

קהל

זכרון נתן צבי

ZICHRON NOSSON TZVI

ע"ש הרה"ג רבי נתן צבי פינקל זצוק"ל

Harav Shmuel Weiner שליט"א Rav • Shua Schick, Chaim Dovid Kasirer Gabbaim

פסח תשפ"א

חול המועד

7:45am	(שחרית-יום ב' (לבני א"י
8:00am	יום ג'-ו

שביעי של פסח

6:21pm	הדלקת נרות
6:46pm	מנחה
7:31am	מעריב
8:30am	שחרית
9:00am	הקל
9:31pm	סוף זמן קריאת שמע
6:07pm	מנחה
7:32pm	מעריב

(אחרון של פסח (לבני חו"ל

7:32pm	מעריב
8:30am	שחרית
9:00am	הקל
9:31am	סוף זמן קריאת שמע
6:40pm	מנחה
7:32pm	מעריב

פסח כשר
ושמח!!

פרשת צו (שבת הגדול)

6:16pm	הדלקת נרות (שקיעה 40 mins before)
6:41pm	מנחה וקבלת שבת (הדל"ג 25 mins after)
7:00am	שחרית
7:30am	שוכן עד
10:41	סוף זמן אכילת חמץ מ"א 10:10 גר"א
11:42	סוף זמן ביעור חמץ מ"א 11:27 גר"א
6:30pm	מנחה
The Rav will be speaking on the Halachos of Leil Haseder and the Hagaddah in between Mincha and Maariv	
7:31pm	צאת השבת
8:09pm	לרבינו תם

יו"ט ראשון של פסח

7:27pm	מעריב
12:44pm	חצות
8:45am	שחרית
9:15am	הקל
9:36am	סוף זמן קריאת שמע
6:35pm	מנחה
7:28pm	מעריב

יו"ט שני של פסח (לבני חו"ל)

7:28pm	מעריב
8:45am	שחרית
9:15am	הקל
9:35am	סוף זמן קריאת שמע
6:35pm	מנחה
7:28pm	מעריב

טעמי המצות

by R' Zevy Rubenstein

רשע מה הוא אומר מה העבודה הזאת לכם, לכם ולא לו ולפי שהוציא את עצמו מן הכלל כבר בעיקר. ואף אתה הקהה את שניו ואמור לו בעבור זה עשה ה' לי בצאתי ממצרים, לי ולא לו, אלו היה שם לא היה נגאל.

We find the question of the רשע in פרשת בא. The והגדת לבנך ביום ההוא לאמר בעבור זה עשה' פסוק says 'ה', and רש"י there says that in this פסוק is מרומז the answer to his question.

Now, we can understand why we give the רשע a harsh rebuke, however, where exactly in these words, do we address and answer his question? 'לי' בעבור זה עשה ה' לי' seems to be the answer which would mean that the רשע is a small child who doesn't know the story of יציאת מצרים. But why then would we knock out his teeth? If there is a fault in him not knowing the story of יציאת מצרים, then that lay with his father who never taught it to him.

The הלוי בית ה' answers that the רשע is a grown child who knows good and well the story of יציאת מצרים. However, the רשע is veering to the path of the "enlightened" Reform movement. This Movement believes that any מצוה can be dropped if the reason for it is no longer applicable. They say that this מצוה only applied back in the 'Dark Ages,' but today, in our modern world, it isn't applicable anymore.

The reason for the קרבן פסח is quite simple, like it says in the מדרש and in the זוהר, that the purpose is to show the Jews the destruction of the עבודה זרה of the מצריים, who worshipped sheep. That is the reason why we are prohibited to break any bones of the קרבן פסח, because it needs to be clear to everyone that this is a sheep that we slaughtered and are now eating. We do this every year to show that Hashem is the One and Only true G-d. The רשע also acknowledges this reason for the קרבן פסח. His issue is that this was only needed back in the day when people worshipped עבודה זרה. Today, in the 21st century, where no civilized nation serves עבודה זרה, and, "In G-d we trust" is printed on our money, there is no need for such an outdated practice.

This is why the רשע asks מה העבודה הזאת. What is this service of G-d. Today we should be serving Hashem in new ways that are more appropriate for our time and place. The פסוק continues הוא לה ואמרתם, ואמרתם, rather, ואמרתם להם, meaning that one should just say to himself. What is the purpose of saying these words to yourself? Don't

we already believe that מצות are eternal? The reason is that after a person hears these words of כפירה, he must immediately strengthen his own אמונה in Hashem and his commitment to מצות, so that the words of the רשע won't enter into his heart. It's really scary how warped, anti-Torah ideas, that we read and see everywhere- i.e. news, social media etc., are able to penetrate our minds and hearts, and slowly influence us, without us even realizing!

The פסוק then continues and tells us the answer to the question of the לי בצאתי ה' לי בעבור זה עשה ה' לי. "ממצרים". There is a יסוד that every Jew must know- even though our מצות all have reasons, the מצוה was not born out of the reason. The תורה existed even before the world was created! There was a מצוה of מצוה even before מצרים existed, מרור and אברהם אבינו ate מצוה on the night of ט"ו ניסן even before מצרים happened. Obviously, these מצות weren't conceptualized from מצרים, rather, because of these מצות we were פסח, מצוה, ומרור, because of the מצרים!!! גאולת מצרים to זוכה we ate on this night, we merited being redeemed on this night.

This is our answer to the לי בעבור זה עשה ה' לי. בצאתי ממצרים. The פסוק doesn't say שיצאתי. Rather, בעבור זה, meaning that in the זכות of the קרבן פסח we were redeemed and able to destroy the עבודה זרה of the מצריים. This same principle applies to all the מצות. We don't perform a מצוה because we understand its reason, instead, because of the מצוה we have the reason.

This concept can be further explained with an idea my father always says over from his Rebbi, Rabbi Uziel Milevsky zt"l. We are always interested in understanding the טעמי המצות. The word טעם means both, reason and taste.

Essentially, we don't eat food because of its taste, we eat food because of its nutritional value which keeps us alive. We would continue to eat food regardless of its taste. However, Hashem ברוב חסדיו added taste to food, in order to make it pleasurable and easier for us to eat and stay alive. The מצות existed and continue to exist for us to perform regardless of the reason. And again ברוב חסדיו, Hashem added טעמי המצות, the reason; the taste that gives us a geshmak in doing the מצות.

May we all be זוכה to have the right כוונות as we perform each מצוה.

חג המצות

By R' Chaim Zev Lemberger

One of the very central themes of the Yom Tov of פסח is the matzah. The name we choose to call the Yom Tov of all the names that the torah gives is חג המצות. The חג המצות holds that every מצה of matzah one eats during the whole Yom Tov he is מקיים a mitzvah of מצה אכילת it's a very important part of the Yom Tov.

What is matzah and what does it represent? In the הגדה we find 2 references to matzah, 1 at the beginning we declare די אכלו עניא הא לחמיה this is the poor bread that our fathers ate during their slavery in mitzrayim. Which reminds us, "on this night that we were redeemed" so the matzah helps us relive the pain and suffering. The other reference we find is actually the exact opposite, we say from רבן גמליאל 3 things that are important to say on Pesach night, ומרור מצה זה. We say מצה זה שאנו אוכלים על שום מה? על שלא הספיקו בציקם שאנו אוכלים על שום מה? על שלא הספיקו בציקם we say this is what they ate on the way out of mitzrayim because they didn't have enough time to bake bread for their trip out. So from here we see that the matzah represents the geulah the redemption of klal yisroel from slavery in mitzrayim.

This is very confusing how can it be that 1 thing can represent 2 opposite meanings 1 the slavery and the other the redemption?

answers this question beautifully with a very uplifting explanation.

He quotes one of the Rishonim the מנוח and I'll write his words for they are so beautiful, שכאשר

האדם יזכור יציאת מצרים בליל הסדר ובראותו השגחה השם שהייתא בישראל לא יסור לבו ממנו יתברך לעולם ואם יצר לו זמנו מאוד יבטח בד' מקווה ישראל ומושיעו בעת צרה וכמו צרת גלות מצרים היתה סבה להטיב להם באחריתם כן כל הצרות הזה הם סבה לישראל להושיעם תשועת עולמים.

Which means that when one remembers on Pesach night and when one sees the השגחה that Hashem had for klal yisroel he won't give up when he goes thru a rough time because just like in mitzrayim the suffering was the reason for their redemption so too all our suffering will be the reason to deserve our redemption.

With this answers רב אלי' ברוך פינקל זצ"ל our question, that not only is our pain and suffering not a contradiction to redemption but that is the reason for the redemption, and that is really what the matzah is telling us. At the beginning of the הגדה we say "הא לחמיה עניא" this is the bread of our suffering" but what changes this bread from bread of suffering to bread of redemption? That is thru our avoda of the seder, thru sitting and reliving the geula thru us recognizing that it was all the השגחה of Hashem then we can come to the end of maggid and say what רבן גמליאל said that it is the bread of redemption, and more we can eat it while we are reclining which is a symbol of freedom because our suffering is the key to our freedom, our geula will come through our tzaros.

I think this can give us all a tremendous חיזוק, we went thru a terrible year, we went thru so much suffering and still we are coming to the seder to the Yom Tov of Emunah. Last year we were all convinced

that this was it משיח was here and when he didn't come we were let down and now a year later he still isn't here. How are we supposed to get the strength we need to sit down by the seder and be happy and feel as if we are leaving mitzrayim if we have the feeling that we will never get out of this galus?

I think this can help us, if you think about it 3000 years ago on this night in mitzrayim the yidden were sitting down to a seder and eating matzah and marror and they were ready to go out of mitzrayim the week before a huge portion of yidden died by the מכת חושך, the yidden were in a pretty scared and depressed place, they saw so many makkos they were sure the geula was coming yet at the end all they saw were thousands or tens of thousands dying. What's going on? Then they heard screaming from outside they had no clue what was going on they were petrified! Yet they were sitting there eating their matzah and korban peach because that is what Moshe told them to do and they had the Emunah that this will be the time of geula.

So to us 3000 years later we are sure we are at the end of the rope the time has come for the geula the signs are so clear, but how can it be after such a tragic year such a crazy year how can it be that משיח will come?

We also need to have Emunah and realize that we are eating matzah which reminds us of exactly of our feelings. The matzah is poor and dull, the matzah represents all our pain and suffering, but the matzah is also a food of freedom the matzah represents our redemption because our suffering is really our redemption this can mean our personal suffering as well as communal suffering and a personal geula as well as a communal geula with the ultimate coming of משיח.

When the yidden came out of the ים סוף and saw the מצרים getting killed they said שירה. The pasuk says אז ישיר משה. אז ישיר means sing but there is another meaning. My rebbi שמולביץ said over in the name of רב משה שפירא that there is a gemarah in Shabbos that translates ישיר as a circle. Explains שפירא after the whole galus and the geula then they can finally see how everything came to a complete circle they saw how the galus brought the geula so that was the ultimate reason for the שירה that klal yisroel sang there. So too us when משיח will come it says that Hashem will make a huge circle and every person in klal yisroel will be there in the circle and we will all see clearly how everything came to a full circle how all our suffering throughout the generations brought this geula to be.

We should be זוכה still this year to be together in Yerushalayim to bring the פסח and be זוכה to see the matzah of חירות with our own eyes this year בביאת משיח צדקנו.

חג כשר ושמח

WHAT'S THE HALACHA?

by R' Azi Deutsch

פרשת צו

This question was brought in front of none other than Harav Yosef Shalom Elyahsiv Zatzal: Someone from EY was travelling to America for Pesach. He is VERY VERY makpid about his Matzos. They are very very expensive & special.

He made them in Ey and was bringing them with him. He did not let them out of his sight! He was holding them almost the entire flight. At one point he looked in the overhead compartment and NO WAY was he going to squeeze them in there! So he placed them under his seat, A flat, straight, clear area- Perfect fit! He figured there is only a few hours left to the flight so he might as well finish shas on the plane... Before he knew it they had landed.

Lmasseh, he fell asleep- ON TOP of his Matzos.

He is now asking - What is the din with these Matzos- Can he use them for the seder?

WHAT'S THE HALACHA?

by R' Azi Deutsch

ANSWER TO
PARSHAS VAYAKHEL PEKUDEI
Harav hagoan R' Nissim Karelitz Zatzal's
answer:

If the family members give the money DIRECTLY to the Chassan and NOT the father then it is okay to continue to pay with masser. The Chassan is considered an ani regarding the upcoming wedding and its expenses. The father committed for this purpose but now doesn't have to give. Lmashal - If the father would win a Lottery that gave him a dira, it is obvious that he doesn't have to give another dira just because he committed. It has been taken care of. So too here, he committed for the wedding and now the son has THAT Chaylek from the family members and since they gave it to an ani they can continue to pay back from maaser.

ABOVE TIME AND BEYOND TIME

Rabbi Mordechai Willig

“You shall guard the *matzos*” (*Shemos* 12:17). Do not read “the *matzos*” but rather “the *mitzvos*”. Just as we do not allow the *matzos* to become *chametz* [by tarrying so that the dough rises], so too we do not tarry in performing *mitzvos*. Rather, if [the *mitzva*] comes to your hand, do it immediately (Rashi).

This analogy is problematic. If one tarrys and the dough becomes *chametz* it is not *matza* at all, while if one tarrys in performing a *mitzva*, it is still a *mitzva*, albeit one that is missing the extra dimension of alacrity.

Rav Hutner (*Pachad Yitzchak, Pesach*, 1) answers this question based on the Maharal’s explanation of Rashi. By delaying the time of the *mitzva*, one views the *mitzva* as being under the influence of time. Time is a part of the creation, but the refined soul of a Jew, which is heavenly, cannot be satiated by all the delicacies of this world (*Koheles Raba* 6:7). Therefore, the soul is above time, which was created as part of this world.

Alacrity represents the attempt to minimize the time gap between the opportunity to perform a *mitzva* and its completion. We left Egypt in a hurry, since this was the creation of *Am Yisrael* (*Maharal, Gevuros Hashem* chapter 51) as an entity above time. We are above time not only as an eternal nation, but also as a nation that attempts to break the barrier of time via alacrity in the performance of *mitzvos*. Failure to do so is not merely foregoing an extra enhancement of the *mitzvah*, rather it reduces the *mitzva* to something under the influence of time instead of being, as it should, above time. As such, it can be compared to tarrying when preparing the dough and allowing it to become *chametz*, which is an entirely different entity than *matza*.

Remarkably, the very hurriedness which was necessitated by our creation as a nation above time led to the fact that the dough we took out of *Mitzrayim* was *matza* and not *chametz* (*Shemos* 12:34). Moreover,

the conclusion of the *pasuk* which demands alacrity (12:17) alludes to the eternity of our nation as being above time, “You shall guard this day for your generations as an eternal law.”

Eternity, in practice, demands that the transcendent importance of *mitzvos* be taught to the next generation. *Pesach* is the time of, “You shall tell your son” (*Shemos* 13:8). Words do not suffice for this. A child must absorb his parents’ attitude that *mitzvos* are the most important actions of a Jew. Alacrity is required to demonstrate this idea. Failure to be quick and focused in performing *mitzvos* risks a child’s indifference to, and even abandonment of, Hashem’s commands, thus endangering the eternity of *mitzvos* in one’s family.

At a *siyum* we say “We run to the words of Torah, and they run to meaningless things.” The *Pachad Yitzchak* contrasts the alacrity of the non-Torah world with the Jew’s requirement to attempt to break the barrier of time by hastening to perform *mitzvos*.

Our children keenly observe our pace in approaching Torah and *mitzvos*, as well as our pace in dealing with worldly matters. In the world around us, people run to work, a necessary enterprise, but even more so to enjoyable sports and entertainment events. If we do so, and do not run to Torah and *mitzvos*, it conveys an attitude which can have negative impact on ourselves, and certainly on our children.

The difference between *chametz* and *matza* is exceedingly small, *K’chut hasa’ara* (*Chasam Sofer Drush* 35 for *Shabbos Hagadol*). On *Shabbos Parshas Hachodesh*, as we prepare for *Pesach*, our alacrity and our attitude to the *mitzvos* we perform can make all the difference, both for ourselves as we run to the life of the next world and for the eternity of our generations.

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THE JEWISH PROBLEM

By Rabbi Yochanan Zweig

Come, let us deal wisely with them... ” (1:10).

The Torah relates that the *Mitzrim* were afraid that *Bnei Yisroel* were becoming too numerous. Looming over their heads was the possibility that in the case of a war *Bnei Yisroel* would join forces with the enemy and drive the *Mitzrim* out of their land. Pharaoh and his advisors devised a course of action to prevent their worst fears from materializing.

The *Ba’al Haggada* states “*vayarei’u osanu hamitzrim*” – “the *Mitzrim* dealt with us in a malevolent manner”, as it is recorded in the Torah “*havah nischakmah lo*” – “come let us deal wisely with them”. Why is Pharaoh’s strategizing as to how to deal with a perceived threat viewed as a malicious act against *Bnei Yisroel*? His solution and the manner in which his orders were executed should be cited as examples of his evil behavior, not his desire to protect his nation’s security.

In contemporary society we search continuously for methods by which we can categorize different conditions and behaviors. By identifying and labeling a problem we gain a certain confidence that the problem can be corrected. Unfortunately, often in

our haste to identify a situation which we are having difficulty controlling, we mislabel a condition and create a problem where no problem exists. Particularly when dealing with children, care must be taken to ensure that we, as parents and educators, do not label our children as “problems”. Even when the correct diagnosis has been made, we must proceed with caution to ensure that we do not transform a child with a problem into a “problem child”. The grossest injustice that can be done to a person is to label him as a problem. The damage caused to a child’s self-esteem due to the manner in which he is perceived by others and consequently comes to view himself, can be irreparable.

Whereas the harm which *Bnei Yisroel* suffered at the hands of the *Mitzrim* lasted only for the duration of time they spent in servitude and affected only those who were present, the perception created by Pharaoh that Jews are a public menace still haunts us today. The ultimate act of evil perpetrated against *Bnei Yisroel* by Pharaoh was labeling them as “the Jewish Problem”.

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