



קדוש

The Sanctity of Lashon HaKodesh

*Blessed are You... who has chosen us from all nations
and raised us above all tongues...*

ורוממנו מכל לשון

In the Kiddush we recite on Yom Tov, we praise Hashem for having “chosen us from all the nations” and “lifted us above all tongues” (romimanu mi’kol lashon). What is the difference between nations and tongues (generally different tongues imply different nations)?

Every language reflects a unique way of thinking and expression. People who speak different languages will relate to certain ideas differently and will naturally develop different talents and predilections.

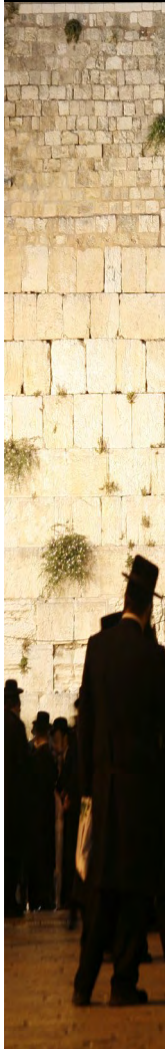
Lashon HaKodesh, is the language of Israel and most suited to spiritual concepts. The Rambam (Moreh Nevuchim 3:8) writes that Hebrew is known as *Lashon HaKodesh* – the “holy” tongue – because it expresses even very physical concepts in a more delicate and discreet manner. It is a language geared for spirituality, for an elevated way of thinking and relating to the world.

The intention of the Yom Tov Kiddush is that Hashem gave to us the language of *Lashon HaKodesh* – the ability to communicate in a holy tongue.

This is not simply a matter of learning a new language. Only one with an elevated soul can see and relate to the world through the prism of the Hebrew tongue. Anyone can learn a language – even Hebrew, but we were blessed with the ability to **relate** to *Lashon HaKodesh* – as a mother tongue. We have the means to relate to the world in a refined manner. This was Hashem’s true gift.

A project of
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כרפס

ס' פרך (*Samech Prach*)

Sixty Thousand Myriads of Jews Did Backbreaking Labor

Carpas is to remind us of our subjugation in Egypt. Carpas is a combination of two words, Samech and Prach (Samech, the Hebrew letter that represents the value sixty, a reminder of the sixty thousand myriads of Jews and the word Prach which is a reminder of the backbreaking labor in Egypt). The word Carpas was invented by the Bal Haggadah to remind us of shibbud Mitzrayim, our backbreaking servitude. Why do we reverse the letters to make the word Carpas? If the word is fabricated anyway, why not just formulate the word as Saprach, which is a more direct reference to the two words Samech and Prach.

The Ba'al Haggadah chose the word Carpas, alluding to another aspect of the labor. In Egypt, Pharaoh forced men to do women's work and women to do men's work. Why would Pharaoh incorporate such a slavery?

Pharaoh's intent was to deny us any satisfaction from our labor. When a person toils very hard he still ends up with a feeling of accomplishment at the end of the day. By switching roles, Pharaoh took away our sense of accomplishment. The word Carpas is therefore reversed to insinuates that not only did we perform backbreaking labor, we received no satisfaction while doing it.



יִחַדְתֶּם

Dividing the Middle Matzah

Yachatz - we break the middle Matzah. This Matzah is put aside and eaten later as the Afikomen, which substitutes for the eating of the Korban Pesach.

One may wonder why do we break the Matzah that symbolizes the Korban Pesach?

The Korban Pesach itself has a special law prohibiting one from breaking any of the bones. This special law applies when we are offering the sacrifice or while we are eating the Korban Pesach.

In general, every animal has to be both תמים and תשלם "unblemished and intact" to be slaughtered as Korban (sacrifice).

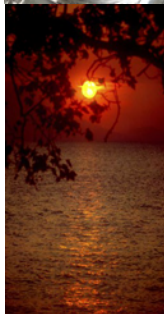
The answer may lie in understanding another difficulty surrounding the Korban Pesach.

The Torah records how there were individuals that had become spiritually impure in the desert and therefore unable to bring the Korban Pesach along with the rest of the Jewish people. They queried Moshe concerning their situation. At this time Hashem taught Moshe the laws of Pesach Sheni. Hashem instructed Moshe to establish another date, one month later, when these individuals and others who because of unforeseen circumstances could not fulfill their obligation of Korban Pesach on the 14th day of Nissan. These people could bring a Korban Pesach one month later on the 14th day of Iyar.

This was very unusual, generally, if one is an "אינוס" unable to fulfill the Mitzvah because of circumstances beyond his control, he is exempt. Why is Korban Pesach the only Mitzvah where one is given a second chance after the time the Mitzvah has passed?

Korban Pesach, more than being just a Mitzvah, was the manner in which one affirmed his Jewish identity. To partake in the Korban Pesach was to identify oneself as a member of Klal Yisroel. Therefore, although they were exempt from the Mitzvah, they still wanted the chance to affirm their Jewish identity. The Korban Pesach served as a unification for the whole of Klal Yisroel and therefore no one who wanted to participate could be left out.

Perhaps we break the Middle Matzah that represents the Korban Pesach before we begin the Seder to symbolize that we are in exile and do not have the Bais HaMikdash, our relationship with Hashem is not fully intact.





מגיד

Haggadah and Sippur

The Rambam writes (7:1,2 *חמץ ומצה*) that on seder night there is an obligation of *סיפור יציאת מצרים* (retelling of the exodus from Egypt). The Rambam explains (7:4), “we begin this mitzvah by mentioning our shame” (*מתחיל בגנות*) - which is that our ancestors were idol worshipper. A few lines later the Rambam writes , “and so we must begin that we were slaves to Pharaoh in Egypt”.

It is perplexing, on which subject should we begin? That our ancestors served idols or that our ancestors were slaves? You can only begin something once!

In addition (1:4) the Rambam writes whoever discusses the subject of the Exodus [*יציאת מצרים*] at length is praiseworthy. He has already written this halacha at the beginning of the chapter (1:1). Why does Rambam choose to repeat this halacha?

A close inspection of the Rambam’s exact words reveals the answer. There are really two obligations on the Seder night. The first is Sippur (*סיפור*) and the second is Haggadah (*הגדה*).

To fulfill the Mitzvah of Sippur (*כיצד מתחיל ומספר*) we must emphasize the purpose of our redemption is to serve Hashem by doing his mitzvos and “become close to Him”.

The mitzvah of Haggadah (*וכן מתחיל ומודיע*) is to recount how Hashem redeemed us from Egypt, with miracles and wonders. He revealed his love for us and showed the world that we are His children.