

KADESH - קדש
continued - בהמשך

[Rabbi Zadok HaKohen of Lublin, Poland 1823-1900, in *Likkuetie Ma'amarim*, 68d writes: "Especially the sanctity of the times that Israel sanctify. *Parashat Ha'Chodesh* was said at the time of the Exodus. The sanctity of individual times derives from the sanctity of Israel, through the capacity of individuals. On the other hand, approached from the point of view of collective sanctity, time is undifferentiated. Individual sanctity allows one the time to be different from the other, unique. The rabbis alluded to this interconnectedness by saying, 'Why is one day different from another? Why is one person different from another?'" (Talmud *Sanhedrin* 65b)] *The Rav Kook Hagadah: Springtime of the World*, Bezalel Naor, Orot, Inc. 2012, p. 197-19

AND WASH, GREENS - ורחץ כרפס

According to the Talmud, vegetables before the meal were a course reserved for the wealthy. "Rav Hisda said, 'a student who does not have much bread, should not eat vegetables because they whet the appetite. When I was poor I did not eat vegetables because they whet the appetite.'" (Talmud *Shabbat* 140b).

A spiritual novice not very far along the way will restrict his/her diet in an attempt to live a life of asceticism and purity. **However**, our aspiration is to reach a state in which positive values do not impede one another but rather enhance one another, a state of divine harmony whereby, in emulation of the Creator, one "sits on high but sees the lowly." (Psalms 113: 5,6). This is an expansive state of consciousness, *mochin d'gadlut*, alluded to by verses such as, "Without walls shall Jerusalem be inhabited," (Zechariah 2:8) and "Then you shall delight in the Lord, and I will ride you over the high places of the earth, and I will feed you the inheritance of Jacob your father." (Isaiah 58:14) Commenting on the latter verse, our sages explained that the inheritance of Jacob – nachalat Yaakov – נחלת יעקב – is an inheritance without limits – נחלה בלי מצרים. (Talmud *Shabbat* 118a, referring to Genesis 28:14 - "...and you (Jacob) shall spread out westward, eastward, northward and southward.")

On this night – ליל שימורים – the night of watch, (Exodus 12:42), we are protected from an imbalance, from an overabundance, a disproportion of people's values. Hence we are ready to note our freedom by looking for a food that "whets the appetite." In our newfound state of spiritual maturity we will be able to live in abundance, rather than in the previous state of scarcity.

However, this spiritual maturation would never have come about were it not for the previous refinement in the "smeltery" of Egypt. From the deprivation and depravity of Egypt we ascended to ארץ חמדה - the Land of Delight, and in this

expansive state, to “a land that lacks nothing.” (Deuteronomy 8:9 - “a Land where you will eat bread without poverty – you will lack nothing there.”)

Simply, *karpas* means green(s). When the letters are reversed, masters of homiletics interpreted *karpas* – כרפס – to mean “sixty-hard labor” – ס' פרך – i.e. sixty myriads or 600,000 Hebrew males who were subjected to hard labor. The visible outcome is greens, or our ability to indulge in them. But the cause that brought about this effect was the hard labor of Egypt. (The word פרך – *parech* – is in Exodus 1:13 - “The Egyptians enslaved the Children of Israel בפרך – with crushing harshness.”) *Olat Ra'a'yah*, Volume 2, pp.257-259