



# Shabbos Hagadol Drasha

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7:10PM

Bringing Light into the  
Darkness with the Spiritual  
Message of Charoses



## Shabbos Hagadol Drasha 2024/5784

### Pesachim 114a

הביאו לפניו מצה וחרוזת וחרוזת ושני תבשילים, אף על פי שאין חרוזת מצה. רב אליעזר (בנ) צדוק אומר: מצה. ובמקודש היו מביאין לפניו גוף של פוך.

**MISHNA:** They brought before him *matza* and *hazeret* and *haroset*, and at least two cooked dishes in honor of the Festival. The *tanna* comments that this was the practice, although eating *haroset* is not a mitzva but merely a custom. Rabbi Eliezer ben Tzadok says: Actually, it is a mitzva to eat *haroset*. And in the period when the Temple stood and they offered the Paschal lamb, they brought before him the body of the Paschal lamb.

### Pesachim 116a

רבי אליעזר ברבי צדוק אומר מצה וכו'. מי מצה? רב לוי אומר: זכר לתרופת. ורב יוחנן אומר: זכר לטיט. אמר אביי: הלך אריה לקחשיה ואരיה לספוגיה. לחשיה — זכר לתרופת, וארא לספוגיה — זכר לטיט.

**Gemara:** The mishna states: Rabbi Elazar, son of Rabbi Tzadok, says that eating *haroset* is a mitzva. The Gemara asks: What is the nature of this mitzva? The Gemara answers: Rabbi Levi says: It is in remembrance of the apple, as apple is one of the ingredients in *haroset*. The verse states: “Who is this who comes up from the wilderness, reclining upon her beloved? Under the apple tree I awakened you” (Song of Songs 8:5), which is an allusion to the Jewish people leaving Egypt. And Rabbi Yohanan says: The *haroset*

is in remembrance of the mortar used by the Jews for their slave labor in Egypt. Abaye said: Therefore, to fulfill both opinions, one must prepare it tart and one must prepare it thick. One must prepare it tart in remembrance of the apple, and one must prepare it thick in remembrance of the mortar.

תניא פותיה דברי יוחנן: תבלין זכר לתקון, חרוצת זכר ליטיט. אמר רבי אלעזר ברבנן צדוק, כי היו אומרים תנאר חרב שבירושלים: בזאו וטלו לך תבלין למצוה.

It was taught in a *baraita* in accordance with the opinion of Rabbi Yohanan: The spices used in the *haroset* are in remembrance of the hay that our forefathers used for building in Egypt, and the *haroset* itself is in remembrance of the mortar. Rabbi Elazar, son of Rabbi Tzadok, said: When selling *haroset*, the small shopkeepers in Jerusalem would say as follows: Come and take spices for yourselves for the mitzva.

### Bereishis 37:25

וישבו לأكل לחתם וישאו עיניהם ויראו והנה ארחת ישמעאלים באה (2)  
מגלאד וgamlihem נשאים נcats וצרי ולט הולכים להוציא מאריהם:  
Then they sat down to a meal. Looking up, they saw a caravan of Ishmaelites coming from Gilead, their camels bearing gum, balm, and ladanum to be taken to Egypt.

3) Rashi: גמליהם נשאים וגוי. למה פרטם הכתוב את משליהם? להודיע מטען שכרן של צדיקים, שאין דרכן של ערביים לשאת אלא נפקט ועתראן, שיריכון רע, ולזה נזדמנו בשמיים, שלא יזוק מירית רע:

BEARING etc. — Why does Scripture specially announce what they were laden with? It is to tell you how great is the reward of the righteous: it is not usual for Arabs to carry anything but naphta and itran (tar) which are evil-smelling, but for this one (Joseph, the righteous) it was specially arranged that they should be carrying fragrant spices so that **he should not suffer from a bad odor** (Genesis Rabbah 84:17).

4) בָּרוּךְ אַתָּה הַ מְשֻׁעֵן וּמְבָטֵח לְצַדִּיקִים :

Blessed are You, Hashem, Support and Trust of the righteous.

5) Shir Hashirim 8:5

תַּחַת הַתְּפַוֵּחַ עָזָרָרְתִּיךְ

Under the apple tree I roused you.

6) Talmud Sotah 11b:

דָּרְשָׁנָרְבָּעָרְאָ: בְּשָׁכָר נְשִׁים צַדְקָנִיות שְׁהִי בָּאָתוֹ הַדָּרְגָּה נְגַאַלְוּ יִשְׂרָאֵל מִמּוֹצְרִים. בְּשָׁעָר שְׁהַוְּלָכֹת לְשָׁאֹב מִים, בְּקָדוֹשׁ בָּרוּךְ הוּא מִזְמָן לְהַם דָּגִים קַטָּנִים בְּכַדְיָהוּ, וְשׂוֹאֲבֹת מִחְצָה מִים וּמִחְצָה דָּגִים, וּבָאֹת וּשׂוֹפְתּוֹת שְׁתִּי קְדִירֹת, אַחֲת שֶׁל חַמִּין וְאַחֲת שֶׁל דָּגִים.

§ Rav Avira taught: In the merit of the righteous women that were in that generation, the Jewish people were redeemed from Egypt. He tells of their righteous actions: At the time when these women would go to the river to draw water, the Holy One, Blessed be He, would materialize for them small fish that would enter into their pitchers, and they would therefore draw pitchers that were half filled with water and half filled with fish. And they would then come and place two pots on the fire, one pot of hot water for

washing their husbands and one pot of fish with which to feed them.

ומוליכות אצל בעליהם לשדה, ומרקיזות אותה, ויכולות אותה, ומשקאות אותה, ונזקקות להן בין שפטים, שנאמר: "אם תשכובו בין שפטים וגו'", בשר "תשכובו בין שפטים" זכו ישראל לביית מצרים, שנאמר: "כנפי יונה נחפה בפסף ואברותיה בירקוק חרוץ".

And they would then take what they prepared to their husbands, to the field, and would bathe their husbands and anoint them with oil and feed them the fish and give them to drink and bond with them between the sheepfolds, i.e., between the borders and fences of the fields, as it is stated: "When you lie among the sheepfolds, the wings of the dove are covered with silver, and her pinions with the shimmer of gold" (Psalms 68:14), which is interpreted to mean that as a reward for "when you lie among the sheepfolds," the Jewish people merited to receive the plunder of Egypt, as it is stated in the continuation of the verse, as a reference to the Jewish people: "The wings of the dove are covered with silver, and her pinions with the shimmer of gold" (Psalms 68:14).

וכיוון שמתעברות באות לבתיהם, וכיון שmagiyuz זמן מולדותם הולכות יולדות בשדה תחת התפוח, שנאמר: "תחת התפוח עוררתיך וגו'". And when these women would become pregnant, they would come back to their homes, and when the time for them to give birth would arrive they would go and give birth in the field under the apple tree, as it is stated: "**Under the apple tree I awakened you; there your mother was in travail with you; there was she in travail and brought you forth**" (Song of Songs 8:5).

