

AT THE ARTSCROLL YOM TOV TABLE

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

SHE'ASAH NISSIM

TO FULFILL HASHEM'S COMMAND

Rav Chaim Kanievsky Haggadah
Compiled by Rabbi Avraham Yeshayahu Shteinman



Many early commentators (see *Shibbolei HaLeket*, *Pesach* §218) have asked why, on Pesach, when we are performing *mitzvos* in commemoration of our miraculous delivery from bondage, we do not recite the blessing instituted by the Sages to commemorate miraculous redemption, as we do on Chanukah and Purim: *Baruch Atah Hashem ...she'asah nissim la'avoseinu bayamim haheim bazeman hazeh* — *Blessed are You, Hashem ... Who has wrought miracles for our forefathers, in those days at this season.*

Rav Chaim Kanievsky suggests the following answer: With regard to mitzvos that are Biblically commanded, such as eating matzah, our performance of the mitzvah is simply because Hashem commanded us to do them. Although remembering past miracles is one of the underlying purposes of the mitzvah, and we recall our miraculous deliverance and give thanks to Hashem for it, Hashem has many reasons for commanding each mitzvah,



Rav Chaim Kanievsky zt"l

many of them unknown to us. Our primary intent in performing the Torah's mitzvos is to simply fulfill Hashem's command. Any other objective, even the event it commemorates, is tangential. Therefore, it is incorrect to recite the blessing of *She'asah nissim* at the Seder, because that would imply that we are performing the night's mitzvos because Hashem wrought miracles for our forefathers.

In contrast, the mitzvos performed on Chanukah and Purim are rabbinically decreed, and were instituted by the Sages specifically to commemorate the miracles wrought for our forefathers. So, although we indeed perform them because we must listen to the Sages, commemorating the miracles is a key factor. Accordingly, it is fitting to recite the blessing of *She'asah nissim* upon their performance.

MAH NISHTANAH

WHATEVER THE TATTE DOES

Haggadah of the Gerrer Dynasty by Yisroel Besser

מה נשתנה הלילה הזה.

Why is this night different?



The Sefas Emes

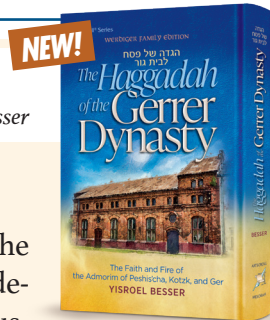
The *Sefas Emes* did not have the local *melamed* teach his son the *Mah Nishtanah*, but rather, he hoped that young Avraham Mordechai would himself notice the many changes and interesting customs of the night and ask the questions spontaneously, as described by *Chazal*.

Each and every part of the *Seder* was unique, different from a regular Shabbos or Yom Tov meal, yet the boy asked no questions. The *Sefas Emes* was puzzled by his son's silence, and finally asked the child if he noticed anything different from the usual.

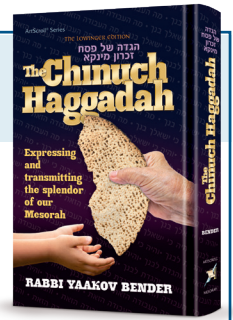
"Yes," replied the boy, "everything was different from the usual."

"So why didn't you ask me about it?" the *Sefas Emes* wondered.

"Because I know," the child replied, "that whatever the *Tatte* does, he does with good reason, whether I understand it or not. Why, then, would I ask questions?"



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את פתח לו

You must initiate the subject for him.

In *va'adim* I give to our *kollel* members, I tell them to try to imagine if they were mothers, even for a day, how impossible the various tasks would be for them. We take so much for granted. Really, developing true appreciation for them is an *avodah* for the entire year, not just on the night of Pesach, but this is a moment of *hoda'ah*, of giving thanks. It begins by thanking the spouse *HaKadosh Baruch Hu* gave you, the person He feels is right for you. Raising children has never been more difficult. The majority of the wives in our community work outside the home as well, necessitating a juggling act on their part, each day a feat of its own. Tonight, we talk about the heroism in *Mitzrayim*, which started with the steely determination of Shifrah and Puah, who refused Pharaoh's orders to kill the Jewish babies and instead worked to ensure that *Klal Yisrael* would thrive. These two women were Yocheved



Rav Shimshon Pincus

and Miriam, but they were given nicknames: Shifrah was called this because she "improved" the newborn infants through cleaning them and straightening their limbs, and Puah was called by that name because she would coo and sing to the newborns, soothing them. The *mefarshim* wonder why Yocheved and Miriam aren't given more

**THAT
MIRACLE
LIVES ON
IN EACH OF
OUR HOMES.**

glorious names, considering the ramifications of their *mesiras nefesh* to save *Klal Yisrael*. Why not call them by a name that reflects salvation, dedication, or heroism?

Rav Shimshon Pincus *zt"l* compared this to a scene in the hospital emergency room: A child lies on a bed, surrounded by a commotion of doctors and nurses, beeping

machines, tubes, and poles. The child is in danger, and these people and instruments are all part of the healing process.

One woman sits there, says Rav Pincus, and doesn't check signs or wield any equipment. She strokes the child's face and sings.

She is the mother.

The others are dealing with the threat to the child's health, while she is feeling his fear, his worry, his dread, and assuring him that he is surrounded by an ocean of love. She is reaching him. Only a mother can do that.

The most magnificent names of all are Shifrah and Puah, for they reflect the essence of true motherhood, the power to reach places no one else can. That miracle lives on in each of our homes, a mother filling it with her brand of dedication and love. Tonight, during the *Seder*, we acknowledge that just as we were redeemed in their *zechus*, it's in their *zechus* that we're still transmitting the story to future generations. 📖

INSIDE



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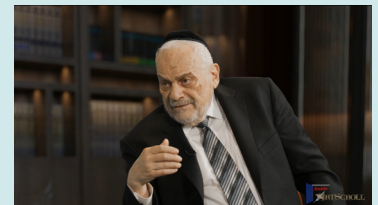
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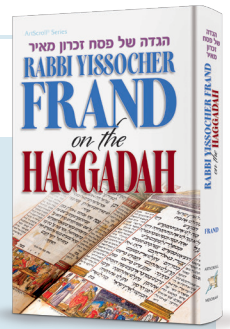
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Interview with Rabbi Yitzchak Dovid Grossman, the "Living Legend"



Interview with Rabbi Berel Wein



בָּרוּךְ הַמְּקוֹם בְּרוּךְ הוּא.

Blessed is the Omnipresent; blessed is He.

The expression *HaMakom* is one of the appellations we use to describe Hashem. We are most familiar with this term from *nichum aveilim*, when we bless a mourner: *HaMakom yenachem eschem, may the Omnipresent comfort you*. Why do we use that term to describe Hashem specifically in that context, and why does it appear here in the *Haggadah*?

Rav Yoshe Ber Soloveitchik offered an explanation based on a *Gemara* (*Chagigah* 13b) that teaches that the exact vision of the Heavenly throne experienced by the prophet Yechezkel was witnessed by Yeshayah as well. Why, then, did Yechezkel give such an elaborate description of the Heavenly throne, while Yeshayah's description is less vivid?

The *Gemara* answers that Yechezkel was like the villager who saw the king, and Yeshayah was like a city-dweller who saw the king. *Rashi* explains that Yeshayah was like a child who grows up in the king's palace, and the displays of royal pomp and ceremony don't have quite the same impact on him as they do on an ordinary person who sees them. By way of a more contemporary example, a person who lives in Washington, D.C. and notices the presidential motorcade passing by or looks up and sees Marine One, the president's helicopter, flying overhead, isn't all that impressed, because it's a common-enough occurrence. But if the president visits or flies over Pocatello, Idaho, you can be sure that every head will turn to watch his motorcade or his helicopter. And after the president is gone, the people in Washington, D.C. might mention, in passing, that they saw the motorcade or Marine One. But the people in Pocatello will describe each detail: the size of the police escort accompanying the motorcade, exactly what the president's limousine, nicknamed "The Beast," looks like, and so on. Yeshayah saw his *nevuah* when

there was still a Beis HaMikdash, and it wasn't so unusual. Yechezkel saw his prophetic vision when *Klal Yisrael* was in *galus*, and he was in Bavel, so a vision of Hashem was rare and much more electrifying.

In *Kedushah*, we recite a *pasuk* from each of those prophets. Yeshayah, whose *nevuah* took place during the time of the Beis HaMikdash, saw Hashem's glory filling the entire world. He said: *Kadosh, kadosh, kadosh Hashem Tzevakos melo kol ha'aretz kevodo* — *Holy, holy, holy is Hashem, Master of Legions; the whole world is filled with His glory* (*Yeshayah* 6:3).

In Yechezkel's times, however, Hashem's presence wasn't quite as apparent in the world, and he describes Hashem's glory differently: *Baruch kevod Hashem mimkomo* — *Blessed be the glory of Hashem from His place* (*Yechezkel* 3:12). The term *HaMakom*, deduces Rav Soloveitchik, is used in instances in which we can't see Hashem's presence in the world quite as clearly.

When someone loses a relative, he may not feel Hashem's presence in his life, and that's why we console him by reminding him that even when it's not so obvious, we know that Hashem is still there in the background, and He still loves you and takes care of you and will comfort you for your loss.

As we begin to recite the *Haggadah* in earnest, continues Rav Soloveitchik, we might start to consider the fact that we have now been celebrating the *Seder* without a *Korban Pesach* for nearly 2,000 years and lose hope. We therefore use the term *Baruch HaMakom* to remind ourselves that Hashem hasn't abandoned us, *chas veshalom*. We may not see His presence as clearly as we did in the past, but we know that He's still there, He still loves us, and He will eventually take us out of this *galus* just as He took us out of *Mitzrayim*. 📖

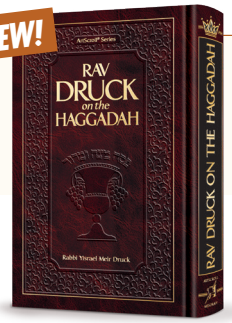


WE KNOW
THAT HE'S
STILL
THERE.

THE DIFFERENCE BETWEEN PESACH AND YOM KIPPUR

Rav Druck on the Haggadah by Rav Yisrael Meir Druck

NEW!



רָשָׁע מִה הוּא אוֹמֵר? "מִה הָעֲבֹדָה הַזֹּאת לָכֶם?"

The wicked son — what does he say? "Of what purpose is this work for you?"

There are two days in the year when we address the wicked: Yom Kippur and Pesach. But the approach we take toward the wicked on these two days varies greatly. On Yom Kippur, at the beginning of the *Kol Nidrei* prayer, we announce: *Al daas haMakom v'al daas hakahal, b'yeshivah shel maalah ub'yeshivah shel matah, anu matirin lehisparallel im ha'avaryanim* — *With the approval of the Omnipresent and with the approval of the congregation; in the convocation of the Court Above and in the convocation of the Court below, we sanction prayer with the transgressors*, meaning that on this day we accept sinners and do not turn them away. On the *Seder* night, however, when the wicked son comes to participate and pose his question,

we treat him very differently, blunting teeth and rejecting him. Why do we not draw him close, as we do on Yom Kippur?

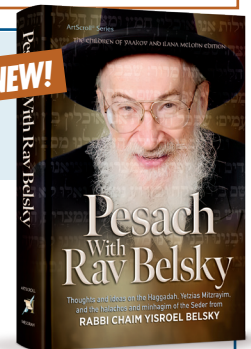
HE SHOWS WHAT HIS MOTIVES ARE.

The answer is that if the wicked person wishes to join us on *Yom Kippur*, when we serve Hashem through fasting and abstaining from physical pleasures, he shows that his motives are pure, and we can therefore accept him. On the *Seder* night, however, when we sit at the table like princes, it is no surprise that the wicked son wishes to join, and his desire to participate does not indicate any genuine interest in listening and drawing closer. Since he has excluded himself from the community of believers, we need not exert ourselves to accept him. 📖

TAM: WHAT DOES HASHEM YISBARACH THINK OF US?

Pesach with Rav Belsky from Rav Chaim Yisroel Belsky, compiled by Rabbi Dovid Abramowitz

NEW!



Every once in a while, I relate this incident involving one of the great *tzaddikim*:

A *chassid* was traveling to be with his *rebbe* for the *Seder*. Along the way, something happened — the wagon axle broke, or something similar — and the *chassid* was stuck in some small village for Pesach. He ended up staying with a simple Jew and was his guest at the *Seder*. The Jew was religious and pious but not learned.

This simple Jew was reciting the *Haggadah*, and when he reached the *arbaah banim* and said, *Tam, mah hu omer*, he began crying and couldn't stop. He said over and over again, "*Tam, mah hu omer?*" Afterward he continued simply reading and translating the *Haggadah* for his family, and that was it.

After Yom Tov, the *chassid* finally managed to get to his *rebbe*. The *rebbe* asked him, "*Nu, what did you see in the village?*"

The *chassid* replied that he had



Rav Chaim Yisroel Belsky



Rav Yerucham Levovitz

"OVER THERE, WHAT ARE THEY SAYING?"

seen nothing beneficial, and described his great sorrow at wasting his time being surrounded by people so devoid of learning.

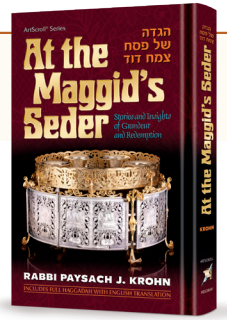
The *rebbe* asked, "You saw absolutely nothing?"

The *chassid* replied that he had seen something, but it was very foolish. When the host said, "*Tam, mah hu omer*," he was crying. Why should he cry at that point?

Then the *tzaddik* told him that the man meant something else entirely. *Tam* in Russian means *there*. (Actually, it is also the same word in *Targum*. We say *hasam* in Hebrew, but the Talmud Yerushalmi, writing in *Targum*, leaves out the *hei* and writes *tam*, which means *over there*.) So *Tam, mah hu omer* means, "Over there, what are they saying?" What are they saying about us up in Heaven? We say all kinds

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At the Maggid's Seder by Rabbi Paysach J. Krohn



Rav Sholom Schwadron *zt"l*, the Maggid of Yerushalayim, was a deeply sensitive man who understood the pain and the anguish of orphans and widows. He was only seven years old when his father, Reb Yitzchok, died in 1920. He never forgot his loneliness or the isolation of his mother, Freida Leah.

When he was 60, Reb Sholom gave his orphaned nephew a *sefer* as a bar mitzvah gift. He concluded his inscription, “*Kamoni kamocha, I am as you are [an orphan].*” This was 53 years after he had lost his father.

I recall one particular *Seder* we shared with Reb Sholom a few years after my father passed away. That year, the first *Seder* was on Motza’ei Shabbos.

It is forbidden to prepare on Shabbos for the following evening, so the *Seder* started very late, since all the preparations began only after nightfall.

As an Israeli, Reb Sholom celebrated only one *Seder*. That night would be his only opportunity to fulfill the *Seder mitzvos*. Reb Sholom was very punctilious in his mitzvah observance, so he was extremely careful every year to eat the *Afikoman* before *chatzos* (*halachic* midnight).

At the *Seder*, it is customary and praiseworthy for participants to discuss *divrei Torah* (Torah thoughts) on the *Haggadah*. Children look forward to repeating that which they have learned in school — and rightfully so, as much of the *Seder* is primarily geared for them. All the younger children recite the *Mah Nishtanah*, there are songs to be sung, customs to be followed, recitations to be said, and food to be eaten. It is a time when parents and grandparents reap the rewards of their investment in their children’s education.

“WHERE ARE YOUR PRIORITIES?”



Rav Sholom Schwadron

This all takes time, and I knew that if we were to continue at the pace we were keeping, we would eat the *Afikoman* well after *chatzos*. I therefore tried to rush things along. Reb Sholom realized what I was doing and said to me softly but sternly in Yiddish, “*Eil zich nisht! Don’t rush!*”

I tried to explain my intention to him, but he wouldn’t let me talk. He just motioned with his finger that I continue with no changes. A while later, I tried a second time to move things along more quickly, and once again he rebuked me. By the time we ate the *Afikoman*, it was after *chatzos* and I was upset. I knew he had never violated this precept before, and I blamed myself.

After the *Seder*, when he and I were alone in the dining room reciting *Shir HaShirim*, I apologized for having caused him to eat the *Afikoman* so late. He responded, “Your mother waits all year for all her children to gather together for the *Seder*. Her biggest *nachas* is to hear them exchange *divrei Torah* and to see her grandchildren participate in the *Seder*. What right do I have to rush her *Seder*? Causing pain to a widow is a *d’Oraisa* (Biblical prohibition); eating the *Afikoman* after *chatzos* is a *d’Rabbanan!*” (a Rabbinic, and thus a lesser, violation).

And then he added a sentence that we should always ask ourselves before we act: “Where are your priorities?”

The great Maggid of Jerusalem often cited and lived by the credo of the verse: “*V’lev almanah arnin — I would bring joyous song to the widow’s heart*” (*Iyov* 29:13). I can never forget that night’s practical application. 📖

TAM: WHAT DOES HASHEM YISBARACH THINK OF US?

continued from page 4

of good and nice things, but what does *HaKadosh Baruch Hu* say about us? We are trying to do the *mitzvos*, but do we really make the grade?

I sometimes compare that with a *Litvishe* story. One Yom Kippur,

after *davening* a long *Shemoneh Esrei*, the Mirrer *mashgiach*, Rav Yerucham Levovitz, went off to a corner and buried his head in his hands. He was heard weeping and saying something over and over, but no one could make out the words. Someone went close enough to hear without making his presence

felt. Rav Yerucham was repeating the words of the *pasuk*, “*Ulai yemusheini Avi v’hayisi v’ainav kim-sate’ā*” (*Bereishis* 27:12), which mean, “*Perhaps my Father will feel me and I shall be as an imposter in his eyes.*” You have to know, *Tam, mah hu omer* — What does the *Ribono Shel Olam* say about us? 📖

Yachatz is perhaps one of the most exciting and long-awaited moments at the *Seder* for children, as they get to find, seize (steal), and hide the *Afikoman* and trade it later on for a special gift or treat.

Rav Simcha Sheps *zt"l* offered a beautiful observation regarding why it is specifically the children who handle this “transaction.” The hidden piece of matzah alludes to the final redemption that we will G-d-willing merit in the near future. In every generation, the children are the pure souls that are free of sin and evil and we trust that in their merit, we will see the coming of *Mashiach*. It is through the “hands” of our children that we will ultimately be redeemed.

When we will keep our part of “the deal” and give our children the gift for which their *neshamos* yearn — the ability to serve Hashem with purity — they will ultimately hand us back the missing piece of matzah in our own lives: the coming of *Mashiach*, speedily in our days.

Shaarei Armon explains the prayer that we say in *Selichos*, “Do for the sake of our children,” with the following parable.

There once was a father who had to travel with his young son over difficult mountain terrain and through thick, wooded forests. As the trek became more challenging, the young boy became weak. He simply couldn't continue walking on the treacherous paths. Despite his own fatigue, the father lovingly lifted his son onto his broad shoulders and ventured on. After a few more days of traveling, their food supply had dwindled and again the young child turned to his father for help. Of course, despite his own empty, growling stomach, the father gave his child the little food he had left.

Finally, a few hours later, with their very last ounces of strength, they reached their destination. Much to their dismay, they had miscalculated their arrival time and the city's gates were locked for the night. What were they supposed to do? They couldn't fathom spending yet another night outside under the open sky.

Desperate for rest, they searched for a place to take shelter when the father suddenly noticed a small opening in the city wall. There was no way he could squeeze himself into the tiny gap, but maybe, just maybe, his son's small frame would fit through. The boy could then open the gates from within.

This, he explains, is what we beseech Hashem for in our *Selichos*. Throughout the year, we work hard to provide for our children. We “carry” them, feed them, and nourish them as best we can. But there are times in life when we ourselves reach a brick wall. We need things too. Health. Happiness. *Shidduchim*. *Parnassah*. We *daven* and *daven* but don't always have the merit necessary to break through the gates of Heaven. It is at these critical moments that we are compelled to turn to the merit of our pure, sin-free, and innocent children and say to Hashem, “We have carried these precious souls through-

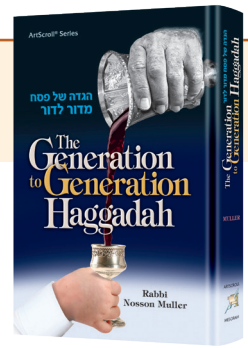
out the year. If we can't stand on our own merits, at least in the merit of our children, *Aneinu* — Answer us!”

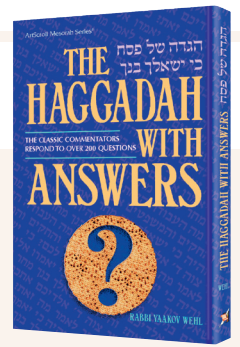
If we carry our children through thick and thin and give them the tools they need to remain *ehrlischer Yidden* (upright Jews) throughout their own life journeys, we will surely merit that (in our time of need) they will carry us as well. 📖



Rav Simcha Sheps

**WE ARE
COMPELLED TO
TURN TO THE
MERIT OF OUR
PURE, SIN-FREE,
AND INNOCENT
CHILDREN.**





Did the Jews actually spend “four hundred years” in Egypt as slaves before they were finally redeemed?

They certainly did not. *Rashi* tells us (*Bereishis* 15:13; *Shemos* 6:18, 12:40) that the reckoning of the four hundred years foretold to Avraham Avinu at the *Bris Bein Habesarim* began with the birth of Yitzchak. The calculation proceeds as follows: When Yitzchak was sixty, Yaakov was born (*Rashi*, *Bereishis* 25:6). Yaakov was one hundred thirty years old when he went down to Egypt with his family (*Bereishis* 47:9). Thus, 190 of the 400 years the Jews were to have spent in Egypt were actually before Yaakov and his family descended. This leaves two hundred ten years which, *Rashi* says, is the total amount of time the Jews dwelt in Egypt. [*Rashi* illustrates that one cannot possibly conclude that the Jews actually spent 400 years in Egypt. Kehas, the son of Levi, was one of those who traveled down to Egypt with Yaakov (*Bereishis* 46:11).

He lived 133 years (*Shemos* 6:18). His son Amram, the father of Moshe, lived 137 years (*Shemos* 6:20). And finally, Moshe was 80 years old when he appeared before Pharaoh with the message that G-d wanted His people set free (*Shemos* 7:7). Even if we add up these numbers in full, we will only have 350 years. Of course,

190 OF THE 400 YEARS THE JEWS WERE TO HAVE SPENT IN EGYPT WERE ACTUALLY BEFORE YAAKOV AND HIS FAMILY DESCENDED.

we must deduct from this calculation the many years that overlapped from one to the other.]

The *Ramban* (*Shemos* 12:40) and *Abarbanel* concur with this calculation,

although the latter cites, but rejects, the opinion of the *Ralbag*. The *Ralbag* agrees that the Jews spent only 210 years in Egypt. However, he maintains that the actual calculation began from the birth of Yaakov, but G-d mercifully deducted sixty years from the preordained period of exile.

Maasei Hashem says that this calculation is alluded to by the praise the *Haggadah* means to point out, which begins earlier in the paragraph: “For the Holy One, Blessed is He, calculated the end of our bondage — (*hakeitz* – הקיץ).” He notes that the numerical value of the word קץ — the end [of our bondage] is 190. In other words, we are praising G-d for having taken “the 190” — the 190 years from Yitzchak’s birth until the actual descent of the Jews to Egypt — into consideration when He calculated the appropriate time for termination of the exile. 📖

STUDENTS WHO ARE SONS

Gedolim in Our Times – Stories About Rav Chaim Kanievisky zt”l and Rav Gershon Edelstein shlit”a adapted by Libby Lazewnik

All his life, Rav Gershon Edelstein has related to his students with warm personal attention, patience, and pleasure. His many *talmidim* will never forget his kind and friendly demeanor when they came to Ponovezh as young boys, about to join the yeshivah and feeling so lost among the crowd of students.

One year, a boy who was a Kohen came to apply for acceptance to the yeshivah. The Rosh Yeshivah asked his name.



Rav Gershon Edelstein

When he heard what it was, he said, “Interesting. In the yeshivah we’ve never had a student with that last name who was a Kohen.”

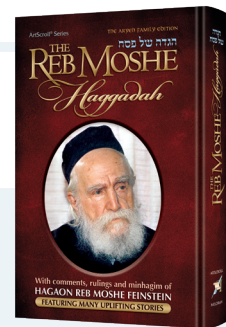
“WE’VE NEVER HAD A STUDENT WITH THAT LAST NAME WHO WAS A KOHEN.”

The boy was amazed. Thousands of students had passed through the yeshivah, but because Rav Gershon considered them all his children, he remembered even such a trivial piece of information about them. 📖



A LESSON FROM MATZAH BAKING

The Reb Moshe Haggadah from Rav Moshe Feinstein zt”l,
compiled by Rabbi Shalom Meir Wallach, adapted by Malky Heimowitz



Rav Moshe Feinstein derived (*Darash Moshe*, end of *derush* 8) a lesson from the *halachah* that the matzah dough must constantly be kneaded, and should not be left unworked for even a short period, for fear that it will become leavened. The flour of the matzah symbolizes the body, which is made of earth from the ground, while the water symbolizes the soul. A person must work continuously on his *middos*, for if he neglects to do so, then both the body and the soul become corrupted and “leavened.” If, however, a person works on his *mid-dos* without interruption, then his body and soul alike will be as pure as the day he was born.



Rav Moshe Feinstein

This idea can shed light on the *Midrash* that teaches that the Jews were exiled because they ate *chametz* on Pesach instead of matzah (*Eichah Rabbasi* 1:28). The

verse states: *Galsah Yehudah me’oni* — *Yehudah has gone into exile because of suffering* (*Eichah* 1:3), and the

CHAMETZ ALLUDES TO THEIR FAILURE TO PAY ATTENTION TO THEIR SPIRITUALITY.

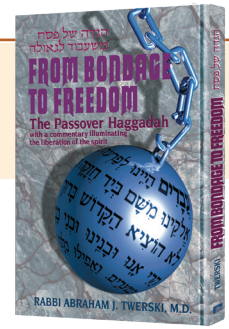
Mid-rash interprets the word *me’oni* as a reference to matzah, which is called *lechem oni*, *bread of affliction*. This seems strange, because we know that the first Beis HaMikdash was destroyed because of idolatry, immorality, and murder (*Yoma* 9b). Why, then, is failure to eat matzah given as the reason for the exile?

Rav Moshe explained that *chametz* alludes to their failure to pay attention to their spirituality, allowing a spiritual deterioration that led to transgressing the cardinal sins. 📖

אין עושין גפשות לצדיקים דבריהם הוּן הוּן זכרונן

We do not make monuments for the righteous; their words are their memorial. (*Yerushalmi Shekalim* 2:5)





עבדים היינו לפרעה במצרים.
We were slaves to Pharaoh in Egypt.

Why is it so certain that without Divine intervention we could not have freed ourselves at some later point in time? Is history not replete with accounts of captive nations that achieved liberty without miraculous intervention by G-d?

The *Chiddushei Harim*, Rav Yitzchak Meir of Gur, provided the answer. In commissioning Moshe to liberate the Bnei Yisrael from Egypt, G-d said, “I will extract them from beneath the burden (*sivlos*) of Egypt” (*Shemos* 6:6). The *Chiddushei Harim* points out that the word “*sivlos*” also means “tolerance,” and the sentence then reads, “I will extract them from their tolerance of Egypt.”

During the many years of enslavement, the Bnei Yisrael had become so accustomed to their status that they considered it to be the normal state of affairs. Not only had they resigned themselves to being slaves, but they had also come to believe that this was their natural state, much like the proverbial worm that infests the horseradish and undoubtedly considers this, the bitterest of all vegetables, to be the best place in the world.

A slave may reason, “What is wrong with being a slave? A slave’s stomach is always full, and he carries no responsibilities. The master is the one who has the burden of providing for the slaves. Of what use is liberty with its accompanying obligations?”

Moshe’s first task was to convince the Bnei Yisrael that liberty

was indeed desirable. As the Torah relates, they were not all that enthused with the idea, and when their initial quest for a modicum of freedom of worship resulted in greater oppression, they rejected the project and heaped calumny upon Moshe for having increased their misery (*Shemos* 5:21). The



Rabbi Abraham J. Twerski

WE WOULD NOT HAVE EXTRICATED OURSELVES FROM EGYPT, BECAUSE WE HAD NO ASPIRATION FOR LIBERTY.

Haggadah thus correctly states that without Divine intervention we would not have extricated ourselves from Egypt, because we had no aspiration for liberty.

This facet of the story of the Exodus is of great importance to us even thousands of years later. Many people have adjusted to a lifestyle

in which they feel comfortable, and have never given a thought that perhaps an alternate lifestyle might be preferable. Some people are enslaved to their own passions, to the standards of living set by their neighbors, to prevailing cultural values, or to addictions to food, alcohol, or other chemicals. Some people may live an entire lifetime in this state of servitude, failing to exercise their right to independent thinking or to extricate themselves from harmful habits that are ruinous to both body and soul.

The story of the Exodus should serve as an arousal to every individual. It should alert one to think, “Is it possible that I may be in a rut, but, similar to my enslaved ancestors, fail to recognize it?” This should stimulate one to a rigorous self-examination, and to a determination that if there is indeed a more worthy lifestyle, one should be ready and willing to bear the temporary discomfort in making the necessary changes in one’s life to achieve the true liberty that dignifies a human being.

Spirituality does not come easily. Cows in the pasture undoubtedly have greater contentment than an intelligent being who struggles to achieve mastery over oneself and grow in character. But are we willing to relegate ourselves to a state of bovine contentment when we are capable of achieving Divine spirituality? 📖



Rebbetzin Batsheva Kanievsky related the following fascinating story:

A certain scholar once needed to study a rare *sefer* that was available only in the National Library in Givat Ram. It was not permitted to remove the *sefer* from the library, so he prepared himself to spend the entire day there, bringing along lunch. When he finished eating, he *bentched* aloud, reciting each word slowly and clearly, as was his custom. Afterward, the librarian, who was obviously non-observant, approached him and said, “Excuse me, but you added some words into *bentching* ...”

Seeing the confused look on his face, she hurried to explain: “I am not currently observant, but I was raised in a *frum* home, and always took an interest in the exact language of the *tefillos* we recited. I know that the correct wording in *bentching* is *שְׁלֹא נִבּוֹשׁ וְלֹא נִבְּלָם*, *that we not be shamed nor embarrassed*, yet you added *וְלֹא נִבְּשָׁל*, *and that we may not stumble!* I have never heard of a *nusach* that adds these words!”

The scholar replied, “You are correct that these words do not appear in most *siddurim*, yet my family’s custom is to add them, and I am certain that this *nusach* can be found somewhere, and is not just my family’s invention. With Hashem’s help, I will find the source for this *nusach* and send it to you.”

The scholar checked the texts that were available in the library, but could not find that *nusach* in any of them. After returning home, he continued his research, and finally located an old *siddur* that had the words *שְׁלֹא נִבְּשָׁל* added in *bentching*. He photocopied the page, circled the relevant words, and mailed it to the National Library, addressing it to “the librarian who was on duty on this date.”

Some time passed, and the scholar forgot the entire incident. One day, he received a wedding invitation in the mail. He checked the names of both the *chassan’s* and *kallah’s* families, but they were unfamiliar to him. Nevertheless, the wedding was to be held in a hall near his home, so he decided to attend. When he entered the hall, someone approached him and asked for his name. When he had identified himself, the man said, “Come, the *kallah* would like to speak with you.”

Completely confused, the scholar allowed himself to be led to a side room, and was soon joined by the *kallah*.

“I can see that you don’t remember me,” she began. “I work as a librarian in the National Library, and I discussed the correct *nusach* of *bentching* with you ...”

“I am ashamed to admit that, at that time, I was in a relationship with an Arab man. He was pressuring me to marry him, and I was inclined to agree, since I had abandoned all vestiges of observance. Still, something inside me made me hesitate before taking this step. The Arab was growing impatient, and he finally gave me an ultimatum: By Friday, he

wanted an answer. Either I would consent to marry him or our relationship was over.

“I struggled with my decision, but, in the end, I decided that there was no reason for me to refrain from marrying a non-Jew. I woke up Friday morning and texted him that I wanted to meet with him after work; I intended to tell him then that I would accept his proposal.

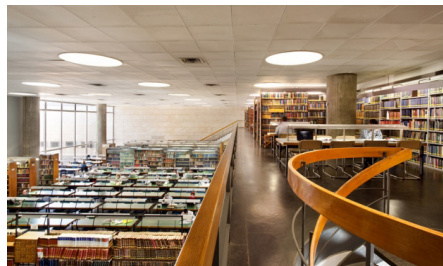
“When I arrived at work that morning, however, there was an envelope waiting for me. Inside was your photocopied sheet with the words *שְׁלֹא נִבְּשָׁל* circled in red, seeming to accuse me! ‘That we not stumble’ — how

could I marry outside of my faith? That afternoon, I informed the Arab that I could not marry him, and, true to his word, he broke off all contact with me.

“The spark that had been kindled within me continued to grow, and I slowly began to return to my roots. That journey led me to where I am today — marrying an observant young man, and hoping to raise a Torah-true family, with Hashem’s help, and praying ‘that we may not be shamed nor embarrassed, and that we may never stumble!’ I had to express my gratitude to you for being Hashem’s messenger to precipitate my return.”

The Rebbetzin concluded, “You see that one can never give up on a Jew returning to his roots! Hashem sees all of the efforts invested in trying to help them, and He will ensure that they receive the proper inspiration at the proper moment ...” 📖

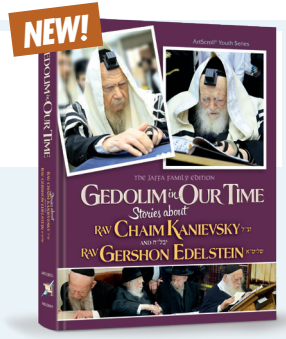
“I HAD TO EXPRESS MY GRATITUDE TO YOU FOR BEING HASHEM’S MESSENGER TO PRECIPITATE MY RETURN.”



The National Library in Givat Ram

HE HAS NO TEACHER!

Gedolim in Our Times – Stories About Rav Chaim Kanievsky zt”l and Rav Gershon Edelstein shlit”a
 adapted by Libby Lazewnik



John was a young non-Jew who always felt as if he belonged to the Jewish people. He began to interest himself in *Yiddishkeit*. The more he learned, the more he wanted to become a Jew.

When he was nearing the final stage, John made a decision.

Before he took the big step, it would be a good idea if he saw how Jews learned. He decided to join a *Gemara shiur*.

Every day, he sat beside the learners and listened. When some time had passed, John went over to the *maggid shiur* to tell him that he regretted his decision. He was not going to convert and become Jewish after all.

“What happened? Why did you change your mind?” the *maggid shiur* asked.

“Look,” said John. “For a while now, I’ve been attending the *Gemara shiur* every day — and I don’t understand a thing! If you say that’s because I’m not smart enough, you can look at my report cards and see that I was an excellent student. I achieved a great deal in school,

but when it comes to *Gemara*, I just don’t get it. People younger than I am come here and learn. They ask questions and find answers. They’re on top of the material. While I ... nothing!”

The *maggid shiur* listened your

you expect him to learn? He has no teacher!”

The *maggid shiur* was surprised. “But I teach him every day.”

“True. *You* teach him,” said Rav Chaim. “But each day, in the *Birchos HaTorah*, we say, ‘He Who teaches Torah to His people, Israel.’

HaKadosh Baruch Hu is the teacher of the Jewish people ... but He is not the teacher of those who are

not Jewish. So it’s no wonder John doesn’t understand. The moment he becomes a Jew, he will have a teacher. *HaKadosh Baruch Hu* will be his Teacher, and then he will understand.”

John accepted Rav Chaim’s words. He became a Jew ... and everything that Rav Chaim said came true. Once he had converted, he had a Teacher. “He Who teaches Torah to His people, Israel” had opened up the gates of understanding. 📖



Rav Chaim Kanievsky

“IT’S NO WONDER JOHN DOESN’T UNDERSTAND.”

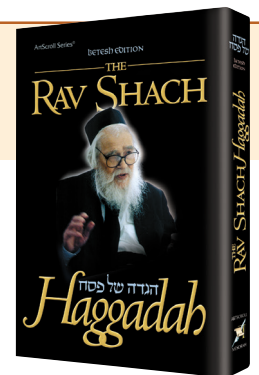
problem to John’s complaint. Then he said, “Let’s go to Rav Chaim Kanievsky. We’ll explain to him your problem and see what he says.”

So the two men went to the Kanievsky home. The *maggid shiur* told Rav Chaim what John had shared with him. He said that John had planned to convert and become a Jew, but now he’d changed his mind. And then he explained John’s reason.

Rav Chaim smiled. Turning to the *maggid shiur*, he said, “How do

WITH FRESHNESS

The Rav Shach Haggadah
 from Rav Elazar Menachem Man Shach, adapted by Rabbi Yaakov Blinder



בְּכֹל דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם.

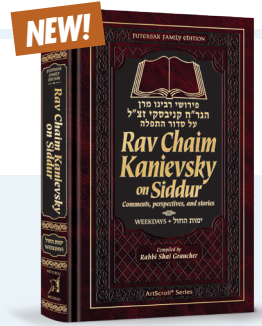
In every generation, it is one’s duty to regard himself as though he personally had gone out of Egypt.

The *Rambam*, paraphrasing this law in his *Mishneh Torah* codification (*Hil. Chametz Umatzah* 7:6), writes: “In every generation, it is a person’s duty to show himself as though he personally had just now gone out of slavery in Egypt.” Of the several minor changes in wording, there is one that



Rav Elazar Menachem Man Shach

stands out strikingly — the addition of the phrase “just now” (עתה). Why did the *Rambam* find it necessary to add this expression? When imagining ourselves as personal participants in the *continued on page 15*



וְהָאֵר טֵינֵינוּ בְּתוֹרָתְךָ.

Enlighten our eyes in Your Torah.

A father came to Rav Chaim Kanievsky *zt”l* saying that his son had become very depressed due to his lack of ability to excel in his Torah studies and was sitting at home in bed. Rav Chaim first asked questions to try to determine the specific cause for his loss of interest, and then advised that his father should study with him and explain the topics to him in great detail until he knows them thoroughly.

Rav Chaim also suggested that his father begin looking for a *shidduch* for him. When the father protested that the boy had two older sisters who were not yet married, Rav Chaim rejected that objection, saying that there is no reason for a boy to wait for his older sister or vice versa.

Rav Chaim added the following story:

The Chasam Sofer headed a prestigious yeshivah in the city of Pressburg. One day, a young man knocked at his door and said that he wanted to join the yeshivah.

“What topics are you prepared to be tested on?” the Chasam Sofer asked him.

The young man admitted that he was completely ignorant of Torah; in fact, he did not even know the Hebrew alphabet! The Chasam Sofer tried to explain to him that the Pressburg Yeshivah was an academy for advanced study, and his lack of even the most elementary knowledge made him in-

eligible for acceptance therein. The young man, however, persisted, insisting that he had a strong desire to attain Torah knowledge, and the Pressburg Yeshivah was the place where he believed he would achieve success in this pursuit.

When the Chasam Sofer saw how stubbornly the

“NOTHING STANDS IN THE WAY OF SINCERE DESIRE TO LEARN TORAH!”

young man clung to his dream of becoming a scholar, he agreed to make a one-time exception and accept him into the yeshivah despite his lack of knowledge. The Chasam Sofer assigned some of the advanced students to take turns tutoring the young man in the aleph-beis and begin teaching him Chumash and other fundamental basics of Torah study.

While the young man succeeded in absorbing these elementary studies, when the time came for him to begin learning Gemara, he found himself completely unequal to that formidable task. Try as he might, he simply could not wrap his mind around the complexities of the sugyos.

The more experienced students, who were serving as his tutors, advised him to abandon his futile pursuit. “Be happy that you now have some basic Torah knowledge,” they told him. “Go

find a job, get married, and raise your children to be Torah scholars.”

The young man, however, remained adamant that he intended to learn Torah himself. The students, tiring of trying, unsuccessfully, to teach him, sent a delegation to the Chasam Sofer, asking him to try to influence the young man to come to terms with reality. The delegation was headed by the Chasam Sofer’s son and prize student, who would later achieve fame as the Ksav Sofer. “Does the young man still insist that he wants to become a talmid chacham?” the Chasam Sofer asked them. When they had to answer in the affirmative, the Chasam Sofer told them to keep trying to teach him.

Years passed and the young man continued to try with all his might — and even with efforts surpassing his natural capabilities — to understand the Gemara. With time, his prayed-for miracle materialized and he finally began to be able to comprehend the difficult sugyos. He continued expending superhuman effort on his learning, and eventually married and moved away from Pressburg.

Thirty years passed, and the Chasam Sofer, leader of the Jewish people, received a letter with a halachic inquiry from the rabbi of a distant town. He showed the letter to his son and successor, the Ksav Sofer, and asked him for his opinion of the writer’s capabilities. The Ksav Sofer carefully read the letter, and told his father that the author displayed a knowledge of Torah that was both broad and deep, and was certainly an accomplished talmid chacham.

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The Chasam Sofer



Rav Chaim Kanievsky

Catching Up With ... Rabbi Zevi Meisels

Rabbi Zevi Meisels has been a prominent member of the staff of Mesorah Heritage Foundation for decades, serving as a writer and editor for the Schottenstein Talmud Bavli and Yerushalmi and the ArtScroll Tosafos, among his other accomplishments.



Rabbi Zevi Meisels remembers it like yesterday.

It was in the early 1990s when he entered the study of his father-in-law, the noted *rav* and *posek*, Rav Dovid Cohen, and saw some printouts of an upcoming volume of the Schottenstein Talmud of Tractate *Sanhedrin*. Taking a closer look, he saw that it was the eleventh chapter, *Perek Cheilek*, which he happened to have studied dozens of times.

Due to his familiarity with the subject matter, he asked his father-in-law if he can have a look at the manuscript. After reviewing the pages, he shared some comments of his own on the written material, and Rav Cohen subsequently shared them with Rabbi Meir Zlotowitz.

Rabbi Zlotowitz, as is well known, had an eye for talent, and in those comments on *Perek Cheilek*, he felt that he had identified an individual who could be a valued member of the Mesorah team.

Rabbi Yehezkel Danziger, Editorial Director of the Schottenstein Talmud, called to offer Rabbi Meisels a job. Rabbi Meisels promptly turned it down, as he was learning in *kollel* and didn't have an interest in doing something else.

That's when Rabbi Zlotowitz called him. "Do you understand how many thousands of people are going to learn what you're working on?" Rabbi Zlotowitz

asked him.

That really made an impression on Rabbi Meisels and he accepted the position.

The rest, as they say, is history.

It is now almost thirty years later, and Rabbi Meisels is not only still writing for Mesorah, but has become a chief editor in his own right, directing some of the most complex projects to date.

At the time that he joined the Mesorah team, Rabbi Meisels was still learning in *kollel* at Beth Medrash Govoha in Lakewood, NJ, half a day. He later began devoting his entire day — and many a night — to Mesorah projects.

The first project he worked on was a famously complex *sugya* (Talmudic topic) in Tractate *Chullin*, three-and-a-half pages on the difficult topic of *tumah v'taharah* that really tested his mettle.

"I'm going to give you a 'buzz-saw' of a *sugya*," he recalls being told by Rabbi Danziger.

If it was a test of sorts, he passed with flying colors, because subsequent topics of *tumah v'taharah* were also assigned to Rabbi Meisels, the editorial team knowing that they had found their man.

A native of Cleveland, Ohio, Rabbi Meisels' family relocated to Brooklyn, NY, when he was *continued on page 14*

CATCHING UP WITH RABBI ZEVI MEISELS

continued from page 13

a youngster. He studied at Yeshiva Torah Temimah/Torah Vodaas of Flatbush, then at Yeshiva Bnei Torah of Brooklyn, and then at Telshe Yeshiva in both Cleveland and Chicago. He continued his studies at the yeshivah of Rav Dovid Soloveitchik in Yerushalayim and Beth Medrash Govoha in Lakewood.

Rabbi Meisels points to the influence of Rav Avrohom Chaim Levin *zt"l*, rosh yeshivah of Telshe Yeshiva in Chicago, who became his primary *rebbe* and sparked his desire to grow in his Torah learning. In addition, the approach to learning that typifies Brisk spoke to Rabbi Meisels on a personal level, shaping his *derech halimud* (learning style).

Looking back, what did Rabbi Meisels envision for a career path?

He chuckles at the question.

“Do you understand how many thousands of people are going to learn what you’re working on?”

“I had no clue,” he says. “The whole thing is *siyata diShmaya*. I tell my kids all the time that if you’re worried about *parnassah*, you see that Hashem makes things happen, and you have no clue or input. What did I know about writing ArtScroll *Gemaros*? I had no idea. But Hashem has His ways.”

Now, many years later, Rabbi Meisels is on “the other side of the desk,” so to speak, training younger and newer writers on the Mesorah team. What is the key to being an effective writer for a Mesorah project? It goes beyond just knowledge and scholarship, he explains.

“The key is putting yourself into the mind of the reader,” he says. “The style, presentation, and content must take that into account.”

Sometimes, he explains, once a scholar is well-versed in a topic, he may begin taking the readers’ knowledge for granted, assuming that they are familiar with what, in reality, is foreign to them.

“That’s one of the biggest challenges. You have to sort of get out of your own mind and think about how a reader is going to look at it.”

With the completion of the Schottenstein Talmud

Bavli, Rabbi Meisels began working on the Schottenstein Talmud Yerushalmi.

“With Yerushalmi, we were given the merit to open up to the masses what had been a closed book,” he says. “We created a framework and broke down the text for the reader. Our approach made it so much easier to learn, as it was now laid out clearly, with an easy-to-understand elucidation. Yes, of course, you have to still use your head, but there are none of the external things that make it difficult. We took away those obstacles.”

He then joined other projects, such as *Midrash*, for which he chose material for the *Insights* section and also served as a writer. Then he worked on *Ohr Hachaim*, *Onkelos*, and, most recently, *Tosafos*, which is the most difficult project with which Rabbi Meisels has ever been involved.

For *Tosafos*, Rabbi Meisels says, “attention to detail and clarity are of paramount importance.” As the chief editor of the project, he stresses this to the writers and editors. “It’s a big challenge finding editors for the *Tosafos* project. I’ve vetted many people, and the handful who make it through the process are the cream of the crop, capable of properly elucidating the text to our standards.”

Rabbi Meisels would love to see through the *Tosafos* project for the entirety of Talmud Bavli, but for now, he is taking it one *masechta*, and one volume, at a time.

Asked what he considers his crowning achievement, something that he takes special pride in, he indeed points to *Tosafos*, because it was initially really difficult, and took time and effort, to come up with a format that worked.

“We spoke about doing *Tosafos* many times, and the consensus, at first, was that it just could not be done, but I wanted to give it a shot,” Rabbi Meisels recalls. “In fact, when the *Tosafos* project began, I was working a full day on *Ohr Hachaim* and was afraid that I wouldn’t get a chance to work on the *Tosafos* project. In the end, I began devoting time at night to *Tosafos*. I felt like we had a special *siyata diShmaya* and came up with an approach to properly elucidate *Tosafos* that would be comprehensive but not overwhelming for the reader.”

Speaking of “special *siyata diShmaya*,” Rabbi Meisels says that he has seen that unique Heavenly assistance time and time again during his career at the Mesorah Heritage Foundation. Working on difficult texts diligently, and never giving up, he says

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CATCHING UP WITH RABBI ZEVI MEISELS

continued from page 14

he's ultimately been blessed to understand the *Gemara*, *Midrash*, *Tosafos*, or whatever text or passage he's worked on.

As Rabbi Meisels remains grateful for the unparalleled opportunity he's had to spread Torah as part of the Mesorah team, tens of thousands across the globe are grateful to him for his timeless contributions to the vital projects that have made important *sefarim* more accessible and understandable than ever before.

Rabbi Meisels still remembers what Rabbi Meir Zlotowitz asked him three decades ago, "Do you understand how many thousands of people are going to learn what you're working on?"

"That," he says, "has been a motivation for me all these years.

"When I look around and see how a small person like me has been *zocheh* to affect the learning of so many people, it is humbling," he says. "We're here on this world for a short amount of time and we have to make the most of our opportunities." 📖

PERSISTENCE

continued from page 12

"Do you know who the writer of this letter is?" his father exclaimed. "It is the young man who learned in Pressburg Yeshivah so many years ago, whom you and your friends wanted to expel due to his lack of ability to learn! See, now, that nothing stands in the way of sincere desire to learn Torah!"

Rav Chaim concluded that he, personally, knows of a similar story. A *bachur* who was with him in yeshivah was known to be very weak in his studies. Many of his peers would snicker privately whenever he ventured to ask a question, since it invariably exposed his thorough lack of understanding of the material under discussion. Nevertheless, this *bachur* stubbornly persisted in his efforts and eventually grew into a true Torah scholar. 📖

WITH FRESHNESS

continued from page 11

Exodus, the *Rambam* apparently held, it is not enough that we should picture ourselves as participants reflecting on those events years later, as a reminiscence from the past. Rather, we are to regard ourselves as if we had just now — today, just a few moments ago — undergone the experience of the Exodus. One cannot compare the emotional excitement felt at the time of a tremendous personal salvation to the feelings one has toward that event when it is recollected later.

One time, Rav Elazar Menachem Mann Shach related, a man came in to speak to him on a Friday afternoon. He was greatly agitated about something and could barely talk. Every time he began to speak, he broke down into uncontrollable sobbing. Rav Shach tried to console him and calm him down so that he could at least tell him what the problem was. But the man was so shaken that the only thing the Rosh Yeshivah could make out was, "It can never be atoned for!" — a phrase that he uttered repeatedly throughout his mutterings. The Rosh Yeshivah suggested that the man go home for Shabbos, compose himself, and come back again after Shabbos. On Motza'ei Shabbos, the man returned. It was almost impossible to recognize him! He was completely calm and composed,

**"FOR THEM
IT IS A NEW
SIGHT, AND
AS SUCH IT IS
EXCEEDINGLY
STRIKING."**

and was able, without any hindrance, to tell Rav Shach what had happened. When the man left, Rav Shach marveled, "How is it possible that yesterday this man was so broken that he could barely speak, yet now he is in full control of himself and is able to communicate once again? What is the difference between yesterday and today?"

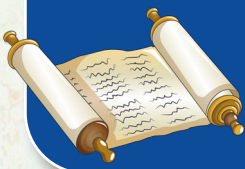
"The answer," concluded Rav Shach, "is the passage of a day!"

Seeking to illustrate this point on a different occasion, the Rosh Yeshivah once went over to a *bachur* and asked him, "Tell me, did you ever stop to gaze and marvel at the Ponovezh Yeshivah's magnificent gilded ark?"

"No, not really," he responded.

"But I see children coming in here every Friday night," said the Rosh Yeshivah. "They come and stand before that ark and audibly voice their amazement over it! So what's the difference between them and you? For them it is a new sight, and as such it is exceedingly striking. For you, however, it is just another part of the yeshivah's furniture, for you have long ago become accustomed to it!"

Our obligation on the *Seder* night is to overcome our detached familiarity with the events of the Exodus and to gaze at them with the freshness of a new event that has just occurred. 📖



Pesach for Children

The Jaffa Family Edition
The Weekly Parashah Series Haggadah
by Rabbi Nachman Zakon

What's the Connection?

The *Haggadah* tells us that Pharaoh died and the Jews cried out in prayer. What's the connection? What does Pharaoh's death have to do with their prayers?

Everything!

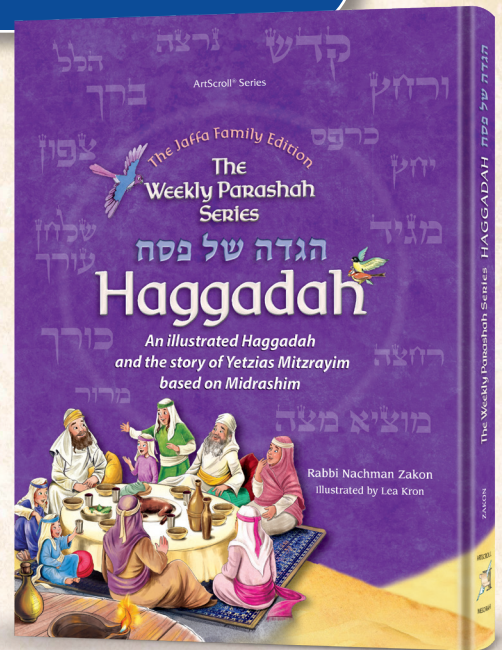
The Jews were not allowed to cry or complain about their slave labor. The Egyptians didn't let them.

But when Pharaoh died, the Jews cried along with all the Egyptian citizens. But there was one big difference! The Egyptians were crying because they were sad about the death of their king. The Jews? The Egyptians thought they were crying because Pharaoh was dead. But they were really crying out to Hashem for help, something they were not allowed to do when Pharaoh was alive.

They had another reason to cry as well. Before Pharaoh died, some Jews thought, "This Pharaoh is an anti-Semite, but when he dies, maybe the next king won't be so horrible." But when the next Pharaoh didn't free them, the Jews realized that the Egyptian government would never free them — ever! Anti-Semitism had become an Egyptian "tradition," part of their culture.

Now they knew that their only hope was to pray to Hashem to free them — only He would help them, not Pharaoh. So they *davened* with all their hearts to Hashem.

Hashem heard their sincere prayers. It was time to take His nation out of Egypt.



FASCINATING FACTS

The Jews prayed to Hashem, the G-d of our ancestors, Avraham, Yitzchak, and Yaakov. They were asking Hashem to help them as a reward for the good deeds of the *Avos*.

We pray the same way. Three times a day, when we *daven Shemoneh Esrei*, we begin by saying "the G-d of Avraham, the G-d of Yitzchak, and the G-d of Yaakov."

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THE WEEKLY QUESTION

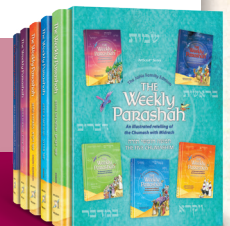
Question for Pesach:

What belongs to you, but your friends use it more?

[Hint: See The Jaffa Edition Weekly Parashah Series Haggadah]

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah Series Haggadah*.

The winners of the Parashas Shemini question are: BARUCH & NACHUM WASSERMAN, White Plains, NY



The question was: How many times did a fire come down from Heaven? Name two of them.
The answer is: It happened 12 times! Two of the times were: 1) On the mizbei'ach that David Hamelech built when he bought the land on which the future Beis HaMikdash would stand. 2) Upon the inauguration of the First Beis HaMikdash.

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