



## Agudas Yisroel Anshei Kielce

SHABBOS PESACH - See Schedule on Reverse

### Showing Your True Colors - Shabbos Pesach - *Rabbi Yochanan Zweig*

Rashi explains that the word “Pesach” is derived from the verse which describes the way Hashem “passed over” the Jewish homes with doorposts stained by blood from the Pascal lamb; the verb “pasach” is interpreted as “passed over” or “had mercy upon”. The implication of the requirement to place the blood of the Pascal lamb on the doorposts is that if a Jewish house did not bear this sign of protection, the firstborn residing within would be susceptible to the vengeance of Hashem which was wrought upon the Egyptians.

When the Torah lists the casualties of the tenth plague, it records everyone from the firstborn of Pharaoh to the firstborn of the alien captive who was in an Egyptian jail. Rashi is perturbed as to why a foreigner in an Egyptian jail would be affected by a plague directed at the Egyptians. He suggests that if the foreign prisoners had remained unaffected by the plague, they would have credited their gods with the punishment brought upon the Egyptians. Therefore, they had to be punished as well. However, this creates the following difficulty: According to Rashi’s explanation, a foreigner was affected by the plague only because he would have attributed it to his gods if he were not. Why, then, would the Jews require a sign to protect themselves from the punishment? If the punishment was directed only at the Egyptians, the Jews should have been automatically precluded since they could not attribute the plague to other gods.

When Alexander Macedonia conquered the Middle East, he formed a tribunal that adjudicated claims brought by the different nations for injustices perpetrated against them by other nations. One such claim was made by Egypt

against Bnei Yisroel. They demanded that the money and valuables Bnei Yisroel left Egypt with be returned to them. A Rabbi by the name of Gaviha ben Pessisa spearheaded the defense for Bnei Yisroel. He counterclaimed, mathematically computing the work hours that the Jews had toiled when they were in Egypt, that the Egyptians still owed Bnei Yisroel money; the Egyptian claim was dropped. It is difficult to understand Gaviha ben Pessisa’s position. Since when does a slave have a right to demand compensation from a master?

The Rambam teaches us that a king has the authority to enlist any of his subjects for his personal service. However, the king has an obligation to compensate that individual. Therefore, Gaviha ben Pessisa was making the argument that the Jews were Egyptian subjects that had been enlisted into Pharaoh’s service, and as such, had the right to demand compensation. What emerges is that prior to the Exodus, Bnei Yisroel were not foreign nationals subjected to slavery, rather Egyptian subjects enlisted by their king. This notion is driven home by the fact that only twenty percent of Bnei Yisroel left Egypt. The remaining eighty percent refused to leave their homeland and died during the plague of darkness to prevent the Egyptians from witnessing their death.

The Korban Pesach was the manner by which the identity of the Jewish people was forged. Consequently, the placing of the blood on the doorpost signified that those who lived within the dwelling identified themselves as Jews, not Egyptians. The sign not being found was a statement that those living within the dwelling defined themselves as Egyptian citizens and were subject to the death of the firstborn.

### חכם מה הוא אומר - *From Rabbi Tzvi Freeman, a senior editor at Chabad.org*

Through the Seder, we focus on creating changes from our normal routine. The Rambam writes that we do it in order that someone will ask a question.

And if they ask, what do we answer? We answer that we did it in order that they should ask!

Which means that it is the question that is of prime value not the answer. As the ancient rabbis said, “Even though we have no answer for this question, once the child is asking, he will ask more questions.”

A question creates a vacuum, a space in the brain to fit new knowledge. Just like a car is useless if you live in a big city where there’s no place to park it, and a meal goes in the trash if there’s no one to eat it, so the most satisfying answer in the world is meaningless to the child who never had the question. He has no place in his skull to store it. It’s just a distraction and confusion for his mind from its true quest—to find meaning.

“The wise child—what does he say?” Rabbi Yosef Yitzchak of Lubavitch would point out that in Hebrew, with just a slight change in punctuation, those words can read quite differently: “The wise child—what is he? He says...”

Through the question, we see the child. And that is who we answer.

The wise child articulates his question. He’s obviously thought it through well and knows exactly what he’s looking for.

If he’s wise, why does he ask? Why doesn’t he just have faith, like a good religious boy, and accept all his parents and teachers tell him?

He asks because he has faith. Like a scientist who believes that there will always be an explanation if we will just dig a little further, he believes that there will always be meaning, and deeper meaning, and yet deeper. His mind is not fettered by faith, but driven by it. And his faith, in turn, is enriched by his questions.

Rabbi Avraham Altein pointed out: If there are no children to ask, no guests, nobody, the halacha is that you have to ask the question to yourself. According to Maimonides, even if the children have asked the questions, the parents must also ask.

The Seder is not about pretending. If you know the answer, how can you ask a question? And if you don’t know the answer, who will answer?

But that’s just the point: You know the answer, but you have to revisit the darkness of “I don’t know”—as though you never knew. Because last year’s answer no longer satisfies you. That’s how you get to a new light. And that’s what it means to be wise.

# פסח תשע"ה



Thursday April 5 - ערב שביעי של פסח		Friday March 30 - ערב פסח	
<b>*** עירוב תבשילין ***</b>		<b>תענית וסיום בכורים</b>	
6:15	Early Mincha (ה' לעומר) (מוקדמת)	8:00	Morning service (Holiday) שחרית
6:28	Candlelighting for early Mincha, not before פלג המנחה	10:46	סוף זמן אכילת חמץ - מג"א
7:31	Candlelighting הדלקת נרות	11:15	Lastest time to eat Chametz סוף זמן אכילת חמץ - גר"א
7:35	Afternoon service מנחה	12:04	סוף זמן הנאה ושריפת חמץ - מג"א
7:49	Sunset שקיעת החמה	12:18	Chametz should be burned by סוף זמן הנאה ושריפת חמץ - גר"א
<b>Friday April 6 - שביעי של פסח</b>		1:22	Mid-day חצות
8:45	Morning service (ו' לעומר) שחרית	4:28	שעה עשירית (איסור אכילת קבע)
10:04	Sh'ma should be said by סוף זמן ק"ש - גר"א	7:24	Candlelighting (שהחיינו) הדלקת נרות
6:15	Early Mincha (מוקדמת)	7:25	Afternoon service מנחה
6:29	Candlelighting for early Mincha, not before פלג המנחה	7:42	Sunset שקיעת החמה
7:32	Candlelighting by הדלקת נרות	8:20	Evening service מעריב
7:35	Afternoon service מנחה	1:22	Atikomon should be eaten by חצות לילה (ס"ז אכילת אפיקומן)
7:50	Sunset שקיעת החמה	<b>א' דפסח - Shabbos March 31 תפלת טל</b>	
<b>Shabbos April 7 - אחרון של פסח</b>		9:15	Morning service שחרית
<b>שיר השירים</b>		10:10	Sh'ma should be said by סוף זמן ק"ש - גר"א
8:45	Morning service (Yizkor) (ז' לעומר) שחרית - יזכור	7:15	Afternoon service (שלוש סעודות) מנחה
10:03	Sh'ma should be said by סוף זמן ק"ש - גר"א	7:43	Sunset שקיעת החמה
7:20	מנחה - שלוש סעודות - ונעילת החג	8:20	Evening service (ספירת העומר) מעריב
7:51	Sunset שקיעת החמה	8:28	Candlelighting after (שהחיינו) הדלקת נרות - אחרי
8:36	Yom Tov ends מוצאי יו"ט	8:55	הדלקת נרות - ר"ת אחרי
9:03	מוצאי יו"ט - ר"ת	<b>ב' דפסח - Sunday April 1</b>	
		9:15	Morning service (א' לעומר) שחרית
		10:09	Sh'ma should be said by סוף זמן ק"ש - גר"א
		7:25	Afternoon service מנחה
		8:29	Yom Tov ends מוצאי יו"ט
		8:56	מוצאי יו"ט - ר"ת
		<b>חול המועד - Mon/Tue/Wed/Thu - April 2-5</b>	
		6:45	(Holiday) (ב' לעומר) שחרית - א'
		8:15	שחרית - ב'
		7:35	Afternoon service מנחה
		8:00	Evening service (ספירת העומר) מעריב

דרשת שבת הגדול  
פרשת צו  
March 24  
6:00

תג כשר ונעמה  
חג כשר ושמח