

BETH HAMEDROSH HAGODOL KESSER MAARIV ANSHE LUKNIK
HAGGADAH THOUGHTS
NISSAN 5785 – APRIL 2025



www.KesserMaariv.org

Laws and dates are in the Newsletter

Stay Updated on Facebook @KesserMaariv Twitter@Kesser Maariv*Shiurim at KesserMaariv.pododmatic.com דב"ר

**FOR YOUR SEDER...RABBI MOSHE
SOLOVEICHIK'S 2nd HAGADDAH SHIUR -2000**

Rabbi Soloveichik usually develops a theme from several questions on the Haggadah. In this shiur from 2000, which was given in addition to the regular shiur, Rabbi Soloveichik made several brief points on the Haggadah. I transcribed this, and errors should be attributed to me. –Rabbi Benzie

1) What was the great thought of Rebi Yehuda who abbreviated the ten plagues to Detzac”h Adas”h B’acha”v? What is the purpose of the Haggadah? One of the purposes is to teach the children. But there are two ways to teach: A lecture which is very entertaining yet the lecturer doesn’t say anything - the people are no more educated when they leave than when they began the lecture. And the second way of teaching is to teach the listeners something new so they leave more educated. The mitzvah on Pesach is that the children should remember what they are taught. The Gemara at times, when it asks many questions or mentions many opinions, gives a mnemonic/abbreviation to remember all the questions/opinions. Rebi Yehuda is teaching us this idea that upon leaving the seder everyone should remember what they learned.

1a) According to this explanation, we understand the midrash which says Detzac”h Adas”h B’acha”v was inscribed on the staff of Moshe. I think the Midrash is figuratively expressing something from Parshas Bo: Hashem said “I have hardened Pharaoh’s heart and the hearts of his servants so my signs may be well known in their midst” - because we needed to tell our children, G-d brought the signs [meaning the plagues, but “signs” also refers to the mnemonic]. It is the future affecting the past (see Halakhic Man page 116 - the teleological view of history -Ed.).

1b) With this we can also understand “The Torah speaks to the four sons”- the purpose of Yetzias Mitzrayim was so we could teach our children about it and about G-d.

2) The Gaonim (Babylonian sages in the years 700-1000 CE) spoke strongly against those who mentioned the verses in the Haggadah without also mentioning the explanations by the Sages. The reason for this could be that at that time the Karaites (who did not accept the Oral tradition of the Sages) were powerful and if someone didn’t mention the sayings of our Sages he was identifying himself with the Karaites.

3) The Rambam states one should maximize mentioning the explanations of the Sages in the Haggadah. Why? The Haggadah is dedicated to the Mesorah [transmission of the Oral Law], and the Sages (Chazal) are in the chain of the Mesorah - see Rambam’s introduction to Yad Hachazaka. And this is also the reason the Zohar says Pesach is “peh sach - a mouth that talks.” What is peh sach? The Oral Law; the Mesorah [which must be transmitted orally, not just in written form]. What relation does the Mesorah have to Pesach? Pesach is about the linkage of generations (Rabbi Soloveichik developed this theme in an earlier shiur the same year - Ed.).

4) What is going on with the argument between Rebi Yosi Haglili, Rebi Eliezer and Rebi Akiva regarding the number of plagues on Egypt and on the sea? One of my teachers, Rabbi Chaim Segal, answered because the Torah says “All the sufferings I put on the Egyptians I will not put on you,” so these Sages wanted to say what happened to the Egyptians so it won’t happen to us. The problem with that answer is that not every plague was a *machala*. Therefore I think the answer is when someone does something for us, we thank him for it. However, psychologically, the more things he did for me the less I’d thank him because someone does not want to be in another’s debt. However, the Torah says we must mention everything about the Exodus, even the number of plagues at the sea and the Dayeinu [which list things that occurred after the Exodus].

5) Why doesn’t the Rambam list the argument of Rebi Yosi Haglili, Rebi Eliezer and Rebi Akiva in his Haggadah? I saw mentioned in the name of my uncle [Rabbi Joseph B. Soloveitchik] that on the Seder night we are only interested in what happened on the night of the Exodus. If so, why do we mention the miracle of the splitting of the sea if it didn’t happen for another seven days? I think the answer is that we want to emphasize G-d was trying to establish a relationship with us. When you see *etzba* you see a finger, and when you see *yad* you see the entire hand. At the sea the Jewish People saw the hand, while upon leaving Egypt they only saw a finger. Sometimes our later experiences give us a better perception about what happened beforehand. So while we saw the “hand” at the sea, it helped the Jews understand what happened a week earlier at the Exodus. The Jews sang a song at the sea but not upon leaving Egypt for while they were in Egypt they saw the plagues but not the One behind the plagues. And this argument of Rebi Yosi Haglili, Rebi Eliezer and Rebi Akiva about how many plagues G-d brought upon the Egyptians and the sea does not have to do with what happened on the night of the exodus.

**Short Excerpt from Rabbi Moshe Soloveichik's
Hagaddah Shiur - 2015** transcribed by Rabbi Benzie

Shemos 6:6 mentions four terms of redemption: vehotzeisi (I will take you out), vehitzalti (I will save), vega'alti (I will redeem) and velakachti (I will take). Corresponding to these we have four cups of wine. Vilna Gaon goes on to say that's why we have four questions and four sons.

Why the four sons? There is a law "a slave has no pedigree." That Halacha is based on the fact that children of slaves were sold away from them. So at the Seder we focus on the child-parent bond. That demonstrates Cheirus (freedom). Regarding the four questions – in a free society we may ask questions. In slavery we can't. The psychological ability to ask questions is demonstrative of freedom.

What is difficult about these four leshonos is that the medieval commentator Rashbam (Pesachim 99 s.v. velo) mentions the four expressions in a different order than in Torah: Vehotzeisi, second is Vagaalti (in Torah is third), third is velakachti (fourth in Torah) then vehitzalti (second). Why did Rashbam change the order? I think he identified each term with the content of each stage of the Hagaddah. In Kiddush we say zecher litzias mitzrayim – vehotzeisi. Second is "asher g'alanu" so he corresponds it with vegaalti. Third cup, in bentching in Yaaeh veyavo we say "vezichron amcha kol beis yisrael lifanecha - the memory of all your nation Yisrael shall be before You," which corresponds with velakachti. In Hallel (fourth cup) we say "li yehoshia - a salvation to me"; also in Nishmas we mention G-d "saved us from death - mecherev hitzaltanu."

The four cups are identified with pesukim that correspond to specific points in the hagaddah. That means part of undergoing cheirus to Rashbam is to drink them in the proper place in Hagaddah. Why? Simple: We say "vehigadta levincha - tell your son" about the Exodus. Malbim points out "haggadah" is distinct from "Amirah." (Amirah is mentioned by Pesach – va'amartem evach pesach hu Lashem) but Amirah means "to say"; haggadah is to communicate. The Jew who brought bikkurim (first fruits) to Jerusalem starts off saying higadti hayom. How can he say "higadti - I said" if that is his first word? Malbim (Devarim 26:13) says it means "I communicated." Because he marched into Jerusalem with his Bikkurim in a parade, that was communicating a message. Rashbam holds the cheirus isn't just saying but demonstrating. Rambam (Laws of Chametz 7:5) says we fulfill the mitzva of Hagadda not just by saying the Haggaddah, but by communicating freedom by drinking the four cups of wine. So each cup must be associated with the content in the Hagaddah.

A Thought on Shulchan Orech - Rabbi Ben Zion Lazovsky

When one overeats he must wait a long time until he is able to eat again. Avudraham (Mincha Shel Shabbos) cites Rav Moshe Hakohen's reason for the mitzvah of Seudah Shlisheet (Shalashudis) on Shabbos along these lines: Knowing one must eat again soon, one will restrain himself and limit his intake to what his "soul" needs, leaving his heart able to learn Torah.

On Pesach night, by the time one gets to Shulchan Orech, one has already eaten Matza, Maror and the Korech sandwich, and still has to eat the Afikoman. In this context, the Pesach meal should be a minor affair. We know, however, that our families prepare lavish menus with fancy dishes in order to fulfill the requirement of the night to do things "in the manner of free people."

Rabbi Meyer Juzint zt"l (Nechamas Meyer, pp. 67-69) elaborates that on Shabbos the highest level of Oneg Shabbos is to transform the physical act of eating into a spiritual act. He cites Mesillas Yesharim (Chapter 26): "Purity requires lessening our involvement in the pleasures of this world, while the level of holiness [which follows purity] involves transforming the physical into the spiritual."

Sometimes we serve Hashem actively and sometimes passively. Rav Kook (Ein Ayah Brachos 1:103) points out that Teshuva involves passive and active processes: We must curb our desires and also train ourselves to act properly. Before Pesach we purged our homes of Chametz and performed bittul (nullification). This removed Chametz from our homes. But to properly serve Hashem by removing a negative is not enough. We must actively partake in our Pesach feast. Sometimes it is harder to serve Hashem when we have plenty than when we don't have enough (See Devarim 32:15) so we must intentionally partake in a Seuda despite all the matza and maror of mitzva we have already eaten and still must eat.

On Pesach night, when we see ourselves as being recently freed, may we use our newfound freedom to make our own plan to fulfill all the mitzvos of the night, with all their facets, in an optimal manner.

The Prisoner's Hagaddah: Minimum and Maximum in Hagaddah by Rabbi Benzie

The First Lubavitcher Rebbe in his Shulchan Aruch Harav 473:53 cites an incident of a prisoner without access to a hagadda but he had chumash and read on the Seder night the Torah passages about the Exodus. Just "there was an incident." Did he fulfill his obligation of Hagaddah? My uncle sees several possibilities. 1. Perhaps the standardized form of hagadda is so deeply rooted as The Way to do sippur, that the poskim can not say when you're in prison do it differently. They lacked the power to make such a statement [so he did not fulfill his obligation] 2. The prisoner in fact did not fulfill his obligation. Reading from the chumash without the droshos is not enough. But it was a nice thing to do. 3. It is a psak. This is what you do in such a situation.

Here are my thoughts on this topic: Rabbi Kasher in Hagaddah Shleima and Rabbi Ki-Tov in Sefer Hatodaah bring down opinions how old the Hagaddah is, some of the shitos seem farfetched. Some point out the Anshe Knesses Hagedolah made some of the text, and that does make sense. (Rav Yoshe Ber Soloveitchik said the text when the Beis Hamikdash stands is different than our text. One of the questions then was on every night we eat meat cooked however, but tonight only roasted meat, because the Korban Pesach was only roasted. Rambam holds there were 5 questions then; The Vilna Gaon holds we can only have four questions, so one of the current four was omitted. So there is not one absolute, correct text.)

Rabbi Zevin in Festivals in Halacha brings a tshuvos hageonim that if you read the pesukim without the drashos Chazal (as we have them in our Hagaddah) you are suspected of being a heretic (of not accepting the Oral Law). The Rambam also says vedoresh m'arami oveid avi (you must expound in the manner of the Oral Law). So the drashos are part of the hagaddah, My feeling is that to only say the written Torah about the Exodus does not fulfill Hagaddah, there must be Oral Torah also, and that's why we read the drashos and say things ourselves; that's why Rabi Akiva, Rabi Yehoshua, Rabi Elazar ben Azarya and their colleagues spoke, they were learning Oral Torah (some even have girsa hilchos hapesach kol halayla - those halachos are from drashos).

So the prisoner did a good thing with what he had, but it wasn't complete.

Can one do a pantomime Seder? If you think of the Hagaddah and don't verbalize it, do you fulfill your obligation? No. Sefer HaChinuch says no. Rambam (7:5) says no - he brings the statement of Rabban Gamliel that you must say Pesach Matza and Maror. In 7:3 he says if you are alone you have to ask the four questions to yourself. Thinking of the question isn't enough; you must verbalize it. Why? One reason is Hagaddah is Oral Torah, so it must be verbalized.

This Oral Torah isn't limited to being oral. Using

props is mentioned: Rambam — for a young child you point to a maid and say we were slaves like her. Pantomime can be used to enhance the Hagaddah if someone will learn more from pantomime, but verbal sayings are also required. The mitzvah of Haggadah is V'higadta (verb for tell) — not v'amarta (say). Telling is more than just words.

The Chinuch gives a different reason why we must verbalize the Hagaddah: Hearing those words will cause us to feel free and understand it more. We thereby see that on Pesach night we must have a feeling of freedom. This is part of other mitzvos as well — like mourning or being happy on Yom Tov. Rav Ahron Soloveichik and his brother Rav Yoshe Ber Soloveitchik argued about it, though. Rav Ahron held the feeling was internal, and the actions are external manifestations of the inner feeling. The feelings gush out and cause the action. Rav Yoshe Ber held the opposite; the actions are performed in order to cause a certain feeling in the heart. These two approaches are also offered with respect to Hagaddah. The Chinuch certainly holds like Rav Yoshe Ber, that the verbal Haggadah makes us feel free. However, I feel the Rambam holds that the feelings of freedom cause us to do certain actions. Rambam's Hagaddah in Avadim hayinu says Maarich - because of your emotions you gush and are maarich. We must act free - drink 4 cups, recline. (Their uncle Rav Yizchak Zev Soloveichik discusses if acting free is part of the mitzvos of the seder or is a separate Rabbinic mitzvah.)

In the Gulag, Mendelevitz did lots of preparations for the seder — saving potatoes, making raisin wine, and saying as much of the Haggadah as he r e m e m b e r e d . S e e <http://www.5tjt.com/a-prisoners-seder/>. Did he fulfill his obligation of Hagaddah? As long as he verbalized it and mentioned Torah Shebal Peh, Yes. A prisoner in the punishment cell is able to — not everyone can, but some can — have the feeling of being free.

And this answers why Moshe isn't in the Hagaddah — he isn't mentioned by name, but because Hagaddah is Oral Torah, it inherently includes Moshe because all Oral Torah came through Moshe.

So the minimum of Hagaddah includes Torah verses and Oral Law explanations of them, and feelings of freedom. The maximum is up to you. There is no maximum. (And see commentators why Rabbi Akiva and his colleagues spoke about the Exodus all night.)

Themes from the Haggadah: An Empire Over Time **By Rabbi Louis Lazovsky**

Passover is a family holiday that reminds us that our funds, strength, intellect and time are gifts from the Almighty. It is a holiday that requires various and multiple advance preparations. The Haggadah and its symbolism lead us through our nighttime journey, traveling through the three aspects of time, past, present and future, informing us that we are an eternal people that has an empire over time. The Haggadah enables our families to re-experience Pesach Mitzrayim, Pesach Hadorot and the future Pesach that we will celebrate when Hashem rebuilds the Beit Hamikdash.

The entire Haggadah can be seen from the perspective of the Almighty fulfilling His commitment to Avraham Avinu in the past, present and future. Passover requires time awareness. Time is critical in the preparation of Shmurah and all types of Matzoh. The wheat has to be guarded against moisture from the time of harvesting. Eighteen minutes must not elapse from the time the flour comes in contact with water until we place the dough in the oven. In ancient times, matzoh was baked with everyone in the family participating to prevent the dough from rising and becoming leavened. The husband would make the flour, the wife would knead the dough, the children would quickly place the dough in the oven so there would be no time for the dough to rise, which is one reason why it is called lechem oni, poor man's bread, because that was how poor families worked, quickly and together.

The Tosefta in Pesachim 8:7 discusses differences between the first Passover in Egypt and subsequent Passovers. Celebrating as family units has always been a feature of Passover, but during the first Passover we were prohibited from leaving our homes. Confinement enables us to reflect and repent. At that time we reflected upon centuries of slavery and the unexpected realization of G-d's redemption. According to Maimonides, we begin the Haggadah with, "B'vehlu yatzu Yisroel Mimitzrayim - in a rush did we leave Egypt" and we also recite the Ha'lachma anyah early in the Seder to remind us that the Jews left Egypt in such a great rush that their dough did not even have a chance to rise. We didn't expect to be redeemed the night of Passover, but we were, and just as we were redeemed that quickly from ancient Egypt, so too will we be redeemed when the time for the ultimate redemption arrives. We also recite Ha'lachma anyah to understand that one reason for our slavery in Egypt was the selling of Joseph into slavery by his brothers. A slave has no pedigree, no family, his time belongs to his master. We had to atone for selling our brother Joseph into slavery, acknowledge the validity of his dreams and what he accomplished for the Jewish people. Before becoming slaves, he taught us how, through the study of Torah, we could abandon a slave mentality and emerge as a proud and free people.

The current, Ashkenazi version of the Haggadah begins with a curious declaratory statement, "Whoever is hungry, let him come and eat, whoever is in need, let him celebrate Passover with us." One explanation for this statement is that we are addressing two different types of people. The poor person in need of food is welcome at our

Passover table as well as affluent individuals who may have everything except companionship. All are welcome to join our extended family as Passover is a time of redemption for all of the families of Israel. Another explanation is that this statement concretizes a shift in mindset. A slave hoards food not knowing where his next meal is coming from, but during Pesach Mitzrayim we invited others to join us. We had made the transformation from slavery to freedom.

At the Seder, parents must fulfill the Mitzvah of "vihegadatah l'bincha" – "teach your children diligently." We must teach them Torah and to praise Hashem. When we observe the wonder in the eyes of the children, we too are motivated to learn. Many customs of the Seder (such as reclining while drinking kiddush, pouring a second cup of wine and moving the Seder plate) are to arouse the curiosity of the children. On a regular Shabbat or Yom Tov we would wash for Hamotzi and not drink a second cup of wine. Their curiosity increases when we drink a total of four cups of wine which correspond with the four expressions of redemption found in Exodus, "v'ohtzaiti, v'ehtzalti, v'galti, v'lakachti."

Children ask the four questions, however, nowhere in the Haggadah are the four questions answered! Rabbi Moshe Soloveichik proposed a very simple answer. In reality, there are not four questions, there is only one question. That question is, "Mah nishtanah halaylah hazeh mikol halaylot" – "What makes this night different from all other nights" or "How does this night differ from all other nights?" The remainder of the traditional "four" questions are in fact the child answering this single question. This night is different than all other nights because we only eat Matzoh, we only eat bitter herbs, we dip twice and we recline. As part of the Magid section of the Haggadah that follows, we begin discussing the four sons but we don't prioritize one child over another, as they are all part of the larger Jewish family and are all referred to as echad - one.

We have briefly touched on a limited number of Passover themes. Passover is a family holiday that involves every age group from young to old, where we praise and thank the Almighty for everything we have - our strength, our intellect and our time. We use symbolism such as matzoh to teach us about the value of time and that we are an eternal people with an empire over time. We use the order of the Haggadah to transport us through all three aspects of time, past present and future. We re-experience the past, beginning with Abraham's family, and conclude with our glorious future, when we will once again celebrate reunification with Hashem when He rebuilds the third and final Beit Hamikdash.

Duration of the Makkos - Rabbi Ben Zion Lazovsky

After the plague of blood the Torah says "And seven days were complete, after G-d struck the river (Shemos 7:25)." Rashi explains that each makah lasted seven days, and Moshe warned Paroh for the rest of the month (three weeks). Ibn Ezra and Rashbam argue and say the makah of blood lasted a week because the verse tells us so, but there is no reason to think that all the other plagues

lasted seven days. The only exception was Makas Bechoros which happened at one moment, and did not last seven days.

What is the significance of seven days that Rashi holds all of the plagues lasted that long? Rambam in Moreh Nevuchim (3:43) discusses why do Pesach and Sukkos last seven days? He says because seven days is long enough to realize that something was different. Not eating bread for a couple of days isn't so out of the ordinary. But when you don't eat bread for seven days you realize it happened, and you also realize why - because of the miracles of Yetzias Mitzrayim and the mitzva of matza. We can likewise explain the duration of the makos similarly. Had they only been a day or two, it was likely that some people didn't realize anything happened. But because they all lasted a week, everyone in the entire Egypt realized that all of these miracles took place, and thus we understand Rashi's opinion.

With this explanation we can understand another Rashi. The Gemara (Kiddushin 30a) says we must split our learning into thirds - a third of the time we must learn Tanach, a third must be Mishna and a third must be Talmud. Rashi (s.v. leyomi) explains that it means every week we split up our learning, so that two days are Tanach, two are Mishna and two are Talmud. Tosfos (s.v. Lo) finds this difficult and explains that every day we must learn all three, so that our daily learning is split up three ways. Rambam (Hil. Talmud Torah 1:11-12) agrees with Tosfos. Tosfos has a good point with his question against Rashi. Why, then, does Rashi not say we must split our daily learning into thirds? He holds that as long as you did something within seven days, it is considered to be current. We know one might get involved and engrossed in a certain topic for a couple of days. Doing so does not indicate that he is ignoring the other two parts of Torah. But engrossing in one of the three parts for a week does indicate that you are ignoring the other two parts. Therefore Rashi says the learning only must be split up weekly, but not daily.

Tosfos gives some other ways how we fulfill our need to learn all three parts of the Torah daily. One is Rabbeinu Tam, who explained that Talmud Bavli is like balul, a mixture, of all three, so by learning Talmud Bavli you fulfill learning all three. Rav Amram Gaon says that is why we say psukim, mishnayos and the braissa of Rabi Yishmael every morning before davening - to have learned a little of all three parts every day.

At the Seder we recite the Hagaddah. Much of the Hagaddah is based on Pesukim thanking Hashem for taking us out of Egypt (mikra). In addition we give drashos Chazal about these psukim, and the Teshuvos HaGeonim state it is a requirement to state these drashos. The drashos are texts of Chazal which according to most Rishonim have the status of Gemara (Mishna according to Rambam) and the Mishna of Rabi Elazar ben Azarya. As we are also obligated to expand and expound on the words of the Hagaddah (in Avadim Hayinu we say "vechol hamarbeh...") that is also considered Gemara according to the Rambam. Thus we see we the Hagaddah itself consists of all three types of learning Torah - Psukim, Mishna and Gemara.

With this explanation we can explain a thought of Rabbi Joseph B. Soloveitchik zt"l on the Hagaddah. He asked why does the section of the four sons begin with saying "Blessed is G-d (Makom), blessed is He?" He answers that phrase is a special "Birkas HaTorah," blessing over the act of studying Torah. He explained the significance of the need of another Birkas HaTorah, but we can explain that while you fulfill the mitzvah of learning Torah when you learn either Psukim, Mishna or Gemara (or a combination thereof), on Pesach night we have a special obligation to learn all of these three parts of Torah blended together into our retelling of the story of the Exodus, and that special obligation was not covered by the regular Birkas HaTorah we made in the morning.

Rabbi Eli Lazovsky
Morah Gadol - Zu Giluy Shechina

In the Hagddah we have a Pasuk from Ki Savo with the following prooftexts

“And Hashem took us out of Egypt with a strong hand, outstretched arm, and *morah gadol*, with signs and wonders.

I want to point out that *Morah Gadol* can mean with great awe, as ArtScroll translates it, or as "seeing something great" as the prooftext, from Devarim 4 indicates - "uvmoraim gedolim - with great sights." Notice too that the next pasuk there atah horeisa ladaas - I have SHOWN you uses the same verb as morah, making it more likely this verb means seeing, not awe.

"I will pass through the land of Egypt," I and not an angel;

"And I will smite every first-born in the land of Egypt," I and not a seraph;

"And I will carry out judgments against all the gods of Egypt," I and not a messenger;

"I- the L rd," it is I, and none other!

"With a strong hand," this refers to the dever (pestilence) as it is said: "Behold, the hand of the L rd will be upon your livestock in the field, upon the horses, the donkeys, the camels, the herds and the flocks, a very severe pestilence."

"And with an outstretched arm," this refers to the sword, as it is said: "His sword was drawn, in his hand, stretched out over Jerusalem."

"And with *morah gadol*" this refers to the revelation of the Shechinah (Divine Presence), as it is said: "Has any G d ever tried to take for himself a nation from the midst of another nation, with trials, signs and wonders, with war and with a strong hand and an outstretched arm, and with great manifestations, like all that the L rd your G d, did for you in Egypt before your eyes!"

"And with signs," this refers to the staff, as it is said: "Take into your hand this staff with which you shall perform the signs."

"And wonders," this refers to the blood, as it is said: "And I shall show wonders in heaven and on earth.

Blood, and fire, and pillars of smoke.

outstretched arm; with great sights; and signs; and wonders - you might have thought each of these was not a miracle, so we have a prooftext for each of them that it was a miracle.

However, if you look at the prooftext for *uv' Morah gadol*, its prooftext includes a prooftext for all the other words in the pasuk - bemasos; bemofsim; milchama (can be connected to either of or next to); bemasos; bemofsim, beyad chazaka; bizroa netuya. Why does the Hagaddah bring individual prooftexts to each word in the pasuk if this one prooftext can prove all of the miracles in the pasuk?

Based on Rabbi Juzint's Chain of Miracles introduction, there are two types of miracles. The first I call statistical miracles - it can happen in nature maybe 1 in 1,000 or 1 in 1,000,000 (or other probability), or it happened because it is a miracle. The second type is a miracle of changed nature - it is impossible for an event to happen unless it was a miracle. (He actually has a third type, actually the initial type - a miracle which is so ingrained in nature we forget it is a miracle - like waking up in the morning.)

When each of the miracles listed in this pasuk occurred, there was maybe a 1 in 1,000,000 chance it was a coincidence and not a miracle. So the Hagaddah brings a prooftext to each that it really was a miracle. But when you take all those events combined - what is the probability that six one-in-a-million events all happen (for independent events, we would multiply all the probabilities)? It is impossible to be a coincidence. It can only be a miracle. This is what the prooftext of *uv' Morah Gadol* is telling us. When we look at all these events together, it was a miracle for all to see. It was impossible to attribute it to a highly unlikely event. This is why this prooftext includes all the other miracles - it shows all of them together were an undeniable miracle, and with an undeniable miracle we see Hashem's Hand in it. It was a qualitatively different miracles than the individual miracles listed in the same pasuk, which could have been statistical miracles (but were not). This one could not have been a statistical miracle.

If you look at all these drashos, we see the Hagaddah's (really Sifri) prooftext that each of these events - I passed through Egypt on that night; with a strong hand; with an

CONGREGATION
B.H.H. KESSER MAARIV
NISEN 5722
APRIL 1962
ANN BLEIWEISS,
RO. 4-5370
BULLETIN

RABBI'S MESSAGE:

PASSOVER YOM-TOV, the most beloved of all Jewish holidays and one of the most important ones, commences on the evening of the 14th day of Nissan, at sunset, and ends after sunset eight days later. The dates correspond this year from April 18th at sunset to April 26th at sun-down.

The holiday of PASSOVER commemorating the classic struggle for freedom, ancient as it is, a memorial of the exodus of our fore-fathers from Egypt, still carries an important message for our present era. It reminds us that freedom must be constantly and zealously guarded against those who under the guise of attractive slogans are undermining its very existence.

The basic goal of PESACH observance has always been to persuade the Jew that the epic of Liberty is no mere glorious recollection of the past, but a contemporary experience in which every Jew is involved. For thousands of years we have chanted at the seder table, "Not merely our ancestors did the Holy One blessed be he, redeem from Egypt, but us too with them." And every Jew is reminded "In every generation, men rise up to destroy us, but the Holy One saves us from their hands." Not our ancestors alone saw the miracle of liberation but we as well, thus all the resources of word and song, of symbol and ceremony, are utilized with consummate skill on the PESACH, to remind us that we, too, are witnessing and participating in the actual miracle of liberation. Therefore, the Jew has been enjoined: "Remember your deliverance from Egypt every day of your life." Remembering and identifying oneself with aspects of exodus is a source of limitless strength to make every day meaningful and full of true Jewish life. By doing so, we together with all the nations of the world will attain true freedom and happiness.

A KOSHER AND HAPPY PESACH TO ALL.

RABBI ZEV W. WEIN

How to do your Pesach Cleaning Cheerfully in Less than One Day by Rabbi Shlomo Aviner

Rav Aviner is Rosh Yeshiva of Ateret Yerushalaiym in the Old City of Jerusalem. He is a very respected Religious Zionist posek. Rabbi Benzie edited this post from his site http://www.ravaviner.com/2011/04/how-to-do-your-pesach-cleaning_05.html

Some of his rules are not what I usually recommend, but this is a very helpful article. -Rabbi Benzie aka -Ed.

If you want to do a spring cleaning, this is certainly possible, but not before Pesach – this is not the appropriate time. Pesach vacation is for taking trips, playing with the kids, being happy, dancing and preparing stories for the Seder...You can take trips, enjoy yourself, and arrive at the Seder rested in order to make a beautiful Seder and inspire the children.

A husband does not have to help his wife nor does a wife have to help her husband. Rather, the two of them have to clean together since this is a shared home, and it is a shared life as well.

Children's Clothes There may be cookies in your kids' pockets. Even the crumbs must be removed, since a child may put his hand into his pocket and then into his mouth. You only have to check the clothes you will be wearing that season. It is unnecessary to check any clothes that are put away and will not be worn now. Running the clothes through a washing machine will not necessarily get rid of all of the crumbs. The clothes must be checked.

Toys must also be checked. However, you may put some or all of the toys away, and buy new toys as a present for the holiday! This serves a double purpose of saving work and making the children happy.

Bathroom Cabinets may contain chametz items, such as alcohol derived from wheat. What a waste to clean it. Close and tape the cabinets and include it in the sale of chametz.

Couches You have to check between the pillows. It is an interesting experience to find lost objects.

Books There is no need to clean them, just do not put them on the table on which you eat. The custom is not to check books for the crumbs that remain in them, but to rely of the nullification. Clean the books which you will want to read at the table on Pesach, or clean a few books for Pesach.

Dining Room You do not have to clean everything, just the place where people eat, i.e. the chairs and the table.

Chairs: If the chairs are clean, there is no need to clean them. If the kids throw cereal or other things on them and they do not look clean, clean it with a wet rag.

Table: There are two options: 1. Kashering with boiling water (if the material can be Kashered. Otherwise...). 2. Covering with several layers of plastic and cloth tablecloths.

High Chair: If it is plastic, it may be immersed in a tub with boiling water and cleaning agents. Clean the cracks with a stiff brush. It is unnecessary to take the chair apart, because whatever is in the cracks and holes is inedible to a dog.

Kitchen This room must be thoroughly cleaned and not one crumb of chametz left. A crumb is not nullified even in a thousand times its volume.

Dishwasher It is preferable not to kasher a dishwasher. You can do the dishes by hand as in previous generations. It is also possible to use disposable dishes.

Oven If you do not have a self-cleaning oven, it is possible to kasher it, but please ask a Rabbi.

Stove - Grates: Clean and cover the grates with as much aluminum foil as possible. Use aluminum foil that is thick enough not to tear, but thin enough to bend and shape. What a waste of time and effort! The best thing is to use special Pesach burners.

Bottom Pan (where everything falls): In general, if some food falls into it, we do not pick it up, and it is considered "treif;" nevertheless, put aluminum foil on it.

Knobs: Wipe them clean.

Refrigerator Clean it, but it does not have to be a lot of work. Clean it. It is best to eat up all chametz before Pesach, but if expensive chametz food products are left over, i.e. frozen foods, they may be wrapped up well, labeled "chametz," stored in the back of the freezer and included in the list of chametz sold before Pesach. Cover the shelves with plastic. Similarly, you must clean the door's rubber seal as well. If it is old, sometimes it is easier to replace it.

Food Pantry Do not clean. It is a waste of time. Seal, put sign or sticker not to use and include it in sale of chametz.

Cabinets of dishes, utensils, pots and pans

Dishes, shelves, and drawers that will not be used on Pesach may be sealed, and need not be cleaned. There are those who are strict to clean even the things which are used for chametz, but one can be lenient on account of three reasons, each of which would be enough:

1. We sell all the crumbs together with the sale of chametz.
2. The dishes are clean -- nobody puts a dirty dish away in the cabinet.
3. Even if there is "chametz dirt," it is definitely less than a "kezayit."

Microwave It can be kashered by not using it for twenty-four hours, cleaning it for five minutes and boiling water in it for half an hour. All food cooked or baked in it on Pesach should be placed in a covered utensil. (The glass in the microwave cannot be kashered for Pesach. -Ed.)

Counters It is possible to cover them with thick aluminum foil, and then there is no need to kasher them at all; just wipe them with a rag. Sometimes it is complicated to cover, and then one can kasher it. Where there are holes, pour floor bleach in them and then pour water from an electric kettle which is still boiling. It is good for two people to do this: One to pour and the other to unplug. (See cRC guide for list of Kasherable countertop materials –Ed.)

Sink Regarding the kitchen sink, there are a few solutions: 1. Put a plastic bin inside. Just make sure there is still a direct flow down the drain (and the sink does not back-up into the bin -Ed.) 2. Thoroughly clean and kasher the sink like the counters. (If it made of a kasherable material - Ed.)

Car You have to clean it. Take out the mats and gather the "chametz dirt" – there is no need for a vacuum cleaner -- and clean the compartments and containers. There is no need to pour water or dismantle the seats. In general, there is no need to dismantle anything with screws. Any way you look at it -- if the chametz is accessible, you can take it out without a screwdriver, and if it is not accessible, it will not come out on Pesach either.

A Happy and Kosher Pesach to one and all!!!

**The Yizkor of a Holocaust Survivor
by Dan Fagan a”h**

April 10, 1983

To Elie Wiesel
Chairman, U.S. Holocaust Memorial Council

From Daniel Fagan
Name before WW II: Dan Feigenblatt
Place Of residence before WW II:
Kolniezpol—Czestochowa
Survivor of: Czestochowa Ghetto/camp & vicinity

The end of the war left me the only survivor of a very large family - no other individual remained alive from either of my parents' families. Most were slaughtered at Treblinka. Some fled, some hid for a time, but all were eventually rounded up by the Nazis and their helpers, and I am uncertain of the details of their murders.

As those terrible, dark years of the war ground on, I at first ascribed my survival in one close call after another to good fortune and coincidence. In the beginning, when I ran from the front with other civilians, we were strafed by the Luftwaffe's machine guns. To my left, to my right, before and behind me, men, women and children fell, dead and wounded. I escaped. Months later, a German railroad worker stole our family possessions, and, when my younger brother Shimon found the courage to protest, the Nazi began to beat him. When I stepped in, he took out his pistol and put it to my forehead I heard the click as the firing mechanism jammed, this time I escaped with a pistol whipping. Was this good fortune and coincidence again? As time went on, as I witnessed and experienced the most vicious terror and inhuman brutality and cruelty, and indeed, survived, I began to understand that maybe there was more than coincidence and random luck at play. Why was I still alive when others were not? Why, when all factors virtually foreclosed my survival, did I not perish like those all around me - indeed, when perhaps the odds were more inclined in their favor? I came to believe that G-d, for some reason known only to Him, wanted me to go on - to keep on struggling, to survive. But, why me? In my own family there were more pious and observant souls, souls who would have enriched G-d's earth immeasurably had they survived to lives of fullness and fruition. I dared not question then and I dare not do so now. Instead, I pledged to remember, to bear witness, to go on, to say "YIZKOR", the prayer of remembrance, for families torn apart and butchered, for neighbors torn from the peace of their lives, for friends murdered in the flower of their youth and energy, and, truly, for nearly a whole people, martyred at the hands of the Nazis and

their collaborators.

How does one keep such a pledge? How is it possible when there are so many to remember, so many I never even knew? Who do I specifically include when I say the YIZKOR prayer? I know that most of the world is aware, to some extent at least, of the horrors performed at the hands of the Nazis themselves. The efforts of their henchmen and collaborators are less well-known and have either been largely ignored or forgotten. I have therefore sought to specifically remember those who suffered and perished at the hands of those non-Germans, those collaborators and henchman of the Nazis who did their masters' will with their own special enthusiasm and blood-lust.

I will always include Mrs. Zaretski and her three young children. Their hiding place was uncovered by a Pole who handed them over to the Germans. Two elderly German policemen were given the order to kill the frightened family. They found this task somewhat unpleasant, and after a full day of drinking, they went throughout the town seeking volunteers from among the Polish townspeople. Anthony Nowak enthusiastically stepped forth to serve. Mrs Zaretski and the children were marched to the Jewish cemetery, where a large group of townspeople had gathered to observe the day's spectacle. Mrs. Zaretski, tall and erect, stood and faced her murderer; she held the smiling, chattering one year-old in one arm, her three year old, numb with fear, not capable of understanding, her hands holding tightly to his body. Her eldest, five years old, terrified, pressed against her, his tears flowing. Mrs. Zaretski, calm, without tears, faced Anthony Nowak. As he took aim, she spoke her last words "Polish Murderer." Shots rang out, and four innocent souls fell. How can I forget them - and if I do not tell their story, if I do not include them in my YIZKOR prayers, then why indeed did I survive?

Shtencil was the nickname of a young Jewish shoemaker and leather merchant. He was seldom seen in Jewish social circles, preferring the company of the Polish farmers and townspeople. When the Germans came to liquidate the Jews, a Polish "friend" offered him refuge. Two months later, his beheaded body was discovered in a field in the outskirts of the town. The Polish "friend" who hid him, of course, acquired Shtencil's leather goods and other possessions. Word somehow got to the German authorities, who confiscated the possessions and wares for the fatherland, and arrested the Pole for unauthorized retention of Shtencil's property. For the murder he was probably decorated. I remember Shtencil and include him in my YIZKOR prayer.

A family of eleven souls had been hiding in an underground bunker in a field near the town of Lelov.

When winter settled in, they were discovered by a Polish farmer who spotted footprints in newly fallen snow. He betrayed them to the Germans who came and killed the entire family. The farmer's reward: 11 kilograms of sugar - one kilo for each Jewish life. My YIZKOR is for their memory as well.

My next door neighbor's name was David Groshka. Of their family, only he and his brother Avraham survived the war's conclusion. As they began to pick up the pieces and go forward with life, I cautioned them to leave their G-d-forsaken hometown and to start again elsewhere, away from the horrors, memories, and hatreds. They insisted that the war was over, that they would stay. In 1946, during the Kielce Pogrom, well after the war was over and the Nazis beaten, a group of Poles caught David, shot him, and threw him from a train. He cried out to passers-by for help. None came forward, and bled, suffering, until his soul departed. David's soul is mourned in my YIZKOR.

Four incidents that come to mind out of many. There were many more that I never even knew of. If my remembrance, my YIZKOR, is to have any meaning, it is in the context of the vast tragedy of the Jewish people. Alone, truly alone, set upon by the Nazis, brutalized by those in whose midst we dwelt in peace, we suffered. It is not enough to decry and denounce Nazis, their hatred and genocide. We must particularly remember that the Nazis had vast help in executing their evil; enthusiastic help, willing help; not from foreign enemies alone, but from neighbors, "friends", business associates, just plain folks, from a society and continent permeated with anti-Semitism, Their world fell easily into the blood-lust of genocide and inhuman cruelty so base as to be virtually indescribable. If the words "NEVER AGAIN" are to have meaning, and if this concept is to have life, the deeds of the collaborators and killers who helped the Nazis cannot be left to lie in fields of ignorance, forgotten and thus treated as though they indeed had never happened.

I pray that Almighty G-d shall always protect and defend the United States of America and the American people, leaders of the free world, bastion of democracy, liberty, and freedom. It is this wonderful Nation which gave so much of its blood and resources to defeat Hitler and the Third Reich. The American people have helped and continue to help others throughout the world, holding up the torch of fairness and justice against the darkness of oppression and hatred. The United States and its people have given me and thousands like me an identity, freedom, hope, citizenship, all of those things which add up a new and wonderful chance at life; freedom and hope not only in the political and economic sense, but in the spiritual sense as well. My experiences

in America lifted me from a state of terrible depression, anxiety, and pain, restoring my life and belief in humanity. America, and the Americans, fired in my soul the will to start again, to go forward with a new life. Believe me, my confidence in humanity and belief in the future had been severely tested.

I can never forget how America and the individual Americans received me after my arrival in this G-d Blessed Land. Broken physically and devastated spiritually, I wound up in a hospital bed in Providence, Rhode Island, recovering from surgery. People who came to the hospital to visit sick friends and relatives noticed that, aside from my wife, no one ever came to see me. When they learned that I was a survivor of Hitler, they began to come by my bedside as well, to visit for a moment, to bring flowers and candies, and to spend a few moments comforting and consoling a stranger who had survived horrors they had read or heard about. At the time I could neither speak nor understand English, but it was sufficient to look into their faces, expressions filled with sympathy and goodwill, eyes full of compassion. I learned to understand one phrase from these sweet souls because I heard it repeated so frequently, "G-d bless you." One family in particular took a special interest in our circumstances and, when I left the hospital, invited us into their home and thereafter treated us as though we were part of their own family.

It is neither possible nor correct for an individual like myself, who has himself seen so much, to forget such events. Against the darkness and torture of my experiences in Europe, my life in America stands in stark and forceful contrast. Along with the love of the Jewish People, I am always trying to communicate my feelings and experiences, not only to my children and their children, but also to friends and acquaintances, to implant and foster a Love for America, a sound and strong patriotism towards this land which I honor, which I treasure, and whose people I deeply appreciate.

And so, I have found my way to fulfill my pledge, made those many years ago, at a time and in a place that sometimes seems too horrible to have been real I say my YIZKOR, I remember the victims and the killers, and my prayers go to G-d, for my family, for peace and survival for Israel, and for the great and wonderful United States and its people.

DANIEL FAGAN