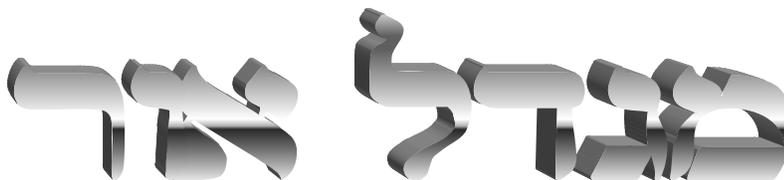


לע"נ ליבא
בת ר' ישראל ניסן ע"ה
ויבדלח"ט לזכות רפואה
שלימה למרים בת רחל
ורוחמה עליה
שרה חנה בת אסתר ליבא



In memory of our father, grandfather and great-grandfather,
Rabbi Dr. Max Schay z"l
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A publication dedicated to Harbotzas Torah

שבת Zmanim for

Wesley Hills, NY

- 7:21 - הדלקת נרות
- 7:39 - שקיעה
- 6:10 - נץ החמה
- 8:56 - זק"ש מ"א
- 9:32 - זק"ש גר"א
- 10:15 - סוף זמן אכילת חמץ
- 10:40 - סוף זמן תפילה
- 11:35 - סוף זמן ביעור חמץ
- 7:41 - שקיעה

After 8:23 - הדלקת נרות יום א'

Times courtesy of MyZmanim.com

אנוטען שבת!

Did You Know?

In the Hallel we say on Pesach (for the first two days) we include the verse: **אני עניתי מאד** - I trusted even when I said, **אני עניתי מאד** - I am greatly afflicted. Dovid HaMelech praises HaShem for listening to his pleas and affirms that he always believed HaShem would answer him even when he was experiencing extreme difficulty.

The Maggid of Dubno cites this verse as a basis for the powerful tool of overcoming challenges through positive reinforcement. He interprets the first part of the verse, "I believed, when I said," homiletically to mean, "I believe, because I repeat."

The more we tell ourselves that G-d is there watching over us, the more we will believe it. The more we believe it, the calmer we will become and the greater our trust in Him will grow. The greater our trust in Him, the greater the deliverance. What you practice is what you manifest.

Unfortunately, repetition has the downside that it is equally effective with negative thoughts. Therefore, one must constantly repeat positive, optimistic messages, and through that he will truly be able to praise the Al-mighty.

Thought of the week:
What we feel, becomes real.

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וידבר ה' אל משה אחרי מות שני בני אהרן בקרבתם לפני ה' וימתו" (ויקרא טו:א)

"And HaShem spoke to Moshe after the death of two sons of Aharon, who brought an [unauthorized] offering before HaShem and they died."

In this Parsha, Aharon is warned not to enter the Mishkan at will, but only under certain circumstances. He is to enter at the appropriate time with the appropriate clothing and offerings, and of course, only in a state of purity. Rashi, here, quotes a parable given by R' Elazar ben Azaria. He compares this message to a person who is told by a doctor not to eat cold foods and not to sleep in cold, damp places. Another doctor tells him, "Do not eat cold foods nor sleep in cold, damp places, lest you die like so-and-so." Says R' Elazar, obviously, the words of the second doctor will have more impact, and this is why the Torah says this message came "after the death of Aharon's two sons."

Interestingly, it is the same R' Elazar ben Azaria who plays an important role in the Seder for his words, "Behold, I am like seventy years old and I was not successful [in convincing the Rabbis] that Yetzias Mitzrayim (the exodus) should be mentioned at night until ben Zoma expounded the verse, "So that you should remember the day you left Egypt all the days of your life – 'the days' means the daytime, 'all the days' means the nights.""

The Chachomim did not agree that one should mention Yetzias Mitzrayim at night (which we do by saying the third paragraph of Shema) until that day, but according to the Mishna in Brachos, they still disagreed on the explanation of the posuk. They say 'the days' means this world, 'all' comes to include [that we will mention it in] the days of the Moshiach.

The question is, what happened? Why was ben Zoma's explanation able to sway them, while at the same time they disagreed with it? What was the turning point in this disagreement which led to Chazal instituting the mention of Yetzias Mitzrayim at night?

Perhaps the opening words of R' Elazar ben Azaria are key. He said, "I am *like* seventy years old." As the Gemara and Rashi explain (Brachos 28a, 12b), when R' Elazar was eighteen, he was appointed Nasi, the leader of the Jews. Miraculously, eighteen rows of hair in his beard turned white, making him appear older, as it is fitting for a Torah teacher to be a 'zakein.' It was on that day that ben Zoma offered his interpretation.

What made him expound as he did on that day? It may very well have been the miraculous transformation of R' Elazar ben Azaria. The night is not a time for redemption. The geula only happens in the daytime. Therefore, there was no reason to mention it at night. However, when ben Zoma saw that R' Elazar turned gray solely to have an impact on the people around him, he understood something. While R' Elazar was not really seventy, his appearance was nevertheless changed to make others respect him more and accept his leadership.

By that same token, if we mention the redemption at night, it reinforces within us the concept of redemption and makes us more prepared to be redeemed. It raises our hopes in HaShem's salvation and has a positive effect on us. That is why it is important to mention it even when it isn't time for it to happen. This argument convinced the Chachomim and they agreed that the Exodus should be mentioned at night. However, they interpreted the verse differently. They said we will remember the Exodus even when the Moshiach comes (speedily in our days!)

Why? Since by remembering our redemption from Egypt at night, when it is not time for geula, we concretize this idea and strengthen ourselves, thus bringing redemption closer, so too, by remembering Yetzias Mitzrayim during galus, we bring Moshiach closer; hence, R' Elazar ben Azaria's parable. By using an example a person can relate to, you effect a more convincing change within him. That is why HaShem spoke to Moshe, "after the death of Aharon's sons."

The Pesach Seder, too, is a concrete reminder of G-d's ability and promise to redeem us, which prepares us for the Final Redemption.

Zmanim for זמנים

Wesley Hills, NY

- 7:41 - שקיעה
- After 8:23 - הדלקת נרות יום א'
- 12:55 - חצות
- 8:56 - זק"ש מ"א
- 9:32 - זק"ש גר"א
- 10:39 - סוף זמן תפילה
- 7:42 - שקיעה
- After 8:24 - הדלקת נרות יום ב'
- 12:55 - חצות
- 8:55 - זק"ש מ"א
- 9:31 - זק"ש גר"א
- 7:43 - שקיעה
- 8:25 - צאת הכוכבים
- 8:55 - צאת

For additional times, please consult your local shul or calendar.

אנוטען יו"ט!

Did You Know?

On Pesach we read the Hagada, the story of the Exodus from Egypt. There is something very noticeable about it. That is the complete (or near complete) omission of the people responsible for the Redemption. Moshe is not mentioned, nor are Aharon or Miriam.

The reason for this is so we should take to heart the message and understanding that the Redemption was the demonstration of the very intimate relationship between HaKadosh Boruch Hu and each of us.

It was He who took us out, by Himself, and He needed no help. The Hagada reminds us that we have a direct relationship to the Al-mighty.

It is for this reason, says R' Ovadia Yosef Shlit"א, that we begin the Seder in Aramaic, with the words, "Ha lachma anya, this is the bread of poverty."

It is well known from Chazal that angels do not understand Aramaic, and so they cannot carry Aramaic words of prayer up to heaven, nor can they intercept them. Aramaic is used when we are interacting directly with G-d.

This is why some of the holiest prayers we have, like the Kaddish, and B'r'ich Shmei (recited when the Ark is opened), are ones which are recited in Aramaic.

Thought of the week:
Aim not to become a man of success, but one of value.

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"ויקרא משה לכל זכני ישראל ויאמר אליהם משכו וקחו לכם צאן למשפחתים ושחטו הפסח" (יבנא)

"Moshe called all the elders of Israel, and said to them, "Draw [from your flocks] or purchase for yourselves a lamb for your families and slaughter it as a Pesach offering."

This posuk is read on the first day of Pesach, yet the commandment it describes was fulfilled four days earlier, on the tenth of Nisan. Would it not have been more appropriate to begin from what transpired on the night of the fourteenth and recount the killing of the first-born, culminating in the Exodus itself when the Jews left Egypt amidst great wealth?

One could say that we read this because the Pesach offering is to be brought in all generations (when there is an altar, such as in the Mishkan or Bais HaMikdash) so we mention the original korban Pesach. Of course, if that were the case, we could start earlier in the verses, and describe all the details that HaShem commanded regarding it.

The fact that the first Torah reading of the entire Pesach specifically starts from here tells us that the entire Exodus and redemption has to do with this verse specifically. So what is so remarkable about this posuk?

The Midrash relates that when it was time to slaughter the Korban Pesach, the Jews were told that they could not eat from it if they had not been circumcised. Many of them refused. When Moshe shechted his offering, HaShem infused it with the scent of Gan Eden, and upon smelling that they agreed to have a bris in order to partake of it. How could it be, asks, R' Yaakov Kaminetsky z"l, that just four days earlier they risked their lives to tie a lamb, the Egyptian deity, to their beds at great risk to their lives, yet just four days later they refused to have a bris mila which was not life-threatening at all?

He answers that the tenth of Nisan that year was Shabbos, the day they were allowed to rest in Egypt, and the day each week upon which their elders spoke to them about trust in HaShem and taught them the Jewish faith. Because of that, they were able to withstand the test of tying the lamb, even though just a few days later they were unable to pass the test without help. [As we have said in past years, that is one reason it is called Shabbos HaGadol, the Great Shabbos, because it was the Shabbos that enabled them to rise to the occasion.]

That being said, when we read these verses, we are recalling the great heights that we are capable of achieving, and which make us worthy of being redeemed. Even if circumstances change and we fall, we are still worthy of being G-d's chosen people because of our potential to rise again to astounding heights. That is why we begin Pesach by reading these pesukim. It is to remind us why we were redeemed – because there is a treasure inside us greater than all the gold and silver in Egypt.

Rabbi Eli Reingold had to write a speech about the Pesach Seder for a very special audience made up of people from various walks of life, many of whom had never had much of a Jewish education. What they all had in common was that their children were in Jewish Day Schools.

He pondered what he could tell these people. He could not cite Midrashim; those would be over their heads. He could not give a basic introduction to the Exodus story as that would be beneath some of them. He wondered what he could say to these Jews about Pesach. This is what he chose:

"How many people here consider themselves Seder Jews?" he asked. While most of them had attended a Seder before, some had not even done that! Those who had weren't likely to consider the Seder as one of their defining moments. Without waiting for a show of hands, he answered his own question.

"I believe you are ALL Seder Jews," he stated with a smile, "and I'll tell you why."

"For millennia, at the Seder, parents and grandparents have told the story of the Exodus, the very history of the Jewish People, to their children and grandchildren. This transmission of values and wisdom from generation to generation is central to our tradition. All of you who are here have sent your children to Jewish schools so they too could take possession of their heritage and receive the wisdom of previous generations. That is the essence of the Seder.

You care deeply that your children get this holy transmission, the knowledge you yourself may not have received. You are Seder Jews because you live the lesson of the Seder every day of the year."