A MORE DESIRABLE OFFERING

Rebbe Abba ben Kahana and Rav Chanan said:

This may be compared to the story of a king who had two cooks. One of them cooked a dish for him, and when the King ate it, the food was agreeable to him. The other also cooked a dish for him, and when he ate it, it was also agreeable for him. We would not know which dish the king found more agreeable, but from the order he issued to the second cook, saying, “Make me another dish like that one,” we know that the second had been more pleasing to him. Even so, we find that Noach offered up a sacrifice, and it was pleasing to the Holy One, blessed be He, as it says (Bereshis 8:21), “And God smelled the sweet fragrance.” The Jewish people also offered up a sacrifice, and this too was pleasing to the Holy One, blessed be He. We would not know which was the more pleasing, but from the fact that He commanded Israel, saying (BeMidbar 28:1), “My sacrifice…you shall observe to offer to Me…as a continual burnt-offering,” we know that Israel’s offering was the more pleasing.

Noach was motivated to bring his offering after experiencing and surviving the Great Flood. He had witnessed the awesome and frightening power of Hashem unleashed as the entire population of the world had perished, while Noach and his family were spared. As an expression of his thanks, and his recognition of the miracles wrought on his behalf, Noach offered a tribute with total and complete sincerity and devotion. Yet, the Midrash cited above notes that the regular and routine offering of the Jewish people was preferable to the offering of Noach. In what manner was there anything lacking in the gesture of Noach, and in what way was the offering of the Jews throughout the generations more pleasing to Hashem?

In Sefer Ateres Mordechai al HaTorah, Rabbi Mordechai Rogow explains that the offering of Noach was brought due to Noach’s reaction to a catastrophe. Had it not been that Noach witnessed and survived the destruction of the world’s population, he might not have been moved to bring his heartfelt tribute. This contrasts with the daily offering of two sheep, day in and day out, on the part of the Jewish people in the Mishkan, and later in the Beis HaMikdash. The offering of the Jews was not driven by the immediate and intense emotions of one who has just survived a terrible ordeal. Yet, as it was a routine and regular event, this itself is precisely what made it more pleasing to Hashem. The daily offering was not motivated by extra-ordinary, threatening conditions, as it was a standard and dependable service to Hashem. It did not depend upon any tragedy or destruction, and, as such, it demonstrated a constant and genuine relationship between the Jewish nation and its God.

It did not depend upon and tragedy or destruction, and, as such, it demonstrated a constant and genuine relationship between the Jewish nation and its God.

In Tehillim (5:8), David HaMelech declares, “And due to Your great favor, I will come to Your house and bow to Your sanctuary.” David emphasized how his approach to service was under circumstances of favor and well-being. Even when conditions were promising and comfortable, David was motivated to express his thanks to God and to praise Him for all the wonders and benefits which were clearly evident to him. David taught us that we need not direct our attention to Hashem only as a reaction to uncertainty and adversity.

The offering of Noach demonstrated that difficulties move a person to an impressive degree of intensity, as one turns to Hashem for salvation. Yet, our ultimate goal is to maintain a close bond with Hashem during routine life, without needing a crisis mentality to remind us of His presence.
LESSONS FROM THE CORONA VIRUS

As we experience this unprecedented upheaval of our lives, Rabbi Tzvi Haskell notes how a simple adjustment to our everyday routine can deliver a message that can improve not only our physical being but our spiritual being as well. When the news of the virus was just starting to resonate in the ears of the typical American, we were notified regarding the need to enhance the quality of our handwashing. At that point it was a very reasonable directive that did not inhibit normal day-to-day life, even if one had no interest in buying into what could have been perceived then as unwarranted hype and hysteria.

However, Rabbi Haskell found that that mere twenty-second exercise had a very surprising effect. He explains: “I found myself becoming much more aware and proactive in my newfound concern. I was both surprised and puzzled by this phenome. I then realized that it would seem quite explicable based on a Sefer HaChinuch regarding Korban Pesach. The Chinuch explains that the Torah demanded of a nation, just freed from the physical shackles of slavery, to conduct themselves as kingly aristocrats by not boiling the meat of the Pesach offering, not eating its leftovers or breaking any bones of the korban. He then points out that people’s attitudes are primarily molded by their outward physical behavior, and therefore we need many actions to act as reminders to change our mindset. I too had learned that in order to heighten my concerns for my life’s upcoming chapter, those mere twenty seconds had already had a profound impact upon my thinking. I then had a new question. Why had the hours of prayer, which had accumulated to months and probably years of my life, not had a similar effect upon my thinking?

“I then came to a sobering and sombering conclusion. They probably would have, had I given them the same deliberate process which I had given to those twenty seconds of handwashing. I did not need to close my eyes and sway intensely just to pay attention to what I was doing and to why I was doing it.

“The holiday of Pesach is one laden with preparation. Even in our age of modern conveniences, the amount of cleaning, shopping, kashering, and then the immense amount of meal preparation, seem daunting and can leave us empty of spiritual focus. The Chovos HaTalmidim describes to us a very different mindset. He describes a person who is simply aware of the Pesach themes as he cleans and shops. Yes, I am washing my second load of Lego, but this is to create a home worthy of experiencing a moment of being an Am HaNivchar, the chosen nation of all of mankind, with a God who loves them and sees in them greatness that they could not see inside themselves.”

The primary themes of Pesach are blatant parts of the story and of everything we do. However, they can be missed if one is not actually listening but rather acting in a perfunctory mode. We too will be honestly changed by those themes if we give them the “twenty seconds” they so much need.

************************************************************************

PESACH: A CALMING LESSON

One of the reasons given for the strictness of the prohibition of chometz is that it symbolizes Avodah Zara. An interesting take on this is apparent from the following story. The Apter Rav was very meticulous about the matzos he used for Pesach. He personally supervised their baking and they were stored in a special place. One year, during the hectic pre-Pesach preparations, a pauper knocked on the Rav’s door requesting matzah for Yom Tov. The Rebbitzen asked a maid to please give him from the supply of community-baked matzos. When the time came to set the table for the Seder, the Rebbitzen realized that a terrible mistake had been made and the maid had given away the tzaddik’s special matzos. Not wishing to cause her husband anguish, she set the table with regular matzos. No comment was made by the Rav and everyone thought the switch had gone unnoticed. A few days after Pesach a couple came to the Rav, with the wife complaining that she could not tolerate living with a husband so lax in keeping the custom of not eating ‘gebrokts’, about which her father had been very strict. The Rav asked his Rebbitzin to come into the room and relate what had happened at their Seder. The Rebbitzin,
realizing that her husband had noticed the switch, repeated the whole story. The Rav then told the couple that chometz is prohibited because it symbolizes Avoda Zara. The Zohar tells us that when one gets angry, it is as if he actually serves Avoda Zara. Expressing anger and bickering over these things was definitely not in order.

WHICH OF THE FOUR SONS ARE WE?

We are coming close to Pesach, the Season of our Freedom, as we say in the beginning of the Haggadah: "'אש אביך אם בין אדם - this year we are in bondage, next year we will be free." This year the Haggadah can be understood better than it has been in quite a long time.

We learn in Pesachim (116a) that the son asks the four questions. If there is no son then one’s wife should ask her husband. Or one can even ask himself the questions. Never did we experience this…but this year I think quite a few will experience this.

By the moment the Jewish people emerged as a nation, they were notably still feeble. They were lacking in physical strength and underdeveloped in the emotional mindset necessary to carry out the functions of a new nation. This condition is documented clearly in the Torah specifically in order to silence anyone who may arise in subsequent generations and claim that the Jews were victorious over the Egyptians due to their military superiority and their relying upon brute force to defeat their enemies. The verse therefore emphasizes that the Jews were literally thrown out from Egypt, which demonstrates that it was Hashem who was orchestrating all the events, and that our redemption was nothing short of miraculous.

A poor man is lacking in his basic needs, and he must rely upon others to help him survive. This is because they are the "children of Zion". The great gaon, the Ba’al HaNesivos, in his Haggadah, explains. The Chovos HaLevavos writes that there are four different groups in Klal Yisrael. The people on the highest level are like Avraham Avinu, who recognized Hashem in all of nature. This corresponds to the wise son in the Haggadah. There are others who haven’t reached this level, but they recognize Hashem through Torah study. This we can derive from the pasuk. This level refers to the “simple son”. There are those who cannot perceive Hashem’s greatness, neither from the world around them nor from Torah study, but merely from what they received from their parents. They are represented by the expression. Then there are those who don’t believe at all. They are the and are represented by the expression "ительно ריבור." All of these left Egypt. The ones who perceive Hashem in all that happens are symbolized by the term "יהוה" in the expression. This is because they realize that Hashem is in every place at all times. The references and the references are represented by the expression because they too were taken out of Egypt and required to praise Hashem, and the is represented by the expression because they were forced out under pressure, and they again were prevented from being able to let the dough rise before baking their bread properly (See Shemos 12:39). Yalkut Lekach Tov notes that at the very moment the Jewish people emerged as a nation, they were notably still feeble. They were lacking in physical strength and underdeveloped in the emotional mindset necessary to carry out the functions of a new nation. This condition is documented clearly in the Torah specifically in order to silence anyone who may arise in subsequent generations and claim that the Jews were victorious over the Egyptians due to their military superiority and their relying upon brute force to defeat their enemies. The verse therefore emphasizes that the Jews were literally thrown out from Egypt, which demonstrates that it was Hashem who was orchestrating all the events, and that our redemption was nothing short of miraculous.

A poor man is lacking in his basic needs, and he must rely upon others to help him survive. In this sense, Hashem designed our departure from Egypt to show that we were completely subservient to Him. We were lowly slaves, unable even to bake our bread adequately, and our freedom was a gift for which we will always be indebted to
The matzah is placed before us at the Seder to symbolize this state of total dependence which we experienced even at the moment of our emergence to freedom. As a nation of slaves, we were unable to accomplish this feat without the intervention of Moshe, the messenger of Hashem. As we gaze upon the lowly matzah, the bread of the poor, we are inspired to remember our gratitude to God for the gifts He has bestowed upon us then, and now.

In this manner, we are distinct from the nations of the world. When the nations of the world celebrate their independence, they mark the conquering of their oppressor with demonstrations of their own power and physical might. In sharp contrast to this, the Jewish people conduct their festival of freedom by focusing on the lowly matzah, thus acknowledging Hashem as our strength. Even the name of the holiday itself indicates this theme - the “Holiday of Matzos”, rather than its being called primarily by the word “freedom” or “redemption”. We therefore spend the entire night recognizing that we were recipients of Hashem’s great kindnesses. This is done by having matzah as the focus of our discussions and the re-enactment of the episode of slavery and redemption.

WHO IS THE AUTHOR?

One of the biggest mysteries of the Haggadah is who is its author. The Rebbe, Rav Simcha Bunim of Peshischa, said that he had a kabbalah (tradition) that the author is none other than Eliyahu HaNavi. He even hinted to this in the opening word of רבי, as the word רבי is roshei teivos for רבי אליי הナביא.

The only question that remains is why Eliyahu HaNavi chose to write the Haggadah rather than any other sefer. Truthfully, this seems to be Eliyahu HaNavi’s night, since he actually joins us at the end of the seder for the קוס על ליל הפס. We also believe that the night of the seder is the optimal time for the Geulah, and Eliyahu is the one who ushers in Mashiach. It therefore would make sense that Eliyahu would write the Haggadah.

Rav Avraham Schorr, רבי אברהם, adds more insight into why Eliyahu HaNavi is considered to have authored the Haggadah. In this week’s Haftora for Shabbos HaGadol (Malachi 3:23), the Navi states that Eliyahu HaNavi has the ability to connect fathers and sons – הוהי Acres אכל את אחיך הגדול והיה בניו קל מצות. This is the theme of the seder, giving over to the next generation. The name אליי הナביא has the gematria of 52, and is numerically equal to פט (son). Furthermore, אליי הナביא is known to have the answers to all unresolved questions. This is hinted at in the Gemara word פט, which, in popular etymology, is considered an acronym for פט עני יתן ענייה וتعبית which means that Tishbi (Eliyahu HaTishbi) will answer all unresolved questions. That is actually the theme of הפס, because any questions we are unable to answer, he comes at the end of the seder to answer. This is why he authored the Haggadah, because he teaches us all the answers.

May we be zocheh this year to have Eliyahu bring another guest with him, Mashiach Tzidkeinu.

COMPARSED TO A BIRD

Rabbi Akiva said: Yisrael is compared to a bird. Just as a bird cannot fly without its wings, so too, the Jewish people cannot do anything without their elders. – Vayikra Rabba 11:8

In Sichos Mussar, HaRav Chaim Shmuelevitz notes that the Midrash compares only the nation of Yisrael without its elders to a bird which cannot fly without its wings. The other nations of the world are categorically different from the Jews in this regard. They can thrive and function fully without carrying with themselves the lessons of their ancestors, and their essential nature is not compromised. Most other animals and beasts can fulfill its mission in this world without wings, for wings serve them no purpose.

So too, the nations of the world can survive without their elders. The nation of Yisrael, however, is like a bird. If a bird loses even one of its wings, it can no longer manage to live its life as a bird, which must fly to exist. The bird without a wing is even at a disadvantage to other animals which are terrestrial creatures, for a bird is not adapted to walking and will be unable to survive.

This is also the nature of the Jewish nation. If they are not connected with their elders, they lose their tie with their lifeline, and they are not able to survive. The
situation is such that by abandoning their link to their traditions, they are worse off than the typical nation of the world. The Jew without his Torah tradition is at a distinct handicap, for his very identity and unique existence is lost.

Halachic Corner

In his sefer, Kitzur Hilchos Pesach, Rabbi Shimon Eider, notes that the Seder table should be prepared before Yom Tov in order to facilitate beginning the Seder immediately upon returning home from Shul after nightfall. The reason we are concerned with beginning the Seder promptly is in order that the children should be awake. The Torah stresses the child in the mitzvah of relating the story of the exodus from Egypt at the Seder, as it says "וַיֹּאמֶר ה‍' לְיִשְׂרָאֵל לֵאמֹר, אֶרֶם אֵלֶּה וְאֵלֶּה שֵׁם בַּעַל פְּרָע הָעָם הָאָרֶץ׃ - “And you shall relate to your son on that day.” Therefore, if the Seder begins without delay the child will ask "הָאֵלֶּה, אֲשֶׁר בְּעֵינֶיךָ" and the father will then be able to respond to his questions and properly fulfill the mitzvah of “the telling of the exodus from Egypt”. Although during the entire year it is best to minimize use at the table of elegant vessels, such as exquisite silver, china, and linen, in order to recall the destruction of the Beis HaMikdash, on the Seder nights it is a mitzvah to set the table with the finest vessels in the manner of free men and royalty. (see Mishnah Berurah 472.2, #6)

The Seder plate is placed before the master of the house. Other members of the household do not require individual Seder plates, but will obtain their Seder foods from the master of the house. Some have a minhag to bring the Seder plate before Kiddush, while others bring it in after Kiddush. One should conduct himself according to his minhag.

Questions for Thought and Study

1. Which words indicate that the final redemption will be the greatest redemption of all?
   
2. How do we know that the initial מִנְחָה offerings were not shared equally between Aharon and his sons?

3. How does the Torah go out of its way not to embarrass a sinner?

5. How is a עֵנֶךְ (thanksgiving offering) brought for a sinner?

6. What three significant events occurred on the 13th of Nissan (the day before Erev Pesach)?

7. Why did Pharaoh feel that he did not have to fulfill his vow to free Bnei Yisrael after Pesach)?

8. Who experienced the miracle of מִשְׁמְתִּים (resurrection of the dead) during the splitting of the sea?

This Week Likutei Peshatim is Sponsored

- By Kayitz Adventures - Hebrew Theological College wishing mazel tov to HTC Board of Regents member Dr. Oscar Novick and his wife Bernice on the birth of a great-granddaughter, born to Avi & Sarah Matansky.

- Hebrew Theological College’s Gourmet Torah at Shallots Bistro will not meet for the duration of the coronavirus epidemic and will resume after Pesach over Zoom. For more info: Rabbi Joshua Zisook at 847-982-2500 or jzisook@htc.edu.

- Is your son back from Yeshiva? HTC’s Beis Midrash and College Program for Men will offer Torah learning online and two highly subsidized online college courses. BUSH 361 E-Commerce (3 Credits) and BUSH 311 Marketing (3 Credits) Dates: April 20 - June 4. Deadline to register: April 14th. To pre-register, please visit www.htc.edu/postpesach to complete the questionnaire. For more information: Rabbi Dr. Zev Eleff at eleff@htc.edu or 847-982-2500 x1143.

- Yeshivas Hakayitz 2020 enrollment is open. Eligibility: Boys entering grades 6 through 11. Camp dates: June 30 - July 27. Join the 200 campers & counselors from coast to coast for the 41st year of summer camping’s most unique experience. We offer exciting Torah Studies, competitive sports leagues, electives, bunk activities, awesome daily trips, & the most inspiring Shabbosim. For application, related camp media, and more info: please visit yhk.htc.edu.

- Kayitz Adventure Trip 2020 for boys currently in grades 7 & up, Aug. 16-19. Whether you are enrolling your son in Yeshivas Hakayitz or not, this is a 5 full day, jam-packed adventure of great fun. Beautiful Camp As-Wa-Kiya on Stony Lake & Michigan’s west coast is our home. Adventures include instructional sailing & skiing, tubing, canoeing, kayaking, SUP, zipline, target sports, high ropes course, lakefront inflatables, Silver Lake boating, sand dune jeep tours, hikes, sandboarding, horseback riding, & more. See details: yhk.htc.edu.

- TAG Chicago is here to help! Now selling kosher email, talk and text, and talk-only phones. We offer free volunteer assistance to keep your devices safe. Visit tagchicago.org. Call 847-920-8245 or email Help@TAGChicago.org to book your appointment. 8150 Central Park, Skokie. Remember – “Call before you buy!” We will help guide you.

- Join Camp Maayan Midwest and bring a friend! For every camper you refer and who applies there is a $100 referral discount off camp tuition. Become a Maayanner and experience great times and friendships that will last forever. Register today for a summer you don't want to miss! For more info call 847-440-4940 or visit maayannmidwest.com.

Tel: 847-440-4940 or visit maayanmidwest.com. A $100 referral discount off camp tuition. Become a Maayanner and experience great times and friendships that will last forever. Register today for a summer you don't want to miss! For more info call 847-440-4940 or visit maayannmidwest.com.
Yachad on Demand! Please join our daily Zoom schmooze ‘n share, along with the numerous offerings on our newly-released online platform. Virtually meet up with friends old and new. Let’s maintain and build our social circles while we physically distance. Info: Yachad.org/Chicago, bakerd@ou.org.

Yachad Chicago is now hiring! Join our expanding team as we launch brand new programs & services for individuals with special needs in the Chicago community. Yachad, an agency of the Orthodox Union, is dedicated to enhancing life opportunities for individuals with disabilities, ensuring their participation in the full spectrum of Jewish life. Open position: Yachad Chicago Regional Director. Be part of Yachad Chicago’s team & help make a difference in the Jewish community! For info & to submit a résumé: herrmann@ou.org.

By Sherwin & Rochelle Schneiderman, Phyllis & Steve Brody, Elaine Goode, the grandchildren and great-grandchildren, in memory of Herman Schneiderman, 실, on the occasion of his twenty-second yahrtzeit on 14 Nissan. (Yehuda Moshe)

In loving memory of our beloved sister and aunt, Sema Chaimovitz Menora (Sema bas Yehuda Leib), 실, on the occasion of her 6th yahrtzeit on 17 Nissan. - By Philip & Chana Kovalsky, Shulamit & Sergio Sloimianski, Rochel & Dovid Nussbaum, and Elchanon & Sara Kovalsky.

By Morton Stern and family, Dorothy Starr & Baruch Saleeba and family, and Lillian & Howard Stern and family, in loving memory of our mother, grandmother and great-grandmother, Goldie Stern, 실, on the occasion of her 6th yahrtzeit on 11 Nissan. You will always remain in our hearts. May your memory be for a blessing.

By the Kaufman, Robinson, Amster and Saltzman families in loving memory of our mother, grandmother and great-grandmother, Charlotte Kaufman, 실, on the occasion of her 9th yahrtzeit on the 2nd day of Chol HaMoed Pesach. May her memory be for a blessing.

KINS, Mikor HaChaim, Riverdale, South Carolina and Maryland)

By Jack & Marilynn Barrish, grandchildren and great-grandchildren (U.S. and Israel), in memory of their beloved father and grandfather, Leon Barrish, 실, on the occasion of his thirty-fourth yahrtzeit on 16 Nissan. He is forever in our hearts. May his memory be for a blessing.

(KJBS, Kesser Maariv)

By Debbie & Arthur Smerling, Jonathan, Shula & Rose, and Laura; Sharon & Alan Stern,勔, on the occasion of her 9th yahrtzeit on the 2nd day of Chol HaMoed Pesach. May her memory be for a blessing.

By Jack & Marilynn Barrish, grandchildren and great-grandchildren (U.S. and Israel), in memory of their beloved father and grandfather, Leon Barrish, 실, on the occasion of his thirty-fourth yahrtzeit on 16 Nissan. He is forever in our hearts. May his memory be for a blessing.

By Howard Dreizen, and the Wilk and Birn families, in loving memory of Rabbi Mordechai Dreizen, 실, whose 17th yahrtzeit will be실.

By Gary & Marlene Scher, Eileen & Mark Sherman, Sandy & Marty Miretzky, and Debbi & Mark Saltzberg, 실, on the occasion of his 21st yahrtzeit on 17 Nissan. May his memory be for a blessing.

By Elizabeth & Larry Feder and family in loving memory of our beloved father and zaidie, Moshe Schonfeld, 실, on the occasion of his 29th yahrtzeit on the second day of Pesach.

By Miriam & Gary Schreiber, Estie & Benji Israel, Chumie & Baruch Redfern, and Bracha & Shuly Lieber and families, in loving memory of Sema Menora, 실, our beloved mother, grandmother and great-grandmother, on the occasion of her 6th yahrtzeit, 1st day of Chol HaMoed Pesach, 17 Nissan.

Likutei Peshatim is endowed by Les & Ethel Sutker in loving memory of Max and Mary Sutker and Louis and Lillian Klein, 실. May their memory be for a blessing.

Answers
1. According to Ohr HaChaim, the word "אָתוּר" ("this") is referring to the ultimate redemption of Bnei Yisrael. The words "עַל מִזְכַּרְתֵּךְ" ("on the fire, on the Altar") refer to Torah learning and the suffering of exile (sacrifice). Because of these two merits, the ultimate redemption will be the greatest redemption of all.

2. The words "אָתוּר וַאֲדֹנָי אַשָּׁר" ("this is the sacrifice of Aharon and his sons") are numerically equal to "אָתוּר יִשְׂרָאֵל כִּפְרָתוֹ הָיָה לְאָתוּר הַמֶּרֶם הָיָה לְאָתוּר הָיָה לְאָתוּר הָיָה לְאָתוּר הָיָה לְאָתוּר הָיָה לְאָתוּר הָיָה לְאָתוּר הָיָה לְאָתוּר הָיָה לְאָתוּר הָיָה לְאָתוּר הָיָה לְאָתוּר הָיָה לְאָתוּר הָיָה לְאָתוּר הָיָה לְאָתוּר הָיָה לְאָתוּר הָיָה לְאָתוּר הָיָה לְאָתוּר הָיָה לְאָתוּר הָיָה לְאָתוּר הָיָה L.) (thishalf to Aharon and half to his sons), indicating that Aharon received half and his sons received the other half.

3. The Torah says "הַמַּעֲשֵׂי הַשָּׁבָט יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל Y) ("in the place that the Olah was slaughtered, the sin offering should be slaughtered.") The Torah could have said that the תְּאוּרָה is slaughtered north of the Altar. By placing both sacrifices in the same place, a sinner will not be embarrassed, as others will assume that he has not sinned but is bringing an אָתוּר.

4. According to the Radak, the word "אָתוּר וַאֲדֹנָי אַשָּׁר" (to admit in repentance) is from the word "אָתוּר" (to admit). One brings a אָתוּר when one wants to repent for a number of non-specific sins. A תְּאוּרָה or an אָתוּר is for specific sins. (Rashi and others say that a תְּאוּרָה is to thank Hashem for being saved miraculously from various situations.)

5. It was the last of the תְּאוּרָה (sacrifices) of the princes of Bnei Yisrael, who ate their sacrifice from the inauguration of the Mishkan. (It was a תְּאוּרָה – a peace-offering – and could be eaten for two days and one night.) Also, it was the day of Avraham’s circumcision. Lastly, it was the day Bnei Yisrael brought their תְּאוּרָה (holiday) sacrifices for the first Pesach at the Mishkan, as Erev Pesach (the 14th) fell on Shabbos that year.

6. Both the hailstorm and the rain stopped. Pharaoh wanted only the hailstorm to stop but not the rain, as that would be beneficial for Egypt. Since Hashem did not do exactly as Pharaoh wanted, he felt that he was released from his vow.

7. Our forefathers, Avraham, Yitzchak and Yaakov, and all of the twelve sons of Yaakov, experienced the miracle of אָתוּר (miraculous redemption of Bnei Yisrael) as promised.

Prepared by Rabbi Ben-Zion Rand, Editor, and Mrs. Naomi Sambler, Managing Editor