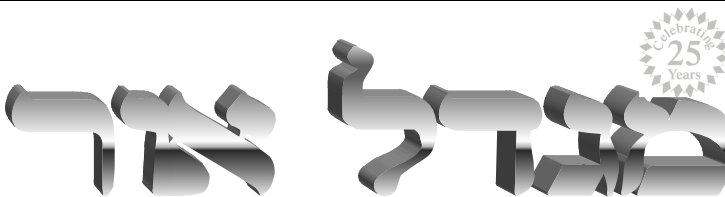


**Risen bread is bad on Pesach, but it's always good to raise ourselves.**  
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### Zmanim for שבת

Wesley Hills, NY

Zmanim Will Return after Yom  
Tov IY"Y.

### **Now You Know!**

After the Bedikas Chametz, we burn the utensils when we burn the leaven.

It makes sense to burn the feather and spoon since those may have touched the chametz, but why do we burn the candle?

The Rebbe of Seret-Vizhnitz offers a beautiful approach. He says that light is meant to be used for good.

For example, the Torah says, "Ohr zarua latzaddik," light is sown for the righteous. Also, "Who is the man who desires life? One who loves days to see goodness."

On the night before Pesach, though, we use the candle to find the bad, the chametz which we want to dispose of. Such a candle has no use the rest of the year and should be destroyed.

— based on a shiur by R' Moshe Meir Weiss

Most years, Tzav is read just before Pesach. In it, we read of the Korban Toda, the Thanks Offering, which is the only one to contain chometz, leaven.

An idea to reflect on, is that with every sacrifice, we are achieving atonement or elevation, so we don't allow ourselves to get "puffed up" and impressed with our own actions.

When giving thanks, however, it is appropriate to continually amplify or highlight the good that was done for us so our appreciation grows.

This is why we say the more one recounts the story of the Exodus the more he is to be praised – because he's driving himself to higher levels of appreciation for Hashem's salvation.

### **Thought of the week:**

**Freedom is not the right to do what we want, but to do what we ought.**

– Abraham Lincoln

**"וכל מנחת כהן כליל תהיה לא תאכל." (ויקרא ו:טז)**

**"So, too, every meal-offering of a Kohain shall be entirely burned, it shall not be eaten." (Vayikra 6:16)**

How appropriate, as we prepare to burn our chametz, that the Torah speaks of the Kohain's meal offering being fully burned as an offering to Hashem. This applies to the inaugural offering of each Kohain, as well as the daily offering of the same type brought by the Kohain Gadol, and any voluntary meal offering of a Kohain. By a regular person's korban mincha, a handful is taken to burn, but the rest is given to the Kohanim to eat.

Why here is it different, that the entire flour mixture is burned?

The Bechor Shor suggests that if a Kohain were to bring a meal offering, and most of it went either to himself or his fellow priests, that wouldn't be much of an offering to Hashem. At least when a Yisrael offers it, some gets burned and the rest goes to the Kohanim, Hashem's servants. Here, though, it would seem miniscule, and maybe even self-serving.

Being a servant of Hashem means that we are focused on His will. Perhaps, a Kohain bringing a korban which he or his friends get a portion of, would cheapen it in his eyes. His mind must be completely geared towards Hashem, so the very first offering he brings is one which reinforces this message. This is repeated daily by the Kohain Gadol, as a reminder not to get lost in the vaunted role he has, and anytime a Kohain wished to voluntarily offer a korban.

It's a message for us not to forget why we're here, and that we have aims higher than personal satisfaction.

### **Breaking the Middle Matza – יח**

The fourth step in the Seder on Pesach is breaking the middle matza. The larger piece is put away for later, as the afikomen, and the smaller is eaten with the matza after hamotzi. A poor person would always save some of his food as he didn't know where his next meal was coming from. As matza is considered lechem oni, poor man's bread, this makes sense. However, there is another, more inspiring message for us here.

Leaving Egypt, we attained freedom in an atypical sense. Most people believe freedom is the ability to do whatever you want, answering to no one but yourself. That's not what happened to us. We gained a new master, Hashem, and a much larger set of rules than we had before. The difference is that Pharaoh's rules were meant to break us down, and Hashem's rules build us up.

The ability to not satiate our desires when the urge strikes, takes character and strength. The mitzvos train us to be in control of our desires, and make resisting temptation easier. We therefore become masters over ourselves, and saving some matza for later reflects that self-control. As Jews, we also know that as much as we enjoy in this world, there is a future world where we will enjoy much more, and that keeps us focused on doing right.

*The story is told that Paderewski, the famous Polish pianist, was about to perform, when a young boy wandered onstage, sat down at the piano, and began playing a rudimentary tune. Instead of being outraged at the impudence of the child like the audience was, the musician whispered in the boy's ear, "Don't stop. Keep playing."*

*He then placed his hands on either side of the boy's hands, and added his own flair to the simple piece. It was a creative masterpiece not only in music, but in making the most of a situation. Even if the story isn't true, it echoes one of the themes of the Pesach Seder – "Don't give up. Keep playing." As long as we seek to improve, Hashem will be there to assist us.*