ישיבת הר עציון

Yeshivat Har Etzion – Israel Koschitzky VBM Parsha Digest 32

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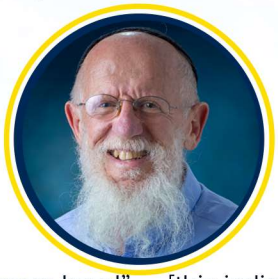
Selected and Adapted by Rabbi Dov Karoll

Quote from the Rosh Yeshiva

"The Torah speaks to four sons." Two pedagogic directives issue from this passage.

The first is the need for careful differentiation in the fields of education and outreach. There is no one answer, eternal and triumphant, to every question. Rather, the Torah teaches us that each and every generation, society and cultural milieu requires its own type of response. As the questioners differ one from the other in background and attitude, so must the answers.

The second lesson is that answers to the generation's questions must be prepared in advance. "And it will be that when (or if) your son asks you tomorrow..." - the Torah is telling us that it is not enough to respond to current questions; thought must be devoted to questions the future will bring, and our responses must be made ready. -Harav Aharon Lichtenstein zt"l



Detzakh, Adash, Be'achav - The Ten Plagues

Based on an article by Harav Yaakov Medan

Based on: **https://www.etzion.org.il/en/detzakh-adash-be'achav**

"With a strong hand" — [this indicates] two [plagues]; "and with an outstretched arm" — two; "and with great terror" — two; "and with signs" — two; "and with wonders" — two. These are the ten plagues that the Holy One, blessed be He, brought upon the Egyptians in Egypt. Rabbi Yehuda created a mnemonic for them: "Detzakh, Adash, Be'achav." (Midrash Tanna'im, Devarim 26:8)

What is the meaning of Rabbi Yehuda's mnemonic, beyond being a memory aid as an acronym, comprising the first letter of each of the plagues? Some commentators indicate that we should set aside the final letter, representing the Plague of the Firstborn, and focus on the three sets of three, leaving us: Detzakh, Adash, Be'ach.

The Marahal, in his Gevurot Hashem, divides the plagues into three groups: the first three are manifest at ground level; the next three are at arm's height, while the next three are in the sky. He notes further that the first three are performed by Aharon with his staff; the last three by Moshe, and the middle three are unspecified in this regard.

Abravanel offers a different categorization. He points out that there are common characteristics to the first, second and third plagues of each group, respectively. For the first plague of each group (blood, arov, hail), Pharaoh is warned in the morning on the banks of the Nile. For the middle plague of each group (frogs, pestilence, locusts), warning is given, with no mention of its timing or location. The last plague of each group comes with no prior warning.

We shall pursue this categorization further, and show its religious significance. In Egypt, the morning represents the manifestation of the sun-god, Amun-Ra, the chief deity in the Egyptian pantheon. The Nile is the manifestation of the crocodile, the Egyptian god of evil. Pharaoh himself was a god, and thus all three: sun, crocodile and Pharaoh, converge in the morning on the banks of the Nile. We may thus assume that such a warning bears a religious message. We may further assume that this "religious" warning, uttered prior to the first plague of each group, is relevant to the entire series of plagues that follows. Let us examine this in more detail.

a. Detzakh

The warning prior to the plague of blood appears in Shemot 7:15-17. The purpose of the warning in the morning on the bank of the

river is to teach Pharaoh faith — "By this shall you know that I am the Lord" — in keeping with our hypothesis above that the warning has "religious" content. The plague and its warning come as a response to Pharaoh's words, "I do not know the Lord" (Shemot 5:2). But how does a plague of blood specifically testify to God's existence?

As mentioned, we shall try to show that this warning is meant as a prelude to the first three plagues (Detzakh) and that its religious character indicates that the purpose of these plagues is to inculcate faith in God. What is common to the first three plagues is that in these instances the magicians try to imitate the plagues brought by God [for blood, see 7:22; for frogs, see 8:3; for lice, see 8:14].

The magicians are inactive during the remaining plagues. They appear just once more, in the plague of boils, where it is noted that they were unable to stand before Pharaoh, with no mention of any positive action on their part or any effort to imitate God's plague.

Pharaoh's estimation of Moshe and Aharon following the plague of blood seems to be low, even scornful, as the magicians have done just as Aharon did. Since Pharaoh is not impressed by the plague of blood, he makes no request for it to be removed. The plague of frogs brings some progress: while the magicians manage to bring frogs, they — unlike Moshe — are unable to remove them. Therefore, Pharaoh calls upon Moshe to help, and Moshe is justifiably triumphant (see 8:4-6).

The plague of lice brings Pharaoh's awareness of the difference between God's power and that of the magicians to a new level. The magicians are unable to create, or "to bring forth lice" (Sh. 8:14). They themselves acknowledge that "this is the finger of God."

These three stages in the magicians' grappling with the plagues teach Pharaoh the meaning of "for I am the Lord."

There is no mention of the time or place of the warning concerning the second plague, frogs (see 7:26-27). The warning is thus not meant as a lesson in faith, but rather as a practical warning, in the form of an either/ or "deal." In the plague of frogs, if Pharaoh obeys God's command to free the Israelites, he will not be harmed. If he refuses to let them go, he will be struck with a plague of frogs.

b. Adash

The warning to the plague of arov (understood by the commentators as either a mixture of wild beasts or swarms of gnats) appears in Shemot 8:16-19. This warning comes in the morning, at the river, and it carries a lesson in faith: "In order that you may know that I am the Lord in the midst of the land" (8:18). This is a different lesson from the previous one, introducing the concept of God's Presence "in the midst of the land." This Presence finds expression in the division that will be manifest between the Jewish people and the Egyptians, with the former being spared the plague. This lesson in faith continues with the plague of pestilence, which follows after the arov. Here, too, emphasis is placed on the distinction between Egypt and the Jewish people, which the Torah notes no fewer than three times: "And the Lord shall separate the cattle of Israel from the cattle of Egypt, and nothing shall die of all that belongs to the Israelites…"; "And the Lord did this thing on the morrow, and all the cattle of Egypt died, but of the cattle of the Israelites not one died. And Pharaoh sent, and behold, there was not one of the cattle of Israel dead." (Shemot 9:4-7)

No warning concerning the third plague in the series is stated in the text, and therefore we can only surmise — based on the general structure of the plagues — that it also concerns the separation and distinction between Egypt and Israel. This is more than a geographical separation between Goshen and the Egyptian cities; it is a distinction that applies down to the level of each and every individual, regardless of his location. Once again, the warning before the plague of pestilence is presented as a sort of transaction.

c. Be'ach

The warning for the plague of hail appears in Shemot 9:13-24. In the warning prior to this plague, there is mention of the morning, but no mention of the river; still, we may propose that the context suggests it. The third lesson in faith concerns a new subject: "In order that you may know that there is none like Me in all the land." This lesson addresses God's power as being quite unlike that of any of the gods of Egypt, and hence the emphasis on the hail being unlike anything that Egypt had ever experienced.

Similarly, in anticipation of the plague of locusts, we see (Shemot 10:4-6, 14) there is emphasis on its intensity beyond anything ever experienced. We may assume that the plague of darkness, although it is not stated explicitly, is also meant to illustrate God's power. Once again, the second plague of this series, locusts, comes with a warning that carries a conditional either/ or.

d. Death of the Firstborn

Logic dictates that we view the death of the firstborn not only as a decisive blow to the Egyptians, but also as a climax and conclusion of all the preceding plagues. The warning appears in Shemot 11:4-7.

God's Presence here ("I will go out into the midst of Egypt") concretizes the faith lesson conveyed by the plagues of Detzakh, whose message is, "I am the Lord." The statement, "in order that you may know that the Lord differentiates between Egypt and between Israel" completes the faith lesson from the second set, Adash, which illustrates God's differentiation between the Israelites and the Egyptians. The description of the uniqueness of this plague ("such as there was none like, it, nor shall be like it any more") completes the faith lesson conveyed by the third set, Be'ach: God's power is unlike anything in the natural world. Translated by Kaeren Fish

The Meaning of the Seder Experience

By Rav Ezra Bick

Based on: https://www.etzion.org.il/en/meaning-seder-experience

The conglomerate we call the "Seder" consists of a number of distinct mitzvot, joined together in a "seder," which means "order" - an organized structure. Understanding that structure is our goal. What are the mitzvot of the seder night?

1. Matza - one is commanded to eat matza, unleavened bread. Matza is referred to in the Torah as "lechem oni," bread of affliction, or bread of poverty. The minimum amount is one "kezayit" - the equivalent of an olive. This is not the same as the prohibition on eating leavened bread, which applies for all seven days of Pesach: there is a positive commandment on this one night to eat some matza.
2. Marror - bitter herbs. In the absence of the Pesach sacrifice (below, 3), this mitzva is not a Biblical obligation, but only a rabbinic enactment. Here too, the minimum amount is a kezayit.
3. The Pesach Sacrifice - When the Temple existed, every Jew was commanded to join in a group bringing a sacrifice, which was offered on the fourteenth of Nissan, and eaten by the group at home that night (the first night of the holiday we call Pesach). This sacrifice was to be eaten with matza and marror. Since the lamb had to be eaten in one night, with nothing left over, it was generally necessary for a number of families to join together. This is the only sacrifice incumbent on every Jew, and also the only one where the eating (rather than the sacrificing) is the crux of the mitzva.
4. Sippur Yetziat Mitzraim - retelling the story of the exodus. Simply put, one is commanded to talk. Despite what may appear to be a natural Jewish propensity, this is the only time it is a mitzva to talk, and, as we state during the Seder, "the more, the better." The Torah formulates this mitzva as "telling others," specifically, "your children." This mitzva forms the framework for the night.
5. There are rabbinic additions to this framework, notably an obligation to drink four cups of wine during the course of the Seder. Other additions, of a lesser level of obligation, are charoset (a "mortar-like" paste), and karpas (a green herb dipped in salt water or vinegar).
6. Reclining - the matza and the wine are to be eaten in a reclining manner, reminiscent of the Roman aristocracy of ancient times.
7. Hallel - the hallel is a series of songs of praise to God, recited in response to a miracle of redemption. This is the only time that it is recited at night.

What is the meaning of all these ceremonial mitzvot, and how do they help celebrate Pesach and the exodus from Egypt?

In order to answer that question, we need to understand the nature of the Jewish year-cycle. Justifiably, most people assume that the year begins with Rosh Hashana (which means, "the beginning of the year") in Tishrei, which falls six months later / earlier than Pesach. But in introducing the first Pesach, the Torah calls the month of Nissan, in which Pesach falls, "the beginning of the months, the first of the months of the year." This leads to the simple but perplexing rabbinic formulation that Tishrei is the beginning of the year, but Nissan is the beginning of the months of the year.

This means that the natural world and God's relationship with it begins in Tishrei - Rosh Hashana is indeed the day of judgment for the coming year. This parallels the agricultural seasons, the harvest coming to an end in early fall, and, in Israel, the onset of the rainy season, the source of life for the next year about to begin.

What begins in Nissan, after the rains? - The cycle of HUMAN life-experience. The year of months and holidays is a cycle of life, whereby we relive the experiences necessary to develop into Jews, capable of a spiritual relationship with our world and with God. Man can never stand still - his achievement is not to BE but to BECOME. The holy-days of the year are not summits, holier than other days because they are "higher," but stations on a journey, whereby we reclaim those spiritual gifts which God gives us, gifts whose origin is supra-natural. A year is a mini-lifetime of development, which must be relived annually (hopefully on a higher level, as in a rising helix). The first of these stations, the starting point, is Pesach, and the Seder is the experience.

During the Seder, one relives slavery and freedom, leaving the state of slavery, servitude that is part and parcel of living in this world, and embarking on a journey to freedom. How is this done? In two ways.

a. By RETELLING the story ("sippur"). The collective memory of the Jewish people preserves the actual experience of our forefathers. The decisive halakhic principle of "sippur" is called "matchil bi-genut u-mesayem be-shevach" - one starts with the low point, with the subjugation, and finishes with praise, with redemption. Hence the emphasis on telling the CHILDREN - my personal retelling, even as it imprints on my own consciousness the experience of slavery and exodus, connects to the living tradition of parent-to-child, an unbroken chain of three thousand years. This is not merely a story - it is personal memory!

b. By acting out the story - telling it through actions. We eat matza, the bread of affliction; we eat bitter herbs; we dip greens in salt-water tears; we recline and drink cups of wine as masters of our fate, free to follow our own destinies. The section before the eating of the matza and the marror states: "In every single generation one is obligated to see himself as though he himself had exited from Egypt." The Rambam has two slight emendations to that version, which makes the point crystal clear: "In every single generation one is obligated to SHOW himself as though he himself had NOW exited from Egypt."

In the modern world, we tend to take freedom for granted, which may be why it seems so shallow and empty at times. Halakha sends the Jew back into slavery every year (or perhaps we should say that Halakha recognizes that man regresses into slavery every year), so that he can be liberated anew. Freedom is a journey, a station on the road, and without the experience of liberation, without the living memory that NOW you have just left the house of bondage, you are not really free.

If you do not free yourself every year, you revert to subjugation - one either increases freedom, or becomes enslaved. At the outset of the Seder, we cite a halakhic rule - "The more one tells the story of the exodus, the more meritorious it is." Freedom is an inner struggle, a process, a path, not a static state; and the more one relives the moment of liberation, the farther one travels on that path.

The Seder meal is the archetypical example of a halakhic feast, centered around "chesed." The rules, in the original Temple-era, practically require that one invite others to join together. This is an interesting example of how halakha mandates voluntary generosity. The Torah could have commanded that the Pesach sacrifice be eaten by two families - but then it would not have been true chesed, sharing. Rather, the Torah commands that the sacrifice be finished completely in one night. Instead of commanding generosity, the Torah teaches an important lesson, which should lie at the base of generosity - I have too much for myself. If I take a whole lamb for myself, it will be left over, so I will share it with others. There is a great "mussar" (ethical) point here. Sharing out of pity is often supercilious, arising from a sense of superiority. The nobleman gives, and thus insures his power over his dependents. True sharing derives from the knowledge that I have more than I need, more than I deserve. It should not really be mine to begin with. The Pesach sharing is that of equals, joining together and joining their lives.

The point is that slaves have nothing to share, a slave can never be generous. A slave cannot have too much, for he has nothing of his own. The group sharing on Pesach is neither aristocratic philanthropy to the lower classes nor the fellowship of want - it is the free community of equals. The mitzva (6) of reclining is based on a halakhic criterion that on Pesach one should exemplify aristocracy, all of us together. There is a phrase that applies here with halakhic-legal meaning: "All Israel are noblemen ('bnai melakhim')." If you told the story and acted out its implications, you can eat in fellowship a meal of celebration of freedom.

Today we cannot offer the Pesach sacrifice. But yet, Jewish inner memory still sends families to eat together, with guests. The Seder meal is the largest feast of the Jewish year, because we REMEMBER, even after more than nineteen hundred years, what it was like to eat the Pesach sacrifice, together with matza and marror.

The recitative telling of the story is introduced by "the four questions." Halakhically this reflects the requirement that the story be told in the form of questions and answers. There are a number of aspects of the Pesach Seder whose only reason is so that "the child shall see and ask." In fact, this aspect of the telling is one of the points which distinguishes the mitzva of the Seder night from a daily mitzva to "remember the exodus from Egypt." Why is the mitzva on Seder night framed as a dialogue?

By DISCUSSING the exodus (questioning and answering is how Jews discuss!) we do more than REMEMBERING it. It is not just that psychologically it is more vivid this way. Intellectual penetration and analysis are viewed by the halakha as genuine recreation - the experience LIVES in our minds, not merely residing in our memory. By provoking wonder and question, and by initiating a grappling with the need to understand, the Seder ritual makes the memory into a live, growing, and vitally creative experience.

In other words, "sippur" is learning. That is also why the haggada is not told by quoting the narrative of the exodus as it appears in Sefer Shemot, but via a rabbinic homiletic on a short series of verses from Devarim, expounding each word through reference to the

story. Even more significantly, the "sippur" section opens with a list of halakhot of sippur. The vividness of the exodus is based on the fact that the Seder is a LEARNING experience, and hence, as Jews have always studied, it is done with others, questioning each other and answering, subjecting the text to analysis, examining the laws involved, delving into the underlying meaning.

Let us now try to categorize the different mitzvot we opened with. What does each commemorate?

1. Matza - This is a difficult case. On the one hand, matza is specifically called "bread of affliction." This is the reason why the matza on which we recite the blessing is a broken one, like a poor man eating scraps. On the other hand, the matza surely commemorates the matza eaten by the Jews as they LEFT Egypt, where the exodus was so sudden and hurried that they had no time to let the dough rise. This is a sign of redemption. An unmistakable halakhic sign of this is that the matza is eaten in a reclining position, unlike the marror. Apparently, during the seder, matza represents both slavery AND freedom. Perhaps it is a sign of the incompleteness of physical exodus - the Jews are free, but also must flee, only now starting on the journey towards freedom in the fullest sense.
2. Marror - The bitter herbs represent the bitterness of life under slavery.
3. The Pesach sacrifice - A meal of freedom, taken in fellowship of free men, dedicated to God. By being brought as a sacrifice before being eaten, the meat is defined as "from God's table," a royal meal. In fact, slaves cannot sacrifice at all, which is emphasized in the original argument between Moshe and Pharaoh - "Let my people go and sacrifice to God."
4. Sippur yetziat Mitzrayim - reliving the whole experience, specifically the moment of liberation. We combine two opinions mentioned in the Talmud (Pesachim 116a). Shmuel states that the story should begin with slavery. Rav goes back further - the story should begin with the fact that the fathers of Abraham were idolaters. Liberation begins with the life of Abraham; the enslavement of Egypt is part of a spiritual story begun five hundred years earlier.
5, 6. Wine and reclining - a position of freedom and nobility.
7. Hallel - This SONG of praise is not merely thanking God, or even praising Him. A song is recited "spontaneously," in response to the immediacy of the experience. Right now I am writing prose - and I can state that we owe God thanks for rescuing us from the Egyptians. But exactly at the point that we relive the exodus, we "break out" in song. The hallel of the seder night is truest hallel of the year, a response to the moment, totally true at that second. After beginning the hallel before the meal, we recite a blessing, which contains the prayer that God restore the Temple so that we can bring the Pesach sacrifice again - and then "we shall recite a NEW song..." When there will be a new redemption, there will be a new song. The essence of song is that it is new, alive, immediate.
8. Chicken soup - No, that is not a mitzva, though it is a necessary component of any serious Jewish experience. I do not know why.

A parting assignment: The haggada is long and complicated. Sit down BEFORE Pesach and review it, applying what we discussed. There are details I did not address. Every section fits into the framework, and has a purpose. If you figure it out beforehand, the Seder will mean a lot more on Pesach night. Remember, "We ask about and discuss the laws of Pesach for thirty days before Pesach" (Pes. 6a).

The Four Cups of Wine

And the Mitzva of Publicizing the Miracle

By Rav Binyamin Tabory

Based on: **https://www.etzion.org.il/en/four-cups-wine-and-mitzva-publicizing-miracle**

The Yerushalmi (Pes. 10:1) inquires as to the source of the obligation of drinking four cups of wine (arba kosot) at the Pesach seder, citing a number of possible sources. The prevalent opinion, however, is that the four cups correspond to the four expressions of redemption stated towards the beginning of Parashat Vaera: "I shall take you out ... I shall rescue you ... I shall redeem you ... I shall take you to me" (Sh. 6:6-7). Interestingly, the Keli Chemda maintains that drinking the arba kosot constitutes a biblical requirement, as it is extracted from biblical sources, and further support for this thesis comes from a version of the Yerushalmi that appears in the She'iltot of Rav Achai Gaon. Yet, it is generally assumed that this mitzva was instituted by our Sages, who based it upon the language of the Torah. The gemara (Pes. 117b) clearly states, "Our Sages instituted that the arba kosot be drunk in a manner expressing freedom."

Despite the presumed rabbinic origin of arba kosot, we find a number of stringent laws associated with this mitzva. First, even if wine affects a person's physical condition, he must force himself to drink them (Shulchan Arukh, O.C. 372:1). Rav Ovadya Yosef (cited in Yt Y, 5, 387) qualified this ruling and claimed that only a person who may develop a headache or experience some digestive discomfort should still drink. If, however, drinking will cause one to be bedridden or trigger an internal illness, he is exempt from this obligation.

Another stringency is stated in the mishna (Pes. 10:1). A poor person who depends on the public dole for his livelihood must be provided with wine for the arba kosot. The Shulchan Arukh (O.C. 372:13) rules that an indigent person should sell his clothes, borrow money, or hire himself out as a laborer in order to obtain funds to purchase the wine. The Rambam (Hil. Chanuka 4:12) extended this ruling, requiring a poor person to resort to such measures to obtain Chanuka candles as well. The Maggid Mishneh explains that both Chanuka and Pesach have an element of "pirsumei nisa" (the requirement to publicize the miracle), and thus share this stringency.

The gemara (Pes. 112a), commenting on the aforementioned mishna, notes that the mishna is not teaching that the charity funds should supply wine as part of the Pesach provisions, as this is obvious and does not require an explicit clause in the mishna. Rather, the mishna refers to a case where the person has enough money to buy all his needs except wine. In such a situation, the mishna establishes that one should resort to charity, and suffer the resulting shame and debasement, rather than avoid purchasing wine and thus forfeit the mitzva of arba kosot. Rabbi Akiva maintains that if a person receives charity, he should be given three meals for Shabbat. If, however, he can independently afford two meals, he should treat Shabbat as a weekday (and eat only two meals) rather than begin taking charity to pay for the third meal. Yet, the Gemara notes, even Rabbi Akiva agrees that when it comes to arba kosot, an otherwise self-sufficient person should accept charity to purchase wine, because this obligation involves "pirsumei nisa."

The Avnei Nezer (O.C. 501) explains that generally, a poor person who sincerely desires to fulfill a mitzva but whose financial difficulties prevent him from doing so, is considered to have fulfilled the given mitzva. However, this rule applies only to ritual obligations, such as putting on tzitzit. "Pirsumei nisa," by contrast, cannot be achieved through good intentions alone. After all, the desired publicity has not occurred. Therefore, he reasons, being poor does not excuse one from fulfilling this mitzva, and one must therefore beg for, borrow or somehow obtain the money needed for the performance of this mitzva.

The gemara (Megilla 18a) ascribes the quality of "pirsumei nisa" to the obligation of Megilla reading as well. It would seem that these three mitzvot represent three different forms of "pirsumei nisa." On Chanuka, the notion is to light the candles outdoors, proclaiming the miracle to the entire world. Megilla reading is limited to the framework of the Jewish community. Finally, the "pirsumei nisa" of arba kosot pertains only to one's family or the chavura (group) that attends your particular Seder.

While we have seen that the gemara explicitly connects the arba kosot with the concept of "pirsumei nisa," this is surprising. The miracles of Chanuka and Purim understandably require publicity to ensure their place within the collective memory of Am Yisrael. We clearly have no biblical requirements to fulfill on Chanuka and Purim which would facilitate the continuous memory of these miracles. However, Pesach, its history and its laws, comprise such an integral part of the Torah that it hardly needs any additional means of publicity. The Ten Commandments begin with a reference to the exodus from Egypt. We also have the biblical requirements of the Pesach sacrifice, eating matza and relating the story to our children and grandchildren. Do we really require more "pirsumei nisa"?

Several Rishonim raised the question of why we do not recite a blessing before we drink the arba kosot. Among the answers given is that this mitzva is not performed all at once. Indeed, a hefsek (interruption) between the cups necessarily occurs, given that each of the cups has a specific text to be recited before it is drunk (kiddush, the main section of the Haggada, birkat ha-mazon, hallel). The Or Zarua (1:140) compares this to the three meals of Shabbat: since they, too, are to be eaten at intervals, one does not recite a blessing over the mitzva of eating Shabbat meals. Rabbeinu David (Pesachim 109b) assumes that the arba kosot are four components of one mitzva, and goes so far as to say that if one should drink only one or two cups, he fulfills nothing at all until he drinks all four. Since this one mitzva is divided into four parts and must be fulfilled at intervals, it follows that there is no blessing recited.

In light of our discussion, another question arises. Two of the mitzvot involving "pirsumei nisa" - Chanuka candles and Megilla reading - feature the special blessing "She-asa nisim" ("who has performed miracles"). Given that there is a fulfillment of "pirsumei nisa," why is this blessing not recited? Some Rishonim (Sefer Ha-Ora, 90; also see Orchot Chayim, Avudraham and other commentators on the Haggada) explain that, in truth, such a blessing indeed exists. Just before we drink the second cup, we recite the blessing, "Asher ge'alanu ve-ga'al et avoteinu" ("Who has redeemed us and our fathers"), which is akin to the blessing of "she-asa nisim." The question, however, could still be raised: even if this is true, why is it recited before the second cup and not the first?

The night of Pesach has a special requirement, to experience the redemption as if he himself left Egypt. As we begin the Seder, we attempt to experience the meaning and feeling of slavery to Pharaoh. While reciting the Haggada, we relive the redemption process. As we realize the full meaning of the redemption and say hallel, we fully appreciate the miracle; therefore, it is now appropriate to say the blessing "she-asa nisim," which is now transformed into the blessing "asher ge'alanu." Chag kasher ve-sameach