

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה

בראתי יצר הרע ובראתי לו

תורה תבלין

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שבת חול המועד - שביעי ואחרון של פסח
Shabbos Chol Hamoed - Second Days of Pesach
י"ט, כ"א-כ"ב ניסן תשס"ז - April 7, 9-10, 2007

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|---------------------------------|--------------|-------------------------------|
| הדלקת נרות שבת - 7:08 | (Monsey, NY) | מנחה גדולה / שבת - 1:31 |
| זמן קריאת שמע/מ"א - 9:09 | ~~~~~ | שקיעה של יום השבת - 7:27 |
| זמן קריאת שמע/ הגר"א - 9:45 | ~~~~~ | צאת הכוכבים / מעריב - 8:17 |
| סוף זמן התפילה / להגר"א - 10:49 | ~~~~~ | צאה"כ / לשיטת רבינו תם - 8:39 |

לקחי חיים ודברי התעוררות מצדדו עפ"י פרשיות השבוע
מאוצרותיו של המגיד
מאת הרב שלום פערל שליט"א
ני"נ בשיבת הגר"צ קושלבסקי
וייראו העם את ה' ויאמינו בה' ובמשה עבדו וגו' (שמות יד-לא, שייך לשיבועי של פסח)

הנה, איתא בגמ' (חולין קלט:): משה מן התורה מנין? "בשגם הוא בשר" ע"כ. ומפרש רש"י שם, "בשגם" בגמטריא "משה". ויש לעיין איזה שייכות יש בין הפסוק "בשגם הוא בשר" הנאמר אצל דור המבול, לשמו של משה רבינו ע"ה? וי"ל עפ"י דברי הספורנו ששואל למה נקרא שמו "משה" ולא "נמשה" - שנמשה מן המים; ומפרש, שבתייה בת פרעה ראתה בזה שנמשה מן המים, סימן על עתידו, שימשה אחרים מצרותיהם, וקראתו משה, ש"מושה (מוציא) ישראל מצרותיהם". ומוסיף המהרש"א, שרואים בזה עוד, שעתידי למשות את ישראל מים סוף, וקראתו משה - ש"מושה ישראל מים סוף".

והנה דור המבול כפרו בכל השגחתו יתברך - וכמש"כ הרמב"ם בהל' עו"כ, והרחיב בזה הנפש החיים (ג-ט). ומפרש המהרש"א, ששמו של משה מורה על קריעת ים סוף, שבו נתפרסם בעולם השגחת ה' אפילו בפרטות, ונסתלק טעותם של דור המבול מכל וכל. ולכן נרמז שמו של משה שם.

נמצא, דבכח של השירה שאנו אומרים כל יום, להשריש בנו שלימות ה"אמונה", בזה נמשך אל השל"ת, ומתרחק מחטאים, ו"מוחלין לו עונותיו". וקל וחומר ב"שביעי של פסח", שבימים זה התפרסם אמונה זו בעולם, שמסוגל להשיג דרגה של שלימות האמונה עד שמגיע לדרגת "ומלכותו ברצון קבלו עליהם".

ג"כ. נמצא שהושלמה אמונתם של ישראל בקריעת ים סוף.

מאת מו"ה ברוך הירשפלך שליט"א
רב דקהל אהבת ישראל, קליבלנד הייטס

הלכה למעשה

Understanding Shiurim (volume amounts) in Food

Daily Relevance: Many people are justifiably careful about volume amounts of food and liquid on *Pesach*. They want to do the *mitzvos* at the *seider* with the correct amounts and in the proper time span. Yet, they do not realize that these same laws are relevant all year-round whenever one eats or drinks. Even though a ברכה ראשונה (blessing before eating) is said on any amount (1), the ברכה אחרונה (blessing said after eating) is only recited if one ate a *kezayis* (volume of an olive) of food, within a 4-minute span. Similarly, in order to *bentch* after eating bread one must eat the above amount within the above-mentioned time span (2).

Size of a "Kezayis": As mentioned previously, during the long Jewish exile, the exact type of olive with which to measure was forgotten. The *Poskim* have tried to prove from various Talmudic statements the exact amount. There arose two main opinions: the volume of half an egg, or a fraction less than one-third of an egg. There is no clearcut decision (3). One should try to keep out of doubt by: (1) Eating quite less than the 1/3 of an egg size and not say the after-blessing. (2) By eating at least a 1/2 egg-size (approx. 1 oz) within a 4-minute span and saying the after-blessing (4). This 4-minute span can be anytime during the meal or snack e.g. between minutes 1-4, 2-5, 15-18 etc.

Important Applications: During the long *Shabbos* and *Yom*

Tov meals, people, especially ladies who go back and forth from the table, nibble on their piece of *challah* over a long period and do not eat a *kezayis* within any 4-minute span. This is 2 mistakes in one. Firstly, one does not fulfill his obligation to eat a meal. Secondly, no *bentching* should be said, and if one does, it is 4 blessings in vain. It is, therefore, advisable to eat the full amount of 1/2 an egg in a 4-minute span right after אמוציא. A regular slice of bread or *challah* is more than the minimal amount, which is around half a slice.

When eating an apple for example, one should cut himself at least a "half-egg" slice, eat that amount in a 4-minute span and say the blessing of בורא נפשות. One can rely on his own visual estimation (5) (about 1/6 of a medium-size apple).

Natural Air Holes: Bread, *matzah* and cake have natural air holes. There is great debate whether one can estimate them as is or with all the air holes crushed out. Many people conduct themselves like the *Chasam Sofer* (6) and *Chazon Ish* (7) who permit combining the holes.

WEEKLY CHITZUK # 25

Part of the *Pesach* experience used to be some deprivation of delicious foodstuffs which helped greatly in our acceptance and understanding of *Torah* (see *Haggadah Lakach Tov* p.179 from R' Simcha Zissel of Kelm). This has become almost obsolete because of the flood of *Pesach* products drowning out this important aspect of the *Yom Tov*. One can access in on this aid to climbing in *Torah* by refraining from at least one commercial delicacy over the festival.

הוא היה אומר...

R' Yekusiel Yehudah Halberstam ZT"L (Klausenberger Rebbe) would say

"A person who receives an undeserved gift, praises and gives thanks to his benefactor. By contrast, a person who has earned his wages does not have to thank his employer for paying him his salary, because he is entitled to it. The *Avos* did not sing *Shirah*, because they richly deserved *Hashem's* blessings as a reward for their *emunah* and acts of *chesed*. *Bnei Yisroel* at the *Yam Suf*, however, did not truly deserve the miracles that they enjoyed. It was an unwarranted gift and for this they gratefully sang *Shirah*."

R' Yisroel Salanter ZT"L would say:

"*Klal Yisroel* is holy, *Klal Yisroel* is righteous. Because individually, it is possible to find deficiencies amongst the people. However, when all the Nation is unified as one, their shortcomings are concealed and compensated by one for the other. This is the meaning of the *posuk*, (שיר השירים ד-ז), "כלך יפה רעייתי ומום אין בך" (שיר השירים ד-ז), "כלך יפה רעייתי ומום אין בך" - *Bnei Yisroel* is truly beautiful when they are together, for no blemish can be found at all!"

A Wise Man would say:

"You will never find time for anything. If you want time you must make time!"

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lesser stature to reconsider his options but not R' Shmuel Elbaz. He would not let the minor nuisance of a lack of funds stop him. With little more than his *bitachon* in the Helping Hand of Heaven, he made his way down to the docks looking for a ship that was traveling where he needed to be.

Before long, he found what he was looking for. A large passenger ship was due to set sail that very day and R' Shmuel hurriedly found the captain and inquired as to the availability of space aboard the ship. The captain said that there was room and then told him the cost of the trip. Of course, R' Shmuel did not have the money and told the captain as much. Without so much as a further glance in his direction, the captain abruptly turned and walked away. That seemed to be the end of that.

R' Shmuel stood there a moment longer deep in contemplation. Then, he decided that if he could not get on board the ship, there was little more for him to do than to sit down and resume his learning. Surely, if *Hashem* wanted him to fulfill his mission, the opportunity would present itself. He opened up his valise and removed his *sefer* and the small rug that he would take with him to sit on. He spread the worn material on the sandy beach of the shore, opened up his *sefer* and sat down to learn *Torah*. He wasted not an extra thought on the ship that was at that very moment pushing off from the docks.

To the amazement of every person present, save for R' Shmuel himself, as soon as the ship began moving off into the deep water, the carpet upon which R' Shmuel sat, simultaneously lifted off the ground and began moving forward, as if in pursuit of the ship that scorned the holy man sitting on its back. It hovered slightly, floating on top of the water as it traveled in steady progression behind the huge passenger ship. All the while, R' Shmuel sat deep in concentration, his nose remained buried in the *sefer* that he was learning from.

The people on the ship couldn't help but notice this amazing phenomenon. A "floating carpet" was literally chasing their ship and the man with the long beard sitting on it seemed not the least bit interested! They ran to call the captain who came running to see what all the fuss was about. He, too, was amazed and also a bit disheartened; this holy man was the same one he had not allowed onto the ship. He called out, "Please, honored rabbi, come alongside the ship and hoist yourself up on the ladder that is being lowered for your benefit. Come aboard and do not worry about the fare!" His sailors were quickly lowering the ladder in place.

But R' Shmuel just looked at him from on top of his carpet and replied, "When I wanted to board, you didn't want. Now that you want me to board, I don't want!" And he didn't. His carpet continued floating right behind the ship to the amazement of most of the passengers and the consternation of the captain and a handful of others; but its sole voyager arrived at his predetermined destination right on time and was on shore even before the ship's passengers could disembark.

Of course, the tale of the holy man and his traveling carpet took wing and became known throughout. From that time on, R' Shmuel was only referred to as "Abuchatzairah" - father of the carpet!

משל למה הדבר דומה

אמר אויב ארדף אשיג אחלק שלל ... צללו כעופרת במים ארדיום וגו' (שירת הים - שמות טו-טז)

משל: A man traveled to a distant city to learn a trade and raise money to pay off his many debts back home. After two years working for a baker and earning a sizable amount of money, he headed home.

One day as he walked through a dark forest he was held up at gunpoint. The bandit demanded, "Your money or your life!" All his pleas for mercy, the fact that this money was all he had in life fell on deaf ears. Sobbing, he handed over his life-savings; but before the thief ran off, he asked for one favor.

"My wife won't believe me. She'll think I wasted two years and have nothing to show for it." He took off his jacket and said, "Please shoot some holes in

this so I can show her that I was shot and robbed."

The thief obliged and poured a few bullets into the jacket. Then he stopped. "Why'd you stop?" asked the man. "I'm out of bullets," replied the thief.

"Oh, really?" said the man, and attacked the thief with his bare hands until he got his money back!

גמול: When Pharaoh finally let *Bnei Yisroel* leave *Egypt*, this was a *zechus* in his favor and had he left it at that, his nation would have survived. But he chose to chase after them and hunt them down. Thus, he used up any merit he may have had - he was all out of bullets! At that point, it all turned on them and the Egyptians were doomed to die at *Yam Suf*. (בן איש חי)

אל תראוני שאני שחררת
ששופתני השמש וגו' (סדר השקדים אה)

TORAH GEMS

יבאו בני ישראל בתוך הים ביבשה והמנו
לדם חמה מימנם ומשמאלם (שמות דבט)

Shlomo Hamelech defines the loving relationship between *Hashem* and the Jewish People, as a husband and wife who have become estranged although they still have incredible feelings of love for one another. *Bnei Yisroel* insist that they should not be viewed with contempt despite their negative actions - שחררת - *Blackened (image)*, for it is only on the surface that they appear this way, whereas deep down, they truly love *Hashem*, His *Torah*, and wish to please Him.

One year, on *Chol Hamoed Pesach*, **R' Isser Zalman Meltzer ZT"l** asked for a pen and paper. "But its *Chol Hamoed!*" he was told. "Is one permitted to write on *Chol Hamoed?*" He nodded and replied, "It's a matter of life and death - פיקוח נפש!"

Immediately, a pen and paper was brought. The *Rov* sat down and began writing. A moment later, he folded the paper and put it in his pocket, to the astonishment of all those present. "Is that all?" he was asked, "Where's the *Pikuach Nefesh?*"

R' Isser Zalman removed the paper from his pocket. On it, he had written a *posuk* from *Mishlei*: (ד-כה) "עינך לנכח יבטו ועפעפק יישירו נגדך" (*Your eyes gaze opposite and your face straightens before you.*) "On *Chol Hamoed*," he explained, "many people come to visit me and I tend to observe their actions. Some are petty, some are sly, and many exhibit negative traits. But rather than look at them with contempt, I realized that I must look inwards and correct my own corrupt *middos*; is this not a matter of *פיקוח נפש*? Thus, I wrote down the words 'עניך לנכח יבטו' - Before I look at others and judge them improperly, עפעפק יישירו נגדך - Let me reform my own indiscretions. I wrote this down - and now I feel better!"

מעשה אבות ... סימן לבנים

יום ליבשה נהפכו מצולים שירה חדשה שבחו גאולים וגו' (יוצרות לטביעי של פסח)

The holy *tzaddik*, the **Baba Sali, R' Yisroel Abuchatzairah ZT"l**, was renowned for his wondrous miracles and the ability to help his fellow brethren through direct divine intervention. In fact, his very name - "Abuchatzairah" - came about through a miraculous incident that occurred with his great-grandfather, **R' Shmuel Abuchatzairah ZT"l**, many years earlier, in Morocco. The *Baba Sali* would recount, that originally, the family name had been *Elbaz*, but was changed due to the following story.

R' Shmuel Elbaz was a holy Jew but a very poor one as well. His home was bare and his family had little on which to subsist. This did not stop R' Shmuel from continuing to learn *Torah* and perform good deeds wherever he could find them. On one occasion, he needed to travel overseas in order to fulfill a *mitzvah*. The only problem was that he had no money to pay the fare of a wayward ship. This may have caused a man of

The *Medrash* writes: "A *parable is told*; A shepherd was herding his sheep through a river, when a wolf jumped out and threatened the flock. The shepherd was smart. He grabbed a large goat and put it before the wolf to distract it from the herd and in this way no sheep were lost. So too, when *Yisroel* went out of *Egypt*, the *Satan* (ס"ט) stood up to accuse and hinder them. He said, 'Until now, even these were worshipping idols and now the sea should split for them?' What did *Hashem* do? He took *Iyov* who was an advisor to Pharaoh and placed him before the *Satan* to keep him busy (with tribulations). *Hashem* said, 'While he's busy with *Iyov*, *Yisroel* will have gone through the *Sea* unharmed. And then, I'll go and save *Iyov!*'" An incredible *Medrash* indeed!

We see from here, notes the **Bover Rebbe, R' Benzion Halberstam Shlit'a**, that if not for the distraction of *Iyov* that *Hashem* put before the *Satan*, He would have had a difficult time allowing the *Yam Suf* to split to save *Bnei Yisroel*. It would seem that our ancestors were so unworthy of salvation at that time, that only an extraordinary effort through supernatural means, could have achieved the end result!

This serves to clarify the words of *Chazal*: קשי' מוונתני של אדם כקריעת ים סוף ... קשה זיווגו של אדם - "Sustenance of a man is as difficult to attain as splitting the sea ... Matchmaking of a man is as difficult to attain as splitting the sea." Just as *Hashem* found it "difficult" to proceed with *Krias Yam Suf* due to the unworthiness of *Yisroel* and the accusations of the *Satan*, so too, earning money and finding one's life partner is equally "difficult" due to our individual unworthiness which allows our sins to "accuse" us!