



בס"ד

15TH OF NISSAN

APR 1ST - APR 9TH 2026

CANDLE LIGHTING 7:19PM

PESAH 5786

RABBI DAVID ELMALEH



THE HAGGADAH & THE
PROCESS OF TESHUBA

BE A "TODAY"
PERSON!!

THE TWELVE PRECIOUS
STONES OF THE SEDER
PLATE

SYNAGOGUE: 310 95TH STREET, SURFSIDE FL 33154

WEBSITE:HECHALSHALOM.ORG

EMAIL:HECHALSHALOMOROZIEL@GMAIL.COM

THIS WEEK BULLETIN HAS BEEN KINDLY SPONSORED LEILUY NISHMAT

מרים בת בילה ז"ל & שלמה בן יעקב ז"ל



Join The Daily Halachot!



General Hechal Shalom

SCHEDULE

בס"ד



זמני היום - חודש ניסן תשפ"ו / Daily zmanim - March to April 2026

myzmanim.com™ USA > Florida > Miami Dade > Miami Beach > 33154 (ID:US33154)



Daylight saving time

March / April 2026	לילה לרבינו תם R' Tam's Nightfall	לילה Nightfall	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	פג המנחה Mincha	מנחה קטנה Mincha Ketana	מנחה גדולה Earliest Mincha	חצות Mid day	סוף זמן תפילה Latest Shacharis	סוף זמן קריאת שמע Latest Shema	הקץ החמה Sun rise	זמן ציצית ותפילין Earliest Talis	עלות השחר 72 דקות Dawn 72 Minutes	דף היומי Daf Yomi	ניסן תשפ"ו				
	במעלות 16.1° שעות	במעלות 16.1° שעות	במשיור - ג' כוכבים	18 דקות	ר"א ובעל התניא	ר"א ובעל התניא	-	חצות יום ולילה	ר"א ובעל התניא	מגן אברהם ודק' שעות	מגן אברהם במעלות	10.2 מעלות	במעלות 16.1° שעות	מנחות					
19 Thu	8:44	8:40	8:06	7:31	ראש חודש	6:15	5:00	1:59	1:28	11:27	10:26	9:50	9:52	7:26	6:44	6:13	6:17	חמישי	א
20 Fri	8:44	8:40	8:06	7:31	7:13	6:16	5:00	1:59	1:28	11:26	10:26	9:50	9:52	7:25	6:43	6:12	6:16	שני	ב
21 Sha	8:45	8:41	8:07	7:32	[ויקרא]	6:16	5:00	1:59	1:27	11:26	10:25	9:49	9:51	7:24	6:42	6:11	6:15	שבת	ג
22 Sun	8:45	8:42	8:07	7:32		6:16	5:00	1:58	1:27	11:25	10:24	9:48	9:50	7:23	6:41	6:10	6:14	ראשון	ד
23 Mon	8:46	8:42	8:08	7:33		6:16	5:00	1:58	1:27	11:25	10:24	9:48	9:50	7:22	6:40	6:09	6:13	שני	ה
24 Tue	8:46	8:43	8:08	7:33		6:17	5:00	1:58	1:26	11:24	10:23	9:47	9:49	7:21	6:39	6:08	6:11	שלישי	ו
25 Wed	8:47	8:43	8:09	7:34		6:17	5:00	1:58	1:26	11:24	10:22	9:46	9:48	7:20	6:38	6:07	6:10	רביעי	ז
26 Thu	8:47	8:44	8:09	7:34		6:17	5:01	1:57	1:26	11:23	10:22	9:46	9:47	7:19	6:37	6:06	6:09	חמישי	ח
27 Fri	8:48	8:44	8:10	7:35	7:17	6:18	5:01	1:57	1:26	11:22	10:21	9:45	9:47	7:17	6:36	6:04	6:08	שני	ט
28 Sha	8:48	8:45	8:10	7:35	[צו]	6:18	5:01	1:57	1:25	11:22	10:20	9:44	9:46	7:16	6:35	6:03	6:07	שבת	י
29 Sun	8:48	8:45	8:11	7:35		6:18	5:01	1:57	1:25	11:21	10:20	9:44	9:45	7:15	6:33	6:02	6:06	ראשון	יא
30 Mon	8:49	8:46	8:11	7:36		6:19	5:01	1:57	1:25	11:21	10:19	9:43	9:45	7:14	6:32	6:01	6:05	שני	יב
31 Tue	8:49	8:46	8:12	7:36		6:19	5:01	1:56	1:24	11:20	10:18	9:42	9:44	7:13	6:31	6:00	6:03	שלישי	יג
1 Wed	8:50	8:47	8:12	7:37	7:19	6:19	5:01	1:56	1:24	11:20	10:18	9:42	9:43	7:12	6:30	5:59	6:02	רביעי	יד
2 Thu	8:50	8:47	8:13	7:37	פסח	6:19	5:02	1:56	1:24	11:19	10:17	9:41	9:42	7:11	6:29	5:58	6:01	חמישי	טו
3 Fri	8:51	8:48	8:13	7:38	7:20	6:20	5:02	1:56	1:23	11:19	10:16	9:40	9:42	7:10	6:28	5:57	6:00	שני	טז
4 Sha	8:51	8:49	8:14	7:38	שבת חוה"מ	6:20	5:02	1:55	1:23	11:18	10:16	9:40	9:41	7:09	6:27	5:56	5:59	שבת	יז
5 Sun	8:52	8:49	8:14	7:39	חול המועד	6:20	5:02	1:55	1:23	11:18	10:15	9:39	9:40	7:08	6:26	5:55	5:58	ראשון	יח
6 Mon	8:52	8:50	8:15	7:39	חול המועד	6:21	5:02	1:55	1:23	11:17	10:14	9:38	9:40	7:07	6:25	5:54	5:57	שני	יט
7 Tue	8:53	8:50	8:15	7:40	7:22	6:21	5:02	1:55	1:22	11:17	10:14	9:38	9:39	7:06	6:24	5:53	5:55	שלישי	כ
8 Wed	8:53	8:51	8:16	7:40	שביעי של	6:21	5:03	1:55	1:22	11:16	10:13	9:37	9:38	7:05	6:22	5:52	5:54	רביעי	כא
9 Thu	8:54	8:51	8:16	7:41	אחרון של	6:22	5:03	1:54	1:22	11:15	10:12	9:36	9:38	7:04	6:21	5:51	5:53	חמישי	כב
10 Fri	8:54	8:52	8:17	7:41	7:23	6:22	5:03	1:54	1:21	11:15	10:12	9:36	9:37	7:03	6:20	5:50	5:52	שני	כג
11 Sha	8:55	8:53	8:17	7:42	[שמייני]	6:22	5:03	1:54	1:21	11:14	10:11	9:35	9:36	7:02	6:19	5:49	5:51	שבת	כד
12 Sun	8:55	8:53	8:18	7:42		6:23	5:03	1:54	1:21	11:14	10:10	9:34	9:35	7:01	6:18	5:48	5:50	ראשון	כה
13 Mon	8:55	8:54	8:18	7:42		6:23	5:03	1:53	1:21	11:13	10:10	9:34	9:35	7:00	6:17	5:47	5:49	שני	כו
14 Tue	8:56	8:54	8:19	7:43		6:23	5:04	1:53	1:20	11:13	10:09	9:33	9:34	6:59	6:16	5:46	5:48	שלישי	כז
15 Wed	8:56	8:55	8:20	7:43		6:24	5:04	1:53	1:20	11:12	10:09	9:33	9:33	6:58	6:15	5:45	5:47	רביעי	כח
16 Thu	8:57	8:56	8:20	7:44		6:24	5:04	1:53	1:20	11:12	10:08	9:32	9:33	6:57	6:14	5:44	5:45	חמישי	כט
17 Fri	8:57	8:56	8:21	7:44	7:26	6:24	5:04	1:53	1:20	11:12	10:07	9:31	9:32	6:56	6:13	5:43	5:44	שני	ל

Friday (Apr 17) 5:18 AM + 14 חלקים אייר: חולד חודש אייר: חלקים 14 Get daily sefirah reminders by email, text or Telegram! > <http://alerts.myzmanim.com>

Permission is granted to copy and distribute this page in its original form only. Republishing any MyZmanim times as part of another publication is not permitted without written permission from the copyright holder. Important notes regarding this page can be read at MyZmanim.com by entering the keywords "accuracy" and "disclaimer". Copyright ©2004-2026 MyZmanim.

Hechal Shalom - Or Oziel

Pesah Schedule 2026

RABBI DAVID ELMALEH

WEDNESDAY, APRIL 1ST

SHAHARIT NETZ: 6:40AM
SHAHARIT SECOND MINYAN: 8:00AM
FIRST BORN SIYUM AFTER EACH MINYAN

STOP EATING HAMETZ: 10:56AM

BURN HAMETZ/ KAL HAMIRA BY 12:30PM
DON'T FORGET TO DO ERUV TAVSHILIN

CANDLE LIGHTING: 7:19PM
MINHA FOLLOWED BY ARBIT & FULL HALLEL: 7:25PM
KIDDUSH AFTER: 8:12PM

TRY TO FINISH HALLEL OR AT LEAST AFIKOMEN BEFORE HATSOT: 1:24AM

PESAH פסח DAY 1

THURSDAY, APRIL 2ND (TIKUN HATAL)

SHAHARIT NETZ: 6:10AM
SHAHARIT MAIN MINYAN: 8:45AM
MINHA FOLLOWED BY ARBIT & FULL HALLEL: 7:25PM
COUNT 1ST OMER AFTER 8:13PM
KIDDUSH AND CANDLE LIGHTING
(FROM EXISTING LIGHT) AFTER 8:13PM

PESAH פסח DAY 2

FRIDAY, APRIL 3RD

SHAHARIT NETZ: 6:10AM
SHAHARIT MAIN MINYAN: 8:45AM
MINHA: 6:15PM
FOLLOWED BY KABALAT SHABBAT & ARBIT
CANDLE LIGHTING (FROM EXISTING LIGHT)
BEFORE 7:20PM
COUNT 2ND OMER AFTER 8:13PM

SHABBAT HOL HAMOED

SHABBAT, APRIL 4TH

SHAHARIT NETZ: 6:10AM
SHAHARIT MAIN MINYAN: 8:45AM
MINHA: 6:10PM
FOLLOWED SEUDAT SHELISHIT & ARBIT
COUNT 3RD OMER AFTER 8:14PM
SHABBAT ENDS: 8:20PM
RABENU TAM: 8:51PM

HOL HAMOED

SUNDAY, APRIL 5TH - TUESDAY APRIL 7TH

SHAHARIT NETZ: 6:25AM
SHAHARIT MAIN MINYAN: 8:30AM
MINHA: 6:15PM / 7:35PM
FOLLOWED SEUDAT SHELISHIT & ARBIT
COUNT 3RD - 5TH OMER AFTER 8:14PM

שביעי של פסח SHEBII SHEL PESAH

TUESDAY, APRIL 7TH

CANDLE LIGHTING 7:22PM
MINHA: 7:30PM
FOLLOWED BY ARVIT
COUNT 6TH OMER AFTER NIGHTFALL: 8:15PM
CANDLE LIGHTING (FROM EXISTING LIGHT) AT 8:18PM

Kerie Moed – Keraya – Meldado (Study Night of Shebii Shel Pesah): Immediately after Arbit (for Approximately 30 minutes)

WEDNESDAY, APRIL 8TH

SHAHARIT NETZ: 6:05AM
SHAHARIT MAIN MINYAN: 8:45AM
MINHA: 7:30PM
FOLLOWED BY ARVIT
COUNT 6TH OMER AFTER NIGHTFALL: 8:16PM
CANDLE LIGHTING (FROM EXISTING LIGHT) AT 8:16PM

THURSDAY, APRIL 9TH

SHAHARIT NETZ: 6:05AM
SHAHARIT MAIN MINYAN: 8:45AM
MINHA: 7:30PM
ARVIT: 8:05PM
COUNT 8TH OMER AFTER NIGHTFALL: 8:16PM
YOM TOB ENDS: 8:22PM

MIMOUNA:

TARBAKHU U-TSA'ADU



HECHAL SHALOM



PASSOVER SEDER MEASUREMENTS



THE FOUR CUPS OF WINE

Each cup = Revi'it.

86 ml (2.9 fl oz)

(Some opinions: 150 ml / 5.1 fl oz)



MATZAH

Minimum total:
3 Kezaytim during the Seder



Motzi-Matzah

- Baal Habavit: 2 Kezaytim
- Others: 1 Kezayit

• 20 g (0.7 oz) - Rav Ben Tzion Abba Shaul & Rav Moshe Feinstein

• 29 g (1.0 oz) Yalkut Yosef

⌚ Should be eaten within 4, 6, or up to 7.5 minutes



Korech (Sandwich)

• 20g (0.7oz)

29g (1.0oz)

⌚ Should be eaten within 4, 6, or up to 7.5 minutes



Afikoman

- Preferably: 2 Kezaytim (men)

• 20 g (0.7 oz)

• 29g (1.0oz)

⌚ Should be eaten within 4, 6, or up to 7.5 minutes



Maror Examples: lettuce, endive, horseradish

20g (0.7oz)



29g (1.0oz)

⌚ Should be eaten within 4, 6, or up to 7.5 minutes



HOW TO EAT



Wine & Matzah: Recline on the left side



Maror: Eat without reclining



Wishing you a Pesah Kasher VeSameach!



HECHAL SHALOM

LEARNING OF THE MONTH

RENT DEDICATION:

We Would like to Wholeheartedly Thank our

Dear Friends, Dr. & Mrs. Ari Benmergui

For generously Donating the Rent of Nisan 5786

In memory of her Dear mother Felicia Bat Miriam z"l

the 8th of Nisan

and her dear father Isaac Ben Simcha z"l the 22 of Nisan z"l

We truly appreciate it.

In this Merit May Hashem Bless you & your Wonderful Family

with all the Berachot in the Torah Amen

Dedicate a month of Limud

**In Honor of Someone, for the
Refua Shelema, or Leiluy Nishmat...**

And Help YOUR Community

GROW!



DAF YOMI SPONSORS



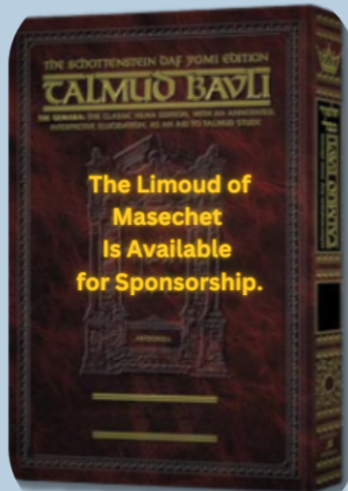
This year learning of the Daf Yomi has been generously sponsored by:

THE KAMHAZI FAMILY
IN MEMORY OF THEIR
DEAR PARENTS
SHELOMO BEN
YAAKOV Z"L MIRIAM
BAT BELLA Z"L & FOR
HATZLACHA OF THE
WHOLE FAMILY.
HASHEM SHOULD
BLESS THEM WITH
HEALTH, HAPPINESS,
& LONG LIFE,

THE PEREZ FAMILY
LEILUY NISHMAT:
SHLOMO BEN FRECHA
REFUAH SHELEMA OF &
ABIGAIL BAT SARAH
FOR BERACHA &
HATZLACHA: DEVORAH
BAT SARAH, ALON BARUKH
BEN DEVORAH, EITAN HAIM
BEN DEVORAH, SHIREL
SARAH SIMCHA BAT
DEVORAH, AARON LEV BEN
DEVORAH & DAVID BEN
ABIGAIL HASHEM SHOULD
BLESS THEM WITH
HEALTH, HAPPINESS, &
LONG LIFE, AMEN.

THE AKKAD FAMILY
LEILUY NISHMAT
אברהם בן
גרסי-ה ז"ל, שלמה
בן תמם ז"ל,
אליהו בן רחל ז"ל,
ותמם בת אורו ז"ל
תנצב"ה
HASHEM SHOULD
BLESS THEM WITH
HEALTH,
HAPPINESS, &
LONG LIFE, AMEN.

SPONSOR THE YEARLY
STUDY OF DAF YOMI



Kinyan Hamasechta
INSPIRING GREATNESS

Yearly Sponsors:
Sponsorship Available

We truly appreciate it. In this Merit May Hashem Bless you & your Wonderful Family with all the Berachot in the Torah Amen.

Community Announcements

(It is YOUR Community, make the most of it!)

Miscellaneous Announcements:

- No Kiddush This Week's is available for sponsorship!
- This Week's Seudat Shelishit has been **siba Bat Djamilah z"l** Tihye Nishmata
- This Week's Breakfast is available for
- This Week's Daf Yomi Mrs. Jeanine mata Tzerura Bitzror Hahayim Amen!



nann in memory of her Dear mother **Has-**

Hassiba Bat Djamilah z"l Tihye Nish-

WEEKLY SHIURIM:

- Daf Hayomi:** 8:00am Sun. - Fri. (Rabbi Elmaleh)
- Beki'im Bahalacha:** 7:30am Sun. - Thurs. (Rabbi Elmaleh)
- Hok LeIsrael:** 8:50am Sun. - Fri. (Rabbi Zafrani)
- Kinyan Hamasechta:** Every Weekday morning. (Rabbi Elmaleh)
- Semichat Chaver:** Tuesday Evenings. (Rabbi Elmaleh)

The Board of Directors:

Mr. Eytan Ohayon (President)

<i>Mr. Michel Pery (VP)</i>	<i>Mr. Ariel Picillo (Treasurer)</i>	<i>Mr. Eytan Guigui (Secretary)</i>	<i>Mr. Steve Halimi (Board Officer)</i>
-----------------------------	--------------------------------------	-------------------------------------	---

NEW DONATION MENU

<p>WEEKLY:</p> <ul style="list-style-type: none"> • Weekly Daf Yomi \$180 • Avot Ubanim \$260 • Weekly Breakfast \$260 • Seudat Shelishit \$360 • Premium Kiddush \$1000 • Platinum Kiddush \$1500 	<p>MONTHLY:</p> <ul style="list-style-type: none"> • Coffee Station \$260 • Monthly Learning \$2600 • Monthly Rent \$3500 • Yearly Daf Yomi \$5000
---	---

Thanking you in advance for your generous support.
Tizke Lemitzvot!

Refuah Shelema List

the Exodus, protecting them from

<ul style="list-style-type: none"> ● Reuven Moshe Ben Eshter Sarah, ● Mordechai Ben Brucha Malka Shmalo, ● Yizhak Abraham Ben Sheli, ● Yosef Yizhak Ben Sara Hana, ● David Eliyahu Ben Miriam ● Mordechai Ben Mercedes ● Binyamin Simcha Ben Hilla ● Yosef Shalom Ben Devora Neima ● David Mordechai Ben Camouna ● Yosef Ben Esther Rabinovitz ● Yehuda Ben Lea ● Baroukh Yoel Shimon Israel Ben Pnina Jeanine ● Avraham Ben Regina ● Eliyahu Haïm Hanavi Ben Tita Esther ● Nisim Ben Celine Hasiba ● Haim Ben Sultana ● Yitzhak Ben Esther Sarah 	<ul style="list-style-type: none"> ● Yizhak Ben Simja ● Michael Ben Aliza, ● Menahem Ben Shira ● Moshe Ben Rahel ● David Ben Freha Rina ● Mordechai Ben Miriam, ● Aviv Ben Luba Miriam ● Meir Ben Leah ● Yitzhak Ben Rahel ● Israel Ben Lea ● Isaac Ben Mesoda ● Haim Ben Marcell ● David Aaron Ben Rivkah ● Refael Haim Meir Ben Sima Chassa ● Liam Mimoun Ben Esther ● Yosef Zvi Ben Sara Yosef ● Mordechai Dov Ber Ben Hana ● Shimon Ben Esther ● Shlomo Ben Haya Rachel 	<ul style="list-style-type: none"> ● Simja Bat Esther, ● Rachel Bat Sarah, ● Nina Bat Rachel, ● Gitel Rina Bat Yael, ● Miriam Bat Sofy, ● Rahma Bat Simha ● Esther Bat Fortuna ● Malka Bat Dina ● Raizel Bat Miriam ● Leah Bat Rivka ● Sol Bat Perla ● Chana Bat Bilha ● Yael Bat Rut ● Adel Miriam Bat Mikhal Alia
--	--	---

- Sara Leticia Bat Mesoda,
- Alegria Simha Bat Esther,
- Naomie Bat Rarel Adda,
- Sivan Simha Bat Yehudit,
- Natalie Rachel Bat Nancy,
- Abigael Haya Bat Esther
- Madeleine Bat Esther
- Nurit Jacqueline Bat Rahel
- Marcelle Mesoda Bat Alegria
- Shira Yaffa Bat Sara
- Eva Bat Yael Khayat
- Camouna Bat Fortuna
- Ruth Nehama Bat Sara
- Karine Messoda Bat Simha
- Denise Dina Bat Fortuna
- Lea Hana Devora Bat Mazal-tov

The Haggadah & the Process of Teshuba

(Rabbi Eli J Mansour)

Toward the end of the Maggid section, we read the famous teaching of Rabban Gamliel: "Whoever did not say the following three things on Pesach has not fulfilled his obligation: Pesach, Masa, and Marror." Rabban Gamliel then proceeds to explain the meaning and significance of these three Misvot. The Pesach sacrifice was offered in the times of the Bet Ha'mikdash to commemorate the miracle of the plague of the firstborn, when Hashem "skipped" ("Pasach") over Beneh Yisrael's homes on the night of the Exodus, protecting them from the plague. The Masa commemorates the fact that Beneh Yisrael left Egypt hastily, without having had time to prepare and to allow their dough to rise. And the Marror symbolizes the "bitterness" of slavery from which our ancestors were saved.

At the Seder, we are obligated to discuss the meaning of these three Misvot.

Many commentators noted that this passage is stated out of chronological sequence. The "bitterness" of slavery, quite obviously, preceded the plague of the firstborn and Beneh Yisrael's frantic departure from Egypt. Yet, surprisingly, Rabban Gamliel first discusses the Pesach sacrifice and Masa – which commemorate the events of the Exodus – and only then mentions the Marror, which represents the slavery that our ancestors endured prior to their redemption. Why is the Marror mentioned last?

Numerous answers have been given to this question, one of which emerges from a deeper understanding of Rabban Gamliel's teaching.

Many years ago, as a young Rabbi, I was approached by a group of young men in the community who asked me to deliver a weekly class, which they would host on a rotational basis. These fellows were not particularly observant, and I was very pleased that they expressed interest in a weekly Shiur (Torah class). But when I showed up for the first class, I was aghast. The table was set up for a card game, with chips, cigarettes and beer bottles. I felt very uncomfortable, and I asked the host what this was all about. He explained that this group meets every week for a card game, so they figured they would begin the evening with a Torah class.

After that first class, I consulted with a certain great Rabbi to receive guidance. I did not think it was appropriate for me to give a Shiur to these people under these conditions.

I'll never forget what the Rabbi told me.

"What they do after the Shiur is none of your business," he said. "Your job is to teach them Torah. And the light of Torah will change them."

I accepted the advice, and he proved correct. Gradually, all these young men discontinued their improper behavior. It did not happen immediately, but it happened.

On another occasion, I was asked to deliver a weekly Torah class to a group of men on Shabbat. Every week, the man who hosted the Shiur in his home would get up and leave in the middle. I later found out that he left for work.

Once again, I consulted with a great Rabbi in the community, asking if it was appropriate for me to continue teaching a Torah class in the home of a Shabbat desecrator who gets up to leave in the middle to go to work.

"Are you going to wait for him to stop working on Shabbat before teaching him Torah?" the Rabbi told me.

Now this man is fully observant, learns Torah for two hours every day, and gives large amounts of money to Sedaka.

Three times every weekday, in the Amida prayer, we ask Hashem to help us repent. We ask, "Hashibenu Abinu Le'Toratecha Ve'korbenu Malkenu La'abodatecha" – "Bring us back, our Father, to Your Torah, and draw us close, our King, to Your service." We ask that we be returned to Torah even before our service is complete. We do not wait until our behavior is perfect, until we have fully performed Teshuba, before learning Torah and trying to draw close to Hashem. To the contrary – we are to take the first steps even in our state of imperfection, as these steps will help us improve.

This might be the deeper meaning of Rabban Gamliel's teaching about "Pesach, Masa, U'marror." The word "Pesach" means to skip. Rabban Gamliel is teaching us to "skip" right to the "Masa." In a different context, the Sages commented that the word "Masa" is associated with the word "Misva," for we must observe Misvot with zeal and alacrity just as the dough must be handled quickly and rigorously to avoid becoming Hametz. We are to skip to the stage of "Masa," of Misva observance, even before addressing the "Marror" – the "bitterness" of sin and religious failings. Theoretically, we should first cleanse ourselves of wrongdoing before coming to serve G-d. In practice, however, this does not work. If we refrain from Misvot until we fully repent from our misdeeds, we will likely never feel ready to begin our service of Hashem. Rabban Gamliel therefore urges us to skip the stage of "Marror," to begin performing Misvot even if our behavior is far from perfect – as

the light of Mitzvot will help us improve.

We begin the Seder with the words "Kadesh U'rhatz" – referring to Kiddush and hand-washing. The message here is that we should strive for "Kadesh" – for holiness, even before we have "washed" ourselves, before we are fully "cleansed" of wrongdoing. Hashem wants us to begin learning Torah and performing Mitzvot even if we are currently far from perfect, and to trust that the good habits we develop, and the spiritual power of Torah and Mitzva observance, will impact our souls and our behavior, and lead us to greater purity.

Be a "Today" Person!!

(Rabbi Joey Haber)

As we begin telling the story of *Yetziat Mitzrayim* at the *seder*, we say: מתחילה עובדי עבודה זרה היו – אבותינו, ועתה קרבנו המקום לעבודתו – "Originally, our forefathers were idol-worshippers, but now, the Almighty has drawn us close to His service."

In this passage, we reflect upon our nation's humble beginnings, the fact that we descend from people who worshipped idols, and we express our deep gratitude that we now have the great privilege of serving the one, true G-d.

However, one of the commentators offered a deeper insight into this passage in the *Haggadah*.

The *Haggadah* is teaching us that if a person lives his life in a manner of מתחילה, always looking back, then this is a form of עבודה זרה, of foreign worship. So many people fail to grow religiously because they are beset by guilt and shame over things that happened in the past. They can't get over the feeling that their mistakes five, ten, twenty or even thirty years ago define them forever. They can't let go of their regret and embarrassment.

Conversely, there are people who feel so proud over great things they did long ago, so they fall into complacency. They decide that their work is done, that they are now exempt, that they no longer need to put in effort, to work hard, to achieve, or to grow in Torah, because they accomplished so much many years ago.

These two attitudes are a form of עבודה זרה. This mindset, defining ourselves based on the past, is very foreign to Torah.

The Torah teaches us that ועכשיו – an attitude of "now," focusing on the present, and the opportunities that are given to us right now, קרבנו המקום לעבודתו, is what brings us close to Hashem. The way we draw close to Hashem is by staying focused on the present, on the potential we have to achieve right now. We should never feel stuck in the past. What happened ten years ago, or even yesterday, does not mean that I cannot be great today, or that I don't have to be great today.

This is one of the reasons why we make a point of recalling our less-than-impressive origins at the *seder* – to impress upon us this mindset of ועכשיו, that what matters most is not what we did in the past, but how we are choosing to live in the present. Just as Hashem brought our ancestors out of slavery to Pharaoh so they could be His servants, He is likewise prepared to take us out of our "slavery," whatever we feel is holding us back, and help us serve Him better. We aren't stuck and we aren't trapped.

We just have to make the decision to be a "today" person, to focus our attention on who we can be today, irrespective of the past.

The Twelve Precious Stones of the Seder Plate Part 2

(Samy Maya)

HaRav Moshe Machiri writes that there is a very little practiced

custom to prepare a Seder plate with 12 items, each representing one of the 12 precious stones of the Kohen's hoshen. These 12 are then divided into 6 parts for a total of 72 part, corresponding to the 72-letter Name that split Yam Suf. Each of the 12 food items and their respective stones are closely related and teach us something beautiful on our night of freedom.

The third stone, representing the tribe of Levi, is the *bareket*, ברקת. Hazal describe its appearance as consisting of three colors: a third white, a third black, and a third red. This unique blend immediately calls to mind the three great leaders from the tribe of Levi—Moshe, Aharon, and Miriam—through whom the redemption from Egypt was brought about.

Yaakov Avinu, in his blessing to Levi, designates their role as spiritual leaders: to spread Torah and illuminate the world with Divine instruction. Indeed, when Moshe Rabbeinu was born, the Torah tells us that "the house was filled with light," symbolizing the light of Torah that would emerge through him.

The ברקת itself reflects this mission. Its very name is rooted in the word ברק, a lightning bolt—sudden, powerful illumination. The segula of this stone, as brought in the medrash, is that it enlightens the eyes of understanding and grants wisdom to its bearer. So too, the tribe of Levi serves as the spiritual "lightning" of Bnei Yisrael, bringing clarity and direction through Torah.

Sefer *Toledot Yitzchak* adds that this was the very stone used in Noah's Teva to provide light during the flood, when the sun was obscured. Even in a world of darkness and confusion, the *bareket* shines. This is the role of Levi throughout history: to bring light specifically when it is most needed.

It is therefore fitting that the food corresponding to Levi is the rimon, the pomegranate. Hazal teach that

the rimon contains 613 seeds, corresponding to the 613 misvot. The rimon thus symbolizes the world of misvot—the ultimate purpose of Yesiat Misrayim. Exodus was never meant to be an end in itself. It was a beginning. Its goal was Matan Torah.

By placing the rimon on the Seder plate, we remind ourselves that our freedom is not merely from bondage, but toward obligation—toward a life of Torah and misvot. Just as the *bareket* illuminates, so too the rimon directs us toward our higher calling.

The fourth stone, נֶפֶךְ, *nofach*, corresponds to the tribe of Yehuda. Its color is described as sky-blue, evoking royalty and majesty. Yehuda, the tribe of kings, is symbolized by the lion—strength, leadership, and dominance.

The Midrash teaches that one who bore this stone would cause his enemies to turn their *necks* back and flee. This directly echoes Yaakov's blessing to Yehuda: יָדְךָ בְעוֹרְףֵי אוֹיְבֶיךָ, your hand will be upon the *neck* of your enemies. The very letters of נֶפֶךְ hint to this power. They share a root with הִפְךָ—to turn or overturn—suggesting Yehuda's ability to reverse situations, to transform weakness into strength and danger into salvation.

HaRav Shimshon Rafael Hirsch offers an additional insight: the root of נֶפֶךְ relates to extraction—the ability to draw out what is hidden within. This is the role of true leadership. A king of Israel does not impose greatness; he reveals it, bringing forth the unique strengths of each individual.

The corresponding food item on our Seder plate is meat. Yehuda, likened to a lion, naturally connects to the consumption of meat, symbolizing dominance and mastery over the animal world. But there is a deeper layer. Our sages explain that when a person eats with a beracha and proper intent, he elevates the physical into the spiritual. The animal is

transformed—הִפְךָ—into something greater than it was. This act mirrors the essence of the *nofach* stone: transformation.

On the night of the Seder, this message resonates deeply. We celebrate redemption, yet we are still in exile. The meat on the Seder plate reminds us that just as the status of the animal can be elevated in an instant, so too can our situation. At any moment, Hashem can *turn* history once again.

From Yehuda will come Mashiach, who will defeat our enemies and establish a kingdom that brings out the greatness within every Jew. *Nofach* teaches us that geula can come suddenly—through a complete reversal.

The fifth stone, סַפִּיר, represents the tribe of Yissachar. Its color is described as a deep blue-black, reminiscent of the heavens. Yissachar was known as the tribe of scholars, יוֹדְעֵי בִינָה לַעֲתִים, those who understood time, calculated the calendar, and guided Bnei Yisrael in matters of Torah and seasons. Their banner bore the sun and the moon, symbolizing their mastery over the luni-solar calendar. The interplay of light and darkness, sun and moon, is reflected in the very color of the *sappir* stone. The סוֹפְרִים of Yissachar are thus represented by the stone of סַפִּיר.

Hazal associate the *sappir* with sapphire, the material from which the Luchot Ha-Berit were hewn. It is thus a stone of Torah, clarity, and knowledge. Its segula is to enhance vision and improve eyesight—not only physically, but spiritually. As Hazal say, Torah enlightens the eyes.

The corresponding item on the Seder plate is the egg. The egg embodies dual potential. It is already a complete food, yet it also holds the possibility of becoming something greater—a living creature. This duality reflects the essence of Yesiat Misrayim. On the 15th of Nissan, Bene Yisrael attained physical freedom. But that

freedom was only the beginning. Like the egg, it contained within it a far greater potential—the transformation into a nation defined by Torah at Har Sinai.

The egg also mirrors the symbolism of the sun and the moon with its yellow yoke and white albumen, representative of the yellow sun and white moon. The depiction of their flag was the sun and the moon.

Yissachar teaches us to see beyond the present moment, to understand not only what is, but what can be. The *sappir* stone sharpens our vision, and it representative on the Seder plate, the egg, reminds us that within every beginning lies the potential for something infinitely greater. The night of the Seder is only just the beginning...

Food for Thought

4 Things Your Children Should Know about Being Jewish Today

(Devora Levy @aish)

With antisemitism rising and war reshaping the Jewish world, here's what your children need to know about being Jewish right now.

Passover asks every generation to see itself as if it personally left Egypt. That charge has never felt more relevant than it does this year, as the war with Iran reshapes how Jews are seen, spoken about and targeted across the world.

Since the war began, global antisemitism has surged, and what we teach our children about being Jewish feels increasingly urgent.

Here are four things your children should know so they understand that Judaism is not an abstract ideal. It is their identity, their responsibility and their connection to

a nation whose future depends on what the next generation stands up for today.

1. There are some things worth fighting for.

Judaism is a religion that values and prioritizes peace. Peace lives in our prayers, and the Torah's ways are designed to create harmony within our families, our communities and the world.

But not everything is negotiable. There are times when we are forced to fight for our survival, and there are values that demand our commitment even when standing up for them is unpopular or uncomfortable. Those values include the protection of human life and dignity, the pursuit of justice, the preservation of Jewish continuity and the defense of truth.

Throughout our history, the Jewish people have had to stand up for what matters most — faith, community, values — under enormous pressure to stay silent. For you, today, that might mean speaking up against antisemitism, defending Israel's right to exist or refusing to hide your Jewish identity.

Ask yourself: What is worth standing up for in my life, and how do I do it in a way that's true to who I am?

2. You are a link in a precious chain.

Being Jewish is not just belonging to a religion. It is belonging to a nation with shared history, values and responsibility. You come from a long line of wisdom and courage stretching back thousands of years — ancestors who fought for their right to live as Jews, who chose continuity over convenience and passed that heritage to their children.

Your roots reach back to those who stood up for justice, for the ethics of monotheism, for the sanctity of time, for the dignity of every person and for the moral imperative to repair what is broken in this world. That strength and resilience lives in you.

But a chain is only as strong as its links. Greatness in Judaism is not defined by power or perfection. It is shaped by persistence, responsibility and the courage to act with integrity even when it's hard. Having ancestors who embodied that greatness makes you responsible for living in a way that honors what they built.

You are the next link. Given everything you've inherited, how will you live your life?

3. Showing up matters.

In Jewish life, meaning is built through steady presence, showing up again and again, even when it's ordinary or inconvenient. Your identity is shaped far more by what you do consistently than by what you believe in theory.

The Jewish people have survived not because of power or numbers but because each generation understood it had a role no one else could fill. You have that role too. There has never been, and never will be, another person with your exact character, perspective, voice and ability to contribute to the Jewish people. Showing up for Shabbat (the Sabbath) meals, holidays, community events, learning, volunteer opportunities, each one may seem small in isolation, but over time they show you that you are part of something real. You belong, and your presence impacts others.

Even when you don't feel inspired, show up anyway. Action creates meaning. You don't have to have everything figured out before you walk through the door.

4. Your questions matter.

Asking questions is not a challenge to Judaism. It's one of its most essential foundations. Jewish wisdom is built on debate, inquiry and the willingness to wrestle with hard questions rather than passively accept easy answers.

Your questions are welcomed and expected. At the Passover Seder, children ask the Four Questions

precisely to model that curiosity and engagement are central to what it means to be Jewish. Every person, regardless of age or background, has a voice and a perspective that matters.

Questions are where real ownership of ideas begins. Through your questions, you can start forming a Jewish identity that is genuinely yours. The Talmud is full of unresolved arguments and competing perspectives; Judaism has always valued complexity over easy answers.

The goal is not just to ask but to keep searching, keep challenging your assumptions and keep pushing toward a deeper understanding of yourself and the world.

In these turbulent times, our children need to know where they come from, who they are, what they stand for and why it matters. In a world full of uncertainty, they need to know that their presence, their voice and their choices count. If they know what is worth holding onto, they can not only navigate their own lives — they can help shape the future of the Jewish people.

Kidz Corner

You Fall Down You Get Back Up!

The Exciting Day at the Beginning of the Sedra

The opening scene of this week's Sedra is an extremely exciting day, a day that was awaited from the beginning of Creation! It was none other than the day on which the Shechina Hakedosha rested upon the Mishkan for the first time. This was the first Rosh Chodesh Nissan after the Yidden came out of Mitzrayim and since the day of Creation there had never been a day when the Heavens and Earth

had rejoiced so much (Gemora Megilla 10b).

Why is it described as "The Eighth Day"?

The words that the Torah uses to describe this day are very interesting. The Possuk says, "Vayehi Bayoim Hashemini", "and it was on the eighth day". The eighth day of what? It was the first day of Choidesh Nissan and the first day of the week; why does the Torah refer to this day as the eighth day?

The answer is, on each of the seven days prior to this momentous occasion, the Mishkan had been erected, many korbanos had been offered and then the Mishkan was dismantled only for this process to be repeated the next day. These seven days were called the Shivas Yemey Hamiluim. This "eighth day" was the day after the seven days of milu'im. On this day, the Shechina finally rested upon the Mishkan.

The Strange Daily Erecting and Dismantling of the Mishkan

Can you imagine a most stunning building that is painstakingly built only to be taken down brick by brick and reconstructed the next day? And the next? And the next? The obvious question is what was the purpose of repeatedly building and taking down the Mishkan?

You Fall Down You Get Back Up!

The Imrei Emes explains that sometimes people think that the day that they decide to improve, they will immediately become a better person, but when things don't work out according to their plans, they very quickly become despondent and give up. However, Shlomo Hamelech teaches us in Mishlei (15:16) that "Ki Sheva Yipoil Tzadik Vekom", which means even though a Tzadik falls numerous times (seven doesn't mean specifically seven, just corresponds to all different scenarios) he will still persevere and arise to the next challenge! To ingrain this lesson within us, the Mishkan, the resting-place for the Shechina,

needed to be set up only to be taken down, again and again and again, seven times over, until eventually Vayehi Bayoim Hashemini - "and it was on the eighth day" when they were indeed zoiche to Hashroas Hashechina.

May this empower us all not to give up when our good intentions don't seem to be working out. Whether we are working on our Middos, our Davening, our learning, or embarking on any other positive endeavour – remember it is normal for it to take some time to see progress; even the Mishkan didn't receive the Shechina the first time it was built. "You fall down – you get back up!"



The Importance of Studying Torah During Hol Ha'mo'ed

The Mishna Berura (work by Rav Yisrael Meir Kagan of Radin, 1839-1933), in a very important passage, cites a comment made by Rabbi Abba Bar Mamal in the Talmud Yerushalmi. Rabbi Abba remarked that if he had the support of his colleagues, he would have permitted work during Hol Ha'mo'ed. Even though Halacha imposes certain restrictions on working during the days of Hol Ha'mo'ed, Rabbi Abba nevertheless felt that the Rabbis should have allowed it. He explained that Halacha imposes these restrictions only so that people could spend this time eating, drinking and studying Torah. Instead, Rabbi Abba observed, people spend Hol Ha'mo'ed eating, drinking and engaging in vanity. Rabbi Abba saw that the free time made available by the restrictions on work was being spent on all kinds of unconstructive activities, rather than being used for Torah learning. He therefore felt that it would be preferable to lift the restrictions

on work, so that people would at least be productive rather than waste precious time.

Along the same lines, the Mishna Berura cites a comment of the Kolbo (Rav Aharon of Lunel, 1280-1330) that it is a far more grievous sin to engage in frivolity during Hol Ha'mo'ed than to work during Hol Ha'mo'ed.

Therefore, one must utilize his time during Yom Tob and Hol Ha'mo'ed to involve himself in Torah study to a greater extent than he normally does. Those who study Daf Yomi (the daily page of Talmud), for example, must certainly continue their daily study throughout the holiday. In fact, during the holiday they have the special opportunity to spend more time learning, to study the page of Gemara in greater depth than they ordinarily do. This is a precious opportunity that must not be squandered.

The Shulhan Aruch, amidst his discussion of the restrictions on writing during Hol Ha'mo'ed, rules that if a person hears or develops a "Hiddush," a new Torah insight, during Hol Ha'mo'ed, he may write it down, since he might otherwise forget the idea (Orah Haim 546:9). The Mishna Berura, in a fascinating and revealing comment (listen to audio recording for precise citation), claims that this is permissible even if one is confident that he will not otherwise forget the new insight. He writes that at every moment one bears an obligation to study Torah to the best of his ability, which includes arriving at new insights into the Torah. If a person develops a "Hiddush" during Hol Ha'mo'ed and waits to write it down until after the holiday, then he is wasting those moments after the holiday that should be used for developing new "Hiddushim." This would be a misuse of the time which he should be utilizing for arriving at new insights. Writing is permitted on Hol Ha'mo'ed to avoid a loss ("Dabar Ha'abed"), the Mishna Berura notes, and

there is no greater loss than losing time from Torah study. Therefore, regardless of whether or not one fears he will forget the idea he learned, he should write it down immediately, on Hol Ha'mo'ed, so that the time after the holiday could be used for developing additional new insights. The Mishna Berura adds that the Bah (Rav Yoel Sirkis, Poland, 1561-1640) wrote his famous commentary to the Tur during Hol Ha'mo'ed.

Therefore, those who attend Torah classes during Hol Ha'mo'ed and wish to take notes may certainly do so.

Summary: The holidays were given for the purpose of celebrating as well as Torah study, and one must therefore ensure to use the free time on Yom Tob and Hol Ha'mo'ed for Torah learning. Although there are restrictions on writing

La Paracha En Français

Le maror du korekh ou l'amertume de l'exil

« **Le premier mois, le quatorzième jour du mois, au soir, vous mangerez des matsot.** » (Chémot 12, 18) Nos Sages précisent par ailleurs (Mékhilta de Rabbi Chimon bar Yo'haï ad loc.), et cela est ainsi tranché dans la Halakha (cf. Rambam, hilkhot 'hamets oumatsa, 6, 1), que c'est une mitsva positive de la Torah de manger de la matsa le 15 Nissan au soir, comme l'établit le verset précité.

Cependant, le Rambam tranche ('hamets oumatsa, 7, 12) que la consommation du maror lors du Séder est d'ordre rabbinique et non toraïque. La raison de cette différence tiendrait au fait que le maror n'est normalement

consommé qu'avec le korban Pessa'h, le sacrifice pascal. Or, étant donné que de nos jours, nous n'avons plus de Temple et ne pratiquons plus cette offrande, nous contentant d'en évoquer le souvenir, la consommation du maror est seulement d'ordre rabbinique.

Dans ce cas, demandent certains, pourquoi la matsa est-elle une obligation toraïque ? Elle devrait a priori avoir le même statut que le maror, d'ordre rabbinique en l'absence de korban Pessa'h, puisqu'il est écrit : « Et l'on en mangera la chair (...) rôtie au feu, et accompagnée de matsot et d'herbes amères » (Chémot 12, 8).

La réponse est que la consommation de matsa étant l'objet d'un verset spécifique de la Torah, elle n'est pas liée au korban Pessa'h et, comme l'indique le Rambam, représente une mitsva à part entière. Elle reste donc d'ordre toraïque, tandis que le maror, à notre époque, n'est qu'une obligation rabbinique.

La fête de Pessa'h est essentiellement centrée autour des matsot, d'où son nom, car nous les consommons pendant sept jours, comme il est dit (Chémot 12, 15) : « Sept jours vous mangerez des matsot ». Et même si l'essentiel de la mitsva est seulement d'en manger le premier soir, tout comme la mitsva de manger un kazayit de pain dans la soucca le premier soir de Souccot, le fait de manger dans la soucca n'en demeure pas moins une obligation, comme il est dit (Vayikra 23, 42) : « Sept jours vous résiderez dans la soucca. »

En d'autres termes, l'homme n'est pas obligé de manger pendant les sept jours de Souccot, mais s'il souhaite manger, il devra le faire spécifiquement dans la soucca. Il en va de même à Pessa'h : l'on n'est pas obligé de manger, mais si on le veut, on devra obligatoirement prendre de la matsa et non du pain. Si l'obligation porte précisément sur la matsa, c'est parce que les matsot

nous rappellent le pain de misère consommé par nos ancêtres en Égypte.

De ce fait, la Torah a interdit la consommation de 'hamets pendant les sept jours de Pessa'h, celui-ci étant exclusivement remplacé par la matsa. En outre, la mitsva de consommer de la matsa est explicitement évoquée par la Torah à de multiples reprises. Étant véritablement d'ordre toraïque, contrairement au maror, qui n'est désormais plus qu'une obligation d'ordre rabbinique, cette mitsva très spéciale a été appliquée à toutes les époques.

Le korban Pessa'h n'était offert que le quatorze, et non pendant les sept jours, et il était interdit de le manger en étant impur, outre le fait qu'il était mangé seulement la nuit du quinze, lorsqu'on était rassasié, et il était interdit d'en laisser pour le lendemain. Or, étant donné que nous sommes tous impurs de l'impureté transmise par les morts, en l'absence de Beth Hamikdash pour expier nos péchés et des cendres de la vache rousse pour nous purifier, nous ne pratiquons plus de nos jours le sacrifice de l'agneau pascal.

De ce fait, même la consommation du maror n'est que d'ordre rabbinique. Elle n'est en effet pas pratiquée tout au long des sept jours, mais, comme le korban Pessa'h, ne devait être appliquée que le premier soir. Étant comme le korban Pessa'h, le maror n'est consommé que par ordonnance rabbinique, en vertu du verset « Et l'on en mangera la chair (...) rôtie au feu, et accompagnée de matsot et d'herbes amères » (Chémot 12, 8). Or, étant donné que de nos jours, il n'y a plus de korban Pessa'h, le maror également n'est plus que d'ordre rabbinique.

À l'époque du Temple, Hillel l'Ancien faisait un sandwich de matsa et de maror, qu'il mangeait ensemble, afin d'accomplir ce verset. Seul Hillel procédait ainsi. Pourquoi ? Car il avait vu par inspiration divine que le Temple serait détruit et que les enfants

d'Israël cesseraient de consommer le korban Pessa'h. Aussi prit-il cette coutume en souvenir du Temple, consistant à manger ensemble un sandwich de matsa et de maror. Le but était en fait de rappeler qu'on mangeait ensuite le korban Pessa'h lorsqu'on était rasié. Et après la destruction du Temple, on ne mange plus que la matsa séparément et le maror séparément.

De ce fait, voulant que tout le monde se souvienne qu'à l'époque du Temple, on mangeait la matsa et la maror, puis le korban Pessa'h, Hillel avait pris l'habitude de les manger ensemble, en vue d'accomplir le verset « accompagnée de matsot et d'herbes amères » (Bamidbar 9, 11). Cela permettrait de mieux rappeler l'absence du korban Pessa'h et de nous pousser à implorer Hachem pour la reconstruction du Beth Hamikdash et la restauration des sacrifices spécifiques.

Reflexion Semanal

Finge hasta que llegues a serlo

(Por Rav Dr.Mordechai Shiffman z"l @aishlatino)

A veces una tarea parece tan difícil, abrumadora o incongruente con nuestra personalidad que elegimos mantenernos pasivos. Podemos recibir cierta motivación de frases tales como "fingelo hasta que lo logres", pero de todos modos nos resistimos porque sentimos que es falso fingir.

En una de las charlas más famosas de Ted y en su libro "El poder de la presencia - Autoestima, seguridad, poder personal: utiliza el lenguaje del cuerpo para afrontar las situaciones más difíciles", Amy Cuddy nos alienta a transformar la frase "Finge hasta que lo logres" en "finge hasta que

llegues a serlo". Ella propone esta pequeña pero significativa diferencia basándose en sus investigaciones sobre la postura corporal. Cuando las personas cambian y "fingen" con su postura corporal, pasando de reflejar una postura cerrada y tímida a una postura abierta de poder (piensa en la pose de Superman), se sienten más confiadas, y más dispuestas a actuar con coraje, incluso cambia la química de sus cuerpos. El cortisol (la hormona del estrés) disminuye y la testosterona (la hormona de la asertividad) se incrementa. "Fingir" con la postura corporal no sólo los ayuda a tener éxito, sino que de hecho cambia su personalidad hasta que llegan a convertirse en eso que fingen.

Cuando los hijos de Israel se preparaban para partir de Egipto, recibieron muchas leyes relacionadas con el sacrificio de Pésaj, una de ellas era que estaba prohibido quebrar los huesos del sacrificio. Los comentaristas se preguntan cuál es el significado y la profundidad de este mandamiento. Algunos comentaristas sugieren que no quebrar los huesos refleja la mentalidad de apresuramiento que fue esencial para partir de Egipto. Las personas que están apuradas no tienen tiempo de quebrar un hueso para succionar la médula, sino que comen la carne rápidamente y arrojan el hueso (ver Rashbam y Bejor Shor).

Otros consideran que quebrar los huesos implica un defecto de carácter. Quebrar un hueso para chupar la médula puede considerarse como una señal de glotonería excesiva, algo que refleja una mala calidad del que come, que degrada el honor que se debe brindar al sacrificio y que cuestiona la validez del sacrificio, que se debe comer cuando uno ya se siente satisfecho.

Dentro del contexto de esta mitzvá, el *Séfer HaJinuj* presenta su famosa tesis de que nuestra personalidad se ve influenciada

por nuestros actos ("ajarei hapeulot nimshajim halevavot"). Adelantándose a la pregunta de su hijo respecto a por qué la Torá nos da tantas leyes relacionadas con el Éxodo, el *Séfer HaJinuj* explica que el propósito de esta mitzvá, y de las mitzvot en general, es proveernos actos que nos inculquen cualidades de carácter. Al no quebrar los huesos demostramos que nos liberamos de la esclavitud y que tenemos una nueva existencia de libertad. Él considera que no es adecuado que las personas elevadas rompan huesos al comer. Por lo tanto, al salir de la esclavitud, los hijos de Israel deben comportarse como la realeza, incluso si no se sienten reyes. Se los alienta (a ellos y también a nosotros) no sólo a fingir hasta lograrlo, sino a fingir hasta que llegar a serlo.

Nahalot

Nahala of Rabbi Meir Abihssira זצ"ל the 17th of Nisan

On the occasion of the yahrzeit (anniversary of death) of our teacher Rabbi Meir Abihssira, the Torah-Box team is pleased to share some brief details on his life's journey. Whoever speaks about the tzaddik on the day of his yahrzeit, merits the latter's prayers on his behalf! Light a candle and say "*Lichvod Rabbi Meir, Zechuto Yagen Aleinu*", then pray. May his merit protect all of Klal Israel, Amen!

The famous Rabbi Meir Abihssira, nicknamed Baba Meir, was born in Tafilalet in Morocco in 1917 (5677), to his father, Rabbi Israel Abihssira - Baba Saleh, and his mother Frecha.

At the age of 25, he was rabbinically ordained and appointed

President of the Rabbinical Court of Midalet and director of Yeshivat Tomchei Temimim in the city.

In 1951 (5711), he replaced his father as head of the Rabbinical Court of Erfoud.

In 1965 (5725) he traveled to the Holy Land and settled in Ashdod. Many visitors flocked to his home to ask for blessings and were saved by his prayers. His court was one of the largest and most visited in the entire country.

In 1973 (5733), at the request of his students and admirers, he began to "rescue the souls of young children" by encouraging parents to enroll them in Chabad schools and kindergartens. At the time, the Israelite Alliance was taking over the education of Jewish children of Morocco.

He left this world on Chol Hamoed Pesach 1983 (5743) when he was barely 66.

He was known as the Greatest and Most Holy One. He could see from one end of the world to the other, thanks to his meticulous Shemirat Enayim (guarding his eyes against staring at improper sights). In addition, he is recognized as a worldly scholar in all dimensions of Chassidut.

It is for this child that I prayed ... (Story told by his son, Rabbi Yekutiel)

For nearly 14 years, his father, Baba Saleh had no offspring. When the couple was finally expecting a child, his reputed master Rabbi Moshe Tordjman noticed that he was worried and asked his student:

"What's bothering you? "

The tzaddik replied that he feared his wife would miscarry, as had been the case several times before. Immediately, his master reassured him:

"Do not worry, this child will live and spread the Torah around the world. "

As the birth of the child approached, a great Tzaddik came to

Baba Saleh in a dream and conveyed that the child would be a Great Scholar in Israel. So, he decided to name his son after the name of the Tzaddik that appeared in his dream, yet, he did not know his name.

So, Baba Saleh addressed his master for a solution, and Rabbi Moshe Tordjman said to him:

"It's a certain Rabbi Meir, so we'll name the child Meir, and later he'll be called Baba Meir. "

When he visited Israel for the first time, his family members, upon his return to Morocco, asked him about the Rabbanim in the Holy Land... He answered all were great Tzaddikim, wise and learned men of truth, endowed with superior intelligence, but that there was none other like his son, Rabbi Meir.

He displayed serenity with his children

Once, when Rabbi Meir returned home for the Pesach Seder. Everything was ready and the entire family waited for the Rav to begin. Suddenly, one of his little daughters began to cry. The Rav took her to a room to calm her down unsuccessfully. Only after remaining with her for over an hour and a half until he calmed her down did the Rav return with her to begin the Seder.

Guarding his eyes

Once, Baba Meir drove to the airport to fetch his father, Baba Saleh, who was returning to Israel from abroad. He did not check the notice boards, yet he knew the flight was late. Naturally, the Rav guarded his eyes. But even after years of practice, he surrounded himself with students as often as possible to continue to improve and avoid swaying in this area. By protecting his eyes, he had developed a gift of vision that reached unlimitedly to the end of the earth. Once, he was consulted on an issue about a little Jewish girl who had been abducted by non-Jews: He described her whereabouts to

the letter and indicated the exact place where the child was being kept.

Tikkun Chatzot

One of Baba Meir's sons, Rabbi Elazar Abihssira zatzal, once said that his father was very scrupulous about reading the Tikkun Chatzot and did so with ashes on his forehead. When he was compelled to travel, his wife provided a bag of ash specially designed for the purpose. The Rav stuck it in his clothes pockets like a wallet. When he needed to use the lavatory, he removed it from his pocket, explaining that it symbolized the destruction of the Beit Hamikdash and that therefore it was necessary to treat it with similar sanctity. He added that, unlike in previous generations, he was awarded the right to take a CCTV camera with him, so he could keep an eye on the ash bag even when he was temporarily away from it.

Immense Fear of Heaven

On all his visits to Israel, the Rav visited the Kotel just once, baffled by his fear of the wall's sanctity. He prepared for two entire days to glance at it from a distance. Upon reaching the Kotel, his faced exuded unnamed fear of Heaven.

During his entire life, the Rav aspired to witness the Final Redemption and spoke on this exclusively during his last days. And indeed, almost supernaturally, he left this world on the month of Nissan, the month of Redemption ...

Baba Meir, may his merit protects us, left this world on the fifth day of Passover, the 17th of Nissan 5743 (1983). His grave is located on the Mount of Olives, aside from his master, the Or Hachaim Hakadosh.

Bibhilou: What's the Significance?

Magid is the *Mitzvah* of relating the story of the Exodus from Egypt and is the central portion of

the *Seder*. The words “*Bibhilou Yatzanu MiMitzrayim*” (Aramaic for “in haste, we left Egypt”) are written in the *Rambam’s Hagada* (Hilchot Hametz Umatza, Nusah HaHagada), and many authentic Sephardic *Hagadot* incorporate this text. As a segue into the *Magid* section, there is a Moroccan custom to chant “*Bibhilo*” while the head of the family passes the *Seder* plate over the heads of those present. Rabbis Yosef Benaim (Noheg Behochma) and Baruch Toledano (Kitzur Shulhan Aruch, pg. 147) attest to this longstanding tradition in the Moroccan community. Furthermore, the student of the Rosh’s son, Rabbi Itzhak El Khadab (Hagada Pesah Ledorot) writes that even by the thirteenth century there was a custom in Spain to pass the *Seder* plate over the heads of the children who were present at the *Seder*. Rabbi Haim Palagi (Haim Lerosh) discusses this custom, and the HIDA attests to the presence of this custom in Tunisia.

There is great importance placed on rousing the curiosity of children at the *Seder*, so that they may pose questions and further enhance the telling of the Exodus from Egypt. The Shulhan Aruch (Orah Haim 472:16) gives the example of handing out treats to children so that they notice a difference from regular meals, and then ask questions. In a similar vein, Rabbi Itzhak Hazan (Hagada Ko Lehai) cites Rabbenu Simha, who says that by raising the *Seder* plate, there is a departure from the normal events that take place at a typical meal, thereby encouraging the children to inquire. Another reason, writes Rabbi Yosef Benaim (ibid.), is that the plate raised above the attendees’ heads is symbolic of the *Anane Hakavod* (lit. “Clouds of Glory”) which protected the Jewish people when they left Egypt. Rabbi Haim Palagi says that, on a Kabbalistic level, there are ten *Sefirot* (lit. “Divine Attributes”) which are alluded to in the ten items on

the *Seder* plate, as described by the Arizal. When lifted, the blessings from these *Sefirot* emanate from the plate and rest upon those present at the *Seder* table.

Summary: Raising the *Seder* plate over the heads of those present at the *Seder* while chanting “*Bibhilou*” is a well established and ancient

The Spiritual Lights That Come Down at the Seder

The Arizal (Rav Yishak Luria of Safed, 1534-1572) taught that on the night of the *Seder*, a great spiritual light descends from the heavens as a result of the *Misvot* that we perform. Although we always bring down spiritual light through our performance of *Misvot*, the Arizal explained that the lights come down on the night of the *Seder* in a special way. Normally, the lights of “*Katnut*” (“youth”) descend first, before the lights of “*Gadlut*” (“adulthood”). (More specifically, there is first “*Katnut Rishon*” and then “*Gadlut Rishon*,” which is followed by “*Katnut Sheni*” and then “*Gadlut Sheni*.”) On *Pesah*, however, it is reversed: the great lights of “*Gadlut*” come down before the smaller lights of “*Katnut*.” It is explained that the order is reversed on this night because it had to be reversed at the time of *Yesi’at Misrayim* (the Exodus from Egypt). If the smaller lights would have descended first, the negative spiritual forces in Egypt, which were exceptionally powerful, would have been able to withstand this power. G-d therefore sent down the great lights of “*Gadlut*” first, which the negative spiritual forces were unable to withstand, and this phenomenon repeats itself each year on the night of the *Seder*, when we commemorate *Yesi’at Misrayim*.

The Ben Ish Hai (Rav Yosef Haim of Baghdad, 1833-1909), in his work *Od Yosef Hai* (Shana

Rishona, Parashat Sav; listen to audio recording for precise citation), explains the deeper meaning of the *Ma Nishtana* on the basis of this concept. He writes that the lights of “*Gadlut*” come down to the *Seder* table through the recitation of *Kiddush*, and then when we dip the *Karpas*, the “*Katnut*” lights come down. The children, who are “*Ketanim*” (“minors”) and thus sense the reversal of the sequence of “*Gadlut*” and “*Katnut*,” ask why things are different on this night, how it is possible for the “*adult*” lights to come before the “*child*” lights, resembling an adult turning into a child. The answer to this question is “*Abadim Hayinu Le’Pharaoh Be’Misrayim*” – we were slaves of *Pharaoh* in Egypt, a place with a very strong “*Kelipa*” (“outer shell”), meaning, powerful negative forces. The impurity in Egypt was so strong that if G-d had not redeemed us on the night of *Pesah*, we would still be there even today. We therefore needed the unusual sequence of “*Gadlut*” before “*Katnut*” to break those forces and enable us to leave, and this sequence occurs again each year when we fulfill the *Misvot* of *Pesah*.

One might naturally wonder whether the child at the *Seder* is really aware of this sequence of spiritual lights at the *Seder*, such that he can ask this question. Many adults cannot comprehend these esoteric concepts, and certainly these topics lie well beyond the grasp of the young child asking the *Ma Nishtana*. The Ben Ish Hai writes that *Hazal* nevertheless established that the child should ask this question because his soul indeed understands these concepts and senses the changes that occur on the night of the *Seder*. The soul of a “*Katan*,” a child, is especially sensitive to the “*Katnut*” lights and detects that the “*Gadlut*” lights come first on this night. Indeed, the *Gemara* in *Masechet Megila* (3) comments that often-times a person’s soul is able to discern things which we are not consciously able to perceive.

The Ben Ish Hai's comments emphasize the depth and significance of each word of the Haggadah, and even the section which is read by the young children. This is why we make the children recite the Ma Nishtana, as this recitation, whereby the children involve themselves in deep concepts, serves as a Tikkun (rectification) of their souls. And thus we should be aware that beyond the straightforward meaning of the text of the Haggadah, there are many additional layers of depth and profundity which lend to this night a special dimension of spiritual significance.

- There is a custom when kindling or fueling the fire for burning the Hametz to use items that had been used for other Misvot, such as the Arba Minim and the wicks from the Hanukah candles. One should refrain from activities such as sewing, laundry and haircutting during the afternoon of Ereb Pesah. One who wishes to take a haircut on the afternoon of Ereb Pesah must go to a non-Jewish barber. It is permissible to shave, polish shoes, cut nails and conduct business in the afternoon of Ereb Pesah.
- Hacham Ovadia Yosef, both in Yehaveh Da'at (5:34) and in Hazon Ovadia (p. 230), writes that as **women are included in all the Misvot of Pesah, they must also read the full Hallel before the Seder.** They may recite the Hallel either in the synagogue or at home, but either way they must ensure to recite the full text just as they are obligated to fulfill all the other Misvot that apply on the night of the Seder.
- One should use wine, and not grape juice, for the four cups at the Seder, but women, as well as men for whom drinking four cups of wine poses considerable difficulty, may use grape juice. Preferably, they should mix wine and grape juice, or

drink wine for at least the fourth of the four cups.

- All the four cups at the Seder must be drunk while leaning to the left, and one who drinks without leaning must drink the cup again while leaning. If one drank the second cup without leaning, he does not repeat the Beracha of "Asher Ge'alanu" when drinking again. It is advisable for the head of the household to announce before the recitation of "Asher Ge'alanu" that everyone should drink while leaning to the left after the recitation.
- One must lean on his left side while drinking each of the four cups of wine. If one drank a cup without leaning, he must drink another cup while leaning. One does not fulfill the Misva by drinking a cup of wine without leaning. To fulfill the obligation of Heseba (leaning) at the Seder, one must lean to the left side, at least at a 45° angle, and rest on something, like the back of the chair, a pillow or the table.
- The cup used for the four cups of wine at the Seder must contain at least 86 grams (a little over 3 oz.). One should preferably drink the entire cup, but one fulfills the Misva even if he did not drink the whole cup, as long as he drank the majority. Therefore, it is preferable to use a cup that does not contain much more than the minimum required 86 grams, so one would be able to drink the entire cup or at least the majority of the cup. However, for the first cup of wine, which is also drunk for the requirement of Kiddush, one must ensure to drink the complete amount of 86 grams. One fulfills the obligation of Kiddush only if it is recited over a meal, and since the meal at the Seder is eaten long after Kiddush, one must drink this amount of wine to be considered to have recited Kiddush at a "meal."

The wine should be drunk all at once, rather than sipped, though if one did sip the wine, he has nevertheless fulfilled the obligation.

- When the Seder is held on Mosa'eh Shabbat, one must recite Habdala in conjunction with Kiddush, following the proper sequence. If one realized after Kiddush, but before Karpas, that he had not recited Habdala at Kiddush, then he must recite Habdala over a cup of wine at that point. If he realized his mistake during Maggid, he should recite the Beracha over the candle at that point and recite the Beracha of Habdala at the end of Maggid, right after the Beracha of "Ga'al Yisrael," over the same cup of wine over which he recites "Ga'al Yisrael." If he realizes during the meal, he should recite Habdala at that point, and if he realizes during Hallel, then he should recite Habdala after Hallel.
- According to Sephardic custom, Romaine lettuce should be used for Marror. One must ensure that the lettuce is free of insects. Although it is customary to use Romaine lettuce, one may, strictly speaking, use iceberg lettuce, as well. There are those stringent who use endives for Marror. If necessary, one may combine different forms of Marror to reach the required quantity of "Ke'zayit." If one cannot obtain any of these vegetables, he may use for Marror any bitter-tasting vegetable, but the Beracha of "Al Achilat Marror" should not be recited in such a case.
- When one washes his hands for U'rhatz after Kiddush at the Seder, he must comply with all the laws that apply to hand washing before bread, and one should not speak or divert his attention until after he partakes of the Karpas. There is

no Beracha made on this Netilat Yadayim. One should make a point to wash his hands inside his home, and not leave to wash his hands elsewhere

- One must wash his hands a second time at the Seder before eating the Masa, even if he had ensured to keep his hands clean since the earlier washing before Karpas. One recites a Beracha over this second washing, even if he had mistakenly recited a Beracha over the first washing. The one leading the Seder holds all three Masot in his hands while reciting the Beracha of "Hamosi," and then puts down the bottom Masa for the recitation of the Beracha of "Al Achilat Masa." He should eat a Ke'zayit from each of the two Masot, whereas everyone else may eat just one Ke'zayit. Salt may be added to the Masa, and according to Kabbalistic teaching it is proper to add salt to the Masa.
- One should not lean or recline during the reading of Maggid. Instead, it should be read in an upright position, and with a sense of awe and reverence.
- The reading of Maggid should be completed before Chatzot (midnight as defined by Halacha). This means that one should recite the concluding Beracha of "Asher Ge'alanu" before Chatzot. BeDiavad, if he finished after Chazot, he still may make the Beracha of "Asher Ge'alanu". After the Seder, one should continue learning and discussing the Exodus and the laws of Pesach until he feels the need to go to sleep.
- At the Seder, one must eat for the Afikoman at least one Kezayit of Masa, within four minutes (or at most seven minutes), while leaning. Some have the custom to eat two Kezetim. One who did not lean while eating the Afikomen

should eat another Kezayit while leaning, unless he is too full to eat more Masa. One may not eat or drink anything on the night of Pesah after the Afikoman, except for the two remaining cups of wine, and water. One may also drink tea or coffee to help him stay awake.

If a non-Jew will be coming to one's home during Pesah, such as a workman who comes to do repairs, it is preferable to respectfully ask that he does not bring Hametz into the home, but strictly speaking, the non-Jew may be allowed to enter the home with Hametz, as long as one ensures to remove any crumbs that are left.

Salt of the Omer

(By Haham Amram Assayag)

It is customary in some Sephardic Kehilot, amongst them the Mekubalim and all Moroccan Communities, to give out on the second night of Pesah when we begin to Count the Omer. Some take salt for every member of the Family.

Salt takes a prominent place in Jewish rituals that one can trace back to the very first days of Hashem's creation of the world. The creation of the Heavens came about by the division of the waters that hovered over a vacuum that was soon destined to be the world.

The pasuk states: "Vayabdel ben hamayim asher mitahat laraq'i'a uben hamayim asher me'al laraq'i'a." – "And [Hashem] divided the waters which were under the firmament from the waters which were above the firmament."

The Midrash [cited by Rashi, Vayikra 2:13] says that when the earthly waters saw that their fate was to remain on earth while the other waters were destined to form the Heavens, they began to cry. They exclaimed: "Woe unto us that we are not worthy of staying close to our Creator, and we must be near impurities." Hashem ordered that they should stop crying

because as a comforting gesture He assured them that He will order the earthly waters to be presented as a libation upon the altar. The Midrash states that this was not satisfactory to the waters, as nisukh hamayim (the water libation) took place only once a year. So Hashem promised them that He would also make a covenant with the salt contained in them (i.e. the oceans), to be placed on the altar with every offering. Thus, the commandment:

"Vekhol qorban minhatekha bamelah timlah velo tashbit melah berit Elohekha me'al minhatekha al kol qorbanekha taqrib melah." – "And your every meal offering shall you season with salt; you may not discontinue the salt of your G-d's covenant from upon your meal offering, on your very offering shall you offer salt."

The "Omer", which is the name of a measure for grains, is also the name of the meal offering brought to the Temple on the second day of Pesah. In order to allow the Jews to enjoy the new crop of grain, we first present an offering of that grain to the Bet HaMiqdash, after which time we, as individuals, make enjoy the produce of the new crop. On Shabuot, we will collectively offer to the Bet HaMiqdash, two breads made from the new grain. This offering is known as Minha Hadasha LAdonai – a new offering to Hashem. The acronym of these Hebrew words is the letters Mem Lamed Het (מ"ל"ה), which form the word Melah (מלה) – salt. In honour of this special offering symbolized by salt we, too, take salt at the time that this offering would have taken place. The word Lehem (לחם) – bread, is formed with the same letters as Melah (מלה), hence the constant connection between bread and salt. Therefore, on the second day of Pesah, when the new offering will allow us to begin eating the new bread, we take along salt to our own altar – one's table at home.

This may be a possible explanation for our ancient custom; however it does not yet address the mystical dimension attributed to the salt. Indeed, this salt serves as a protection from the evil eye ("ayin hara"), which explains why every family has used it similar to an amulet [Debeq Meah §70:16 by Ribī Abraham Hamaoui ~1850 and Ben Ish Hai (Year 1, Sav §6)].

The 13th century commentator Rabenu Bahya of Saragossa, through his discussion of the Kabbalistic characteristics of the salt, may have shed some light on understanding the importance of the salt. He writes that salt is composed by two opposing elements of the four elements of creation: water and fire. Salt exists naturally in the waters of the oceans, yet it is extracted through the means of fire (the sun or artificial fire to stimulate evaporation).

Rabenu Bahya reminds us of what our Hakhamim taught us in reference to the creation of the world. When Hashem decided to create the world, He thought to create it with only the attribute of Justice (Midat Hadin), by which man would be accountable immediately for his every action and receive retribution accordingly. Hashem realized that the world could not stand with judgment alone, because man, as a potential sinner, would bring about the immediate destruction to his world. Therefore, Hashem incorporated the attribute of Mercy (Midat HaRahamim), a means of protection for man until he amends his ways. The fusion of these two attributes allows the world to exist and be sustained. Rabenu Bahya tells us that Midat HaDin is represented by the element of fire, while Midat HaRahamim is represented by the element of water. Salt is therefore, symbolic of the fusion of these two attributes, representing the formula for the very maintenance of the world. That is why, he explains, the Tora in the above pasuk refers to salt as the covenant of your G-d (Berit Elohekha) because it represents the very

covenant of creation that allows the world to exist and not to crumble in the wake of sin. This also explains the chemical preservative qualities of salt, which serves to maintain a substance and the spiritual protective dimensions attached to it.

The original prayer recited on the first night according to Sidur HaRashash is as follows:

"Yehi rason milefanekha Ado-nai Elohenu vEloh-é abotenu, bizkhut sefirat ha'omer asher sivitanu beToratekha ubizkhut she-motekha haqedoshim, vehatehorim, hayosé-im mehamizmorim halalu hayosé-im merashé tebot umisafé tebot ubizkhut abotenu haqedoshim Abraham, Yishaq, veYa'aqob, sheyihyé zé hamelah li lishmi ulkhol mi sheyisa hamelah hazé „alav yihyé lo lemaghen vesina, mideber umimaghefa, ume“ayin hara”, umikol dabar ra, Amen ken yehi rason."

Hag HaMimouna

(Maghen Abot - e"H Ribī Mordekhai Lebhar s"t)

Towards the end of Pesah we all anticipate with much joy, "Hag haMimouna" where we have the custom to eat special foods such as Moufleta and Sbeqia, sing songs, play festive Arabic music, decorate our houses, dress in djelaba oulkaftan, and much more. We have the custom to open our houses to the people of the community and allow them to come in and taste from the wonderful foods and take part in this joyous occasion. It is only until one of our holy brothers/sisters walks into the finely decorated house, praising the table spread, and asks the infamous question, "So this Mimouna is for what again?" Hopefully to ask for the last time because here is what you tell them...

Origins of Mimouna

Contrary to popular belief, the Mimouna is not exclusively a Moroccan Minhag. In Turkey, Syria, Tunisia, and other countries, the common minhag was to put out a bowl of flour with coins or green vegetables a sign of berakha that the future will bring. It seems that the underlying theme of Moṣa-é Pesah is one of a time for berakhot.

E"H Ribī Eliyahou Bitton s"t in his sefer *Netivot haMa'arab* explains that Mimouna dates back to the time of the Geonim.^[1] The final day of Pesah is associated with the coming of the Mashiah (the Messiah), and as we conclude the Hag haGeula (Pesah) our hopes turn to the building of the third Bet haMiqdash and partaking in the feast of the Mashiah, speedily in our days, Amen.^[2] It is for this reason that we read the traditional 'Od Hayom *haftara* (in Hebrew, and Arabic, or Ladino), which discusses the arrogant Sanherib's conquest of Jerusalem and its subsequent downfall with many allusions to the Pesah redemption from Egypt and the final redemption that is still to come, b"H. With this, our hopes of the Mashiah's arrival are high at the end of Pesah, but many are left downtrodden and depressed after the Hag when he does not arrive. Therefore, Mimouna is done to uplift the spirit of the people of 'Am Yisrael, to strengthen their emuna (faith) and to assure them that the Mashiah is still just around the corner, even though he might not have come this Pesah.

[1] The era of the Geonim took place from 4349-4798 [589-1038 C.E.] which followed the Amoraim (Talmudic Era) and preceded the Rishonim.

[2] Ba'al Sem Tob, *Hayom Yom*, pp. 47

Where does the name Mimouna originate from?

Noheg Behokhma mentions another source to Mimouna from the Jews of Tripoli in Libya who have a tradition that the Rambam's

father passed away on the 29th of Nisan and the Mimouna celebrations are in memory of him (according to this, the name "Mimouna" comes from Maimon, the Rambam's father).

Noheg Behokhma mentions a few more interesting reasons for Mimouna:

-That the word "Mimouna" refers to food, and this night marks the time when it is again permissible to eat staple grain foods, hence the custom to eat mofleta and cous-cous on this night,

-That in Tafilalet in Morocco there were refugees from a city near Sudan called Temimona, which had been destroyed, and they prayed during Pesah that G-d return them to their ancestral homeland,

-That "Mimouna" is related to the Hebrew word for faith, "emuna", and this celebration is an expression of the Jews' faith in G-d that they will be redeemed in the month of Nisan, just as the Redemption from Egypt happened in Nisan.

As we see, the reasons behind this night are deep and meaningful, therefore we should be especially vigilant to keep an aura of qedusha to the night, and not Has Veshalom waste the tremendous opportunity the night has to offer to achieve higher levels of qedusha.

What do we do for Mimouna?

An especially important practice that was common in Morocco was that on the night of the Mimouna one would go to a Tora scholar and asks for his blessing.

Noheg Behokhma by Rbi Yosef Benaim זס"י mentions an account in the Talmud (Pesahim 30a) that Raba went to see his teacher, Rab Nahman, on the last day of Pesah; this seems to be the source for the custom of going to a Tora scholar to ask his blessing on the night of Mimouna. In the writings of the Arizal it is mentioned that special spiritual emanations descend on the last day of Pesah thus making it an 'Et Raçon, an opportune time, to receive blessings.

Moufleta

The minhag we have to prepare and eat Moufleta on Mimouna stems from that which the Kaf ha-Hayim wrote (Siman 491, s"q 11) that the Gaon Mibilna זס"י would strive to taste some hames. The reason behind this is to declare that we never really wanted to refrain from eating hames, rather we did it solely in order to fulfil the misva of not eating hames. We show this by eating hames as soon as we are allowed to. Rbi Haim Halberstam of Sanz זס"י (1793-1876) would make Habdala at the end of Pesah on beer specifically for this reason. Therefore, we eat Moufleta to show that we really want to eat hames but refrained from doing so because of the mitzva.

