

From the

## HEART



MARCH 2006 / ADAR 5766

NO. 2

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## THE UNIQUENESS OF THE KORBAN PESACH

Rabbi Yaakov Rapoport – Rosh HaYeshiva

The Rosh explains that Chazal instituted that the eating of the *Afikoman* as a memorial of the Pesach sacrifice, *Rambam (Hilchos Chametz Umatza 8:9)*, appears to agree with the Rosh. The question arises why we do not find that Chazal instituted a memorial for any other offering other than the Pesach sacrifice. The way in which all offerings are remembered is by saying prayers relevant to the offering, reading the portion in the Torah relating to the offering, or discussing the laws of the offering but never with a specific act commemorating the offering. Chazal never instituted that one should, for example, eat bread as a memorial for the *Todah* offering. Why is the Pesach sacrifice different?

Perhaps one could suggest the following answer. The *Rambam* in his *Sefer Hamitzvos* (Mitzvah 55 and 56) lists the commandment to slaughter the Pascal lamb and the commandment to eat the Pascal lamb as two separate *mitzvos*. [This is also the opinion of *Bahag* and *Sefer Hachinuch*.] Now one cannot eat the Pascal lamb without first slaughtering it yet the *Rambam* views the slaughtering of the Pascal lamb as a separate mitzvah from the mitzvah of eating it, therefore the question arises why when it comes to the slaughtering and eating of the sin offering, guilt offering, and peace offering does the *Rambam* (Mitzvos 64, 65, 66) list them as one mitzvah?

*Beis Halevi* (VI Ch.2 Paragraph 7) suggests the following answer. It appears from the *Gemorah Nazir* (29a) that to fulfill the mitzvah of eating “*Kodashim*” one is not required to eat a “*Kezayis*”. He explains that the reason why one does not need to eat a “*Kezayis*” is because

the mitzvah of eating “*Kodashim*” does not constitute an obligation on the Jew to eat, it is a mitzvah that “*Kodashim*” be eaten. The *Korban Pesach* is different. There is an obligation incumbent on the Jew to eat the *Korban Pesach*, the minimum amount that one has to consume so that it should constitute an act of eating is a “*Kezayis*” therefore one has to eat a “*Kezayis*” of the Pesach lamb. Since in reference to all sacrifices there is no obligation on the individual to eat, the *mitzvah* is that the sacrifice be eaten, therefore the act of eating is simply one detail amongst the many details of sacrificial service of that particular sacrifice. Therefore, just as the *Rambam* does not list all the details of the sacrificial service of every sacrifice as a separate mitzvah so too he does not list eating the sacrifice as a separate *mitzvah*. However, in regards to the Pascal lamb the eating is not just simply one detail amongst the many details of sacrificial service. It is a specific obligation to eat a “*Kezayis*” therefore the *Rambam* had to list it as a separate *mitzvah*.

Using the premise of the *Beis Halevi* we can now understand why the Pascal lamb is the only offering about which Chazal instated a particular action as a memorial. The eating of all offerings does not deserve a memorial as it is only one detail amongst the many details of the sacrificial service of that sacrifice as just as the other details do not leave a memorial so too the eating does not leave a memorial. However in reference to the Pascal lamb the eating is a commandment incumbent on the Jew to eat a “*Kezayis*” therefore Chazal instituted a memorial namely to eat a *kezayis matza* in memorial of the *kezayis* Pascal lamb.

# Chanukah Thoughts from

REB AKIVA WAGSCHAL

**M**r. Wagschal, a long time dear friend and President of the yeshiva, gave a schmuess on the importance of understanding the sippurey ma'asiyos in the Chumash, like the Parsha of Yoisef and his brothers as ma'aseh ovos simon l'bonim with adult eyes, as opposed to thinking of it as a story that we learned when we were children, of brothers being jealous of the Technicolor coat that their father gave one of the children and didn't give one to the others.

He went on to explain the following:

The shivtei Koh were 'kulom tzadikim', 'roshei sanhedrin' who were only concerned that Yosef should have a kaporoh for the chatoim that they, perceived he had committed, in being "na'ar bnei ha'shefochos, being mored b'malchus, and /or being malshin aleihem to Yakov Ovinu".

Yosef on the other hand was only concerned that his brother's should do teshuva on the chatoim that he, perceived they had committed, in being mezalzel b'bnie hashefochos and not being mekabl the nevuoh he had received b'chalom, that he shared with them.

At the din toirah that the shevotim convened in Doison, the Sanhedrin paskened that Yoisef needed a kaporoh that could only be achieved thru misas bais din.

When Yehuda raised the issue that selling Yoisef as an eved would accomplish the same kaporoh for Yoisef without actually putting him to death, the shivtay Koh agreed to his suggestion and wholeheartedly they all agreed to sell him to the Yishmo'aylim. We must understand that Yoisef too, held no ill will towards his brothers. He too was mekabel b'lev sholem the psak of the Sanhedrin. Cholilah to think that when the shevotim came to Mitzrayim, Yoisef decided to play a charade

and scare them because he wanted to get back at them.

When Yoisef saw that indeed his nevu'oh was coming true, he understood with hindsight, that the sanhedrin's psak was in error and now his brother's needed a kaporoh for the horo'as bais din that was mistaken. The shivtei Koh we know, were tzadikim gemurim. When Yaakov Ovinu wanted to bentch them before his petiroh, he was concerned that perhaps there was a shemetz psul among them and they answered Sh'ma Yisroel Hashem Elokienu Hashem Echod.

It is imperative that at this time of Chanuka, when we are mechazek ourselves in limud torah and take advantage of the special syato dishmayo that the days of Chanukah bestow on us, that we rededicate and recommit our selves to avoidas hashem and limud toirah with an understanding that is commensurate with our grown up and more mature understanding.

My son Moshe Boruch told me an interesting he'oroh in Mo'oz tzur.

Why did the mechaber of the piyut insert the words, bnei vinoh, ymei sh'moinoh?

Would it not have been more grammatically correct to say Sh'monoh yomim?

He explained that it is written in seforim kedoshim, the pa'y-ton was alluding to "day number eight" of the week. That day is l'ma'aloh min hateva, it is the yom sheh'kuloh oruch.

As if to say that all the days of chanuka can be in a bechino of ymei shmonoh.

V'sod zeh yeduah l'yod'ay chay'n.

And then they ate Rebbetzin Strimber's latkes, which were so tasty that they too could have only been l'ma'aloh min hateva.



Left to right sitting: R' Yossi Wagschal, Mr. Akiva Wagschal, Shlomo Katz, Moishe Spiegel, Fishel Bernstien, Yaakov Beer, Eli Baum, Left to right standing: Akiva Posen, Rabbi Yoni Strimber, Yanky Jankelowitz, Shimon Weiss, Mordechai Ilowitz Not in picture, Menachem Yaffe

## TOURO COLLEGE PARTNERSHIP

In addition to all the recruiting that has taken place in advance of the coming academic year, this will be the first year that we will be a full member of the **Touro College Israel Option**. This allows our talmidim to receive full college credits and relevant financial aid for their first year in Israel as well as enabling them to continue their studies at Touro College, or one of their various programs, if they so choose.

## From the desk of the Executive Director

Dear Friends, Supporters, and Alumni,

As we are now ending the long, cold winter zman we are gleaming with joy over how successful this past zman has been. With unprecedented learning achievements and with new talmidim joining us throughout the past few months this has truly been an exciting stage of the yeshiva for me to be a part of.

Since the last newsletter I and the Rebbeim Shlit" a have been busy with organizing the yeshiva's first dinner and recruiting drive. As many of you know, both of which are very time consuming, especially being that it is our first time that we have dedicated so much effort into these two things. The Hanhola feels though that these two events will help make our yeshiva stronger and even more successful even though it demands a lot of time from all of us considering our already full schedules.

As always, your continued support, both financial and emotional, helps the yeshiva pull through during trying periods, and yes, we have merited divine providence many times throughout this year. (If only I could publicize them.) I must inform you that our Parnes Yomi program, whereby a day, week, or month of learning is dedicated in honor or memory of a loved one is showing great success. Our boys always look to the left hand side upon entering the yeshiva building to see who is sponsoring today and for whom. The yeshiva still has many different parts of the new yeshiva campus that can be dedicated as well for those who are interested.

A freilichin Purim and a Chag Kasher V'Sameach!

Thank you,  
Rabbi Yoni Strimber

# ZMAN CHEIRUSENU

RABBI YEHUDA LEIB YELLIN - MAGGID SHIUR

Pesach is around the corner. It's a very busy time with much to do. Let's take a few minutes to try and understand the importance of the time period we are entering.

Chazal call Pesach "Zman Cheirusenu". Ramchal in *Derech Hashem* explains that a Yom Tov is not just a symbolic day to commemorate an occurrence, but inherent in that time period are spiritual lights which are available for us to access.

Pesach is inherently a time for freedom and this freedom is available for us to access, if we work on it, and by attaining this freedom we will reach new levels of "Ruchnius". Pesach is the time to work on being free.

What is "Cheirus"? I think it is safe to say that since the opposite of "Cheirus" is "Avdus" — slavery — if we examine the definition of Avdus, specifically the Avdus of *Mitzraim*, we will understand what true freedom is. The Ramchal in *Mesilas Yesharim* explains, the *Yetzer Hara* wants a person to be very busy so that he will have no free time to focus on Avodas Hashem. The *Yetzer Hara* knows if a person would reconsider his actions in life he would immediately begin to repent, therefore the *Yetzer Hara* ensures that a person is very busy with worldly affairs. This too was behind Pharaoh's plan when he said (Exodus 5:9) "Intensify the men's labors..." his intention was not just to prevent a rebellion against him but he strove to take their minds off Hashem by physically weakening them.

This is Avdus, to be preoccupied with everything in life except spiritual growth. We call this a "workaholic".

Cheirus is breaking out of the labors of daily life, focusing instead on Hashem. This same idea is found in the *Beis Halevi*. He explains the significance of the sign which Hashem gave to Moshe that the *matteh* would turn into a snake.

The snake is the only animal who bites not for his own personal benefit but just for the sake of damaging.

Hashem showed Moshe that this was the intention of Pharaoh, to enslave *Bnei Yisroel* physically, not for monetary

gain, but just to damage them so their spirituality would decline. Chazal tell us that *Klal Yisroel* reached the 49 levels of impurity. Hashem punished Pharaoh for trying to ingrain evil in *Bnei Yisroel*. He was successful in as much as the angels said about *Bnei Yisroel* that they are idol worshippers. The plagues were given to ingrain into the Jews fear of Hashem and his greatness, to uproot the evil Pharaoh had instilled in their hearts.

This is the Avodah of *Zman Cheirusainu*, to start concentrating on our spiritual growth. Every year a person has the ability to once again leave *Mitzraim*. The root of the word *Mitzraim* is "Meitzer", meaning boundary. A person can go beyond the boundaries which the *Yetzer Hara* puts on him by making sure his day is very, very busy. Let's try perhaps to pick up a *sefer* or go to a *shmuess* which will push us in the right direction.

Let me conclude with a beautiful idea from the *Ohr Hachaim Hakadosh*. The Parsha of *Vaeirah* lists the four expressions of *Geula* which correspond to the four cups of wine we drink on the seder night. There is a fifth expression which is brought in (*Shmos* 6:8) "V'Heveisi" that Hashem promised *Bnei Yisroel* who were in *Mitzraim* that he would bring them to Eretz Yisroel. *Ohr Hachaim* asks how could Hashem promise this; we know that those who left *Mitzraim* died in the desert and did not enter into Eretz Yisroel? He answers that the previous verse says that Hashem is going to take us out of *Mitzraim* in order that we should realize and know that he is our all powerful G-d. Since *Bnei Yisroel* sinned at the golden calf they did not keep this condition and they did not merit entering into the Land. The entrance into the Land was on condition they showed they realized who Hashem is.

Let us hope that with our extra efforts in becoming free people this Pesach by realizing Hashem in our lives we should merit the final entrance into Eretz Yisroel with the coming of the *Mashiach* soon in our time.



*Yeshivas Lev Aryeh*  
cordially invites you to attend our  
*First Annual Dinner*

*March 20, 2006 / 20 Adar 5766*  
*Young Israel of Avenue K*  
*2818 Avenue K, Brooklyn, NY*

*Smorgasboard with the Rebbeim 6:30pm – 7:45*  
*Dinner 7:45 Benching Promptly at 9:30*

*Couvert \$180 per couple*  
*Valet Parking Provided*

*The Yeshiva is Proud to Honor*  
*Rabbi & Mrs. Shmuel Strickman*  
*Parents of the Year*

*Rabbi & Mrs. Efraim Siegfried*  
*The Bar Aryeh Leib Lopian ז"ל*  
*Marbitz Torah Award*

*Mr. & Mrs. Aryeh Dov Garfunkel*  
*Alumnus of the Year*

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To place a last minute ad call the Yeshiva office at 443-992-4660  
or email [dinner2006@levaryeh.com](mailto:dinner2006@levaryeh.com).

It's two in the morning  
and I wish I could  
sleep but I can't...

**S**o I sit and I think about these past five months which were my introduction to the Lev Aryeh "mehalech" and "Hashkafa".

On one hand it is too abstract to truly quantify yet it has been so real so as to be able to touch it with my hand. It is abstract in the sense that I do not really know when my Lev Aryeh experience actually began. Did it begin when the warmth of what is the Lev Aryeh atmosphere first greeted me? Or did it begin when I first felt the intense warmth of its Beth Medrash heating system? Did it begin when I first sat down to learn in *seder*, or did it begin when I first found out that *seder* began before 10:30? Did it begin when I heard my first brain tweaking Ritva in shiur, or only once I realized that contrary to popular belief the dodo lives on?

My voice rising in unison with those of my fellow bochurim on Friday night felt too sublime to be matched by anything but Lev Aryeh's own list of specially personalized musical arrangements. As I sit and contemplate these thoughts I am struck by the feat that these are not separate occurrences but rather the many small pieces that come together to form the "Avirah" that complements what represents the physical Lev Aryeh. What, one may ask themselves, makes up the real physical Lev Aryeh that I can touch? To that I would answer that the physical Lev Aryeh is not the building but the hundreds if not thousands of *blatt Gemarah* that are learned by "night and day" by the bochurim of what can now be called **Yeshivas** Lev Aryeh. Be it in morning *seder* or *Kollel* late at night it is these *blatt* learned under the subtle guidance of a caring *Hanhala* that turns Lev Aryeh into "The Yeshivas Lev Aryeh Experience".

• Yossi "Bermuda" Schwartz

## WANTED

A Donor For the  
Yeshiva's First Yahrzeit Board

*If you are interested in this rare  
opportunity please contact  
Rabbi Strimber at 443-992-4660*

## INTERVIEWING

*Rabbi Lopian will continue interviewing in late March  
so if you know of anyone who would be interested in  
attending our yeshiva next year please have them con-  
tact our offices at 443-992-4660 to arrange an inter-  
view and/or receive a full application package.*

## From the Desk of the "ROSH KOLLEL"

**T**ime: 11:00 (depending on which set of chavrusa you ask) **Place:** Neve Yakov, Jerusalem (If you consider it Jerusalem)

**Setting:** The neighborhood is quiet, the neighbors are sleeping (if they are lucky), yet the Beis Medrish of Yeshivas Lev Aryeh is full with the *kol* Torah of bachurim learning.

Under a month ago the Mashgiach, *shlita* had a brainstorm. Officially night Seder in Yeshivas Lev Aryeh ends at 10:30 pm, but why don't bachurim learn later? So make a kollel from 11:00 to 12:00. From that point on the amount of learning happening in Yeshivas Lev Aryeh at a time that most American bachurim are catching z's (town not included) is astounding.

From the time I arrived in yeshiva most bachurim I could remember in the Beis Medrish from 11:00 to 12:00 (not that I would remember much from first year) was two (three if we were lucky). Now that the kollel is up and running we have over a third of the yeshiva attending (but if it keeps up Rabbi Lopian might have another white hair).

I would like to thank Rabbi Rapoport, Rabbi Lopian, Rabbi Feivelson and the rest of the hanhalah for giving myself and the rest of the bachurim in the yeshiva an opportunity to learn in such a *makom* Torah.

• M. Ilowitz

## STAY CONNECTED!

Would you like to be on the yeshiva mailing list to receive yeshiva news, alumni simchas, etc.?

Please e-mail us with your e-mail address at [office@levaryeh.com](mailto:office@levaryeh.com)

Include your simcha news!

## MAZAL TOV!

To Rabbi and Mrs. Yaakov Rapoport  
on the wedding of their son, Chanoch

To Rabbi and Mrs. Baruch Levi Feivelson  
on the engagement of their daughter

To Mr. and Mrs. Chezkie Eider  
on the birth of their son Chaim Mordechai

## CONDOLENCES TO

Mr. and Mrs. Jay Lapidus, and our dear *talmid*,  
Menachem on the passing of their son/brother.

## We would like to thank the following people that have donated to our Parnas Yomi Campaign

*RABBI. AND MRS. WERCZBERGER* donated in memory of Harav Chaim Zvi ben Harav Moshe ז"ל - 18 and 19 Teves

*RABBI AND MRS. AARON KAGAN* who donated in memory of their father Yeruchom Abba Shaul ben Yehuda Leib - Adar 23

*RABBI AND MRS. YAAKOV RAPOPORT* who donated in memory of Hagaon Rav Yeshaya Meir ben Harav Avraham Goldshmidt ז"ל

*MR. AND MRS. LEO LOEVINGER* who donated in memory of Sara bas Yitzchok Isaac א"ה - 21 Shevat

*MR. AND MRS. LEO LOEVINGER* who donated in memory of Moshe Zvi ben Yehuda Leib ז"ל - 12 Adar

## OPPORTUNITY TO HONOR LOVED ONES



The yeshiva has introduced a new *PARNES YOMI* program for those wishing to honor or memorialize love ones. The purpose of a *PARNES YOMI* is to provide a merit to those that are honored through the learning that will take place in the *Beis Medrash* on that particular day, week, or even month. The donor's name will be placed by the front door of the building along with those that are being honored or memorialized. The cost to sponsor the learning which takes place in the *Beis Medrash* on that day is as follows:

**Day \$180 - Week \$1000 - Month \$5000**

The donation could be paid in payments or in one lump sum via credit card or postdated checks. Please contact our office for more information 443-992-4660. Or simply mail, fax, or e-mail the slip provided below. *Please keep in mind that all donations are tax-exempt.*

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A day of learning for \$180 each day    One week of learning for \$1000    One Month of learning for \$5000

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