



מזרח COMPANION

A compilation of Divrei Torah from
ASHAR's Middle School Boys





ישיבת הדר אברהם צבי
Adolph H. Schreiber Hebrew Academy of Rockland

Nissan 5781

Please enjoy this Haggadah Companion, featuring *divei Torah* by ASHAR's Middle School Boys. Thank you Rabbi Shmuel Freedland, Mrs. Jennah Schuh, Mrs. Mindy Reifer and the boys' Rebbeim and teachers for their help in this effort. We look forward to much continued *nachas* from our budding *talmidei chachamim*!

Chag kasher v'sameach!

Rabbi Ari Jacobson

Emunah

Rabbi Nathaniel Rosenzweig Rebbe 6B

The Tashbetz, Rabbi Shimon ben Tzemach Duran, was one of the great Rishonim who lived in Algiers (after fleeing Spain) in the late 14th century. He asks why do we have the special *mitzvah* of telling over the story of Yetzias Mitzrayim if we already have so many other *mitzvos* designed to remind us of Yetzias Mitzrayim. He writes that the purpose of this *mitzvah* is to tell our children of the miracles that were done for us at this time thousands of years ago. Doing so will ensure that no one ever doubt's Hashem's providence and omnipotence in the future.

The Brisker Rav goes one step deeper. The Seder isn't to just tell our children about the foundations of our traditions and belief but it is to actually relive the whole story. We say at the end of Maggid:

"בכל דור ודור חייב אדם לראות את עצמו כאלו הוא יצא ממצרים, שנאמר וכו'

לפיכך אנחנו חייבים להודות להלל וכו', ונאמר לפני שירה חדשה הללויה-

"In every generation a person is obligated to appear as if he himself left Mitzrayim... therefore we are obligated to thank and say Hallel and a new song."

There are two types of Hallel we can say. One is Hallel we say on any Yom Tov, and the other is the Hallel we say when we are saved from some crisis. But we can only say the latter Hallel on a crisis that happens to us. Hallel we say in the Haggadah is the Hallel said when leaving a crisis (see Turei Even Megillah 14a). How then can we say Hallel if the miracle didn't happen to us? That is what the Haggadah is telling us we are obligated to do. We must see ourselves as if we left Mitzrayim to say Hallel. Hallel in the Haggadah is the pinnacle point of Maggid. It is the point that we thank Hashem and recognize the goodness He has

done for us. Once we recognize Hashem and His miracles, we have accomplished the purpose of the *mitzvah* to instill within us *emunah* in Hashem as the Tashbetz said.

Two Types of Maror

Shalom Meir Gottesfeld 8B

There is a minhag to have maror and chazeres on the Seder plate. The question is why do we have two types of maror on the Seder plate? The reason is because when we had a Korban Pesach, eating maror was a mitzvah of the Torah. Now, eating maror without a Korban Pesach is a mitzvah of the rabannan. Therefore the maror on top of the plate represents the maror eaten with the korban pesach, and the maror on the bottom represents the maror we eat today.

-Migdal Eder Haggadah.

Welcome?

Shmuli Lazar 8B

Why do we say at the beginning of the Haggadah:

"כל דכפין ייתי ויכול"

All those who are hungry come and eat, and all those needy come and celebrate Pesach.

We are already inside the house and no one can hear us except those around our table?

This paragraph is not meant for people who are truly outside, but rather for you and the people around your table to be present. Your body may be at your seder table, but your mind may not be present. This might be because of greed, and other emotions that make you a slave to yourself, your own Mitzrayim. This paragraph is meant to call the true you to the Seder and achieve true freedom from your own Mitzrayim.

–Chabad.org

Ta'anis Bechoros

Aryeh Levi 8B

There is a minhag that the first-born men in the family fast Erev Pesach.

The first born of Erev Pesach were spared during makas bechoros. (Today the minhag is to attend a siyum on Erev Pesach so one does not have to fast.)

Question: If the first born were spared and they need to do teshuva, the wrong people are fasting. The children of the first born should really be the ones fasting.

Answer: The first born were supposed to be kohanim, but lost their jobs because of the cheit ha'egel. Therefore, the first born are obligated to fast because they lost their job of being kohanim.

–Rav Shlomo Zalman Auerbach

Minhagei HaSeder

Netanel Herschmann 8B

Yachatz: There is a *minhag* to divide the middle *matzah* and hide it to be used for *afikoman*

This is a *remez l'aniyim* meaning that this is a hint to poor people who hide some of their food for later. However this is also a *remez l'gulah*, a hint to Moshiach. When the *matzah* comes out of hiding to be the climax of the meal; so, too, Moshiach will come out of hiding to be the climax of our lives.

Hiding Afikoman: Why is there a *minhag* to grab the *afikoman* and hide it?

There are a few answers to this question. First of all, we hide it to keep the kids up. Another answer is that the dogs didn't bark. It is the natural tendency for dogs to protect their owners from thieves at night. During the night of Yetzias Mitzrayim, the Torah says that the dogs didn't bark. To remember this event, we steal the *afikoman*. The Gemara teaches that the dogs bark when the Malach Hamaves is nearby. The dogs were silent that night, and this is the way we remember this.

—Chasam Sofer

It's All in the Name

Shmuli Lazar 8B

Why does the Torah call the holiday *Chag Hamatzos*, while we call it *Pesach*?

The Gemara says that Hashem wears *tefillin*, and in those *tefillin* it says “who is like the Bnei Yisroel, there is none as great as them.” In our Tefillin it says, “Listen Israel, Our G-d is one. So we praise Him when we put on *tefillin* and he praises us when He puts on *tefillin*.

Chag Hamatzos is the way Hashem calls it to praise us for leaving Mitzrayim immediately, as commanded, and not even waiting for their dough to rise. We call it Pesach to praise Hashem for being *poseach*- skipping over the Jewish homes to save us. We sing the praises of one another, just like in our *tefillin*.

—Rabbi Levi Yitzchak of Berdichev

Thank You!

Meir Kaller 8B

Why do we act like kings at the seder? Aren't we still in Golus?

There is a source that brings down a מַשֵּׁל. It says that there was once a man who found a diamond and became rich. Since then, every year on that day, he made a party to remember what Hashem did for him. Years later he lost all his money and went into poverty. He still decided to make a party to remember what Hashem had done for him. People came over to him and asked

him, “Why do you still have a party if you don't have the money anymore?” He told them that he will always remember the good that Hashem had previously done for him. Therefore, even if we're in Golus we still appreciate Hashem for taking us out of Egypt.

Ka'arah

Avi Bunik 8B

It is a minhag to have two types of bitter things on the Seder Plate (*ka'ara*), maror and chazeret. Why do we have two different bitter things on *ka'arah*?

When we had the Korban Pesach, eating bitter herbs was a mitzvah from the Torah. Without the Korban Pesach, it's a Mitzvah D'rabbanan.

The maror on top of the *ka'arah* represents the maror we eat with the Korban Pesach. That's why it's between the meat and the egg. The chazeret on the bottom of the *ka'arah*, however, represents the one we eat today.

לשנה הבאה!

Kedem Friedman 8B

הא לחמא עניא

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים -

This is the poor bread that our forefathers ate in Mitzrayim.

כל דכפין ייתי וייכל כל דצריך ייתי ויפסח -

Whoever is hungry come and eat, and join us for פסח.

השתה הכא לשנה הבאה בארעא דישראל -

This year we are here, next year in Israel

השתא עבדי לשנה הבאה בני חורין

This year we are slaves, next year we are free

Questions:

- A. If the *matzah* represents what we ate when we **left** Mitzrayim, why are we mentioning the *matzah* we ate **in** Mitzrayim.
- B. Why are we inviting people after the Seder has begun? Also, we don't have a Korban Pesach anymore.
- C. If we live in Israel, why should we say this?
- D. If we aren't slaves, why should we say this?

The first seder was celebrated before they left Mitzrayim. At that Seder they said, "This is the matza we ate as slaves, whoever needs could join us for Korban Pesach, now we are in Mitzrayim, next year in Israel, now we are slaves to Pharaoh, next year we will be free!"

Moshiach Now!

Aaron Judkin 8B

We hint to the poor people who hide their food by breaking the middle matzah and hiding the bigger half. But it isn't only a hint for poor people, it is also a hint that the same way the *matzah* will come out from hiding, so too Mashiach will also come out from hiding, *bi'meheira b'yameinu!*

No Beracha on Pain

Shalom Meir Gottesfeld 8B

Every Pesach we have a mitzvah to drink four cups of wine. Why is there no brochah for this mitzvah? It says in the sefer אבודרהם that we don't make a *brochah* if it can cause someone pain. There is no brochah for giving tzedakah to a poor person or visiting a sick person because they might feel bad if you happily make a brochah. Rabbi Shlomo Zalman Auerbach says that since a person has to drink four cups of wine, he might have pain and not like the drink. Therefore, we don't make a brochah.

Karpas and Yosef HaTzadik

Moshe Neuman 8B

During Karpas we wash our hands without a *bracha* and take less than a *kezayis* of a *ha'adama*. You make a *bracha*, dip it in salt water and eat it. But why do we begin the Seder with dipping?

The answer is, that when Yosef was sold, it caused Bnei Yisrael to go to Egypt. Once the brothers dipped Yosef's coat in blood, they were not able to go back on the deal. Rashi says that the coat was wool which is called *karpas*. The dipping of the *karpas* of Yosef began the Galus Mitzrayim. That's why we start the Seder with dipping *karpas* which also means a vegetable, and the salt water is like the blood because blood is very salty.

-Rav Betzalai Ashkenazi

Old

Shaya Genut 7B

In the Haggadah, Rabbi Elazar ben Azariah states that he is “like a 70 year old man.”

What does that mean? The Maharal says that even though the Gemara says that he was 18 years old, it shouldn't be taken literally. It means that when he was 18, he had white hair, so when he was 50 it looked like he was 70 years old.

Malbim and Shibbolei Haleket, however, understand that he was literally 18 but on the day he became the Nasi, he miraculously appeared to be 70 years old. The *Zohar* says that a person's holiness is in the beard, so G-d performed a miracle and gave Rabbi Elazar ben Azariah a long beard so it looked like he was super holy and an experienced learner.

Korban Pesach, Nissan and Egyptian Gods

Ari Frankel 7B

The astrological sign for the month of Nissan is a ram, but Hashem commanded us to kill and eat a sheep and eat it, just when the ram was at its top. This revealed how we left Egypt without the help of the zodiac and only by Hashem's word.

According to the Chachamim, the Egyptians worshiped the ram as an idol, and saw it as their power source. They did not eat its meat and regarded shepherds as disgusting people. By commanding Korban Pesach and taking us out of Mitzrayim in the ram's month, Hashem destroyed all the Egyptian gods and images and clearly demonstrated that only He controls the world.

ארבעה בנים כנגד ארבע כוסות

Ephraim Jacobson 7B

The Sfas Emes explains that the four cups of wine correspond to the four sons. The first cup of wine that we make kiddush on corresponds to the *chacham*. This is because the *chacham* wants to sanctify Hashem's name just like we do in kiddush. The second cup that is poured before Maggid corresponds to the simple son. This is because he wants to know more about the story. With the third cup, which is after *bentching*, we thank Hashem for all of His generosity. This is like the *rasha*, because all he cares about is all the money we got from

Mitzrayim. The fourth and final cup, which is poured when we ask Hashem to destroy the wicked, represents the son who can't ask. This is because the son who can't ask is concerned about the downfall of the wicked.

What We Tell...

Noey Taub 7B

The Torah requires that we discuss Hashem's actions against the Egyptians. One way we do this is by listing the Ten Plagues. But the pasuk that says this would seem to demand more from us. The pasuk says,

כִּי־אֲנִי הַקְבֵּדְתִּי אֶת־לִבּוֹ וְאֶת־לֵב עֲבָדָיו לְמַעַן שְׂתִּי אֶתֵּתִי אֵלָה בְּקִרְבּוֹ
וּלְמַעַן תִּסְפָּר בְּאָזְנֵי בְנֶךָ וּבְנֵי־בְנֶךָ אֵת אֲשֶׁר הִתְעַלְלִיתִּי בְּמִצְרַיִם

Which means, “For I have hardened his heart and the hearts of his courtiers, in order that I may display these signs among them, and that you may recount in the hearing of your sons and of your sons’ sons how I made a mockery of the Egyptians.” This shows that it is not enough to just list the plagues but also show how through the plagues the Egyptians were mocked. Yet, it seems we do nothing to fulfill this *mitzvah*.

The Rambam writes that some people's sins are so great that even when they wish to do *teshuva*, Hashem does not accept their *teshuva*, so they will not be able to get out of the punishment they deserve. One of the people was Pharaoh. “Hashem hardened the heart of Pharaoh, so to keep him from doing *Teshuva*.” The Rambam then asks that if Pharaoh wasn't allowed to do *teshuva*, why did Hashem send the Ten Plagues, whose purpose was to shock Pharaoh into doing *teshuva*? He

answers that although the purpose of the plagues was to move Pharaoh into doing *teshuva*, the idea wasn't that he should actually do *teshuva*, but the world should see that he wished to do *teshuva* but it wasn't accepted. This means that the plagues were actually to mock Pharaoh, not to make him do *teshuva*. That means that when we list the plagues we are actually mentioning Hashem's mockery of Pharaoh, which was done through the plagues. In another way, the plagues made a mockery of Pharaoh, because the plagues were not needed to free the Jews, who were freed with Makas Bechoros; they were only to torment the Egyptians.

"אילו קרבנו לפני הר סיני ולא נתן לנו את התורה, דיינו"

Aharon Yaniv 6B

Why would we have been grateful if Hashem had brought us to Mt. Sinai but not given us the Torah? What was the point of going to Sinai if not for the Torah?

The answer is as follows: Let's say you walk into a perfume shop, and you walk out with nothing, but you smell very good. It doesn't matter if you buy something, just being in such a pleasant place leaves an effect. In the same way we would have gained something at Mt. Sinai even if we didn't receive the Torah. By being there we felt, heard, and saw the holiness of Hashem. And alone that would have been enough.

"כל דכפין ייתי ויכול"

Aharon Yaniv 6B

At the beginning of the Haggadah we say all who are hungry, come and eat, all who are needy come and celebrate Passover. Why do we say this? The only people who hear are the people at the table. Why do we say this if no one outside can hear us?

The answer is that the invitation is not meant for outsiders, rather for ourselves and the people around us to come and be present in the Seder.

While we may be sitting at the table, our minds can be miles away. But then we may miss out on the most powerful spiritual journey, the Seder. Each one of us is hungry, and we are all needy. We have a soul that hungers for nourishment and inspiration.

"עבדים היינו"

Maor Goldberg 6B

'Avadim hayinu' translates to *'we were slaves.'* The whole year we are slaves to our *yetzer harah*. On Pesach, we are free from our physical needs and we can change them into the spiritual. All of the eating at the Seder takes a physical need and changes it to spiritual. We find the same idea in the Bais Hamikdash. You didn't find the Kohanim sitting and learning there. They served Hashem by offering and eating karbanos.

דצ"ד, עד"ש, באח"ב

Gavi Lerer 6B

There are many questions that those who deny Hashem have. Some of the questions include: “Maybe Hashem does exist but doesn't know what's going on?” or, “He knows what's going on but people are allowed to do whatever they want, and He doesn't care, and there are no punishments or rewards.”

The Makkos were designed to answer these questions. The first set of Makkos were to inform the Mitzrim that Hashem exists. But the second set of Makkos were to show that Hashem knows what's going on in the world. The last set shows that there is no one like Hashem. This shows that Hashem controls everything.

Keep Asking

Gavi Lerer 6B

The purpose of the Seder is to ask questions. The youngest child should be asking the four questions. When we wash our hands for *karpas* it's meant to be unusual so that people would ask questions, and four sons are identified by the type of questions we ask. But here's the thing: Why are questions so important? The reason is because people usually feel that they are satisfied with their life so they don't come up with new ideas or ways to improve it. When we ask questions people will try hard to think of an answer. That is why questions at the seder are so important because it would give people a chance to think.

Miracles Every Day

Gavi Lerer 6B

Even though we had a lot of miracles when we were coming out of Mizrayim, people ask a question. Why are there no miracles today? The Gemara tells a story about a father carrying his son wherever he goes. And when the son eats, his father would feed him. His father would also care for all of his needs. But one day the son asks a traveler, "Have you seen my father?" We all take Hashem's place for granted. But in truth there are many miracles in our lives as well, but we just don't realize. The difference between the miracles of us leaving and the miracles of let's say our immune system is frequency. A one time miracle draws out our fears and wonders. But a constant miracle would bring out a yawn. There are more constant miracles today so people ignore them. Like Niagra Falls is nice but if you saw it flow backward you would be amazed. Pesach teaches us to appreciate things for what they are.

All About Matzah

Yishai Moscovitz 6B

The difference between חמץ and מצה is the difference between a "ח" and a "ה" which is a little stick. Also, matzah is flat and low חמץ is high. This teaches us that we should be humble (אנני עניו) and not a big shot. Also, מצה only has two ingredients while חמץ has lots of ingredients, eggs, flour, water, oil, salt etc. This teaches us that we shouldn't run after every pleasure in the world, it's better to live on less.

In the beginning of the סדר, we say מצה is like slavery food for slaves. Later on, we say that מצה is freedom food because our dough didn't have time to rise when we left מצרים, so it's a contradiction. The answer is that the same food that we were disgusted by (מצה), is the very same food that 'ה saved us with. This teaches us that 'ה can take our problems and turn them into happiness.

Believing

Yishai Moscovitz 6B

The questions that are asked, even children know them. Still, even a תלמיד חכם is required to ask the same questions. The reason is because we have to have אמונה even on things we don't understand. Therefore if you want to get אמונה on פסח, you have to make yourself like a child because even the greatest rabbis are missing lots of secrets of the תורה.

Humility

Yishai Moscovitz 6B

One of the main themes of the סדר is being humble - an עניו, by realizing what we are - everything comes from 'ה. Matza is flat and low, is bitter - resembles being low. Dipping - going down, when you do הסבה - reclining, you're also going down.

Symbolism

Ezi Rudner 6B

The difference between chametz and matzah teaches us that we should be humble and not a bigshot.

Pesach means *the mouth* that speaks holy things. Also Pesach means to jump over because a person can jump upward and reach high levels of holiness on Pesach.

Matzah is poor man's food but then you might ask me then why do we eat it. The answer is because we want to feel the struggle that the Jews had in Egypt. But also we have *matzah* to show that we can eat it if it happens now that we left Egypt.

Feeling Yetzias Mitzrayim

Meir Lapidus 6B

Every day we have a mitzvah of זכירת ליציאת מצרים to remember that Hashem took us out of Egypt. We do this at the end of Shema every day at שחרית and מעריב. On Pesach, we have another mitzvah: Sippur Yetzias Mitzrayim. When we speak about our going out of Mitzrayim we inspire our own hearts with *emunah*. There are three levels of *emunah*: knowing, recognizing, and feeling. Knowing is in our brains, but recognizing and feeling is in our hearts. The way we bring knowing and feeling about is by talking about the *nissim* again and again.

The Seder Plate

Yaakov Baitz 6B

The order of the seder plate is Chazeres (lettuce), Karpas (vegetable), Beitzah (roasted egg), Zero'ah (roasted bone), Charoses (nuts and dates).

What is the reason for this order?

The Talmud states an answer: *ain ma'avrin al hamitzvos* -we shouldn't "pass over" any mitzvah that is in front of us. For this reason the seder plate is arranged to follow the order of the Haggadah. Whatever you need next is right in front of you. The Seder Plate should be located to the right of the leader.

Practical Emunah

Yaakov Baitz 6B

A troubled student came to his rabbi to help him in life. "Life is like an ocean," the rabbi said to his student. "There are waves that come crashing down, pushing us beneath the current. And then, just as sudden, there are moments of calm. You, my dear student, were struck by a massive wave and now you are trapped beneath the tide unable to swim to the surface. The problem right now," the rabbi continued, "is that in your heart, you believe that life is about the calm between the waves."

A few months before the rabbi gave this speech the student had a big incident. His wife who had gone to a restaurant with her

friend did not realize that there would be an earthquake and the restaurant sunk and she died.

His rabbi helped him change his entire perspective and take the next step forward. “Life is not about the calm. It’s about the waves.” The young man let these words go through his mind, trying to realize the true meaning of the message. “We don’t get to choose the waves that come our way, but we do decide how to respond to them. “It is our response to the waves that makes us the people we are. Over 3,000 years ago, the nation of Israel faced a dangerous situation. They ran from the darkness and slavery of Egypt with the world’s mightiest army chasing after them only to come to the sea. They had struggled through 210 years of hardship and torture to reach this point, and there they stood with the vast waters barricading them from redemption. One brave man, Nachshon, realized there was a choice even in this gravest of circumstances. They could turn around and go back to the past, to the familiarity of Egypt where, despite its hardships they had learned to survive. Or they could forge ahead as a nation, taking a leap and making the commitment to stand strong with one another and with G-d.

Haggadah Out Loud

Yaakov Baitz 6B

The Arizal writes that the Haggadah should be said in a loud voice. Why? Pesach can be read as two words; פה סח, “The mouth that talks and relates. “When we were slaves, we weren’t able to talk to Hashem, and when we were free we were able to talk to

Hashem. Therefore, we demonstrate our freedom by talking loudly and joyfully.

הא להמא עניא

Why is this Section in Aramaic?

Ezra Markowitz 6B

The Gemara in Shabbos relates that when R' Elazar visited a sick person, he would pray for the patient's recovery in Aramaic, even though the angels do not understand that language and therefore cannot bring his prayers to Shamayim. He did this because Hashem causes his presence to rest above the head of a sick person and therefore no angels are needed. Similarly, the Zohar says that Hashem enters the home of every Jew on Seder night to hear him relate the story of Shemos to his Children. Since Hashem is present we don't need to speak in Hebrew. For the same reason, Kaddish etc. are said in Aramaic since Hashem is wherever a minyan is.

מרור זה שאנו אוכלים

Ezra Markowitz 6B

R' Meir of Premishlan was asked why we put maror on the Seder plate to remind us of the bitter things we went through in Mitzrayim. Why don't we put silver or gold on the plate to remind us of the riches we took out of Mitzrayim? He answered that we still have many bitter things to remind us of those that

suffered in Mitzrayim, *maror* is still relevant, but there is nothing left of the gold and silver we took out of Mitzrayim.

לשנה הבאה בירושלים

Ezra Markowitz 6B

The Yismach Moshe was asked once why we say *Leshana Haba B'Yerushalayim* at the end of the seder and at the end of Yom Kippur. He answered that this is based on the argument of whether our redemption will be in Tishrei or in Nissan. Tosafot commented that both ways of seeing this are correct. They are both the words of the Living G-d -Hashem. Maybe we can understand that particular aspects of redemption will be in Nissan while other aspects will be in Tishrei. However, in any case this explains why at both times of the year we say, “Leshana Haba B'Yerushalayim!”

Chametz- Free!

Yonaton Jacobson 6B

According to Jewish law, it is forbidden to eat *chametz* after the fourth halachic hour on the morning before Pesach. It is forbidden to derive any benefit from *chametz* at the fifth hour, and all *chametz* should be burned before the sixth hour. From then until after Pesach, *chametz* is completely forbidden. Why does the prohibition start before Pesach begins? The Torah states: *You shall kill an animal as a sacrifice to G-d. You shall not eat chametz with it.* This means that the *aveira* of *chametz*

starts from the time when the Korban Pesach could be offered from *chatzos* of the 14th of Nissan. To prevent people from the eating by mistake, the *chachamim* decreed that the prohibition of eating *chametz* starts two hours before midday, and the prohibition of deriving any benefit starts one hour prior to midday.

When cleaning for Pesach, we are first fulfilling the *mitzvah* of Biur Chametz getting rid of chametz. Biur chametz is actually quite an easy *mitzvah* in terms of physical exertion. The Torah says: *tashbisu se'or mibateichem make all your sour dough rest*. The Torah commandment is that you can possess all the chametz you want, but in your mind it must be like dust: ownerless and valueless.

Spread the Word!

Shlomo Reifer 6B

There are many *mitzvos* in the Torah that are given to remember Yitzias Mitzrayim:

There's Shabbos, *tefillin*, *tzitzis* and much more. But why are there so many *mitzvos*?

The Ramban answers at the end of Parshas Bo. During the times of Noach, people were already questioning the existence of Hashem. There are times, on rare occasions, Hashem makes miracles to answer those questions. Yetzias Mitzrayim was one of those moments, so in order to remember that miracle He made many *mitzvos* so we don't forget about His revelation to the world.

All about the Food

Shlomo Reifer 6B

Most of the *mitzvos* on Pesach revolve around food. Every *mitzvah* is food-related except telling the story of yitzias Mitzrayim. On the other holidays there are always other mitzvos that have to do with the holiday. For example, Rosh Hashanah has shofar, Succos has the building of the sukkah, Chanukah has the lighting of the menorah, etc. But on Pesach food takes the show.

So what is the connection between food and Pesach? Before you eat you might feel weak. And as you eat you feel restored and strengthened. Hashem is the only giver of life, and Pesach gives us an opportunity to feel a special connection with Hashem by having *mitzvos* to eat.

Too Cloudy for a Korban

Shlomo Reifer 6B

Tosafos write that the Jews only brought a Korban Pesach once out of the forty years and that was when Hashem commanded them to on the second year. So they ask, “Why did they not bring a *korban* in the other 38 years?” R’ Avraham Luftbir answers that before the Exodus, Hashem told Moshe to make a *beis din*. They would sanctify a new moon when someone saw it, and then declare a new month. That was how they made festivals. In order to bring a Korban Pesach, someone had to have sighted a new moon. But since the skies were blocked by the *ananei*

hakavod, they could not testify the new moon. Which means they could not bring the korban.

Honoring Hashem

Moshe Abboudi 6B

Every day we have a mitzvah of Zechiras Yitzias Mitzrayim, to remember that G-d took us out of Mitzrayim. We do this at the end of Shema at Shacharis and Maariv.

On Pesach night, we have another mitzvah of Sippur Yetzias Mitzrayim. Why? Because when we speak it inspires our heart. There are three levels of *emunah*: 1) knowing 2) recognizing 3) and feeling in our hearts. Knowing is in the brain, while recognizing and feeling is in our heart. The way we bring knowing to feeling is by talking about the *nissim* again and again.

But why do we talk about these *nissim* only on Pesach? The reason is because that's the night that it all happened and therefore that is the time of year of freedom we relive it every year. It says in the Zohar Hakadosh says there is a tremendous *simcha* in *shamayim* when we fulfill the *mitzvah* of Sippur Yetzias Mitzrayim on the night of the Seder. G-d tells the whole heavenly court to go listen to the Bnei Yisrael praising G-d for all the *nissim* He did, and when the *malachim* hear the praising, they praise Hashem too, causing a huge honor for Him.

Be Like Matzah!

Gedalia Siklos 6B

The difference between חמץ(wrong) and מצה(right) is a ה and a ת, just a little stick. Also, מצה is flat and low, while חמץ is high. This teaches us to be humble and not be a big shot. מצה is only water and flour, but חמץ has many ingredients. Not eating *chametz* on Pesach therefore reminds us not to run after every pleasure in the world.

Self Control

Gavi Weinstein 6B

We have lots of things we are strict about on Pesach. Hashem gave us a gift in each yom tov. A gift that allows us to grow. Pesach is about what we eat. This is a hint that someone who doesn't control all of his desires with food and tries to eat everything is someone that is still like a slave to Pharaoh in Mitzrayim.

Rags to Riches

Chanan Seltzer 6B

There is a story about a man that was poor. He then became rich. He would always have a party in which he would wear old, shaggy clothes to remind everyone that he once was poor. He then became poor again, and now the only clothes he had were the old, shaggy clothing. People saw him wearing them and they were excited because they thought that there would be a party

but he told them that they were his only clothes. The Dubno Maggid uses this story to show that when we had the Bais Hamikdash we said “this is **like** the plain, poor bread of galus.” Now we say “this is the **same** plain, poor bread,” because now we are in *galus* like our ancestors in Egypt.

Four Questions?

Chanan Seltzer 6B

There are four questions, right? Well, maybe not, maybe it's all one question. If you think about it, we are saying that we eat *matzah* and *maror* to act as slaves, but at the same time we sit on cushions and recline to act like kings. So maybe we are just asking how we can be acting like kings and slaves at the same time. עבדים היינו then answers our questions by saying that we were slaves, but then we were free on the same night. So we were slaves and kings on the same night.

Lavan's Wickedness

Chanan Seltzer 6B

What did Lavan do that was so bad? He was a liar and a cheat but was he really that bad? The answer is that Lavan tried to convince Yaakov's children and wives that they belong to him. Had he succeeded, then there would be no Jews. That is what Lavan did that was so bad.

Saved with Matzah

Baruch Yosef Kushner 6B

In the beginning of the seder we say the *matzah* is food for slaves. Later on, we say it's freedom food. The matzah that we were disgusted by, since we ate it as slaves, is the very same food that Hashem saved us with. This teaches us that Hashem can take our problems and turn them into happiness, so don't be sad about your problems because they are really good.

Matter of Faith

Baruch Yosef Kushner 6B

The questions that are asked even children know them, still even a תלמיד חכם is required to ask the the same questions. The reason is because אמונה is the opposite of simple understanding. We have to have אמונה on things that we don't even understand; therefore, if we want to set אמונה on the night of Pesach we have to make ourselves like a child because even the greatest rabbis are missing lots of secrets of the Torah.

Pesach Poetry

Zaidy drinks four cups of wine like a legend.
Round radishes are spicy like hot sauce.
Round matzos go in the oven like hot dogs.
A cool potato gets dipped in saltwater like an apple in honey.

Eliezer Adams 5B

The delicious aroma of chicken soup makes the house smell
like a restaurant.
Sweet lady fingers are treasured by the children as if they were
gold bars.
Hungry boys crunch matzah as crumbs coat the table like
falling snow.
Soft marshmallows melt in my mouth like the ice cream in a
hot fudge sundae.

Daniel Mordechai Frankel 5B

Hot potatoes dip as a ball into a mitt.
Salty salt water splashes as rain.
Red wine pours like a rushing river.
Four cups shine like crystals.

Yisroel Kaller 5B

The tortured Bnei Yisrael runs like many deer.
The crazy Egyptians chased like police chasing robbers.
White maror is bitter like the situation of the Jews.
Crunchy matzah is yummy like challah on Shabbos.

Yisrael Levin 5B

During Pesach the square matza crunches like chips.
Before Pesach, the round egg boiled like noodles.
During Pesach at the siddur, the soft pillow fluffs like a couch.
The week before the raisin bread burned like wood.

Shlomi Schwartz 5B

Wise Moshe asked like a begging man.
Mean Pharaoh refused as fast as a cheetah.
Humble Aharon struck the Nile as hard as he could.
Disgusting blood flowed like a waterfall.

Daniel Sorotzkin 5B

Stinky blood flows like a waterfall.
Slimy frogs jump like a kangaroo.
Itchy lice crawl like a spider.
Wild animals bite like a king cobra.
Nice animals drop dead like rain.
Painful blisters blow up like a balloon.
Fast hail falls down like snow.
Destructive grasshoppers eat like pigs.
Frozen darkness spreads like waves.
Deserving first borns die as if they were fleas.

Yakov Werth 5B

לשנה הבאה בירושלים