



KASHERING SERVICE

The annual Kollel Menachem Pesach Kashering service will be held this coming Monday night Nissan 10 - April 15, from 6:00-8:30pm at the Werdiger Hall kitchen.

HACHANA FOR YUD ALEF NISSAN

All Anash men are invited to join a community-wide Chassidus learning evening in preparation for Yud Alef Nissan.

Sunday night 9 Nissan, April 14, 8:15-9:30pm in the Goldhirsch Hall.

All participants will receive a a copy of the newly released Chassidic Heritage series volume.

KINNUS TORAH

The annual Pesach Kinnus Torah hosted by Kollel Menachem Lubavitch and Yeshiva Gedola will take place on the second day of Pesach between Mincha and Maariv in the Yeshivah Shul.

Come and hear a line-up of Kollel Rabbis and Yeshivah Bochorim present on a variety of Torah Inyanim.

Participation in the Kinnus Torah each Yomtov was greatly encouraged by the Rebbe, who would often share his personal involvement with an Inyan in Niglah.



Rabbi Yankel Raskin leads the retirees morning Shulchan Aruch shiur

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קול רנה וישועה באהלי צדיקים

This week, on the 11th of Nissan we will be celebrating the 117th anniversary of the birth of the Rebbe and the beginning of the 118th year. There is a custom each day for a person to recite the chapter of Tehillim corresponding to their current year of life. It is Minhag Chassidim to recite the Rebbe's Kapitel as well.

On Yud Alef Nissan we will begin reciting Kapitel 118, beginning ה'ודו לה' כי טוב. This Tehillim is one of the chapters of Hallel.

The Gemara connects the obligation to recite Hallel on the Yomim Tovim to the Posuk in Yishayahu (30:29) השיר יהיה לכם כליל התקדש חג "for you there shall be singing like the night when a festival is sanctified". The verse is describing the joyous song that the Jewish people will sing at the time of their redemption from Exile.

Whilst this limud is for all Yomim Tovim, there is a special connection to Pesach. The Posuk refers to singing at the night when a festival is sanctified. The only Yomtov on which Hallel is recited at night is on the first day(s) of Pesach.

The refers to the Hallel that was recited at the time to Korban Pesach would be eaten on the night of Pesach. The joyous song of the future redemption is likened specifically to this Hallel.

In Tehillim Kapitel 118 the Posuk says קול רנה וישועה באהלי צדיקים "the voice of joyous song and salvation will be in the tents of the righteous".

The Malbim in his commentary on this Posuk refers us to his comments on the Posuk השיר יהיה לכם כליל חג which is connected to the miraculous salvation of the Jewish people from the army of Sancherev the king of Assyria.

Sancherev, having conquered and exiled the 10 northern tribes, led his massive army to lay siege against the inhabitants of Yerushalayim during the reign of king Chizkiyahu. Miraculously, an angel of Hashem came and slew 185,000 of Sancherev's generals in one night. On seeing this, the rest of the army fled in disarray and the city of Yerushalayim were miraculously saved.

This miracle took place on the first night of Pesach. Most commentaries explain that the song "on the night that the festival was sanctified" refers to the

song of salvation that the Jewish people sang after their miraculous salvation. was the song.

However the Malbim explains that the song refers not to the Hallel that the Jewish people were singing when eating their Korban Pesach on that night. It was at that moment that the great miracle took place. The more they sang, with increased joy, the greater the confusion grew in the camp of the Assyrians as Hashem waged war on their behalf.

This is the meaning of the Posuk in Kapitel 118 קול רנה וישועה באהלי צדיקים "the voice of joyous song and salvation will be in the tents of the righteous". When the voice of song begins, the voice of salvation follows.

Unfazed by the seemingly inevitable threat of absolute destruction that waited beyond the walls, the people of Yerushalayim sang praises to Hashem, thanking Him for the miracles of the Exodus. This powerful expression of Emunah and Simcha brought about the miracles of their own redemption on that same night.

The Hallel that we say on Seder night is divided into two parts. The first part said before Shulchan Orech is connected to Geulas Mitzrayim. The second half, of which this Kapitel is a part, is connected to the final redemption.

At the time of the Exodus from Egypt Hashem took us out from Mitzrayim ובזרוע נטויה. The strong hand and out-stretched arm refer (so to speak) to the right and left 'hand' of Hashem. Kabbalistically, the right hand refers to Chesed (loving kindness) and the left had refers to Dinim and Gevuros (severities).

In this chapter of Tehillim ימין ה' רוממה ימין ה' עושה חיל "the right hand of Hashem is exalted the right hand of Hashem is triumphant". Since this verse refers to the future redemption, there is not mention of the left hand. At that time there will be only a revelation of Chesed and Hashem's 'left hand' (attribute of Gevurah) will be transformed into right, and hence the two right hands mentioned in this Kapitel.

When we sing the song of redemption, permeated with joy and Emunah in the Geulah, unfazed by the darkness of Golus, we too will experience miracles. The darkness of Golus will flee like the army of Sancherev and then we will sing the song of salvation על גאולתנו ועל פדות נפשנו

More on Marror

Rabbi Yonason Johnson

Checking for bugs

Chasam Sofer writes that in his Shabbos Hagadol Drosha he would warn the community that even though Chazeres is the preferred Maror, unless one has proficient, G-d fearing people to check and clean the lettuce from bugs, it is preferable to use Chrein. Even though Tamcha is only listed as the third preference and Chazeres is listed first, it is far worse to transgress the many Isurim of consuming bugs, especially since Maror nowadays is only Rabbinic.

Other Achronim give similar warnings. Kaf Ha-chaim¹ writes that because of a concern of infestation, one should only use the stalks of the lettuce and not the leaves, unless they are G-d fearing and trustworthy enough to check properly and patiently.

Ben Ish Chai² writes about a Chacham who entered a courtyard on Erev Pesach and saw a woman washing 2 large baskets of lettuce for the seder. She was washing the lettuce quickly. The Chacham said to her that she would have more aveiros as a result of consuming bugs than she has hairs in her head. He told her that she should rather use the stalks only (where bugs are not found).

Washing and checking lettuce should not be given to a kitchen aid or cleaner to do. Nor should it be done by children. Checking of lettuce is a serious matter and one needs to know what to look for and how to identify bugs which can be small and green, making it difficult to see on the lettuce leaf.

It is worthwhile to note that the Gemara³ teaches that for each water bug consumed one violates 4 Torah prohibitions. For each 'land' bug one violates 5 Torah prohibitions. For each water bug that a person eats they violate 6 Biblical prohibitions.

Because levels of infestation differs from place to place, one should follow the guidelines for washing and checking from their local Kashrus Vaad.

Kosher bugs in the Maror?

The Maror must be dipped in Charoses before it is eaten. The Gemara⁴ explains that this is to negate the harmful effects of Kappa that is found in the Maror. Rashi and Rashbam explain that the Kappa refers to a poisonous sap that is present in Maror. Rabbeinu Chananel however identifies the Kappa as a type of worm. The Tosefta⁵ refers to the Kappa as a bug that is found in vegetables.

The multiple Torah prohibitions on consuming bugs discussed above, do not apply to bugs that grow within a vegetable. The Tosefta teaches that Kappa in the vegetables is permitted to be eaten. However if the bugs emerge and are separated from the place that they had grown, they become forbidden.

The Gemara teaches us that even though the bugs that grow within the Maror are not forbidden, they are potentially poisonous and therefore must be neutralised by dipping the Maror in Charoses.

The Alter Rebbe⁶ follows the explanation of Rabbeinu Chananel. However he suggests that the Kappa discussed in the Gemara is no longer found in our Maror. With this he justifies why we do not completely submerge the Maror in Charoses.

In the absence of Kappa, the function of Charoses is only as a reminder of the mud that was used to make bricks. For this reminder it suffices to dip only part of the Maror. The Rebbe⁷ adds that nowadays it is preferable not to submerge the Maror entirely in Charoses so as not to negate the bitter taste of the Maror.

The Maror should be dipped before the Bracha over the Maror. Either way, the Charoses should be shaken off so that none of it remains on the Maror⁸ when it is eaten.

Deeper meanings

The Kol Bo connects the word Chazeres to its literal meaning – to return. Using Chazeres for Maror alludes to how Hashem returned the Jewish people back to His service though the bitterness that they endured in Mitzrayim. Sefer Hamanig⁹ similarly writes that at the time of the Exodus, Hashem returned us to Him and had pity (Chasa) upon us to redeem us.

The Posuk in Mishlei¹⁰ says קוֹבֵא אֶרְחֹת יִרְקָה וְאֶהְבֵּה יֶשֶׁם - מִשְׁשׁוֹר לְבֹיִם וְשִׁנְאֵה-רָבָּה - "Better a meal of vegetables where there is love than a fattened ox where there is hate". The Midrash¹¹ teaches that this Posuk refers to the meal of Matzah and Maror (vegetables) that the Jewish people ate in Mitzrayim. The word אֶרְחֹת (meal) spelled in full with a Vov (אֶרוּחֹת) has the same Gematria as חֲזַרְת (Chazeres)¹².

Tamcha תמכא is a Roshei Teivos made up of the first letters of מִסְפְּרִים כְּבוֹד א-ל - they constantly speak the praises of Hashem¹³. This teaches us that even in times of bitterness, the Jewish people still praise Hashem.

Based on the Kabbalah of the Ariza"i¹⁴, the Seder plate is set up with the Zeroa, Beitza, Maror, Charoses, Karas and Chazeres, ordered in the shape of 2 Segol vowels¹⁵. This reflects the Sefiros that are arrayed in 3 columns; the right side, the left side and the centre.

קערה עפ"י האריז"ל
כמבואר בבאר היטב וכן נהוג בתפוצות ישראל



- א. חכמה - מצת המוציא
- ב. בינה - מצת על אכילת מצה ואפיקומן
- ג. דעת - מצת כורך
- ד. חסד - זרוע
- ה. נבונה - ביצה זכר לחגיגה
- ו. ת"ת - מרור של ברכה
- ז. נצח - חירות
- ח. חוד כרפס
- ט. יסוד - מרור לכריכה
- י. מלכות - הקערה
- יא. ג' מצות הם כתר חכמה בינה

The right side (the Zeroa and Charoses) is associated with the attribute of Chesed (kindness). The left side (the egg and Karpas) is connected to the attribute of Gevurah (severity). The Maror and Chazeres are placed on the middle line, reflecting the attribute of Rachamim (mercy or compassion).

Seemingly, it would be more appropriate for the Maror to be placed on the left side since bitterness is an expression of Gevurah.

The Alter Rebbe¹⁶ explains that in Avodah, the bitterness of Maror refers to the bitterness that a person feels when self-reflecting on their distance from Hashem. This bitterness arouses a sense of Rachmanus on one's soul and the situation that it finds itself in; how it has descended from the loftiest spiritual heights into the lowly confines of the physical world, the body and the animalistic soul.

When we have Rachmanus on our spiritual situation, Hashem responds with Rachamim Rabim (abundant mercy) from above to help us. Since the Merirus leads to Rachamim, the Maror is placed on the middle column.

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| 1. 473:90 | 20:18 |
| 2. Parshas Tzav | 12. Rokeach 283 |
| 3. Makkos 16b | 13. Chasam Sofer |
| 4. 115b | 14. Pri Eitz Chaim Shaar Chag Hamatzos chapter 6 |
| 5. Terumos 7:12 | 15. Shulchan Aruch Harav 473:26 |
| 6. 475:11 | 16. Likutei Torah Shir Hashirim p62 |
| 7. Haggada – Likutei Taamim Uminhagim | |
| 8. Haggadah, Levush 475:1 | |
| 9. Siman 78 | |
| 10. 15:17 | |
| 11. Midrash Rabbah Balak | |