1945, set in the devastated and war-torn streets of Romania. The suffering was immense, the poverty unbearable. With Pesach approaching, the Skulener Rebbe worked tirelessly to provide for his community, ensuring that no Jew would go without matzah for the Seder.

Through great effort, he managed to obtain a small amount of wheat to bake matzot. But it wasn’t nearly enough. To make sure that every person received something, he announced that each individual could come to him personally and receive three matzot — no more, no less.

In the same town, the Seret-Vizhnitzer Rebbe heard about this and called his son over with a surprising instruction: “Go to the Skulener Rebbe and do not leave without securing six matzot.”

The boy looked at his father, confused. “Are you sure?”

The Rebbe was firm. “Yes, you must ask for six.”

The boy arrived at the Skulener Rebbe’s home, waited in line with the others, and when his turn came, he greeted the Rebbe and made his request.

“Three matzot, please.”

The Skulener Rebbe handed them to him. But then, the boy hesitated. “Actually, my father said I must take six.”

The Skulener Rebbe gently shook his head. “I wish I could give you six, but I need to ensure that everyone gets at least three.”

But the boy insisted. “My father told me I cannot leave without six.”

The Skulener Rebbe paused. If the Seret-Vizhnitzer Rebbe — a giant in Torah and chessed — had sent this request, there must be a deeper reason. He sighed, then reached into his precious supply and handed the boy three more matzot.

On Erev Pesach, the Seret-Vizhnitzer Rebbe called his son over.

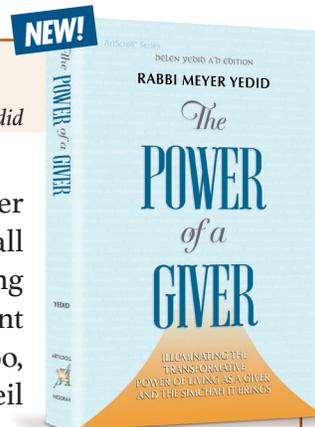
“Take three of these matzot back to the Skulener Rebbe as a gift.”

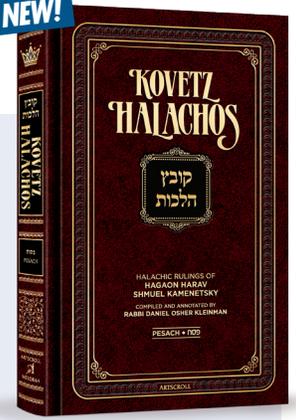
The boy returned to the Skulener Rebbe and handed him back three matzot. The Rebbe looked at them, bewildered.



The Seret-Vizhnitzer Rebbe

**THE REBBE
LOOKED AT THEM,
BEWILDERED.
“WHAT’S THIS?”**





The Ke'arah

Before beginning the Seder, prior to Kiddush, the *ke'arah* (Seder plate) is placed before the one leading the Seder.¹ The *ke'arah* includes three matzos, *maror*, *chazeres*, *charoses*, *karpas*, and two cooked foods. One cooked item serves as a remembrance of the *korban pesach*, the other of the *korban chagigah*. The generally accepted custom is to use a *zero'a* (shank bone) and a *beitzah* (egg).

There are several opinions regarding how to arrange the various items on the *ke'arah*. The prevalent custom, which follows the view of Arizal, is to arrange the items in two triangular formations. In the upper “triangle,” the *zero'a* is placed on the right and the *beitzah* on the left, with the *maror* centered beneath them. In the lower “triangle,” the *charoses* is placed on the right (beneath the *zero'a*) and the *karpas* on the left (beneath the *beitzah*), with the *chazeres* centered beneath

them (below the *maror*).²

There is no need for each participant to have a separate *ke'arah*; one for the head of the household suffices. However, if multiple families are participating in the same Seder, a *ke'arah* should be placed before the head of each family, as he is considered the leader of his family's Seder.³

It is not necessary for the *ke'arah* to remain in its original arrangement throughout the Seder. For example, the *karpas* may be entirely used at the beginning of the Seder even if none remains on the *ke'arah* afterward. The same applies to the *maror* and other items.⁴

Three Matzos

Three matzos are placed alongside or beneath the *ke'arah*.⁵ Either arrangement is acceptable, with nei-

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1. See *Shulchan Aruch* (473:1-3). The wording there implies that the *ke'arah* is brought to the table only after Kiddush. This is in fact the opinion of *Shulchan Aruch HaRav* (473:25). According to the *Vilna Gaon* (*Maaseh Rav* 191), the *ke'arah* was brought even later. However, *Mateh Moshe* (608) and *Pri Megadim* (O.C. 481, *Mishbetzos Zahav*, *Dinei HaSeder Bik'tzarah*) write that the *ke'arah* is placed on the table before Kiddush. See also *Chayei Adam* (130, *Dinei HaSeder Bik'tzarah* 1) and *Kitzur Shulchan Aruch* (118:6).

2. *Arizal* bases his arrangement on esoteric concepts, positioning each item according to its corresponding Kabbalistic element. *Rema* presents an entirely different arrangement, positioning the items according to the order of their use: the earlier the use, the closer the item is placed to the person leading the Seder. This avoids the issue of “*ein maavirin al hamitzvos*,” which prohibits “passing over” a mitzvah to reach another item. According to *Rema*, the items closest to the leader of the Seder are the *karpas* and saltwater, which are the first items used. According to *Arizal*, however, one first encounters the *chazeres*, which is used only later in the *Seder*, and must reach past it to take the *karpas*. In addition, when one reaches for the *karpas* with his right hand he will be “passing over” the *charoses* as well. Why did *Arizal* not see this as an issue? One possible explanation, based on a point made by the *Rosh Yeshivah* elsewhere, is that the primary mitzvah of *charoses* is fulfilled not by eating or even dipping but simply by its presence on the table. Since this mitzvah requires no further action, it has already been fulfilled, and reaching past it for the *karpas* poses no issue. Alternatively, since *charoses* is not an independent mitzvah but part of the mitzvah of *maror*, which is eaten much later, *charoses* is not usable for a mitzvah at that time, so passing it by would not be an issue. These solutions, however, address only passing the *charoses*, not the *chazeres*. Another approach follows *Magen Avraham* (25:4) and *Mishnah Berurah* (25 §3), who write that the restriction against “passing over” a mitzvah in favor of another applies only when both are present and one wishes at the moment to perform both, with the only question being one of sequence. In our scenario, one wishes to perform the mitzvah of *karpas* at this point, but specifically does not want to perform the mitzvos of *maror* (*chazeres*) or *charoses*, which are meant to be performed only after eating the matzah. Since only the mitzvah of *karpas* is relevant at that moment, passing over the *chazeres* or *charoses* poses no problem.

3. See *Shulchan Aruch* (473:4) and *Beur HaGra*; see also *Shulchan Aruch HaRav* (473:24). It could be argued that the halachah reflected in the Gemara in *Pesachim*, that only the leader of the Seder requires a *ke'arah*, applied only in earlier times, when participants listened as one individual conducted the Seder. Today, when each person recites the Haggadah, perhaps they should all be considered leaders of their own Seder. Nevertheless, since one person does lead the proceedings, he retains the status of head of the Seder, and the *ke'arah* is placed before him alone. The *Rosh Yeshivah* added that when multiple families attend one Seder, each father assumes responsibility and care for his own family. He is therefore regarded as the head of his family's Seder and should have a *ke'arah* before him.

4. As mentioned earlier (note 2), *Rema's* arrangement of the *ke'arah* prioritizes accessibility, indicating that these items are intended for actual use rather than symbolic display. Indeed, *Magen Avraham* (473:5) writes explicitly that once an item has been used, it may be removed from the *ke'arah*.

5. The number of matzos necessary is subject to dispute. Since this is a Yom Tov meal, two matzos are required for *lechem mishneh*, paralleling the two loaves at every Shabbos or Yom Tov meal. Additionally, matzah must be present during *Maggid* as “*lechem she'onim alav devarim harbeh*” — the bread that sparks discussion. This requires *lechem oni*, bread that reflects poverty, which cannot be whole. Accordingly, one matzah is broken at *Yachat*, leaving a fragment for *Maggid*. Since this piece is incomplete, it cannot be used for *lechem mishneh*, which requires two full matzos. For this reason, three matzos are required. Others maintain that the broken piece, by virtue of its central role in the Seder, assumes sufficient significance to qualify for *lechem mishneh*. According to this view, only two matzos are necessary. Although the *Vilna Gaon* (473:3, s.v. שלשה) rules in accordance with the view of *Rif*, *Rambam*, and the *Geonim* that only two matzos are necessary, *Shulchan Aruch* (473:4) requires three. Notably, *Mishnah Berurah* (§18), *Chayei Adam* (130, *HaSeder Bik'tzarah* 1), *Shulchan Aruch HaRav* (473:26), *Aruch HaShulchan* (473:9), and other *poskim* cite *Shulchan Aruch's* requirement of three matzos without mentioning the dissenting view.

ther one preferable to the other.⁶

The three matzos are placed one atop the other, aluding to the groups of Kohen, Levi, and Yisrael that comprise Klal Yisrael.⁷ There is no need to place a separator between them.⁸ All three matzos may be equal in size; there is no need for the middle matzah to be larger.⁹

Maror

If horseradish will be used for *maror*, it is preferable to grate it before Yom Tov and store it in a tightly sealed container to preserve its sharpness.¹⁰ If one grates the

horseradish on Yom Tov, he should do so in a somewhat irregular manner.

Saltwater

Saltwater should ideally be prepared before Yom Tov, regardless of whether the first night falls on Shabbos or on a weekday. If one did not prepare it in advance, one may prepare only a limited amount, enough for that Seder only. This applies even when Yom Tov falls on Shabbos.¹¹

See the Kovetz Halachos Chapter 19 for additional laws of the *Ke'arah* that pertain to *charoses*, *zero'a* and *beitzah*.

6. The Rosh Yeshivah noted that although *Ba'er Heitev* cites *Arizal* as stating that the *ke'arah* is placed “*al hamatzos*” — literally “on the matzos,” the term *al* does not necessarily mean directly atop, but can denote proximity. See, for example, *Pesachim* 63b and *Menachos* 27a. See also *Kaf HaChaim* (473:58).

7. *Ba'er Heitev* (473:8), citing *Arizal*.

8. See *Chayei Adam* (130, *HaSeder Bik'tzarah* 1), who castigates those who insist on placing a dividing cloth between the matzos, emphasizing that the requirement is only that the matzos be covered from above, similar to the covering of *lechem mishneh* on Shabbos. The Rosh Yeshivah added that inserting a divider between the matzos may be problematic if it prevents them from being in direct contact when serving as *lechem mishneh* for Hamotzi.

9. *Chok Yaakov* (475:26), citing *Mahari Weil*, writes that the middle matzah should be larger, to provide a *kezayis* for the mitzvah of matzah and an additional *kezayis* for *afikoman*, for both the leader of the Seder and the other participants. The Rosh Yeshivah noted, however, that from the measurements discussed by the *poskim* it is evident that matzos in earlier times were considerably larger, sufficient for multiple participants to receive the required amounts from the middle matzah. Contemporary matzos, even those of the larger varieties, do not contain more than three *kezeisim*, making it impractical for anyone besides the leader to fulfill his obligation solely with this matzah. Since each participant must supplement the small piece of this matzah that he is given with additional matzah, there is no longer any reason to ensure that the middle matzah is larger.

10. *Mishnah Berurah* (473 §36), citing *Chayei Adam*, notes that the *Vilna Gaon* would delay grating horseradish until the Seder to preserve its sharpness. *Chayei Adam* himself advocates leaving the grated horseradish exposed for some time, as eating it immediately after grating could be dangerous. In general, however, if horseradish is grated before Yom Tov and stored in a well-sealed container, its sharpness is retained. Accordingly, grating should preferably be done before Yom Tov. *Mishnah Berurah* (504 §19 and *Shaar HaTziyun* §33) discusses additional considerations and rules that if horseradish is grated on Yom Tov, it should be grated with a *shinui*.

11. Chazal prohibited preparing large quantities of saltwater on Shabbos, as this resembles a step in the *melachah* of *me'abeid* (processing hides; see *Shulchan Aruch* 321:2). Making small quantities is permitted, provided the ratio does not exceed two parts salt to one part water. The *poskim* debate whether this restriction applies to Yom Tov as well, and whether it is relevant to the Seder only when the first night of Pesach falls on Shabbos. See *Rema* (510:7), *Taz* (321:3), and *Kitzur Shulchan Aruch* (118:4). The Rosh Yeshivah observed that practically there is little difference. Since one may not prepare from one day of Yom Tov to the next, and saltwater is needed only for the Seder, only a minimal quantity may be prepared on the first night of Yom Tov in any case. Such a small amount may be prepared even on Shabbos, and may certainly be made on Yom Tov. Nevertheless, the Rosh Yeshivah added that it is preferable to prepare saltwater before Yom Tov, in keeping with the general principle of minimizing *melachah* on Yom Tov when possible.

baalei chessed need to be replenished. When we take care of those who take care of others, we not only express our gratitude but also ensure that the wellspring of kindness in our communities continues to flow.

Anticipating Chessed

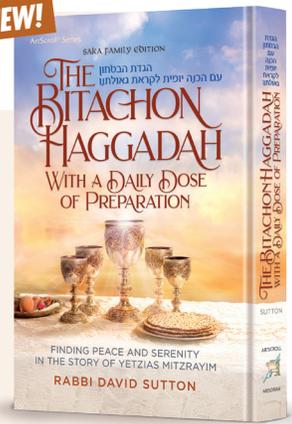
One of the defining qualities of a true *baal chessed* is the ability to anticipate the needs of others — to step in before being asked, to recognize what someone might need even before they realize it themselves. Chessed is not just about responding to requests; it's about having the awareness and foresight to help proactively.

Take, for example, a friend who recently got engaged. It's a time of immense joy, but it's also overwhelming. There's a whirlwind of planning, decisions, and responsibilities. If you've recently arranged an

engagement party or wedding, don't wait for them to come to you with questions. Pick up the phone and offer your insights. Share advice about catering, seating arrangements, or common mistakes to avoid. That one phone call could spare them stress and confusion. It's a simple act, but it shows that you are thinking ahead, recognizing their needs before they even ask.

The same applies to a new family moving into the neighborhood. They may not know where the grocery stores are, which pediatrician to choose, or how to navigate the community's norms. Instead of waiting for them to knock on your door, be the one to introduce yourself. Offer them practical guidance, help them feel at home, and provide a sense of belonging from the start. That's chessed in its purest form — seeing what others need and taking action before they even know they need it. 📺

The Bitachon Haggadah by Rabbi David Sutton



מה נִשְׁתַּנֶּה הלילה הזה מכל הלילות

Why is this night different from all other nights?

The author of *Shibbolei HaLeKet* quotes his brother, R' Binyamin, who explains that the *Mah Nishtanah* is based on the *pasuk* (*Shemos* 13:8), וְהִגַּדְתָּ לְבִנְךָ בַיּוֹם הַהוּא, — You shall tell your son on that day, saying, “It is because of this that Hashem did for me when I went out of Mitzrayim.” This *pasuk* is the source of the mitzvah of *V'higad'ta L'vincha*, to tell your child all about Yetzias Mitzrayim. And when someone says בְּעִבּוֹר זֶה, because of this, he is pointing to something specific. As is explained in the Haggadah (יְכוּל מְרֹאֵשׁ חֹדֶשׁ), he is pointing to the matzah and *maror*.

So, the son asks: Why do we eat only matzah, no *chametz*? Why do we eat *maror*? In the times of the Beis HaMikdash, he would also ask: Why do we eat only roasted meat, i.e., the *korban pesach*, and no cooked or boiled meat?

He also asks: Why do we dip our foods twice? And why do we lean, not sit?

When the child is finished asking his questions, we recite: עֲבָדִים הָיינו לְפָרַעַה בְּמִצְרַיִם, וַיֹּצִיאֵנוּ ה' אֱלֹהֵינוּ מִשָּׁם — We



The Chasam Sofer

were slaves to Pharaoh in Mitzrayim, but Hashem, our G-d, took us out from there. This answers why we dip and why we lean, since we became free on this night, and are acting as free men.

But where is the answer to the rest of the questions: why we eat matzah, why we eat *maror*, why we eat roasted meat only?

Those answers come at the end of *Maggid*, when Rabban Gamliel says that anyone who does not say three things at the Seder does not fulfill his obligation, and these three things are: *pesach*, matzah, and *maror*. Only when giving the reasons behind *pesach*, matzah, and *maror* are the other questions of the child answered.

A question is asked: Why did the Baal Haggadah, the author of the Haggadah, arrange the Haggadah so that we ask the questions at the beginning of the

meal, but we don't answer them until much later?

One of the answers, given by Chasam Sofer, is to show us that we need to have patience. The Seder is prolonged because we are in *galus*, and we're not always going to have the answers right away; we're not always going to get out of the difficulty right away. We have to learn to wait.

If someone is learning Gemara and he has a question that doesn't seem to have an answer, we may tell him, “*Fuhn a kasha shtarbt men nisht* — You don't die due to a question.” You move on and keep the question in your mind — and you survive.

So, we begin the night of the Haggadah with a question. What's the answer? I don't know the answer necessarily, but I'll be patient and the answer will come — maybe at the end of the Seder, maybe later; maybe in a year or two or three or five or ten. But we can live with questions.

That's one of the lessons built into the Haggadah — that we're not going to have all the answers right away. We have to learn patience and wait for the answers.

R' Shimon of Yaroslav lived to a ripe old age, eventually becoming a *chassid* of Rebbes many years his junior. R' Eliezer of Dzikov, who was also R' Shimon's Rebbe at one point, asked him, “By what merit were you granted such a long life?”

“I will tell you my secret,” replied R' Shimon. “I never questioned the actions of HaKadosh Baruch Hu.”

“That is indeed something great,” conceded R' Eliezer. “But what is the connection between not questioning Hashem's actions and longevity?”

“Ah, it is really simple,” responded the elderly R' Shimon. “When a person ponders and challenges the ways of Hashem with his questions and complaints, he is told by Heaven, ‘Fine, come up Here. We will discuss the issue and everything will be explained to”

continued on page 10

Rabbi Murray Maslaton's sense of right and wrong was extremely well developed from a very young age. Though he and his wife were living a completely religious lifestyle, there were other family members who weren't there yet and who weren't particularly interested in changing. While Rabbi Murray would prove adept at learning how to get along with everyone in the family no matter what level they were on, there were times when he felt that he had to take a stand because the ramifications were just too serious to ignore.

A good example took place when his sister-in-law was suggested as a match for a young man from the community. Rabbi Murray's in-laws were excited about the shidduch because the prospective husband owned a couple of stores and was financially successful. As immigrants to the United States who'd arrived from Egypt with next to nothing, they felt that financial prosperity was essential in a shidduch. Naturally, they didn't want to mention the prospective match to their son-in-law, knowing that he would be against it for one simple reason: The young man in question worked on Shabbos.

As fate would have it, Rabbi Murray happened to be visiting his in-laws on the night of his sister-in-law's first date with the wealthy businessman.

Later in life, Rabbi Murray would become known as a man who somehow always found himself at the right place at the right time. But this was back at the beginning of his career, and his in-laws hadn't foreseen this development. The last thing they wanted or needed was for Murray to be around when the young man showed up at their front door, but they were at a loss as to how to get rid of him without raising his suspicions.

"Murray," his mother-in-law said, "maybe it's time for you to go home?"

This was unusual.

"Why do you want me to leave?"

"We're tired. We want to go to sleep."

Rabbi Murray was both smart and intuitive, and his mother-in-law's words didn't sit right with him. Suspicious, he made sure to take his time and linger in the house.

A few minutes later there was a knock on the door. Rabbi Murray went to see who was visiting.

A young man was standing in the doorway.

Rabbi Murray looked at him. "Can I help you?"

"I'm here to pick up Irene Cohen."

Rabbi Murray knew everyone in the community, and this particular young man was no exception. Not only was he familiar with the potential suitor, but he also knew that his various businesses were kept open on Shabbos.

Looking the man straight in the eye, Rabbi Murray said, "Since your store is open on Shabbos, you are definitely not going out with Irene Cohen!"

Realizing that Rabbi Murray was serious, and not at all interested in having such a person for a brother-in-law, the young businessman turned around and left. Rabbi Murray returned to the living room, where his in-laws asked what had just happened.

"A young man came to go out with Irene."

"Well, where is he?"

"I told him that he can't take her out on a date."

"Why would you do such a thing?!"

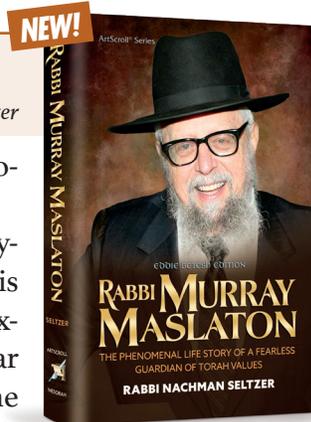
"Because he's mechallel Shabbos. There's no way that Irene can marry such a person!"

What followed was a very heated twenty-minute conversation, as Mr. and Mrs. Cohen berated their son-in-law for mixing into things that had nothing to do with him. They were extremely disappointed by the businessman's departure. They'd hoped that their daughter would marry someone with money. They were quite poor in those days, and having a son-in-law with a successful business or three would have made things a lot easier. And then along came Murray, who threw the guy out of the house.

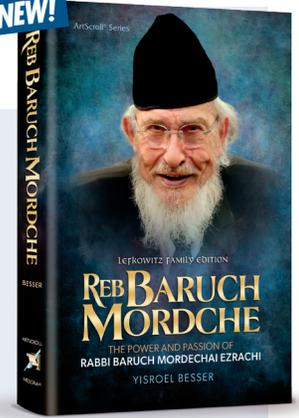
But it was too late now. There was nothing they could do about it.

In the wake of the almost-shidduch, Rabbi Murray realized that he needed to suggest a more appropriate match for his sister-in-law if he didn't want the same thing to happen again. He introduced her to a very special and very smart individual by the name of Charlie Semah. The two met, and the rest, as they say, is history.

Charlie was a fine young man who learned primarily under R' Shneur Kotler in Lakewood (and for a brief time under R' Aharon). He was a big talmid chacham and, in Rabbi Murray's eyes, the perfect brother-in-law to bring into the family. 📖



Reb Baruch Mordche by Yisroel Besser



R' Meir was the *neshamah* of Chevron Yeshivah, a father and best friend to each *talmid*. He understood the *bachurim*, and he understood Baruch Mordechai Ezrachi. And it was to this *bachur* that the *mashgiach* entrusted his *bas yechidah*, his precious only daughter. So it was that Baruch and Shulamit became *chassan* and *kallah*, committed to the same vision of sharing the Torah with others.

At the *vort* celebrating their engagement, in the autumn of 1953, the father of the *chassan* spoke about the defining quality of his son by quoting the words of Chazal: “*L’kach notzarta* — For this you have been created.”

“Your ‘*L’kach notzarta*,’ the reason *you* are here, is because of your unique ability to transmit the flavor and sweetness of Torah to others,” R’ Yisrael told his son.

At that *vort*, there was another moment that would leave an impression on the *chassan*.

Years earlier, R’ Dovid Finkel, a grandson of the Alter and a close friend and *chavrusa* of Baruch, had invited him to join him on a Chol HaMoed visit to the home of R’ Isser Zalman Meltzer, the rosh yeshivah of Eitz Chaim.

Sixteen-year-old Baruch Ezrachi was eager to witness the scene he had heard so much about: a table surrounded by some of the city’s leading *talmidei chachamim* and the spirited give-and-take of their deliberations in learning.



R' Baruch Mordechai as a young man

The *bachurim* walked up the hill to R’ Isser Zalman’s home, just behind the Machaneh Yehudah *shuk*, and entered his home. Although he had also prepared a *shtickel Torah*, Baruch hesitated when he saw the crowd surrounding the rosh yeshivah. Instead of pushing forward, he stood back in the hallway, trying to follow the conversation.

A few minutes later, R’ Isser Zalman had to step out, and he greeted the *bachurim* in the hallway. At that moment, Dovid Finkel placed a hand on his friend’s back and pushed him forward. “This *bachur* has a *chiddush* to share,” he announced.

Baruch froze. He had not been planning to speak at all, and now R’ Isser Zalman was leaning toward him, smiling expectantly. With no choice, the young man shared his *shtickel Torah* on the complex *sugya* of *Holachah Shelo B’Regel*, with R’ Isser Zalman listening intently. After he finished sharing the *shtickel*, R’ Isser

Zalman nodded and smiled, and a moment later he was swept along with the crowd back into the dining room.

The *bachur* immediately regretted taking up the rosh yeshivah’s time. “Why did you make me do that?” he asked his friend. “His time is precious, and there is a full room of distinguished *talmidei chachamim* waiting for him. How could you expect him to pay attention to a sixteen-year-old?”

Dovid assured him that R’ Isser Zalman had heard and enjoyed every word, but Baruch was not convinced. He left the apartment filled with chagrin at having spoken in front of the rosh yeshivah.

Eight years later, he became engaged to R’ Meir Chodosh’s daughter, and many of the great men of the Holy City came to join in the *simchah*, the head table graced with several roshei yeshivah. At one point, there was an awed hush as the door opened, and R’ Isser Zalman entered the room. A path was cleared, and the venerable rosh yeshivah was led to the front and seated next to the *chassan*, who was about to deliver the traditional *shtickel Torah*.

Baruch began to speak, clearly and confidently, but it did not take long for the Mir rosh yeshivah, R’ Leizer Yudel Finkel, to interject. His first attack was from a *diyuk* in *Tosafos*, and when the *chassan* deflected it easily, the rosh yeshivah, who cherished the opportunity to speak passionately in learning, questioned his premise based on a *Rambam*. The *chassan* was undaunted, holding firm by the premise of his *shtickel Torah*, but R’ Leizer Yudel was relentless, finding a new point of assault.

Suddenly, the soft voice of R’ Isser Zalman was heard. “Let him be. *Ehr keh’n gut lernen*. He knows how to learn. I can still remember the *shtickel* he told me on *Holachah Shelo B’Regel*.”

The *chassan* scanned the room until his eyes locked with his friend, Dovid Finkel, and they shared a smile. R’ Isser Zalman had heard the *shtickel Torah* in the crowded hallway, after all — and injected this *chassan* with a desire to pass on the gift by listening to budding *bonei Torah* share their own *chiddushim*. 📖

Reb Meilech on the Haggadah by Yisroel Besser



— שלא אֶחָד בְּלִבָּד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ

For it is not one [enemy] isolated [who] has risen against us to annihilate us.

One of the ways we have survived through the long, bitter *galus* is by finding ways to strengthen ourselves. We remember the miracles of Yetzias Mitzrayim, how Hakadosh Baruch Hu found us worthy of redemption even when we appeared to be submerged in impurity.

That spark of holiness will never die, and when we are surrounded by darkness, we reach for it and try to find ways to fan that flame.

The *yetzer hara* knows this, and he invests great effort in discouraging us, reminding us that our previous attempts to improve have failed and assuring us that this effort is certain to fail as well. It won't last, he tells us, and predicts that, as sincere as we might be, whatever

goal we are reaching for is not really attainable.

A person can look at his own experiences and conclude that the *yetzer hara* is right, but in truth, the *yetzer hara* is wrong, *even if the person has fallen and will fall again.*

This is because the *yetzer hara* doesn't take into account just how precious and valuable is the effort and attempt itself! The *yetzer hara* tries to minimize the value of small actions, mitzvos we do once or twice and then find difficult to maintain, but he is so wrong, for the smallest act is cherished in Heaven, *continued on page 19*

BE PATIENT *continued from page 7*

you.' And so, the person is taken Upstairs so he can receive an explanation of the ways of Hashem.

"However, since I don't voice any complaints or ask any questions, they let me stay right where I am, here in This World!"

Midrash Aggadah (Ki Sisa 33:20) relates how Moshe requested of Hashem, הֲרַאֲנִי נָא אֶת כְּבוֹדְךָ — Show me now Your glory (Shemos 33:18); he wished to understand the concept of tzaddik v'ra lo and rasha v'tov lo — why many tzaddikim suffer in This World, while many reshaim are living the good life; why bad things happen to good people, and vice versa. To which Hashem responded (v. 20), לֹא תוּכַל לְרַאֲת אֶת פָּנַי כִּי לֹא, יִרְאֵנִי הָאָדָם וְחַי — You will not be able to see My face, for no human can see My face and live. Hashem didn't give a direct answer. Why? Because we can't always get the answers.

Many years ago, I was learning in the Deal Synagogue (in Deal, New Jersey). At the time, R' Baruch Mordechai Ezrachi, rosh yeshivah of Ateres Yisrael in Bay-it Vegan, was visiting. My chavrusa and I were in the middle of a difficult Gemara when R' Ezrachi passed our room.

We had a question, so we shared it with him. He really liked the question. Yet he, too, didn't have an answer. In his booming voice, he stated, "You don't need an answer. Enjoy the question!"

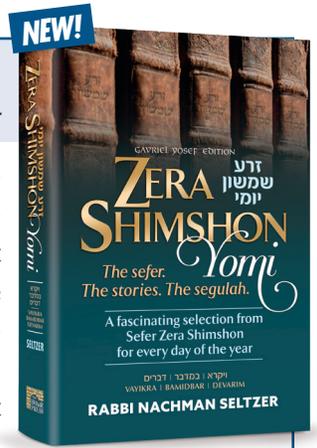
Relish the question. The answer is secondary. Live with the question.

On this night of *chinuch*, this night of important lessons, we share one of the most important ones of all. When the young child says, "Father, I have questions," we say, "My dear child, you're not going to get all the answers right now. You're going to have to wait."

And wait we all will. 📖

YOMI SCHEDULES FOR YOM TOV:

	SHABBOS MARCH 28 יג ניסן	SUNDAY MARCH 29 יד ניסן	MONDAY MARCH 30 טו ניסן	TUESDAY MARCH 31 טז ניסן	WEDNESDAY APRIL 1 יז ניסן	THURSDAY APRIL 2 יח ניסן	FRIDAY APRIL 3 יט ניסן	SHABBOS APRIL 4 כ ניסן	SUNDAY APRIL 5 כא ניסן	MONDAY APRIL 6 כב ניסן
BAVLI	Menachos 76	Menachos 77	Menachos 78	Menachos 79	Menachos 80	Menachos 81	Menachos 82	Menachos 83	Menachos 84	Menachos 85
YERUSHALMI	Rosh Hashanah 17	Rosh Hashanah 18	Rosh Hashanah 19	Rosh Hashanah 20	Rosh Hashanah 21	Rosh Hashanah 22	Rosh Hashanah 23	Rosh Hashanah 24	Rosh Hashanah 25	Rosh Hashanah 26
MISHNAH	Tamid 1:3-4	Tamid 2:1-2	Tamid 2:3-4	Tamid 2:5-3:1	Tamid 3:2-3	Tamid 3:4-5	Tamid 3:6-7	Tamid 3:8-9	Tamid 4:1-2	Tamid 4:3-5:1
KITZUR	118:5-8	118:9-119:2	119:3-5	119:6-8	119:9-End	120:1-End	101:1-102:1	102:2-103:2	103:3-11	103:12-104:6
ORAYSA	Yevamos Chazara 44a-45a	Yevamos 45b Chazara 45a	Yevamos 46a Chazara 45b	Yevamos 46b Chazara 46a	Yevamos 47a Chazara 46b	Yevamos 47b Chazara 47a	Yevamos Chazara 45b-46a	Yevamos Chazara 46b-47b	Yevamos 48a Chazara 47b	Yevamos 48b Chazara 48a



Bnei Yisrael were commanded to fulfill the mitzvah of *parah adumah* in Marah prior to the giving of the Torah (see *Rashi, Shemos 15:25*). The question is, why then? After all, they would not end up actually preparing its ashes for use until after the Mishkan was inaugurated, in the second year after they left Mitzrayim.

This leads to another question: How was Klal Yisrael able to bring a *parah adumah* in the second year after leaving Mitzrayim? One of the laws of *parah adumah* is that it is forbidden to put the animal to work, as we see from our *pasuk* in *Bamidbar* (see also *Sotah 46a*). And if that's the case, how did Bnei Yisrael know that the *parah adumah* they were using had never done any work? Isn't it possible that an Egyptian performed labor with the red cow in question before Bnei Yisrael left Egypt?

Even if you argue that there was no problem because the Gemara (*Avodah Zarah 23a*) states that one can purchase a *parah adumah* from a non-Jew without concern that he used it for work, that applies only after the mitzvah of *parah adumah* was actually given and the nations learned that a cow would become invalid if they used it for work. In that case, this would constitute a large financial loss for anyone trying to raise and sell a red cow.

However, prior to the giving of this mitzvah, the non-Jews didn't know about this requirement, which again raises the question of how Bnei Yisrael could be certain that the Egyptian owner of the red cow never performed labor with it.

If you take a different approach and suggest that the first *parah adumah* belonged to a Jew, in which case it would be invalid only if the Jewish owner had intentions to use it for labor (unlike a red cow owned by a

non-Jew, when any work invalidates it, even when it was unintentional), it would be difficult to make such an argument, since there's no question that the Egyptians were in control of the Jews' animals and that they did put them to work.

However, we know from the Midrash (*Shemos Rabbah 9:12*) that the Egyptians' punishment — the ten plagues — lasted for twelve months. From when the *makkos* began, their hold on the Jews began to weaken. We can therefore suggest that Bnei Yisrael used a *parah adumah* that was born in Egypt when the *makkos* were just beginning. This would mean that it was not used for work, because even though the Egyptians were still in control at that time, the red cow would have been too young to use for work. Moreover, the Jews didn't yet own any fields or vineyards to plow.

Once they left Egypt and the *parah adumah* was older, it could theoretically have been used to carry a load, so Hashem commanded them regarding the *parah adumah* already in Marah. This way, they would be careful not to put the cow to work until the time came for them to use it. By the time the Mishkan was inaugurated, in the second year after the Exodus, the *parah adumah* would be two years old, ready to be burned and its ashes used, in accordance with the halachah (following the opinion of R' Eliezer in the Mishnah, *Parah 1:1*).

We now understand why the mitzvah of *parah adumah* was given to Klal Yisrael at Marah, even though they would be carrying out the actual procedure only after the establishment of the Mishkan a year later. 📖

TUESDAY APRIL 7 ב' ניסן	WEDNESDAY APRIL 8 ג' ניסן	THURSDAY APRIL 9 ד' ניסן	FRIDAY APRIL 10 ה' ניסן	SHABBOS APRIL 11 ו' ניסן	SUNDAY APRIL 12 ז' ניסן	MONDAY APRIL 13 ח' ניסן	TUESDAY APRIL 14 ט' ניסן	WEDNESDAY APRIL 15 י' ניסן	THURSDAY APRIL 16 יא' ניסן	FRIDAY APRIL 17 יב' ניסן
Menachos 86	Menachos 87	Menachos 88	Menachos 89	Menachos 90	Menachos 91	Menachos 92	Menachos 93	Menachos 94	Menachos 95	Menachos 96
Rosh Hashanah 27	Taanis 1	Taanis 2	Taanis 3	Taanis 4	Taanis 5	Taanis 6	Taanis 7	Taanis 8	Taanis 9	Taanis 10
Tamid 5:2-3	Tamid 5:4-5	Tamid 5:6-6:1	Tamid 6:2-3	Tamid 7:1-2	Tamid 7:3-4	Middos 1:1-2	Middos 1:3-4	Middos 1:5-6	Middos 1:7-8	Middos 1:9-2:1
104:7-End	105:1-106-End	76:14-22	76:23-77:8	77:9-15	77:16-End	78:1-7	78:8-79:1	79:2-End	80:1-8	80:9-16
Yevamos 49a Chazara 48b	Yevamos 49b Chazara 49a	Yevamos 50a Chazara 49b	Yevamos 48a-48b Chazara 48a-48b	Yevamos 49a-50a Chazara 49a-50a	Yevamos 50b Chazara 50a	Yevamos 51a Chazara 50b	Yevamos 51b Chazara 51a	Yevamos 52a Chazara 51b	Yevamos 52b Chazara 52a	Yevamos 50b-51a Chazara 50b-51a

ECHOES OF THE ULTIMATE GEULAH AT THE SEDER

continued from page 2

the government outlawed learning, let alone teaching, Torah. This follows the opinion of many *mefarshim* that the reason their *talmidim* had to notify them that it was time for Shacharis was that they were actually conducting the Seder in the darkness of a clandestine cave, where they literally could not see the light of day. Under these conditions, it did not matter where the Seder would be held. It would be dangerous anywhere and had to be conducted with great *mesirus nefesh*. However, they were seeking a Seder leader who would provide them with hope and optimism and who would enable them to soar to heights of *simchah* and *bitachon* despite their dire conditions.

Their unanimous decision was that it had to be R' Akiva. He was the one (see end of *Maseches Makkos*) who was able to see light in the darkness even at the sight of the Beis HaMikdash in ruins. When his revered colleagues — and even rebbeim — cried, he was able to laugh, for he was able to triumph over the despair and gloom. It was R' Akiva who drew such solace from the water penetrating the rock that he concluded he could overcome the darkness of his ignorance and attain Torah greatness. This was what the Tannaim needed at that difficult time, so they went to Bnei Brak, just as the inmates of Auschwitz and other death camps clung to the Klausenberger and Bluzhever Rebbeim to help them declare, *l'shanah haba'ah b'Yerushalayim*.

With this approach, we can also appreciate an an-



R' Aharon Rokeach, the Belzer Rebbe

swer given by R' Aharon Rokeach, the Belzer Rebbe, to an ancient question. When we arrive at *Korech* and follow Hillel in making the matzah and *maror* “sandwich,” we recite the words “*al matzos u'merorim yochluhu.*” This seems to make sense — until we notice that this *pasuk* is actually from *Parashas Behaaloscha*, referring to Pesach Sheini. Wouldn't it be more logical to use the phrase *u'matzos al merorim yochluhu* from *Parashas Bo*, which discusses the primary *korban pesach*?

The Rebbe answers profoundly but simply that since the *korban pesach* had to be offered on the fourteenth of Nissan and our Seder is being held on the fifteenth, it is too late for us to hope that we can bring the regular *korban pesach* this year. We therefore invoke the *pasuk* from *Behaaloscha* in the hope that at least we should be able to bring the *korban pesach sheini* on the fourteenth of Iyar in a month from now, with the arrival of Mashiach.

The Belzer Rebbe has revealed to us here a significant secret about the Haggadah and Seder night. Everything we do on this sacred evening constitutes a hope and a prayer that we will soon be able to do everything that, as of now, we can only symbolize and yearn for in our present situation. Although we are, *baruch Hashem*, not under Roman occupation, in Siberia, or under Nazi rule, we still cannot do everything the Torah commands us in order to complete the mitzvos properly. What we can do, however, is to yearn and express our longing for the coming of Mashiach, which will allow us to perform all of Hashem's commandments in perfection. 📖

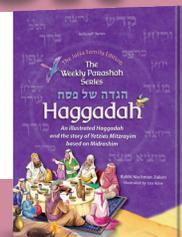
WIN A \$36
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THE WEEKLY QUESTION

Question For Pesach:

If the word “*mofsim*” is talking about *Makkas dam* (blood), why does it say “*mofsim*” in the plural (miracles)?

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



Winner for Tetzaveh: **SHMUEL RUSS, Hewlett NY**

Question for Tetzaveh was: What are the first words of the Tefillah of Shoshanas Yaakov? Answer for Tetzaveh is: Asher Heini.

Ask the Rabbi 3 by Rabbi Chaim Mintz

Q. I can't help but feel a sense of relief on days we omit Tachanun, such as the month of Nissan or at a bris milah. But why don't we say Tachanun on joyous days? And is it wrong to feel happy about the extra time available?

A. Tachanun is a powerful prayer, and omitting it is not to be taken lightly.

The essence of Tachanun is turning to Hashem and declaring "*chatasi* — I have sinned." It is a powerful prayer of *teshuvah*, in which we fall on our faces in humility and submission before Hashem. On Mondays and Thursdays we recite an expanded version, as on these days Moshe ascended and descended Har Sinai when he received the Second Tablets (*Luchos*), making them days especially favored for Divine mercy.

Even simply saying "I have sinned," without full remorse, can have an effect, because merely humbling oneself before Hashem and admitting sin is impactful. Indeed, during the incident of Bilam and his donkey, when the angel finally reveals himself to Bilam, he responds, "*chatasi*." The Midrash explains that he knew the secret that "anyone who says, 'I have sinned,' is beyond the angel's power to harm."

Some people respond to the omission of Tachanun with a sense of relief. I recall davening in a shul where Tachanun was not recited because a *sandek* (one who holds the baby during a bris) was present, and one of the worshipers thanked him for "excusing us from Tachanun." However, this attitude is misguided. Sin creates a barrier between us and Hashem, which the repentance in Tachanun serves to tear down. Therefore, the opportunity to say Tachanun and come closer to Hashem should fill us with excitement.

Despite Tachanun's importance, we don't recite it in times of joy because recalling our sins can diminish the happiness we are meant to feel. But that doesn't mean we have to lose out on the benefits of Tachanun. On the contrary, by focusing and immersing ourselves in the meaning of these days and occasions, we can grow closer to Hashem and achieve those same benefits — just through growth and joy.

When Tachanun is omitted due to a bris, take a moment to reflect on the significance of a bris: It's a symbol of our servitude to Hashem, supersedes Shabbos, is the subject of thirteen covenants between Hashem and the Jewish people, and has immense power to bring us closer to Hashem. This should inspire a person to greater devotion and spiritual growth. With the proper balance of joy and Tachanun, each in its proper time, he can reach heights beyond what Tachanun alone can provide.

Tachanun is omitted during the month of Nissan because the Mishkan was erected on Rosh Chodesh Nissan, and for the next twelve days, the *Nasi*, the head of each tribe, brought a special offering, making each day a Yom Tov for that tribe. Add to that the holy days of Erev Pesach, Pesach, and Isru Chag, and the majority of the month is sanctified, making Nissan a holy month, and Tachanun is therefore omitted.

Once again, this is a special opportunity to come close to Hashem. When the Mishkan was erected, Hashem established His Presence in our midst. Furthermore, as Ramban explains, the special offerings offered by the head of each tribe forged a unique connection between that tribe and Hashem. Although the Holy Temple is no longer standing, this special connection continues to resonate in the spiritual essence of

the day, allowing us to tap into our unique bond with Hashem.

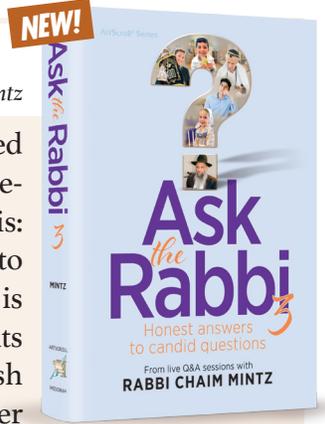
This, combined with Pesach, when Hashem drew us near and made us His nation, should excite and inspire us to grow closer to Hashem in Nissan.

When we truly reflect on these concepts, they can bring us even closer to Hashem than Tachanun can. But if a person simply leaves shul feeling happy to have skipped Tachanun, failing to capitalize on the day's elation, he has squandered the opportunity and walked away empty-handed. 📖



Rabbi Chaim Mintz

BY IMMERSING OURSELVES IN THE MEANING OF THESE DAYS, WE CAN ACHIEVE THOSE SAME BENEFITS.



Touched by a Story

A Beautiful Present



The last-minute packing was hectic as usual. Baruch Fried, a fifth-grade rebbi in the Torah School of Greater Washington, was preparing to head off to spend the second days of Pesach with his in-laws. His wife, Leah, was from

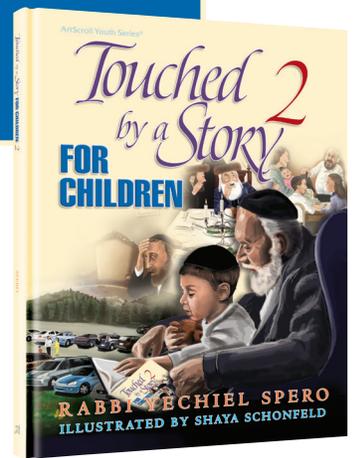
Paramus, New Jersey, and the ride up there would take between three and four hours, depending on traffic. After loading the last few items into the car, they drove away.

Typically, Sunday is not a great day for traveling. But that day traffic would be even heavier than usual because it was a non-Jewish holiday, one of the busiest travel days of the year. Surprisingly, however, the trip was uneventful and they reached Paramus a few hours before Yom Tov. It was then that Aviva suddenly realized that she had forgotten a very important item — her children's medicine.

The two Fried boys had an unusual condition (there are only about 80 such cases in the United States) and could not eat normally unless they took their medicine. This medication is not something pharmacies stocked

regularly, so the Frieds knew it would be difficult to find it in the area and begin frantically calling every pharmacy around. Having no success, they figured they'd better decide soon if they would have to drive back home to get the medication.

Finally, after many phone calls and getting some useful information, they decided to call their friend in New Square, Shmuel Zalmanowitz, a kind chassidische *Yid*, who they knew was involved with a family member with the same condition and would have the medication. Shmuel immediately offered to share his medication with them and they were delighted. But, unfortunately, they now realized that it was too late to drive to New Square and then back to Paramus. Shmuel suggested that they meet at a place somewhere between the two locations. Each would then probably have enough time to make it home in time for Yom Tov. Hard as it was for the Frieds to trouble this kind man and possibly prevent him from getting home in time for Yom Tov, they knew they had no choice. So they set out to meet him.



When they reached the meeting place — the parking lot of the Pathmark supermarket in Monsey — it was less than an hour before Yom Tov. They were pleasantly surprised to see that the fellow was standing outside his car waiting for them! On the hood of his station wagon was a lot of delicious *Pesachdig* chocolate, and a new copy of *Spirit* magazine; not only had he brought the medication, but he also brought all the necessary supplies (syringes, gauze pads, and alcohol swabs) even though Baruch had told him that he had these items. It was all wrapped up beautifully with a stuffed animal on the side. This was too much to believe! Baruch and his friend Shmuel greeted each other warmly, and Baruch thanked Shmuel for all of his kindness. Baruch then went back to his car and gave the medicine to each of his children.

Realizing that he had less than 45 minutes left before Yom Tov, Baruch was about to begin the ride to his in-laws' home when one of Shmuel's boys ran up to the door of his car. In his hands was a yellow toy school bus.

"What's this for?" Baruch asked, completely surprised.

"It's for your children. I want them to have it." The young boy, dressed in his Yom Tov finest, had the look of a little angel.

Although Baruch was very moved by the child's present, he felt that he could not accept the gift and insisted that the boy keep it for himself. But Shmuel wouldn't hear of it and after much convincing, Baruch finally agreed to keep the present. He had a hunch, though, that the toy had belonged to one of Shmuel's children, and that he had convinced his son to give the toy away to Baruch's children. By now it was really getting very close to sunset and Baruch could no longer argue the point.

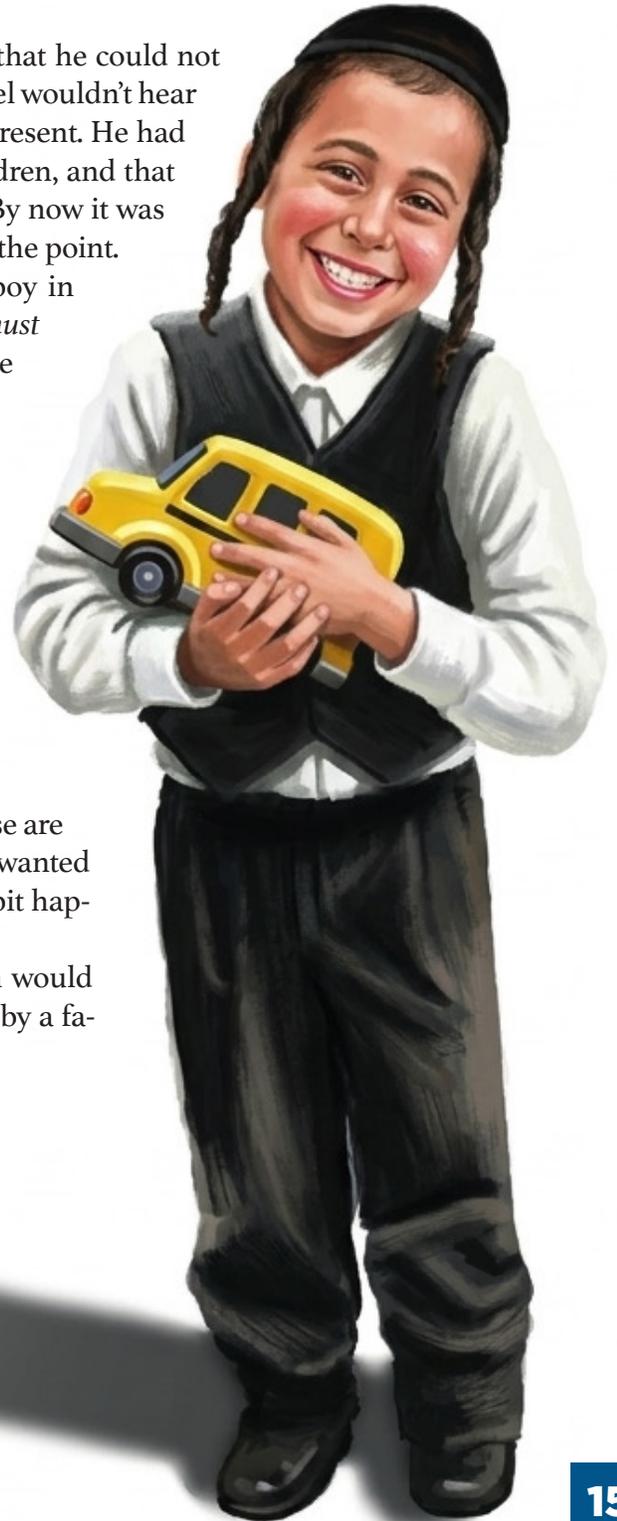
As he was about to pull away he noticed that the other little boy in Shmuel's car was crying. Baruch now realized he was right. *They must have taken the toy away from this child*, he thought. Baruch felt terrible and decided that he would not allow himself or his children to be the cause of another child's unhappiness. He was most certainly not going to keep the toy. His children probably would not even appreciate it as much as Shmuel's boys would.

Very quickly, he walked to Shmuel's car. "Please take it back. I see that the little child is crying."

Shmuel smiled at Baruch and began to explain. "My 4-year-old is not crying because someone took away his present. It's just the opposite. He's crying because he *also* wants to give your children a present!" Baruch shook his head, smiled in disbelief, and wiped tears from his eyes.

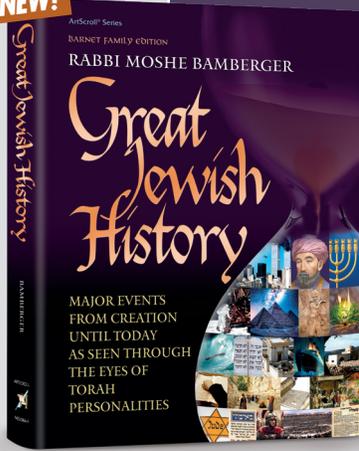
"By the way," Shmuel called out, "I just want you to know that these are their very own *afikoman* presents. They just received them and they wanted your children to have them. They knew it would make them a little bit happier."

Baruch and his wife knew that the road to raising their children would have many challenges. But their job was made just a little bit easier by a father and two young children with very big hearts.



Great Jewish History

NEW!



2448 JEWISH EXODUS FROM EGYPT -1313 WITH GREAT WONDERS

After the last of the devastating Ten Plagues, Pharaoh finally relented, pushing the Jews to go. On the 15th of Nissan, the Jews left Egyptian slavery — to become servants of Hashem, journeying seven weeks in the Wilderness to arrive at Mount Sinai, where they



would receive the Torah. Yetzias Mitzrayim is one of the seminal events not only of Jewish history, but of *world* history. Never before had such an awesome feat been witnessed, to extract an entire nation from the midst of another — and through such supernatural phenomena! As Moshe Rabbeinu marvels (*Devarim* 4:34), “Has any god ever miraculously come to take for himself a nation from amidst a nation, with challenges, with signs, and with wonders, and with war, and with a strong hand, and with an outstretched arm, and with greatly awesome deeds, such as everything that Hashem, your God, did for you in Egypt before your eyes?” Central to Jewish faith, many mitzvos commemorate our liberation from Egypt, especially during the annual festival of Pesach.

TORAH VIEWS AND NEWS



Parallels of the Ten Plagues to Creation

The Maharal (1526-1609), in *Gevuros Hashem* (57), asserts that the Ten Plagues align with the “Ten Utterances” through which God brought the world into existence (see *Avos* 5:1). **Rabbi Gedaliah Schorr** (1910-1979) elucidates that with each Divine declaration during Creation, God, as it were, fashioned a veil for Himself. Each utterance added another layer to the natural order, further covering the presence of God. However, each of the Ten Plagues, through disrupting the course of events, stripped away one of these veils, revealing that God is the true force behind nature.



Every Bullet Has Its Address

According to the Brisker Rav, Rabbi Yitzchak Zev Soloveitchik (1886-1959), one of the miracles of the Plague of Hail was that it did not rain down indiscriminately upon Egypt; rather, each hailstone struck its intended target — human, cattle, plant — with pinpoint accuracy. This is reminiscent of the words expressed by **Rabbi Meir Simcha of Dvinsk** (1843-1926). When World War I broke out, in 1914, the Russian Commander, Grand Duke Nikolai Nikolayevitch (uncle of Tsar Nikolai II), ordered the expulsion of the Jews from along the Russo-German Front. Dvinsk became dangerous for Jews, as bombs were dropping. When he was told of the constant danger, R' Meir Simcha declared, “Every bullet has an address; none will reach where there has been no Heavenly decree that it does so.”

Pharaoh in Pajamas...

In *Shemos* (12:30) it says that on the night of the slaying of the Egyptian firstborn, “Pharaoh arose at midnight.” Rashi comments that Pharaoh rose “from his bed.” **Rabbi Menachem Mendel of Kotzk** (1787-1859) famously notes that Pharaoh was actually able to fall asleep even though he was warned that his nation was about to be decimated by the Plague of the Firstborn — and he himself was a firstborn! This is a *rasha* of the highest order.



כִּי אֲנִי ה' אֱלֹהֵיכֶם וְהִתְקַדְשֶׁתֶם וְהִיִּיתֶם קְדוֹשִׁים כִּי קְדוֹשׁ אֲנִי.

For I am Hashem, your G-d — you are to sanctify yourselves and you shall be holy, for I am holy (Vayikra II:44).

Kedushah is a word so basic to Yiddishkeit. Our *Borei* is *kadosh*, holy, and we are mandated to emulate Him, to find ways to create *kedushah* in our lives.

But what does it mean, to be *kadosh*?

Sometimes, you hear a word used in a certain context, again and again. Holy, to many people, is connected with asceticism, a *kadosh* being someone who fasts, or immerses in a *mikvah* regularly.

This is certainly part of *kedushah*, but it is not the full extent of *kedushah*.

Kabbalas HaTorah changed the essence of our nation, investing every single person with a new mission and new abilities.

But, wonders the Meshech Chochmah in *Parashas Yisro*, what did Kabbalas HaTorah change for Moshe Rabbeinu? He had been able to ascend to heaven even before the Giving of the Torah. Had he not already reached perfection?

Until Mattan Torah, says the Meshech Chochmah, Moshe Rabbeinu could serve Hashem, but only through spiritual means, connecting through *ruchniyus*; the *chiddush*, the innovation of Mattan Torah, was that it allowed man to access the greatest *kedushah* possible through *gashmiyus*, through physical tools. Food and drink, clothing and furniture, interpersonal relationships and words between people... suddenly, it could all be sanctified.

Man became holy.

At the *sneh*, the burning bush, Hashem told Moshe (*Shemos* 3:5), “Remove your shoes,” as if to say, “Take off the clothing that serve as vehicles for your *gashmiyus-dik’e* living. Remove your *chomer* as you approach Me. Here you must be an angel.” That was *before* Mattan Torah. *Afterward*, the shoes are part of the package — the package called a *mentch*, to whom the Torah was given.

The Torah tells us, “Figure out how to exist within society, to be a father and husband and friend who is holy, for I am holy.” The Creator invested us with *kedushah* and planted us in a world where we are meant to

spread *kedushah*, to invest our relationships and interactions with *kedushah*.

Rav Shmuel Bloom told me a story that moved me so deeply, because it is a lesson of what *kedushah*, true holiness, means in the realm of *bein adam lachaveiro*, how one can sanctify relationships.

Reb Shlomo Lorincz achieved renown as an effective *shtadlan*, a member of the Israeli Knesset and trusted confidant of the *gedolim* in Eretz Yisrael. He had learned in the Mir in Poland and was quite a *talmid chacham*. When my father passed away, he shared *divrei hesped* (as a fellow “*alte Mirrer*”) in the pages of *Hamodia*, and he remained a *ben Torah* throughout his life. After retiring from politics, he developed a close relationship with his neighbor and *chavrusa* Rav Simcha Wasserman.

They learned together for several years, until Reb Simcha passed away; his Rebbetzin left the world ten days later. Rebbetzin Faiga Rochel Wasserman had worried about who would observe *shivah* for her husband, since they had no children, and in her last week, she carried out one final act of devotion to him. Then she joined him

in *shamayim*.

Reb Shlomo called his children together for an important meeting. Yes, he owned *karka* on Har HaZeisim, and he had always planned to be buried there when the time came, next to his family, but he had changed his mind.

Instead, he continued, he and his rebbetzin wanted to be buried on Har HaMenuchos in a new plot he had purchased, next to Rav and Rebbetzin Wasserman.

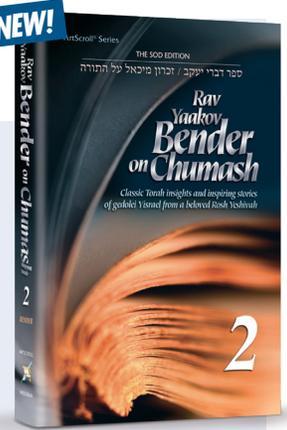
They were shocked, but then their father, who had offered so many eloquent, passionate arguments over his years in the Knesset, explained himself in this situation too.

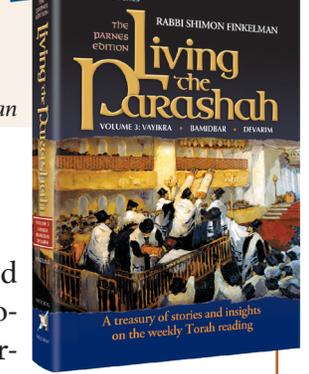
Rav Simcha and his Rebbetzin had never been blessed with children. Who would visit *continued on page 19*



R' Simcha Wasserman

WHO WOULD VISIT THE KEVARIM OF THIS SAINTED COUPLE?





THE SPARK THAT CANNOT BE EXTINGUISHED

Living the Parashah by Rabbi Shimon Finkelman

... וְהָרִים אֶת הַדָּשָׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת הָעוֹלָה עַל הַמִּזְבֵּיחַ.

... He shall separate the ash of what the fire consumed of the Olah offering on the Mizbei'ach (Vayikra 6:3).

The first Temple service each day was תְּרוּמַת הַדָּשָׁן, *separating the ash*. The *Kohen* would scoop up a shovelful from the innermost ashes on the *Mizbei'ach* and place it on the floor of the Courtyard.

R' Meir Shapiro of Lublin sees this as an important symbolism. When coals are covered by ash, this causes them to cool down and eventually extinguish. By removing the ash, the coals have an opportunity to remain hot and possibly re-ignite.

Dovid HaMelech declared: וְעוֹד מְעַט וְאֵין רָשָׁע, which Chassidic masters interpret homiletically: There is מְעַט, a tiny spark in the Jewish soul, וְאֵין רָשָׁע, where no evil can penetrate. No matter how far a Jew strays, the possibility always exists for him to return to the path of Torah. In every Jewish soul there is a holy spark that can never be extinguished.

As descendants of Aharon, *Kohanim* continue his legacy of loving every Jew and bringing him closer to Torah. The *Kohen's* removing some of the innermost ash from the coals on the *Mizbei'ach* was symbolic of how it is possible for a Jew to draw others closer to Hashem by helping to remove the "ash" of sin that covers their *neshamah*, to reveal the indestructible spark that is hidden within.

Chaim sat on his bed, exhausted. The wedding in Bnei Brak had been beautiful, lively, and long. Now, it was 2:30 A.M. and he had to be up at 6:30. Tomorrow would not

be an easy day.

He was about to recite *Hamapil* when suddenly, he realized something: *He had not davened Maariv.*

"How could this have happened?" Chaim asked himself. And then he remembered that he had



Zichron Moshe Shtieblach

**ADONI — NO
... NO! I WILL
NOT TAKE
ANYTHING
FOR THIS!**

planned to *daven* at the wedding, but from the time he had arrived, no *minyanim* had formed.

Now, he wearily stood up, changed back into his clothing, donned his hat and coat, and headed out towards Jerusalem's Zichron Moshe *shtieblach*, where one could sometimes find a *minyan* even at that late hour.

But this was not such a night. There was not a soul in sight when

Chaim arrived there. For a moment, he nearly despaired, but then an idea struck him. He whipped out his cell phone and dialed the number of a 24-hour taxi service.

"I'm at the Zichron Moshe *beit kneset*," he told the dispatcher, "and I need 9 taxis — how many can you send me?"

At first, the dispatcher thought that it was a lunatic calling. However, after he was finally convinced that Chaim was serious, he said that he would send out four taxis posthaste.

Chaim dialed a couple of other numbers; within a few minutes, nine taxis were lined up in front of the *shtieblach*. The drivers, all of them secular Jews, stepped out of their cabs trying to figure out what this was all about. They did not have to wait long.

"Please start your meters right now," Chaim requested. "Then come inside the *beit kneset* so that we can pray *Arvit* together as a *minyan*."

No one laughed, mocked, or complained. Those who had a *kipah* in their glove compartment put it on and Chaim took care of the rest. Quietly and respectfully, the group entered the shul.

As Israelis, the drivers had no trouble reading from the *siddur*. But most of them were unfamiliar with the order of *tefillah* with a *minyan*, when to stand or sit, when to pause and wait for *continued on page 19*

THE POWER OF ONE continued from page 10

and it alone can elevate a person and give him new strengths.

Tzaddikim saw reference to this idea in these words: **שְׁלֹא אֶחָד בְּלֶבֶד** is a reference to this advice that says that “just once” is worthless, that **אֶחָד בְּלֶבֶד** is futile. If we would not believe that a Yid can leap to the utmost heights in a single moment, if we would have believed those who maintain that **לֹא אֶחָד בְּלֶבֶד**, once alone is worthless, we would never have been redeemed from Mitzrayim in the first place. This thought and idea is **עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ**, standing in the way of our growth, trying to destroy us.

Tonight, when we remember the *nissim* of that night, we know how wrong this approach is, and we remind ourselves that we are stronger and wiser than the *yetzer hara*: even one mitzvah, done one time, is enough to bring us into a new reality.

In the early 1950s, there was a young talmid chacham in Bnei Brak who carried the last name and lineage of a very prominent Chassidic dynasty. As one of the few survivors

of his family, he was being urged to assume the mantle of leadership and become Rebbe, but he was hesitant.

He went to the Chazon Ish, R' Avrohom Yeshayah Karelitz, and shared his reservations. He was unworthy of the title and role, he said.

“In this generation,” the Chazon Ish told him, “anyone who gives encouragement to other Yidden can be called a ‘rebbe,’ and he is worthy of that title.”

The visitor accepted the Chazon Ish’s words, and as he prepared to leave, the Chazon Ish added a line. “And even if the only Yid he can encourage is himself, and even if that

encouragement comes only from the fact that he has received the title of ‘rebbe,’ this too makes him worthy of it!”

Every Yid has to be a rebbe to himself, leading, encouraging, and giving hope, and on the Leil Ha-Seder, we remember the glory that

IN THIS GENERATION, ANYONE WHO GIVES ENCOURAGEMENT TO OTHER YIDDEN CAN BE CALLED A ‘REBBE’

lies within us.

There is no such thing as “just one” mitzvah or “just one” good day: each one is holy, each one is enduring, and each one makes us a bit freer. 📖

THE SPARK THAT CANNOT BE EXTINGUISHED

continued from page 18

the *chazzan*, or how to respond to *Kaddish*. Chaim served as *chazzan* and guided his charges through the entire *tefillah*. When the *davening* was over, some of the men had tears in their eyes.

They left the shul slowly; it seemed that all of them, without exception, were trying to hold on to this moment. Chaim went out first to check the taxi meters, which were still running. They registered approximately 80 *shekel* each (\$20) for the time spent. Chaim opened his wallet and attempted to pay the first of the drivers.

“*Adoni* — no . . . no! I will not take anything for this! I should be paying *you*. It was a *zechut* (source of merit) for me to join you tonight. Thank you so much.” And he headed towards his car.

The other eight drivers reacted in similar fashion. Not one accepted any money.

Yes, there is a holy spark in every Jewish soul that can never be extinguished. 📖

WHO WILL VISIT? continued from page 17

the *kevarim* of this sainted couple?

“But you, dear children, will come to my *kever*, to your mother’s *kever*... and whenever you do, you will go to Reb Simcha as well, to his *rebbeztin* as well, and say a bit of *Tehillim*.”

That is *kedushah*: the ability to see, to feel, and consider another and to give up for that cause.

Reb Simcha was *niftar* on the second of Cheshvan, laid to rest on Har HaMenuchos, and his *rebbeztin* passed away a short while later. Eventually, Reb Shlomo Lorincz was *niftar*... on Rosh Chodesh Cheshvan.

The *minhag Yerushalayim* is that children do not visit the *beis hakevaros* on Rosh Chodesh, so each year the family goes the next day — on the second of Cheshvan, *yahrzeit* of Reb Simcha.

They are there, at his *kever*, on his *yahrzeit*.

Kedushah in a place where one can sense *kedushah*. A *beis hakevaros* connects this world and the next, and right there, between a small cluster of *kevarim*, one sees an example of bringing the holiness of the Master of the Universe down to this world.

Kedushah, we must teach our children, is always within reach. If there are people around you, there are opportunities to be holy.

You just have to look for them. 📖



PART 5: TWO SPECIAL BERACHOS – BOTH NAMED R’ DOVID

Few people are fortunate to have even one mentor for a lifetime. Rabbi Zlotowitz z”l had two, Rav Dovid Feinstein zt”l and yb”l Rav Dovid Cohen shlit”a.

His relationship with R’ Dovid Cohen began when he was a youngster in Camp Munk, where R’ Dovid was morah d’asra. The most successful campers are good athletes and articulate speakers. Meir was neither, but he had a talent in which he was head and shoulders above the other campers and even counselors – he was a fine artist. Recognizing his ability, Camp Munk founder Rabbi Michael Munk zt”l gave him his own little “studio.” R’ Dovid Cohen saw another talent, as well. The young camper had a great mind and intellectual curiosity. R’ Dovid, even as a young man, was already an exceptional talmid chacham, and also had an unusual breadth of knowledge in all areas, was a “people person” of the first degree, was an enormously popular rebbi and role model, and was a magnetic judge of potential. He took an interest in the young artist, and they developed a close, lifetime relationship, that continues to R’ Meir’s son, R’ Gedaliah.

This friendship was not only a personal gift for R’ Meir and his future family, it was a building block for ArtScroll/Mesorah. R’ Dovid is a living, breathing encyclopedia of Torah knowledge, and we consulted him constantly for sources, clarity, and hashkafah matters. It’s no exaggeration to say that he shares credit for establishing ArtScroll’s high standards of accuracy.

After his Mesivta years, R’ Meir became a talmid of the gadol hador, Rav Moshe Feinstein zt”l in Mesivta

Tiferes Yerushalayim. The Rosh Yeshivah’s older son, R’ Dovid, the future gadol hador, was about ten years older than Meir, but the two developed a personal relationship that remained close and warm until R’ Meir’s last day. They spoke on the phone almost daily, and every summer for many years, they and their wives took brief summer trips together. R’ Meir marveled not only at R’ Dovid’s incredible knowledge of Shas, halachah, Tanach, and other subjects, but at his power of concentration. On plane trips of several hours, he’d notice how R’ Dovid was often so absorbed in his Gemara that he was totally oblivious to everything around him. He provided encouragement and guidance to ArtScroll, especially in the excruciatingly difficult early years and once even made us a loan of his meager savings. His opinion was the deciding factor in countless major decisions. More than once, we wanted to undertake a project, but R’ Dovid said not to do it. His was the last word. Case closed.

R’ Dovid never drew attention to himself and almost never spoke in public, though he made a rare exception and spoke by R’ Meir’s shloshim. He did his best to avoid the spotlight and was successful for most of his life, but he was ultimately not successful for his brilliance shown through and the public’s recognition grew. Once an American brought a shailah to Rav Elyashiv and the gaon said, you have R’ Dovid Feinstein, why do you come to me? R’ Dovid, on the other hand, was amazingly deferential to older gedolim. Sometimes he privately disagreed with a p’sak, and would tell R’ Meir, “the gadol hador gave his decision and we must abide by it.”

We are confident that ArtScroll’s success can be attributed to always having followed the daas Torah and guidance of Torah giants like R’ Dovid Feinstein and yb”l R’ Dovid Cohen.

UP NEXT: Rav Mordechai Gifter – An Endorsement and an Offer



R’ Dovid Cohen, R’ Gedaliah Zlotowitz, yb”l R’ Dovid Feinstein and R’ Meir Zlotowitz