ISSUE 3- APRIL 2, 2025

MORESHET MAGAZINE

A Publication of Yeshivat Moreshet Yerushalayim



This issue is dedicated in honor of
Bobby and Elaine Dweck
By their children & grandchildren

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Mission Statement

Yeshivat Moreshet Yerushalayim is a Sephardic post-high school yeshivah located in Jerusalem, dedicated to preparing young men for college, business and life with a strong foundation in Torah and misvot. Rooted in the rich traditions of Aram Soba and guided by the timeless Sephardic values of our ancestors, we strive to cultivate future leaders—Bnei Torah—who will carry their experience of living and learning in Eres Yisrael into every aspect of their lives.

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From the Faculty

Mah Nishtanah *by Rabbi Tanchum Gold*

The Power of Questions in Judaism
In Jewish tradition, asking questions is not merely encouraged—it is foundational to our identity as a people. It is no coincidence that throughout history, Jews have been known as a questioning people. Our forefather Abraham discovered G-d, precisely because he questioned the conventions of his time. By challenging the accepted norms and asking profound questions about the world around him, Abraham discovered faith in the one true God.

This tradition of questioning continues in the study halls of yeshivot worldwide, where the Talmud—our central text of oral law—is structured entirely as questions and responses. Students challenge every word, pushing back on each idea: "How do we know this?" "Who says this is correct?" "How does this reconcile with other teachings?" Judaism actively encourages us to question and explore in order to deepen our understanding.



The Curious Nature of the "Mah Nishtanah"
Given this background, we might ask a question about the question itself: What kind of question is "Mah Nishtanah" (Why is this night different)? The question asked at the Passover Seder seems peculiar. We could have directly asked: "Why do we eat Massa?" "Why do we eat bitter herbs?" "Why do we recline?" Instead, we frame our questions specifically in comparison to other nights and other times.

The simple answer reveals a profound truth: these questions arise naturally from observing differences.

We want questions that stem from genuine curiosity. If a child isn't truly curious, they won't understand the question, and consequently, they won't grasp the answer. The Mah Nishtanah is designed to spark authentic wonder.

When we set the Seder table differently, when we change our eating habits, when we perform unusual rituals—we create an environment that naturally prompts questions. A child sees Massa instead of bread and asks "why?" They notice adults reclining like nobility and wonder about the reason. These questions aren't scripted—they emerge organically from observing something truly different from everyday experience.

The Path to True Understanding
This approach teaches us something essential about education and spiritual growth. Only through authentic questions can we arrive at authentic answers. The Haggadah doesn't begin with lengthy explanations; it begins with questions because questions open the mind to receive wisdom.

The Passover story—our journey from slavery to freedom—isn't meant to be passively absorbed. It must be actively questioned, examined, and personally experienced. Each person at the Seder is meant to see themselves as if they personally left Egypt. This transformation happens not through rote recitation but through the curiosity sparked by genuine questions.

May this Passover bring us the wisdom to ask meaningful questions in all areas of our lives, and may we merit to receive answers that bring us closer to truth, freedom, and divine connection. May we pass down to our children not just the answers but the precious skill of asking good questions, for therein lies the secret to Jewish continuity and spiritual growth.

Hag Sameah!



Born in Chicago, Rabbi Gold moved to Israel at a young age. He studied and taught at Yeshivat Birkat Moshe in Ma'ale Adumim for 15 years and served as an infantry soldier in the IDF. Rabbi Gold holds a Bachelor of Education degree in Talmud and Tanach, as well as a la degree, and received his Semikha (Yore Yoreh/Yadin Yadin) from the Chief Rabbinate of Israel He has served as Rabbi of the American program in Yeshivat Birkat Moshe since 2010, teaches in the Yeshiva's Kollel, and has actively sits as a Dayan in the local Beit Din. He is also the rabbi of a congregation in Chashmonaim.

Recent Highlights

Purim 5785

Graciously sponsored by Ralph and Michael Setton











Purim Meshulash in Israel was an unforgettable experience filled with joy, unity, and meaningful moments. The celebrations began on Thursday night with a lively party at Rabbi Gold's house, setting the tone for an incredible three days. On Friday, we had the privilege of bringing the Purim spirit to local hospitals, dancing with patients, delivering gifts, and reading the Megillah, making sure everyone could experience the joy of the holiday. Shabbat was an in-Shabbat filled with inspiration, starting with a beautiful Friday night dinner alongside Rabbi Benjamin, Rabbi Doueck, Rabbi Tessler, Moshe Alouf, Ezra Dweck and Ely Mamiye, followed by a powerful Oneg Shabbat sponsored by Joseph Braha in honor of the Madrichim. On Shabbat morning we had Minyanim at the Yeshivah, a delicious lunch and an engaging class with Rabbi Tessler. On Saturday night, the celebrations picked up once again with another incredible Purim party featuring music by Elliot Chalmè, keeping the energy high. The weekend concluded on Sunday in Jerusalem with visits to Rabbi Tessler and Rabbi Doueck in the morning and a beautiful Purim Seuda at Rabbi Sutton's home in the afternoon, the perfect way to end three days of nonstop simha, connection and inspiration. This Purim was truly one to remember.

Recent Highlights

Congrats on Our Siyumim!



We celebrated TWO siyumim- Reuben Bibi who finished Mishnayot Seder Zeraim & Moed and his dad, Joseph Bibi, who finished Gemara Masekhet Rosh Hashanah.
Siyum and special dinner were graciously sponsored by Joseph & Marlene Bibi



Mabrook to Bobby Falack, Albert Khaski, Elliot Koren, Teddy Berman and Yehuda Tawil on their siyum on Masekhet Megillah- finishing just in time for Purim!
Siyum and special dinner were graciously sponsored by Ralph & Renee Falack, David & Adele Khaski and Jonathan & Rita Koren



Mabrook to Joseph Dana and Ezra Harari on their Siyum of Masekhet Berakhot!

Siyum and special dinner were graciously sponsored by Eddie & Sari Dana Alan & Margo Harari



Rabbi Benjamin and his night seder class went out for a special dinner celebrating the completion of the 2nd Perek of Masekhet Ketubot!



Mabrook to Sammy Garda on his Siyum of Masekhet Taanit!
Siyum and special dinner were graciously sponsored by Michelle & Joseph Garda



To celebrate the completion of Hilkhot Tefilah in Sefer Ahava, Yehuda Tawil took out his class for a special lunch!

Visit from Our Month of Learning Sponsor







On March 11th, we heard from Mr. David Azar about the importance of being a giver, rather than a taker. We then had a special dance party for his son Irwin Azar (Class of '23) just days before his wedding!
Adar 5785 Month of learning was generously sponsored by Mr. & Mrs. David Azar
In honor of Irwin Azar and Sheffy Dweck on their upcoming marriage.
In memory of Rabbi Raymond Harari A"H רב רחמים הררי בן שושנה ז"ל

Recent Highlights

Machon Hamikdash





We went to Machon Hamikdash to learn about the vessels of the Mishkan (the current parashiyot) and Bet Hamikdash followed by Minha & Arbit at the Kotel.

Around the Yeshivah



Building our future through the wisdom of our past
All of Rabbi Edward Benjamin's classes this year are generously sponsored by the Benjamin, Bawabeh, Safdeye and Haddad Families



Rosh Hodesh dinner featured Dibre Torah from Rabbi Tessler and Rosh Yeshivah- Rabbi Harold Sutton
Rosh Hodesh Adar Dinner was graciously sponsored By Joey & Luisa Hanan In honor of Rabbi Tessler



In Rabbi Shimon Alouf's Tur Bet Yosef Shiur we're learning about the laws of Hazzanim- having the proper mindset, wearing appropriate clothing and the importance of reading correctly.



Many students took part in *Bridge the Gap* which included meaningful sessions, a hike, a BBQ and a panel featuring an IDF soldier and a member of United Hatzalah.
***Bridge the Gap* is spearheaded by the SCA and is sponsored By Toby and Ronny Hersh**



Jack Azar & family hosted a special Parasha class by Madrich Yehuda Tawil for Class of 5784 alumni!



We heard from Rabbi Doron Perez, the executive director of World Mizrachi. His son was an officer in the IDF who was killed on Oct 7th, 2023. He spoke to us about unity, values and free choice.

PESAH BREAK
Learning Program



APRIL 2-10, 2025

8:05 AM — MIDRASH LEARNING PROGRAM

9:00 AM — SHAHRIT
FOLLOWED BY BREAKFAST

10:00 AM — HILKHOT PESAH SHIUR BY
RABBI HAROLD SUTTON

**10:30 AM-
12:15 PM** — GEMARA MASEKHET PESAHIM WITH

- RABBI HAROLD SUTTON
- ISAAC DWECK (CLASS OF '18)
- ALEX DWECK (CLASS OF '20)

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For more information contact Rabbi Edward Benjamin +972-53-612-0449

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Dibre Torah for Your Seder

True Freedom *by Steven Benun*

Pesah is the Yom Tob of freedom, זמן חרותינו, a time when we celebrate our redemption from מצרים and our transformation from slaves to a nation devoted to Hashem. Yet, as we sit at the Seder and reflect on our escape from מצרים, an important question is brought up: **What does true freedom mean?**

Many mistakenly define freedom as having no obligations, the ability to do whatever one desires. However, the Torah presents a totally different perspective. Hazal teach us that our departure from מצרים was not an escape from servitude but an entry into a higher form of service—servitude to Hashem. As the pasuk (Vayikra 25:55) states, “For the children of Israel are servants to Me; they are My servants, whom I took out of the land of Egypt.” True freedom, then, is not about avoiding commitment but about embracing the right kind of commitment.

This idea resonates deeply for those of us spending our year immersed in Torah learning in ארץ ישראל. We have stepped away from the familiar flow of home in Brooklyn, school and previous responsibilities, but not for the sake of unproductiveness and freedom. Instead, we have entered a new reality of structured growth—one that needs self-discipline, dedication and perseverance. The contradiction of Torah is that by accepting its yoke, we discover the most heartfelt sense of relief. As Hazal say, "אין לך בן חורין אלא מי שעוסק בתורה" the only truly free person is one who engages in Torah (Abot 6:2).

Another important aspect of Pesah is not just remembering the past, but also renewing our commitment to the journey of חירות (freedom). Just as Bnei Yisrael took their first steps out of מצרים with faith in Hashem, so, too, we take steps each day in our learning, trusting that every line of Gemara and every insight of Torah brings us closer to true freedom.



Massa, the symbol of our redemption, is called "לחם עוני," the bread of affliction, but also "לחם אמונה ," the bread of faith. It represents a paradox—the simplest food that carries the deepest meaning, just as the simplest acts of dedication in our Abodat Hashem can lead to the greatest heights of spiritual freedom. This message is strikingly relevant when we reflect on מסכת כתובות (which all of us at Yeshivat Moreshet Yerushalayim have been learning בעיון), and which I am privileged to be making a siyum on. Ketubot is often called "ש"ס קטן" ("mini-Talmud") due to its range and depth, explores the complexities of marriage, obligations and relationships.

At its core, the מסכת emphasizes the idea that true relationships—whether between husband and wife or between Am Yisrael and Hashem—are built not on personal desires but on commitment and responsibility.

Dibre Torah for Your Seder

A home is not merely a physical space; rather, it is a sacred bond grounded in dedication. In the same way, our relationship with Hashem, which began on Pesah and was sealed at Har Sinai, flourishes only when we actively choose to attach ourselves to Him through Torah and misvot.

So with that being said, as we lift our cups for "לשנה הבאה בירושלים," we must recognize that the greatest redemption is not just physical, but spiritual—the ability to dedicate ourselves fully to Torah, to growth, and to the lifelong journey of becoming true בני חורין and בני תורה .



Steven Benun graduated from Yeshivah of Flatbush Joel Braverman High School in 2024 and is currently a student at Yeshivat Moreshet Yerushalayim.

Hallel *by Morris Sutton*

For the past week, we've been learning about Hallel and its significance. Rav Mirsky taught us that Hallel is a way of thanking Hashem and giving Him shevah (praise), and we see how it plays a key role in shaping the essence of Pesah. During the Seder, we recite Hallel, but there's something unusual: we sit down while reciting it, and we are allowed to talk during the recitation, even though these are normally prohibited during regular Hallel. This is because we split Hallel into two parts—before the meal, it reflects our time as slaves in Egypt, and after the meal, it focuses on the future Geulah (redemption). Since the Seder is meant to make us feel as though we were freed from Egypt, we sit and lean, which explains both why we sit and why we are allowed to talk.

The Shulhan Arukh explains that the rules of regular Hallel don't apply during the Seder. We don't make a berakha on it, we don't have to stand, and women are obligated to fulfill the misvah, even though it's a time-bound misvah. This is because we must feel as though we personally left Egypt on the night of Pesah.

Pesah is unique in that it follows two tracks for Hallel: by day, it's a holiday (Kedushat HaYom), and at night, it commemorates the miracle of Yesiat Misrayim. However, there's a question about why we don't say full Hallel on the seventh day of Pesah. The Gemara explains that on Sukkot, we bring a new Korban every day, making each day a separate moed, so we say Hallel each day. On Pesah, though, we bring the same Korban all seven days, which is why we don't say full Hallel every day. Additionally, Hazal teach us that we don't celebrate the downfall of our enemies, as seen by Hashem stopping the angels from singing when the Egyptians drowned in the sea.

This brings us to an interesting question: why do we say Hallel on the first night of Pesah, when the firstborn Egyptians died? The answer lies in the fact that on Pesah, we are celebrating our own redemption, not the downfall of our enemies. This is why we sing Hallel on the night of Pesah, as it is a celebration of our freedom.



Dibre Torah for Your Seder

Ultimately, Pesah teaches us that Hallel is more than just words of praise—it is an expression of our personal redemption. Unlike other times we say Hallel, Pesah's Hallel is divided into two parts, emphasizing both our past slavery and our future Geulah. We are not celebrating destruction but our own freedom and growth. יהי רצון שניקח מסר זה ללב ונראה את עצמנו כשותפים פעילים בהמשכת הניסים של ה' בעולם—May we internalize this message and see ourselves as active partners in Hashem's miracles.



Morris Sutton graduated from Yeshivah of Flatbush Joel Braverman High School in 2024 and is currently a student at Yeshivat Moreshet Yerushalayim.

Yeser Hara *by Abie Labaton*

The Radbaz asks an interesting question when it comes to חמץ on Pesah. Why do we have to go to such great lengths as to search and clean every inch of our houses, burnt it, and sell it? Why are we so strict when it comes to Hamess on Pesah?

He first attempts to answer the question by saying it is because the punishment for eating Hamess on Pesah is כרת (death at the hands of Heaven), so therefore we have to be so strict!



But that answer gets refuted, as we see that the forbidden fats of animals are also punishable by כרת if you eat them, and we aren't as strict when it comes to them that we have to remove them and burn them!

After a few more attempts to understand why Hamess is so strict on Pesah from a Halakhic perspective, the Radbaz brings a whole new approach. He says that really, we can't look at it from a halakhic perspective, rather we have to look at it symbolically. The Gemara in מסכת ברכות says that Rabbi Alexandri composed a prayer saying that we want to perform Hashem's will, but the Hamess is preventing us. What does this mean?

Rashi says that the Hamess here refers to the Yeser Hara. So here we see that the Hamess is symbolizing our Yeser Hara! It is for this reason we are very strict to make sure there is no חמץ in our possession on Pesah.

To take this concept even further, we can ask the question: why is it that the מצה that we have the misvah to eat on the Seder night must be from one of the five grains that can become Hamess? Why can't we use another grain and be even more careful that we don't eat חמץ on Pesah?

Using the idea that Hamess symbolizes our Yeser Hara, we can learn a very important lesson from this answer. The reason we are obligated to eat Massa from one of the five grains that can become Hamess is that we want to show that we are trying to defeat our Yeser Hara, not avoid it!

When we eat the Massa on Pesah night, we are demonstrating that we can't just try to run away from the desires and challenges that the Yeser Hara brings us, rather we

have to learn how to manage and control it, just like we must control these grains so they don't become חמץ.

This is how we should all approach defeating our Yeser Hara - not by just trying to avoid the challenges for as long as we can. Rather we must identify it, control it, and then ultimately, we will be able to defeat it.



Abie Labaton graduated from Hillel Yeshivah High School in 2024 and is currently a student at Yeshivat Moreshet Yerushalayim.

Would You Have Left Misrayim?
by Albert Shalom

One of the most startling Midrashim about Yesiat Misrayim is that only twenty percent of Bnei Yisrael actually left Egypt, while the remaining 80% perished during the plague of darkness, Makat Hoshekh (Midrash Tanchuma, Beshalah 1; Mechilta d'Rabbi Yishmael, Beshalah 13:18). Some opinions go even further—Rabbeinu Bachya (Shemot 13:18) suggests that only one out of fifty, or even one out of 500, actually left. This raises a haunting question: If you would have been there, would you have left?

At first glance, the answer seems obvious. Who wouldn't want to leave slavery and experience miracles? But human nature is more complicated. Many Jews in Egypt had assimilated, enjoying Egyptian culture and lifestyle. They were comfortable with their lives and didn't see a need for a change. Some may have feared the unknown, thinking to themselves, what would life in the desert be like?

Others might have simply resisted change, even if it meant remaining as slaves. Leaving their routine seemed scarier than staying where they were.

Where Does This Idea of Only 20% of Bnei Yisrael Leaving Come From?

It's written in the Torah:"וַחֲמֻשִׁים עָלוּ בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם" "And Bnei Yisrael went up Hamushim from the land of Egypt (Shemot 13:18)." The word "Hamushim" is usually translated as "armed," but Hazal see a deeper meaning. The Mechilta (Beshalah 13:18) explains that "Hamushim" is related to "hamesh (five)," implying that only one-fifth (20%) of Bnei Yisrael left, while the rest perished. Rashi (Shemot 13:18) brings this explanation, stating: "חמושים - אין חמושים אלא אחד מחמשה יצאו, וארבעה חלקים מתו בשלשת ימי אפלה" "Hamushim means only one-fifth of the people left, while four-fifths died during the three days of darkness."

Why Did Hashem Kill Them During Makat Hoshekh?

If Hashem wanted to remove these people from the nation, why did He do it specifically during Makat Hosekh? The Midrash (Shemot Rabbah 14:3) explains that Hashem did not want the Egyptians to witness a mass death of Jews and see that Hashem was punishing his own people. Instead, He carried out this punishment in darkness, where only Bnei Yisrael could see. This ensured that the miracle of Yesiat Misrayim remained a display of Hashem's power over Egypt, rather than something the Egyptians could use as evidence of Jewish weakness.

Dibre Torah for Your Seder

The Real Question: Would We Have Left?

This Midrash forces us to reflect on our own lives. We often assume that if we witness open miracles, we would immediately change and follow Hashem

without hesitation. But is that really true? How often do we hold on to our own "Egypts"—habits, distractions, or comforts that prevent us from growing spiritually?

The Mishnah (Pesahim 10:5) states:
"בְּכָל־דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת
אֶת־עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם"
"In every generation, a person must see himself as if he personally left Egypt."

This concept is so central to Pesah that the Baal HaHaggadah included it in the Maggid section of the Seder. It was later reinforced in Halacha by the Rambam (Hilkhot Hamess U'Massa 7:6), who writes: "בכל דור ודור חייב אדם להראות את עצמו כאילו הוא בעצמו יצא עתה משעבוד מצרים" "In every generation, a person must show himself as if he personally has just now gone out from the slavery of Egypt."



The Rambam doesn't simply say that we should feel as if we left Egypt; he makes it a clear obligation He teaches that we must "show ourselves" as if we have just been freed.

This is why we recline at the Seder, eat Massa, and drink the four cups of wine- to help us feel the taste of freedom. The message is clear: Pesah is not just about remembering the past, but about internalizing its lessons in the present.

Would we have left Egypt? The answer depends on whether we're willing to leave it today.



Albert Shalom graduated from Yeshivah of Flatbush Joel Braverman High School in 2024 and is currently a student at Yeshivat Moreshet Yerushalayim.

Haggadah: Slavery or Freedom?
by Solomon Terzi

One of the most interesting things about the Haggadah is that it tells two very different stories. On one hand, we celebrate **freedom**, leaning back like kings and drinking four cups of wine. But at the same time, we remember **slavery and suffering**, eating bitter maror and calling Massa the "bread of poverty" (לחם עוני). This leads to an important question: **Are we celebrating freedom or remembering suffering?**

Throughout the Seder, we see this contradiction. For example, we start the Haggadah with "Ha Lachma Anya", where we talk about poverty, but right after that, we invite everyone to come and eat. Similarly, the Four Questions ask why we sit like royalty but also why we eat bitter maror like slaves.

This mix of freedom and hardship is not just confusing—it is actually what makes the Jewish experience so unique.

Dibre Torah for Your Seder

Massa: The Bread of Slavery or Freedom?

The Torah calls Massa both the bread of suffering (לחם עוני) and a symbol of freedom (כי בחפזון יצאת ממצרים). The Ramban (Shemot 12:39) explains that when we were slaves, we ate Massa because we didn't have time to let bread rise. But when we were finally freed, we left Egypt so quickly that we ate Massa again. The same food that reminded us of slavery also became a sign of redemption!

The Kuzari (2:50) explains that real freedom doesn't mean having no rules—it means being able to choose to serve Hashem instead of other people. That's why the Haggadah says that if Hashem hadn't saved us, we would still be slaves today—not necessarily to Pharaoh, but to a life without Torah.

Why Do We Dip Maror in Sweet Haroset?

Another contradiction is the custom of dipping bitter maror into sweet haroset. If maror is meant to remind us of suffering, why make it taste better? The Ben Ish Hai (Haggadah, Hilkhot Pesah 6) explains that the suffering of slavery led us to cry out to Hashem (ונצעק אל ה', Shemot 2:23), which is what brought our redemption. The bitterness of exile is softened by knowing that it ultimately led to freedom. Even when things seem bad, we know that Hashem has a plan for us.



Why Recline While Eating "Bread of Affliction"?

One of the strangest contradictions in the Seder is why we lean like royalty while eating Massa, which represents poverty. The Maharal (Gevurot Hashem, Ch. 50) explains that this is a core Jewish idea. Some people see suffering and think Hashem has abandoned them. However, Jews understand that suffering is sometimes part of a greater plan. We lean while eating Massa because we know that even though there was suffering, it led to redemption.

The Vilna Gaon teaches that on Pesah, **we don't just remember history—we relive it.** We start the night as slaves and finish it as free people. The Arizal adds that getting rid of Hamess helps remove sins (Pri Etz Chaim, Sha'ar Hag HaMatzot 5). Just as we clean our homes before Pesah, we should also try to clean our hearts.

The Ultimate Redemption: Why is There No Fifth Cup?

One of the biggest mysteries of the Seder is why there are only **four** cups of wine, even though Hashem gave us **five** promises of redemption:

1. והוצאתי – "I will take you out"
2. והצלתי – "I will save you"
3. וגאלתי – "I will redeem you"
4. ולקחתי – "I will take you as My nation"

But there is also a fifth promise: "והבאתי אתכם אל הארץ" ("I will bring you to the Land").

Dibre Torah for Your Seder

This is why we pour a fifth cup—Kos Shel Eliyahu—but do not drink it. The Vilna Gaon explains that this cup represents the final redemption, which will only happen when Mashiah comes, and all Jews return to Israel.

The Maharal (Gevurot Hashem, Ch. 61) adds that the number four represents physical redemption, but the number five represents spiritual redemption. Hashem saved us from Egypt, but we are still waiting for the ultimate redemption. HaRambam (Hilkhot Hamess U'Massa 7:6) writes that when Mashiah comes, we will celebrate Pesah with a deeper understanding. At that point, we won't have to balance between slavery and freedom—it will all be clear.

The Lesson of the Haggadah: Finding Meaning in Contradictions

The contradictions of the Haggadah are not mistakes—they are lessons. The Jewish people have lived through both suffering and miracles, and we carry both stories with us.

- We start the night as slaves and end as free people- redemption is a process.
- We taste the bitterness of maror but dip it in sweet Haroset, because even hard times lead to something good.
- We lean while eating the bread of affliction, because we know that even in struggle, redemption is near.

This is why Pesah is not just a holiday about the past—it is also about the future. Every year, we get closer to the final redemption, as the Arizal (Pri Etz Haim, Sha'ar Hag HaMatzot 5) explains.

At the end of the Seder, we say: "לשנה הבאה בירושלים" because while we celebrate freedom, we know the greatest redemption is still to come.



Solomon Terzi graduated from Yeshivah of Flatbush Joel Braverman High School in 2023 and is currently a Shana Bet student at Yeshivat Moreshet Yerushalayim.

Sports Section

Playoff Journey: A Month of Highs and Lows *by Elliot R. Chalmè*

The Yeshivat Moreshet Yerushalayim sports teams entered this month with everything on the line. Both the football and basketball squads were in playoff mode, fighting to keep their seasons alive. The football team, fresh off a stunning quarterfinal comeback, faced the top-seeded OJ Broncos in the semifinals, while the basketball team kicked off its postseason run with a first-round battle against the Huffers.

Coming off an incredible quarterfinal comeback, the Yeshivat Moreshet Yerushalayim football team, "Stevie's Boyz 2.0," generously sponsored by Mr. Stevie A. Shalom, entered the semifinals as the ultimate underdog, facing off against the league's top seed, the OJ Broncos. Despite being the last team to qualify for the playoffs, the boys were determined to prove they belonged. We came out firing on the opening drive.

Marty Cohen wasted no time, throwing a bullet to Abner Shamah in the back end zone to take an early 6-0 lead. But the Broncos responded quickly, marching down the field for a touchdown and converting the extra point to edge ahead 7-6.

On the next possession, Cohen connected with Albert Shalom on a deep ball, putting Stevie's Boyz 2.0 back on top, 12-7. With just two minutes left in the first half, momentum was on our side—but then, disaster struck. The Broncos punched in another touchdown to reclaim the lead at 14-12. Still, there was time for one more play before halftime. Cohen dropped back, looking for a spark, but the Broncos' defense jumped the route, returning an interception for a touchdown. In a matter of moments, Stevie's Boyz 2.0 went from leading 12-7 to trailing 20-12 at the break. The second half was all Broncos. We struggled to regain its rhythm as the pressure mounted, and the top-seeded squad took full advantage. They tacked on two more scores, extending their lead and sealing a 31-12 victory.

While the football team's season came to an end, the Yeshivat Moreshet Yerushalayim basketball team, generously sponsored by Norman L. Jemal & Nathan Dweck, still had a chance to extend their playoff run. Their first-round matchup against the Huffers promised to be a test, and from the opening tip, it was clear this would be a battle. We struggled early, falling behind as the Huffers' dominant big man capitalized on screens and cuts to rack up easy buckets.

But the boys refused to go quit.

Albert Khaski attacked the rim relentlessly, Joe Shamah was automatic from mid-range, and Elliot Chalmè kept the team in striking distance with key three-pointers.

As the second half wore on, we locked in on defense, setting up a dramatic finish. With just 45 seconds remaining, we clung to a one-point lead when disaster struck—a questionable foul call sent the Huffers' big man to the line. He calmly sank both free throws, putting the Huffers up 50-49 with just 30 seconds left. We wasted no time. Shamah inbounded the ball and fired it ahead to Marty Cohen for a potential go-ahead layup, but the shot just rolled off the rim. Joe Dweck came up huge, grabbing the offensive rebound and quickly swinging it out to Chalme in the corner. Khaski set a crucial screen before popping out, taking the pass, and driving inside. With just three seconds left, he weaved through defenders and finished a euro-step inside-hand layup on the left side to give us a 51-50 lead! The Huffers had one last chance, launching a desperation heave from half-court—but the shot bounced off the rim. We held on in a wild finish, securing the win and moving on to the quarterfinals.

With their season still alive, the basketball team now looks ahead to their next challenge. Can they keep the momentum going? Stay tuned!





Elliot R. Chalmè graduated from Magen David Yeshivah Joe & Celia Esses High School in 2024 and is currently a student at Yeshivat Moreshet Yerushalayim.

Mishmar @ Moreshet



On February 27th Rabbi Joey Haber from Kesher spoke to us about Ahdut in Israel and about how to maintain a serious level of learning when we return to America.

On March 6th Lieutenant Noam Alon spoke to us about his experience on October 7th. Even though he was off duty that day, when he understood the gravity of the situation, he picked up fellow soldiers and went straight to Beeri to fight. He also took part in the ground invasion into Gaza during the early weeks of the war and was severely injured by a grenade. After many surgeries and months in rehab - he joined the IDF once again!
His level of resilience is inspiring and his story is one we will never forget.





On March 20th Rabbi Moses Hidary from Hillel Yeshivah High School spoke to us about the importance of utilizing our traditions and how to make them our own. He encouraged us to soak up everything we can from our parents and grandparents during Pesah Seder.

Mishmar was graciously sponsored by Harold & Lori Dweck and their son, our dear alumnus, Isaac Dweck

Mabrook!

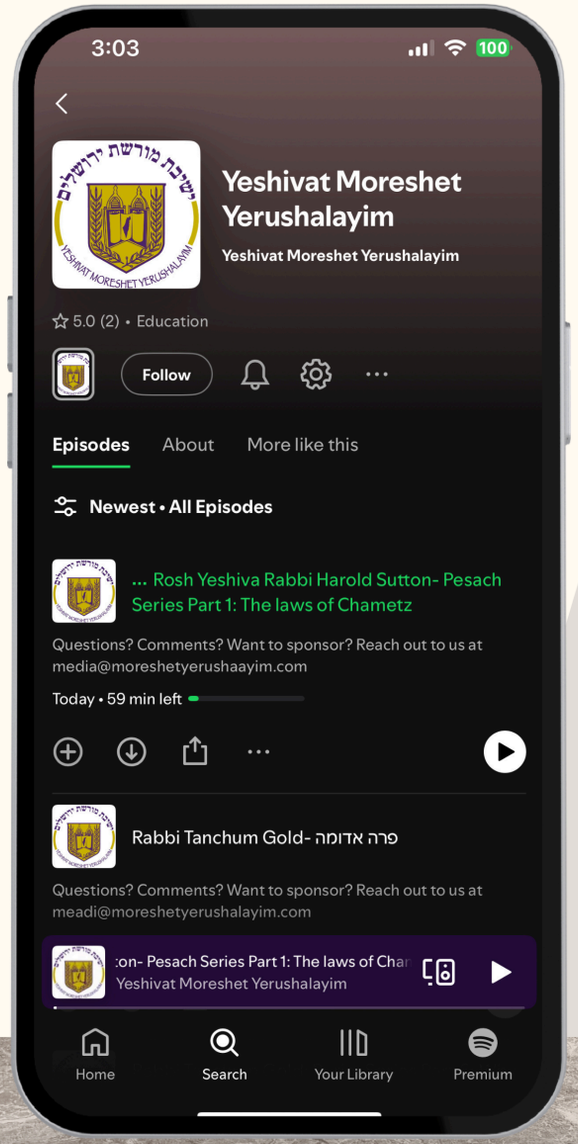
Mabrook to Abie Shomer (Class of ‘19 & ‘20) & Mazal Zami on their marriage!

Mabrook to Joseph Shamah (Class of ‘22) & Katie Antebi on their marriage!

Mabrook to Irwin Azar (Class of ‘23) & Sheffy Dweck on their marriage!

NOW ON

SPOTIFY



Check out our new Spotify channel for weekly uploads from all your favorite Yeshivat Moreshet Yerushalayim rabbis!

Questions? Comments? Looking to Sponsor? Reach out to us at Media@moreshetyerushalayim.com

Alumni Spotlight

Consistency is Key: Spotlight on Saul Bibi *by Victor Cohen*

There are many different reasons to go to Israel for the year. Some go for self-growth, others go for the opportunity to get close with new friends, and people even go to figure out who they really are. Saul Bibi, a graduate of Yeshivah of Flatbush Joel Braverman High School decided to go to Israel, Yeshivat Moreshet Yerushalayim in particular, because he wanted to grow closer to his heritage. His journey is a remarkable one of self-discovery, rigorous growth, and a strong connection to those who are lucky to call him a friend.

Why did you want to go to Israel, Yeshivat Moreshet Yerushalayim in particular?

"I wanted to be part of a Yeshivah which aims to teach me Torah according to our traditions and customs," Bibi said. "I also wanted to be surrounded by the same rabbis who my family was close to," he added, illustrating via examples. Bibi's father took marriage classes with Yeshivat Moreshet Yerushalayim's Rosh Yeshivah, Rabbi Harold Sutton. Bibi's grandfather and great-grandfather were close with Rabbi Mirsky, as well. Bibi, going into the year, already had strong ties to Yeshivat Moreshet Yerushalayim, his heritage guiding his path forward.

What stuck out to you from your learning in Israel?

What stuck out to Saul Bibi the most was his newfound connections to the rabbis of Yeshivat Moreshet Yerushalayim. "I was able to leave Yeshivat Moreshet Yerushalayim having a strong connection to rabbis," Bibi explained. "Until today, I speak with Rabbi Gold and Rabbi Edward Benjamin regularly, two Rabbis I learned with in Israel."

"Even Rabbi Sutton I regularly speak all summer and a few times in the winter when I have questions."

He was also highly accomplished, having completed Masekhet Sukkah with his cousin, Jacob Kassin. "We learned during dinner time and put a lot of time & effort into it," Bibi said, explaining further how he really loved learning gemara with Rabbi Gold in particular.

"He is a Dayan and he gives us real life practical cases that apply to the Gemara that we were learning (Ketubot)."



Bibi balanced his time learning-wise at Yeshivat Moreshet Yerushalayim admirably. He built strong bonds with the Rabbis of the Yeshivah, developed his Gemara skills through the shiurim, and even found time to complete a masekhet with family. In a Yeshivah that Bibi had close familial ties to, this was highly meaningful.

What fun or memorable activities did you do while at Yeshivat Moreshet Yerushalayim?

Saul Bibi highly enjoyed the trips from Yeshivat Moreshet Yerushalayim. "What's so great about it is that it's not just a Yeshivah that helps you learn to love torah, but they help you grow a love for the land of Israel." Bibi explained how through the various trips at Yeshivat Moreshet Yerushalayim took him on, he was able to appreciate the land and grow a strong love for the land of Israel.

"Israel is probably the only country in the world where you can drive 3 hours in one direction and be on the ski slopes, 3 hours in another direction and relaxing on the beach-- all while being surrounded by holy sites!"



Alumni Spotlight

What are you up to today?

Today, Saul Bibi is in his final semester at Yeshiva University. He graduates this May. “I was able to continue my growth in Torah after leaving Yeshivat Moreshet Yerushalayim,” he said, and he has big plans for when he finishes up.

“Once I graduate B”H, I’m getting married and starting to work full time heading into the summer.”

The thing he brings with him from Yeshivat Moreshet Yerushalayim, despite graduating almost three years ago, is consistency. Bibi explained that the consistent nature of the learning at Yeshivat Moreshet Yerushalayim, day after day, even studying on Sundays, helped strengthen his resolve and increased his love for learning. “Because of the consistency of the learning in Yeshivat Moreshet Yerushalayim I was able to continue to learn almost every day and night over the last few years.”

“Yeshivat Moreshet Yerushalayim helped me understand the importance of Torah and Israel in our daily lives.”

Sending off Saul

“Consistent” would be a good word to describe Saul Bibi. He is a highly motivated, intelligent, and focused individual. He chose the Yeshivah that his family had a consistent relationship with. He stayed consistent while studying, working hard and completing an entire Masekhet of Gemara. He consistently strived towards his goals after Israel, and will now finish off college, entering adulthood- a married man B”H. Saul Bibi undoubtedly is one alumnus worthy of spotlighting, and is a perfect example of how far you can go with the right mindset.



Victor Cohen is a first year student at Benjamin N. Cardozo School of Law and graduated from Baruch College in 2024. He is a graduate of Yeshivat Moreshet Yerushalayim Class of 2022/5782.

On the Horizon

We have so much planned for the coming weeks! If you would like to sponsor any of the available items below in honor or in memory of a loved one please reach out to Mark S. Mosseri at mark.s.mosseri@gmail.com

Note that dates are subject to change

	Dates*	Sponsor
Rosh Hodesh Iyyar Breakfast	April 29	Karen & Jack Mehani
Yom Haasmaut Celebrations	April 30-May 1	In honor of our nephew Elliot Dweck (Class of ’20) and all of the other community IDF soldiers who have served and continue to serve- putting their lives on the line to protect the State of Israel By Elaine & Bobby Dweck
Week of Learning	May 4-8	In honor of Joshua's service to Am Yisrael in the IDF. With love and admiration, Sarah & Michael Hidary David, Aimee & Chloe
Special Safed Shabbaton	May 9-11	Available: $18,000.00
Lag LaOmer Activity	May 15	Available: $1,500.00
Pre Yom Yerushalayim Trip	May 21	Available: $2,600.00
Issue of Moreshet Magazine	Next Issue	Available: $1,800.00
Thursday Night Mishmar	Weekly	Available: $500.00 $1,000.00 for Deluxe

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