



Pesach was approaching and a group of Jews in wartime Siberian exile were desperately searching for a source for the romaine lettuce they needed to fulfill the mitzvah of eating maror on Pesach eve. Virtually no vegetables grew in that frozen wasteland so that the prospects for acquiring maror were bleak indeed.

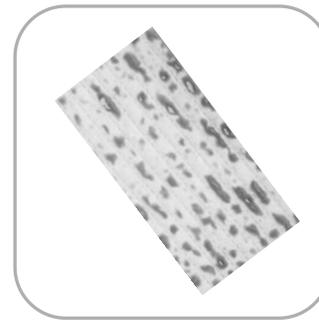
The revered Rav of Tsheben, Rabbi Dov Berish Weidenfeld, asked Yechezkel Klagbard, who later served as the first chazan in Bnei Brak's Central Synagogue, to make a search for the maror. His initial efforts proved futile and he came to the conclusion that it was up to Hashem to provide a miracle. To fulfill his own responsibility he returned to the frozen streets of the city and began to sing his most beautiful melodies. Although most people who heard his loud singing thought he was deranged, one old gentile woman suddenly came out of an alley and said, "I love the song you just sang. Sing it again for me and I will reward you." He sang as requested and when he finished he told her that he was not interested in money, only in romaine lettuce. To his pleasant surprise she went down to her cellar and brought from there enough of the precious vegetable to supply all the Jews in that group with their maror needs.

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Hints & Answers* **HALACHA CHALLENGE:** The מצוה מין המובחר (the best way to do the mitzva) is to eat the meat of the Korban Pesach על השובע - i.e., to complete the satiation from the meal with eating the meat of the Korban Pesach. [Rambam, laws of Korban Pesach ch.8 §3]. By the same token, eating the Afikoman while being a little bit hungry, is a מצוה מין המובחר. If a person ate the Afikoman while being very hungry, or if he ate the Afikoman while not being hungry at all, he has fulfilled the mitzva, but not in the best way [Mishna Berura 476 §6]. If a person is so full from the meal that he can't stand eating any more, and then eats Afikoman, he has not fulfilled that mitzva at all. [Mishna Berura 476 §6] **PESACH TRIVIA:** 1. After the bracha of *HaMotzi*, we let go of the bottom matza before we make the bracha of *Al Achilas Matza*. 2. The *malachim* who visited Avraham (Vayeira). Lot baked matzos and they ate them. 3. Toldos. Rivka instructed Yaakov to take two goats. One of them was to be used for Korban Pesach [Rashi to Bereishis 27:9] 4. It tasted like *mann!* [Rashi to Yehoshua 5:11] 5. The 2nd day of Pesach [Yehoshua 5:11]. | *Menucha's answer are not to be taken as final decisions in halacha.



Halacha Challenge The Afikoman Challenge



Shmuli turned 13 before Pesach. So at the Pesach Seder he was careful to fulfill all of the mitzvos of the seder properly.

As he was enjoying the *seuda*, he was wondering how much room in his tummy he should leave for the Afikoman. "On one hand, I want to be super excited to

do the mitzva of eating the Afikoman. So, maybe, I should stop eating now, so that I will be very hungry when I eat the Afikoman. Or, maybe, I should just be a little bit hungry when the time will arrive to eat the Afikoman. On the other hand, Afikoman is like dessert. And people eat dessert when they are not hungry any more..."

Question: Should Shmuli eat the Afikoman when he is very hungry, a bit hungry or not hungry at all?

(The "Hints & Answers" section is on page 4)

Dedicated anonymously for yeshuos and refuos to all Klal Yisroel





Haggadah Pearls

At the Seder, we explain several verses in the Torah that discuss *galus* and *geula*. One of them is the following verse from parshas Ki Savo:

אַרְמִי אֶבֶד אָבִי וְנִרְדַּ מִצְרַיִמָּה וְנִגְרַ שָׁם בְּמַתִּי מֵעַט וַיְהִי־שָׁם לִגְוִי גָדוֹל עֲצוּם וְרֵב.

The Haggadah extrapolates the last word of the this verse (וְרֵב - *and great in number*) by quoting a verse from the prophet Yechezkel (ch. 16, verse 7):

... רַבְּבָה כְּצִמְחַ הַשָּׂדֶה בְּתַתִּיךָ... - *I have made you great in number like the plants of the field...*

Then, the Haggadah, does something very peculiar. Instead of quoting the next verse, i.e., verse #8, it goes backwards, and quotes verse #6! (וְאַעֲבֹר עָלֶיךָ... נֹאמֵר לְךָ בְּדַמְיוֹךָ חַיִּי נֹאמֵר לְךָ בְּדַמְיוֹךָ חַיִּי.)

You might think that the reason why the Haggadah does not quote verse #8 is because it's not relevant to Yetzias Mitzrayim. But this is not so. The commentators on Tanach explain that verse #8 is referring to Yetzias Mitzrayim. So why did the author of the Haggadah decide to quote verse #6 instead of verse #8?! To answer this question, let's take a look at verse #8...

וְאַעֲבֹר עָלֶיךָ וְנֹאֲרָאךָ וְהִנֵּה עִתְךָ עֵת יְדִים וְאַפְרָשׁ כְּנָפֵי עָלֶיךָ... וְתַהְיֵי לִי.

And I passed over you and I saw you. And behold, your time [now] is a time of love. And I spread My wing over you...and you became Mine.

Perhaps, the reason why the author of the Haggadah decided not to quote this verse, is to avoid jealousy from the non-Jews who will also read the Haggadah for educational purposes.

In any event, what the prophet Yechezkel revealed to us is that Yetzias Mitzrayim (and Pesach of each and every year), is "a time of love" between us and Hashem.

Make the best out of this year's *Chag*. It's an opportune time to rejuvenate your love for Hashem.

PESACH TRIVIA



1. On Succos we pick up the Arba Minim and then make a bracha, but at the Pesach we will drop "it" before we make the *bracha*. What is "it"?



2. Who is/are the first one(s) recorded in the Torah that ate matzah?



3. In which parsha is the Torah's first implicit mention of the Korban Pesach?



4. What was the taste of the matza that we baked from the unrisen dough which we took out of Mitzrayim?



5. After entering Eretz Yisroel, when was the 1st day that we switched from eating *mann* to eating the produce of the Land?

(The "Hints & Answers" section is on page 4)