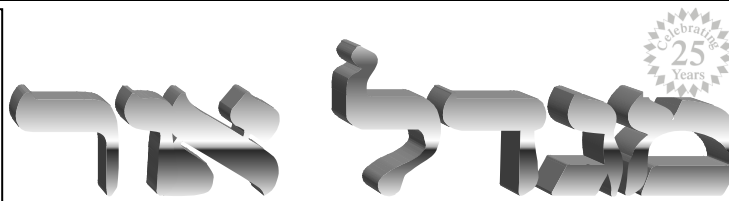


You shall tell your son on that day... and everyone else asap!
Print, e-mail, and share Migdal Ohr with others. You'll be glad you did.
E-mail 'Subscribe to info@JewishSpeechWriter.com



This issue sponsored לע"נ
Rebbetzin Maxine Friedman a"h
האשה החשובה מלכה בת קהת הלוי ע"ה
Yahrtzeit 15 Nissan (Leil HaSeder)
If we had had you in our lives one more day, Dayenu.
Dedicated by
Eli and Janice Friedman and family.

©2024 – J. Gewirtz

A publication dedicated to Harbotzas Torah

Zmanim for **צבת**

Wesley Hills, NY
Zmanim Will Return after Yom Tov IY"H.

Now You Know!

When the Jews put the blood on their doorposts, the Angel of Death was not allowed in. Hashem had them mark their homes, so to speak, and in this way, though the destroyer had been unleashed to do damage, he was precluded from entering the Jewish homes. Hashem, Himself, skipped over the Jewish homes.

The Chasam Sofer offers a beautiful insight into the mitzva of korban Pesach. When the Torah (quoted by the Haggada) says, "When your child will ask you, what is this service that you're doing," it refers to slaughtering the korban Pesach.

We are to tell him that the korban Pesach is offered because Hashem was compassionate and "skipped" over our houses in Egypt and saved us on the night of the killing of the firstborn.

He explains that the son may be asking why all of the Jews are offering the Korban Pesach. If the Jewish firstborn were saved, they should have to bring the korban. Why everyone else?

It is because Hashem said, "B'ni bechori Yisrael," that the Jews are His firstborn. Thus, we were all in peril, even if we have older siblings in our families, because to Hashem we are the precious firstborn child.

It is a badge of honor for us to be considered Hashem's primary offspring, and this is why He had compassion on us and saved us.

Therefore, when our child asks us why we do this, he is made to understand how precious he is to Hashem, considered Hashem's bechor, and this lesson of the Korban Pesach should be a source of joy and pride for each of us.

Thought of the week:

G-d "passed over" our homes in Egypt and saved our lives because He expects good things from us.

Do you think it's nice to keep Him waiting?

After the Bedikas Chametz, we burn the utensils when we burn the leaven. It makes sense to burn the feather and spoon since they may have touched chametz, but why burn the candle?

The Rebbe of Seret-Vizhnitz says light is meant to be used for seeing good. For example, the Torah says, "Ohr zarua latzaddik," light is sown for the righteous. Also, "Who is the man who desires life? One who loves days to see goodness." We are supposed to seek out the good.

On the night before Pesach, though, we use the candle to find the bad, the chametz which we want to dispose of. **Such a candle, whose purpose is to look for the negative, has no use the rest of the year and should be destroyed.**

וְאִם אַתָּה הִקְהַה אֶת שְׁנֵי... אֱלוֹהֵי הַיָּם לֹא הָיָה נִגְאָל (הגדה של פסח)

"You shall blunt his teeth... he would not have been redeemed." (Passover Haggada)

The wicked son says, "What is this work to YOU?" He excludes himself. In response, we are told to "blunt his teeth" by saying that this is why Hashem redeemed us from Egypt but had he been there, he would not have been redeemed. What does the expression "blunt his teeth" mean? We suggest it means our response directly contradicts his claims. What we tell him, explains where he went wrong.

We tell him that if he had been in Egypt, G-d would not have redeemed him. Why? Because Hashem redeemed the people who would become the unified nation of Klal Yisrael. By seeking to exclude himself, the wicked person shows he did not identify or consider himself one of them. In fact, we find that when Dasan and Aviram were fighting, Moshe called the one who lifted his hand against the other a "rasha," a wicked person. His wickedness lay in not realizing that by harming a fellow Jew he was harming himself, and that is our answer to the one the Haggada calls the "rasha," the wicked one.

"Had you been in Egypt, Hashem would not have redeemed you." But you're not in Egypt and it's not G-d doing the judging. You're in our home now, and we will not exclude you even though you try to exclude yourself.

The "teeth" of his argument are that we are not a unified nation of Israel. We blunt those teeth by weakening his claim. We tell him, "I do what I do because this is what Hashem wants of me. Perhaps if you defied G-d in Egypt, He would have chosen to leave you behind. But that's not our role. To me, you are a part of us. Without you, we are not complete, and you will always have a seat at the table."

This is why we say, "*Kol dichfin*," and invite anyone who needs a place to join us at the seder even though the seder is already starting and there's little chance anyone will take us up on it. It's not about bringing the people in, but *being ready* to do so. Pesach is the time to realize that we need each other, and no Jew will be left behind.

On Shabbos Chol HaMoed, the prevailing custom is to read Shir HaShirim. Written like a love story, Chazal say it is the holiest of holies, representing the relationship between Hashem and the Jewish People. One phrase appears over and over in this Megilla. Three times, the author adjures the "daughters of Jerusalem," not to arouse love until it is desired. The basic understanding is that it must be Hashem's desire to redeem us and bring us to Him. At that time, He will inspire us to repent, either through troubles or some other means.

The word used, "ad she'techpatz," means "until it is desired," but can imply something else as well. The root of the word is CH-F-TZ, and cheifetz means an object. The Ramban in his work HaEmunah V'HaBitachon (19) explains that when one is struck with inspiration, he must act quickly on it before the urge to do good dissipates.

If one is inspired by some experience or words, and imagines various ways he will put it into action at a later time, it will likely lose its potency in a very short while and he will never act upon it. However, by doing some mitzva or concrete action immediately, he can give the inspiration life and staying power, because he has already begun to use it and it can take root in his soul and life.