

SPONSOR

**MAZEL TOV TO
THE CHARLOP,
NEUMAN AND
MOERMAN FAMILIES**

**ON THE AUFRUF OF
NOCHUM TZVI
CHARLOP**

**AND ON HIS
UPCOMING
MARRIAGE TO
TZIPORA NEUMAN.**

**MAY THEY
BE ZOCHÉ TO
BUILD A BAYIS
NE'EMAN B'YISROEL.**

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MR. AND MRS.
MOSHE NEUMAN**

PARSHA INSIGHT

And you shall tell your son on that day, saying, "On account of this, Hashem acted on my behalf when I left Mitzrayim." Bo 13:8

One may think that the mitzva of Sipur Yitzeeas Mitzrayim can be fulfilled before the night of the fifteenth of Nissan. However, the posuk says, "on account of this," which means "at the time that matzo and moror are in front of you." (Hagodo Shel Pesach)

If one ate matzo after chatzos, he has not fulfilled the obligation of eating matzo. (Pesochim 120b)

The Meforshim explain that "matzo and moror in front of you" means the mitzva of eating the Korban Pesach. The Korban Pesach must be eaten before chatzos. Following this timetable, the mitzva of Sipur Yitzeeas Mitzrayim can only be performed before chatzos.

Pharoah granted Bnai Yisroel permission to leave Mitzrayim after chatzos - upon realizing the tragedy of Makas Bechoros. If so, Bnai Yisroel are commanded to perform the mitzva of Sipur Yitzeeas Mitzrayim before the actual redemption occurred. Why is the mitzva set up in this manner?

Draw froth or buy... one of the flock for your family... (Bo 12:21)

This refers to the posuk, "With repentance you will be saved..." (Yeshayahu 30:15). When Bnai Yisroel were in Mitzrayim, they served the idols of Mitzrayim. Hashem said to Moshe, "As long as Bnai Yisroel worship these gods, they will not be redeemed. Go tell them to leave their evil ways and reject the gods of Mitzrayim. As the posuk says, "draw" - draw your hands away from idolatry and "buy" - purchase sheep, which was the Egyptian god, slaughter it and eat it. This would prove that they have renounced the god of Mitzrayim. (Shemos Rabba 16:2)

This Medrash is addressing why the mitzva to relate the story of Yetzeeas Mitzrayim is before chatzos. Eating the Korban Pesach proved that Bnai Yisroel were spiritually independent from Mitzrayim. During that time frame, Bnai Yisroel are commanded to relate the story of their spiritual redemption because it is more important than their physical redemption. In fact, it was the enabling factor for their physical redemption to happen.

DILEMMA

This is my G-d and I will exalt him. (Beshalach 15:2)

The revelation of Hashem was so clear that a maidservant at krias Yam Suf realized the Greatness of Hashem more than Yecheskal the Novi realized when he was shown the Ma'aseh Merkava. (Mechilta)

Yecheskal had purified himself and elevated his spirituality until he was able to view and comprehend the Merkava. How was a maidservant able to view Hashem without any prep work?

H ALOCHO

You shall observe this decree... (Bo 13:10)

Why didn't Chazal command us to recite a brocho when fulfilling the mitzva of Sipur Yitzeeas Mitzrayim?

Many Meforshim answer that the brocho recited at the end of Magid is the brocho on the fulfillment of the mitzva of Sipur Yitzeeas Mitzrayim.

On this answer, the Chasam Sofer (Droshos 2:268:4) asks as follows – aren't brochos recited prior to the performance of a mitzva (Pesochim 7b)?

We begin the story of Yetzeeas Mitzrayim with degrading information about Bnai Yisroel's status and end with praising Hashem. What is the degrading information? Rav says, "We start with relating that our ancestors were idol worshippers." (Pesochim 116b)

The Chasam Sofer explains Rav's definition of degrading information with the following introduction. The halocho that a person has to visualize that he left Mitzrayim extends to the entire Magid. Therefore, according to Rav, a person must visualize himself as if he was one who served idols and Hashem has now brought him close to serve Him.

A GLIMPSE OF GREATNESS

He (Hashem) gives food to all living creatures; His kindness endures forever. (Hallel Hagadol)

A distinguished talmid chochom, whose daughter had been accepted for a job at a school, came to Rav Shach after she was suddenly informed that the job was unavailable. Upon doing some research, it was revealed that an influential person had used his clout to secure the job for his granddaughter.

“There are two issues at hand,” the man told Rav Shach, “My daughter is distraught about losing the job because she needs the parnassa to feed her family. Secondly, it is immoral to take a job away from a person that it had been promised to.”

Rav Shach answered, “You are correct that this injustice we find in society and it must be stopped. However, I promise you the following. This year’s parnassa was decreed by Hashem for your daughter last Rosh Hashono - it will reach her, no matter what others do to her. Unfortunately, the other woman was foolish to stoop so low in order to receive the parnassa Hashem had decreed for her.”

“Chazal tell us that supplying each person with their parnassa is more difficult than splitting the Yam Suf (Pesachim 118a). From Chazal comparing parnassa to krias Yam Suf we can learn the following lesson. Just as when Bnai Yisroel crossed the sea, no one was left behind, so too no one will be left behind and lose the parnassa Hashem had in store for them.”

RAFFLE RULES:

1) Earn one ticket for every week that you correctly answer a “Who Am I” or “Torah Riddle” from that week

2) Only answers that are submitted via email will qualify. OnegShabbos@BeachwoodKollel.com.

**Month of Adar/ Nissan:
Boogie Board eWriter**

WHO AM I?

(Related to the Week)

1. I am not reading
2. I was worldwide
3. I caused a song
4. Some I saved,
5. I was the downfall for others

Last week’s clues: I am a mitzva of Pesach, I can cause tzora’as, I am the namesake of the Yom Tov, I do not mean to jump over.

Answer: Pe-Sach. The Mouth talks.

Congratulations to: Sruly Zimberg

(A Torah Personality)

1. I am not known by the name I got at my bris
2. I was saved
3. I arranged the benches
4. I have a cheerik not a segol
5. I did not leave the tent

Last week’s clues: I was not given at Har Sinai, I gave you Heaven’s gate, I am not hers, I am known as holy, I am by the Rambam.

Answer: Rav Yeshaya Horowitz, whose Yartzeit was 11 Nissan. He wrote the Sefer called “Shnei Luchos HaBris”. He also wrote “Sha’ar HaShomaim”. He is known by the acronym of his sefer “Shela”. He is known as the Shela Hakodosh. He is buried next to the Rambam.

Congratulations to: Yisroel Meir Compton, Eliezer Garfinkel, Hunger Family, Michel Siegfried, The Silvers Mishpocho, Tuli Stoll, Sruly Zimberg

BAIN HAZMANIM

Shacharis 8:30

**Followed by Learning
All Boys and Bochorim
Are invited to participate**

PIRCHEI & BNOS

**NO PIRCHEI OR
BNOS THIS WEEK**

TORAH RIDDLE

BULLETIN

MAZEL TOV

- ◆ Rabbi and Mrs. Alexander Charlop on the marriage of Nochum
- ◆ Rabbi and Mrs. Michael Garfinkel on the birth of a boy
Shalom Zachor at their home 2506 Claver after 9:15
- ◆ Rabbi and Mrs. Y. Greenwald on the birth of a granddaughter
- ◆ Dr. and Mrs. Brian Wolovitz on the engagement of Tova

What part of the ocean is called “Yam”?

Last week’s riddle: What does the Seder and a house with tzoraas have in common?

Answer: 1) The amount of time one must be inside of a house with tzoras in order to contract tuma is the amount of time one eats a pras while leaning. 2) Which is the same time one should eat the proper shiur of matzo at the seder.

Congratulations to: Hunger Family

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