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טיב התבלין

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

העניות ופירושים לעורך את האדם לעבודת
השׁיית והתחזקות באמונה ובשתון מאת

ופסח ה' על הפתח ולא יתן המשחית וכו' (שמות יב-כג) - 'פסח' - לשון דילוג

לעטות על עצמו איצטלא של ילד קטן, כמי שקצרה השגתו ודלה הבנתו. וכל כך למה, מפני שגם לגדולי ומאורי ישראל לא נגלו כל סודות התורה שהן ללא קצבה ותכלית, וכי ידועים ונסתרים המה אך ורק לנותן התורה ב"ה. ולכן גם כי ירבו ידיעותיו והשגותיו של האדם, עדיין רחוק הוא מרחק עצום מתכליתם, וכמו שמצינו (סנהדרין סח, א) שאמר ר' אלעזר: הרבה תורה למדתי, ולא חסרתי מרבתי אפילו ככלב המלקק מן הים. ופירש שם רש"י ביאור נחמד וזו לשונו: לפי חכמתם שהיתה גדולה, ואין תלמודי עולה לחסרם ולקבל מהם חכמה אלא מעט ככלב המלקק מן הים וכו', כלומר לא חסרתים מחכמתם ממה שהיו מתחילה גדולים יותר ממני, וגם עתה גדולים הם ממני, לפי שלא למדתי מחכמתם כי אם מעט מהם, עכ"ל.

לכן, כל אחד ואחד אפילו אם הוא חכם ונבון, בגשתו אל סדר ליל התקדש חג האמונה, עליו לבטל עצמו בתכלית הביטול, וללמד לשונו לומר 'איני יודע', כתינוק קטן שלא קרא ולא שנה, ואז יהא מסוגל להשיג את יסודות האמונה הטהורה, שממנה יתד ופינה לכל עבודתה'.

מעלת רגע של אמונה

שמתבוננים בקריעת ים סוף, מתעוררת לכאורה תמיהה גדולה, וכי אין לו להקב"ה דרכים אחרות כיצד להביא את עם ישראל לארץ הבחירה בהשקט ובטח, ומדוע הוצרך להעמידם ליד ים סוף גועש ולגרות בהם את המצרים שיאמרו: נבוכים הם בארץ (שמות יד, ג) ויאמרו לרדוף אחריהם. שמא תאמר, רצה ה' ללכות את המצריים ולפיכך עשה כן, עדיין לא נחה דעת המתמיהים, וכי צריך עבור זה לבקוע את הים ולשדד מערכות הטבע בכל העולם, וכמו שאמרו חז"ל (שמו"ר כא, ו) שזימן קריעת ים סוף נבקעו מימות כל העולם, הלא הרבה דרכים לפניו ית' להיפרע מעוברי רצונו, הנה לדוגמה ננקוט את מפתל סנחריב וכל חילו, שנהרגו בלילה אחד בהשקט וברוגע, מבלי שאף אחד מבחוץ ידע כלל מהנס, וזאת מעריבות שירת המלאכים, כמובא בגמרא (סנהדרין צה, ב), למה נשתנה כאן שהזקק ה' להשתמש עם 'קריעת ים סוף' המוגדר בדבריו חז"ל (סוטה ב, א) לדבר קשה.

אמנם, למדנו מכאן יסוד גדול: מטרות של הקב"ה בקריעת ים סוף לא היתה כדי שכלל-ישראל יאמינו בו, שכן באותה שעה כבר היה עם ישראל כולו מאמין באמונה שלימה בהש"ת, כמו שנאמר עוד לפני כן

שם חג זה הוא פסח על שם הכתוב (שמות יב, ג) ופסחתי עליכם, ופירש רש"י (שם): לשון דילוג וקפיצה, היינו שבפסח מסוגל כל אדם לדלג ולקפוץ אל השגות האמונה שהכל רק אלקות, ולהגיע לדבקות בהש"ת. וכך הוא למעשה בכל שנה בעשותו את המצוות המעשיות שבכל חג, אז מורידים ההשפעות של אותו חג. וכבר כתב בספר חסד לאברהם, שהחל מחודש לפני פסח מתחילים לצאת ממ"ט שערי טומאה, עד ליל הסדר שאז נכנסים לשער הקדושה. ובאמת כאשר האדם מגלה את האלקות בתוך הגשמיות, מיד הגשמיות וההפרעות נורקים מאליהן, כדוגמת קליפת הפרי, אשר ברגע שהאדם אוכל את הפרי, הוא זורק את הקליפה. ואמנם עצה טובה קמ"ל, ביסודות העבודה התמימה, כי טוב מעט בכונה, וכדברי הרה"ק בעל שומרי אמונים (אגרת מד) שכתב: בעסערא קליין עבודת המיטרוהיגייט, איידעראגרויסע עבודת המיטרוהיגייט (מוטב, עבודה קטנה לפני הבורא ברוגע ובשלוח, מאשר עבודה גדולה בכעס), וזוהרה חשובה.

חג הפסח - חג האמונה

יש להבין, מה קבעו לנו חז"ל בליל הסדר לשאלה ה"מה נשתנה" ועוד שאלות הללו, שאפילו תינוקות של בית רבן יודעים תשובה עליהם? ולא עוד, אלא שהחיוב מוטל אפילו על תלמידי החכמים ויודעי ספר! אלא שישוד עצום נלמד מד, דהנה חג הפסח הרי הוא חג האמונה. ויסוד האמונה הוא היפך השכל וההבנה. כי זקוקים אנו לאמונה, כאשר הענין המדובר בלתי מובן ובלתי ידוע, וגם לא נראה ולא נשמע אודותיו. אך כשהאדם לומד ומבין בחכמתו, הרי הוא רואה ויודע את הדבר ואין כאן מקום לאמונה כלל, כפי שאיננו זקוקים לאמונה כי הדבר עליו אנו יושבים - כסא הוא, וכי הכלי שממנו אנו שותים - כוס הוא. כירק דבר שהוא בלתי ידוע משקף ומבטא את האמונה האמיתית. מה שאין כן דרך המשכיל, שמבקש ללא הרף לחתור ולחקור מה ואיך ומדוע, ולא יסתפק באמונה. ועל סמך הקדמה זו, נבין ביתר ביאור את דברי מרן הבעש"ט זי"ע הידועים, כי אחרי כל המדרגות להן זכה להגיע, הרי הוא בערומאמין.

לכן כל מי שיאבה לקבל את האמונה הטהורה בליל חג הפסח, גם אם הוא אדם שידוע את כל התורה כולה כולל תורת הסוד, עליו



הלכה למעשה מאת מו"ה ברוך הירשפלד שליט"א רב דקהל אהבת ישראל, קלובלנד הייטס

A SERIES IN HALACHAH, שלושים יום קודם החג שואלין בהל' פסח
The "Torah Table" - The Seder Table (2)
The Mitzvah of Korech. During the *Pesach Seder*, many rituals are performed by adults and their children with little or no understanding. One of these is the *mitzvah* of eating the *Korech* "sandwich." The Mishnaic Sage Hillel was of the opinion that the *Korbon Pesach* was eaten in a sandwich form, with meat (of the *korbon*), *maror* and *matza* all together. Later, though, when *Chazal* instituted the *mitzvah* of eating *maror* to commemorate the *maror* of the *Korbon Pesach*, it was decided to first eat the *maror* separately and then to follow the opinion of Hillel (1). This is a reminder to "sandwich" the *geulah*, symbolized by the *matza*, with the bitter *golus* symbolized by the *maror*, to signify that in fact, the suffering was what brought about the redemption. We learn from this that in all life situations, hardship and pain are for the eventual good.

The Procedure of Korech. For the *mitzvah* of *Korech*, we use the bottom (2) *matza* (in the קערה). In many cases, this *matza* is not big enough for every family member to receive a *כזית*, and one should give out smaller pieces of the bottom *matza* together with other *matza* on the table. One should try to eat the sandwich within a 4-minute span (since there are 2 *כזיתים* being eaten - *matzah* and *maror* - one should eat them within eight [8] minutes) and he should do so reclining (3).

הוא היה אומר

R' Moshe Feinstein ZT"l (Vayaged Moshe) would say: "Bnei Yisroel was obligated to eat the *Korbon Pesach* - but only after its blood was offered before *Hashem*. This blood offering sanctified the entire animal as a sacrifice. In life, as well, all mundane activities and pleasures are sanctified when one truly devotes himself to *Avodas Hashem* - the service of *Hashem*. The Jews needed to accept this approach to life before they were redeemed from Egypt as a nation of *Hashem*."

R' Ephraim Lintzutz ZT"l (Olelos Ephraim) quoted in the *Lehmann Haggadah* would say: "The four questions of the 'Mah Nishtana' are symbolic of the four underlying causes of our protracted *golus*: Strife, Greed, Immorality and Laziness. The word 'מצה' in Hebrew actually means strife and dispute, as the *posuk* states: 'Two Ivri men were fighting.' We know that baseless hatred and strife caused the destruction of the Second Temple and delays its rebuilding. *Maror* represents the bitterness engendered by greed. The two 'dippings' (טבילה) allude to self-indulgence which leads to overwhelming desire and moral repugnance. Reclining (הסיבה) hints at laziness and sloth which enables the *yetzer hara* to provide all sorts of excuses not to do *mitzvos*."

R' Yom Tov Lippman Heller ZT"l (Tosfos Yom Tov) would say: "The three acronyms mentioned in the *Haggadah* - 'דפך עדש בארוב' - have a much deeper meaning than simply to help us remember the ten plagues in Egypt. In fact, *Hashem* is informing us: 'You will have joy (דפך) when I will grind (באדש) them (the Egyptians) with slaughter by the sword (באדש) in a' במקום ע'."

A Wise Man would say: "Freedom." Freedom is the right to be wrong, not the right to do wrong!"
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(1) פסחים קטו. אר"ח תעה"א (3) שם (4) משנה ברורה תפ"א (5) אר"ח תעה"א (6) קיט"ו: (7) ערוך השלחן תעה"ו: (8) אר"ח תעה"א

(שמות ד, לא), כשעדיין היו במצרים: ויאמן העם, ואמרו חז"ל (ילקוט הושע, תקיט): בזכות האמונה נגאלו אבותינו ממצרים. אלא שרצה הקב"ה בקריעת ים סוף, שגם המצרים יאמינו בו ית', וכמו שכתוב (שם יד, ד): וידעו מצרים כי אני ה', לשם כך שידד ה' את כל מערכות הטבע וקרע את הים, כדי שהמצרים יגיעו לאמונה שאין עוד מלבד, אחר שעשר המכות לא הביאום לאמונה זו. ואם נעשה חשבון, אימתי הספיקו המצרים להאמין בה' אחרי קריעת ים סוף, הרי כולם צללו

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע

מאיצרותיו של המציד

מצה זו שאנו אוכלים על שום מה? על שום שלא הספיק בצקם של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים הקדוש ברוך הוא וגאלם. שנאמר, 'ויאפו את הכצק אשר הוציאו ממצרים עגת מצות, כי לא חמץ, כי גרשו ממצרים ולא יכלו להתמהמה, וגם צדה לא עשו להם' ע"כ. (הגדה שלפסח)

אונה מבואר שה'מצה' רומזת על הג'אולה ממצרים, ומזה שהגאולה נרמזת בה מוכח שזאת משום שהיא בעצמותה רומזת על כך, וצריך להבין במה היא בעצמותה רומזת על כך [ע' ב'גבורות ה' פרק נ"א].

ויש להסביר בהקדם דברי ה'מאור ושמש' [פרשת בא, ד"ה ראוי לשים לב] בביאור עניין 'אכילת מצה' בעת יציאת ישראל ממצרים, שכתב: 'לפיכך ירדו אבותינו למצרים, לזכך חומריותם, ולשברתאוותם, על ידי עול השעבוד וכו', ולזה נצטוו ביציאתם ממצרים לאכול מצה- לחם עוני', שהיא לחם תפל- 'בלי מלח ובלי שום תיקון' [ונקראת 'לחם עוני', כיון שהיא ענייה וחסרת כל טעם ותיקון, וכן משום שהיא 'מאכל עניים', שאין בידם לבחור את המאכל אשר יתאוו ויחמדו אליו, והם מוכרחים לאכול מכל הבא לידם, אף אם אינו ערב לחיכם, וכמו המצה] כדי להורות להם, שמעתה שנזדכך חומריותם ע"י שעבוד מצרים, לא יהיו נמשכים אחר תענוגות המדומות של בני האדם, וכל אכילתם ושתייתם תהא לשם קיום גופם כדי לעבדו ויתברך, ולא לשם מילויאאוותם.

נמצא שע"י אכילת מצה- לחם עוני' משתחררים מלהשתעבד תחת היצר החומרי, ובכך המצה בעצמותה- 'לחם עוני', רומזת על הגאולה מהחומרואנשיהחומר.

ויבואו בני"י בתוך הים ביבשה וכו' (שמות י"ד כ"ב) – גילוי חיבתו של ה' לישראל בקריעת ים סוף (שביעי שלפסח)

כאורה יש להקשות, איך זה יכול להיות גם ים וגם יבשה כאחת? מבאר רבינו בחיי: "על דרך הפשט, כוונת הפסוק היא, שבתוך המקום שהיה ים, הלכו ביבשה, ולא היה שם ים וכו'".

אבל ה'אזה"ח' הק' מבאר: "בתוך הים, היינו במקום שהיה ים, הלכו ביבשה", היינו שלא היה קרקעית הים טיט ורפש, אלא יבשה לגמרי".

ועל זה אנו מודים בלל הסדר, כשאנו אומרים "אילו קרע לנו את הים ולא העבירו בתוכו **חרבה**, דיינו" (דיינו, הגדה של פסח), וכפי שביאר ה'**אבודרהם**', "לא העבירו בתוכו **חרבה**, אלא במעט מים או במעט טיט".

ולפי פשוטו יש כאן רק נס נוסף, אבל אפשר לומר, שיש בזה גילוי של אהבת ה' לישראל, שלא רק הציל אותם מרוד פיהם המצריים, אלא מרוב אהבתו אותם העביר אותם בים בצורה נעימה ונחמדה, שאפילו לאיתלכלכומה טיט והמים.

ולפי זה אפשר לבאר דברי התרגום בשיר השירים [א' ט'] שכתב [תרגום דבריו ללשון הקודש]: "מה עשה ה', הוביש את הים, ואת הטיט לא הוביש, ואמרו הרשעים שבישראל, רק את מי הים יכול הוא ליבש

במים. אלא שבאותו רגע שפרפרו בין חיים למות, אז הם זכו להכיר בה'. ועבור אותו רגע בודד של אמונה, שוה לבקוע את הים ולפרסם את הנס בכל העולם, כדי שגויים יאמינו בהש"ת רגע לפני מיתתם. הרי לפנינו כמה גדול ערכו של רגע אחד של אמונה, קל וחומר יהודי שמתחזק אפ"ל ברגע אחד להאמין ולחשוב שה' הוא בורא ומנהיג לכל הברואים, וק"ו בן בנו של ק"ו, יהודי החי כל ימיו באמונה, שאין ערוך לעוצם גדלותו ומעלתו.

מאת הרב שלום פערל שליט"א נ"נ בשיבת הגר"צ קושלבסקי

ולפי זה מובן גם דברי ה'הזרה הק' [ג' רנ"א]: שכתב: 'אמאי אתקריאת מצה, בגין דאיהי קא משדדת ומברחת כל סטרין בישין מכל משכני דקדושה, ועבידא מריבה וקטטה בהדייהו, כמה דאת אמר 'מסה ומריבה' [שמות י"ז], ותרגומוד'מסה', איהו 'מצותא'".

ומוסיף ה'תפארת שלמה' [רמזי פסח]: "בזוה"ק [ג' רנ"א]: אמרינן, 'מצה, דעבדא מצותא עם הסטרא אחרא', כי על ידי מצות 'אכילת מצה', מתגרשת בחינת הרע מקרבו. וזהו שנאמר [בראשית י"ח, ה'] 'וסעדו לבכם, אחר תעבורו', היינו שאם תאכלו מצות [שהרי המלאכים באו אל אברהם אבינו בפסח, וכמו שכתוב לאחר מכן אצל לוט 'ומצות אפה ויאכלו [שם י"ט, ג]] על ידי כן בחינת ה'אחר-ה'סטרא אחרא' יעבור מכם והוה 'אחר תעבורו', וכמו שנאמר [שמות ל"ד, י"ז-י"ח] 'אלהי מסכה לא תעשה לך [היינו שלא יהיה בכס בחינת ה'סטרא אחרא']', וסמיק ליה 'את חגה מצותת שמור' [היינו ע"י שתאכלו מצות].

נמצא שה'מצה' נקראת כך, על שם שהיא עושה מריבה- 'מצותא' עם יצר הרע, ומגרשת אותו מלב האדם ומבטלת את כוחו, וצריך להבין כיצד היא מגרשת את חלק הרע שבאדם. ולפי דברינו מתבאר, שזאת נעשה ע"י שמשחררת את האדם מלהימשך אחר יצרו החומרי ותאוותיו החומריות.

אבל לא את הטיט, ובעת ההיא גבר כעס ה' על ישראל ורצה להטביעם בתוך הים וכו', ופרש משה רבינו את ידיו בתפלה לפני ה', והשיב כעסו של ה' מעל ישראל, ופתחו הוא וצדיקי הדור לומר שירה לפני ה', ואז יבש ה' גם את הטיט, בזכות אברהם יצחק ויעקב שאהבו את ה'".

ולכאורה דברי הרשעים אין להם כל הבנה, שאם ביכולתו יתברך לקרוע את הים- 'נס נפלא', מדוע שלא יוכל לייבש את הטיט. ויש לומר, בהקדם דברי רש"י על הפסוק 'בשנת ה' אותנו וגו' [דברים א' כ"ז] שכתב: "הוא היה אוהב אתכם, אבל אתם שונאים אותו, ולכן אתם חושבים ששונא אתכם וכו'", והיינו שמי שהוא רשע ושונא את ה', חושב שגם ה' שונא אותו.

ולפי זה נוכל להבין את דבריהם של הרשעים, כי מחמת היותם שונאים את הקדוש ברוך הוא, לא האמינו שהוא אוהב את ישראל, ולכן היו בטוחים שלא יתנהג עמם בהנהגה של חיבה אלא של ריחוק, ובהנהגה כזו של ריחוק, אינו יכול לייבש להם את הטיט כדי להנעים להם את העברתם בים.

In exasperation, R' Shloime Eiger turned to the elderly *Rov* and said, "With all due respect, this cannot be. If my father (the great **R' Akiva Eiger ZT"l**) would hear this case, he would not rule as you did"

R' Shlomo Zalman didn't flinch. In fact, quite the contrary, he broke out into a broad smile. "Come, I would like to tell you a story that happened many years ago with the holy *Rebbe, R' Heschel ZT"l of Krakow*. When he was a young child, he was once sitting at the *seder* on the night of *Pesach*, next to his father. He was a clever child and he managed to sneak the *Afikoman* away from his father without his father even realizing it. When the time for *Tzafon* (when the *Afikoman* is eaten) came, his father looked about and saw that his *Afikoman* was gone. Immediately, he turned to his son Heschel and asked for it back. The young boy smiled and said that he would give it back to his father but only on the condition that his father buy him a silk jacket." At this point, the Chemdas Shlomo looked at his listener and added, "I don't know why the young boy Heschel would need an expensive silk jacket - but that's irrelevant to the story."

He continued. "The ancient Jewish custom of bargaining over the *Afikoman* ensued but Heschel wouldn't budge. His father checked the time and realized that he had no choice but to give in. Heschel brought out the wrapped piece of *matza* and ceremoniously handed it over to his father. His father began breaking off pieces and giving them to each member of the family. He gave one piece to every person present - except Heschel.

"What about me, father?" asked the boy. A sly grin crossed his father's face and he said, "Okay, if you want a piece of the *Afikoman*, you have to take back your demand for the silk jacket. Otherwise, I will not give you any *matza* and you will not be able to fulfill the *mitzvah*." His father smiled triumphantly. "Fair is fair."

"But young Heschel was not to be denied. He reached under the table and pulled out a small piece of *matza*. Grinning like a child who just won an unlimited supply of candy, he announced, "Father, I had a feeling you would do this, so I came prepared. I broke off a piece of the *Afikoman* before I gave it back to you!" The child prodigy Heschel munched happily as his father sat stunned and defeated."

The Chemdas Shlomo now turned to his eminent guest, R' Shloime Eiger. "When I took this case, I had a feeling that you might not be happy with my ruling and might try to 'pull rank' on me by bringing your esteemed father into the fray. So like the *Rebbe, R' Heschel*, I too, came prepared. I asked for thirty days so that I could present the case in writing to your father, R' Akiva Eiger. He sent me back his response, which is in total agreement with my ruling!" R' Shlomo Zalman then pulled out the letter and handed it to the stunned claimant.

משל למה הדבר דומה

אחד מי יודע אחד אני יודע אחד אלקינו שבשמים ובארץ וגו' (הגדה שלפסח)

משל: There was once a wealthy man who traveled to a distant land with all his assets in order to advance his business interests. He took with him his only son and his servant. Some time later, the rich man suddenly died in this faraway land. The son claimed that he was the only son and heir, and that the other one was the servant and secretary.

The servant, however, stated that the reverse was true; he was the real son. No one could find decisive proof in favor of one or the other. The dispute reached the King himself, who appointed a wise old sage to adjudicate the matter. The old man conducted an inquiry, but could find only a single picture of the rich man among their possessions.

The sage learned that both the litigants were skilled bowmen, and he suggested that they conduct an archery competition to resolve the case. The one who could shoot the closest to the center of the picture would be entitled to the entire inheritance, including all the priceless jewelry.

One of the men was quite pleased with the proposal, but

the other let out a sigh of great anguish. How could he deface his father's portrait, which was the only remaining memory of him? He withdrew from the competition. He was prepared to forego everything rather than participate in such a disrespectful activity of this sort.

The old sage then delivered his verdict. The latter was the true son, while the other was a rogue and charlatan.

משל: R' Tzvi Hirsh Farber ZT"l (Kerem HaTzvi) explains: The non-Jewish nations proclaim that they are the true heirs of the Patriarchs, Avrohom, Yitzchok and Yaakov, and the Divine inheritance is theirs. We Jews, therefore, offer a competition of sorts and put them to the test - "*Who Knows One?*" - to prove that their claims are not true. For if they are the heirs, why do they wantonly trample over each of the Ten Commandments, which appeared on the two Tablets of the Covenant? Why is it that only we, not they, respect the three *Avos*, the four *Imahos*, the five Books of the *Chumash*, the six sections of the *Mishnah*, *Shabbos*, *Bris Milah*, etc.?



heights. His tremendous inner strength and multifaceted talents were revealed in their full glory, whether in the field of *rabbonus* and spreading *Torah*, building *Torah* institutions, or in communal efforts both in his own city and for all of *Klal Yisroel*.

Misfortune, however, struck only a few short days after becoming *Rov* of *Ponevezh*, when his father passed away in *Kuhl* on *Motzei Shabbos*, 28 Adar II, 5679 (1919), after a harsh disease.

On the night before *Erev Pesach*, R' Yosef Shlomo sat in his rented apartment, deeply concentrating on formulating a *mechiras chometz* (sale of *chometz*) contract for the community. Due to the circumstances, he had not had time to prepare a document in advance. Now, he could not find a single form to copy from, nor did he have any books of *halacha* to consult, and he was forced to reconstruct every detail in the document from memory.

Suddenly, loud knocking was heard at his door. Two armed Bolshevik guards burst in. They asked if this was the address listed on their form and then demanded to know what he was doing. After exchanging a few sentences, the two motioned that the *Rov* should come with them. R' Yosef Shlomo saw the hate-filled determination in their eyes and he knew what it meant. In the few short steps between the table to the door, he whispered *viduy*.

They took him down to the courtyard and ordered him to stand against a wall. One of the guards pointed a loaded pistol at him, ready to kill him as per his superior's orders. While his finger was on the trigger, the second guard, who was apparently his commander, suddenly grabbed him. Furious whispers between the two soldiers, followed by nothing. For some reason, the superior officer had his doubts if this was the man they were looking for. He told his underling to look in the other entrance of the building, while he stayed behind to guard the rabbi.

A few moments passed, and suddenly two shots rang out in the courtyard. The guard came back grinning to report that he had indeed found the right man and that he could now confidently say: "Mission accomplished." The shocked *Rov* obviously did not open his mouth. The two left him in the courtyard, and walked away.

Although he had just barely escaped death, R' Yosef Shlomo hurried up to his room and continued working on his *shtar mechiras chometz* with a clear head, as if nothing had happened. Unperturbed, he stayed up until four in the morning until he completed his task. Later he related that he received an old *shtar mechiras chometz* and compared the two. He saw that he had written the exact thing by himself from memory and even erased a few words, enhancing it. (**Dei'ah Vedibur**)

ליל שימורים הוא לה' להוציאם מארץ מצרים הוא הלילה הזה לה' שימורים לכל בני ישראל וכו' (שמות-ב-מב)

Tunisia is a country in North Africa with a rich Jewish history. For hundreds of years, Jews populated the mountain ranges and desert-like terrain of the old country, and even maintained good relations with their Arab neighbors. Many great *Chachamim* hailed from Tunisia, including the great *Tzaddik*, **Rabbeinu Yehoshua Basis ZT"l**, who served as the *Chacham* and Chief Rabbi for many years.

Rabbeinu Yehoshua was a holy man who commanded the respect of Jew and non-Jew alike. Stories abound of his spiritual powers and his almost supernatural abilities when protecting his community. One year, on *Erev Pesach*, Rabbeinu Yehoshua was conducting a *סיים בכורים* (completion of a tractate on the day before *Pesach* to allow first-born males to eat on this day) followed by a festive meal to which he invited many guests. As was the custom in those days, a man fluent in poetic verses (*פייון*) was invited to sing songs of praise to the Almighty and to entertain the guests.

This particular singer was well known for his beautiful voice and his stirring lyrics, but he also had a side hobby: he enjoyed traveling from place to place and collecting rare and colorful tableware, goblets and artifacts. He amassed quite a collection of silver, gold and stained glass chalices and he was eager to show off his collection to anyone who cared to view it.

When Rabbeinu Yehoshua heard that this man collected such fine vessels, he called him over and offered him a proposition. "I try to procure a new cup each year in honor of the *Pesach seder*. If you will provide me with a rare and spectacular glass cup, I will give you in return the cup I used the previous year for the *seder*."

The man jumped at the chance to obtain the *tzaddik's* cup - what an honor it would be to use his sanctified chalice for his own *Pesach seder* - and quickly ran home to retrieve his collection. He even hired a local porter to help him transport his entire collection to the home of the *Chacham* so he could choose the one he wanted! Every chalice he had ever accumulated was presented before the *Chacham* and it took quite some time before Rabbeinu Yehoshua chose just the right one!



ויאמינו בה' ובמשה עבדו וגו' (שמות-ד-לא)

A woman in dire straits once came to **R' Chaim Sanzer ZT"l** for a blessing. The *Rebbe* listened patiently as she poured out her heart and then said, "If you strengthen your *emunah* (belief) in *Hashem*, He will surely save you!"

The woman stopped and in all innocence responded, "But *Rebbe*, I am but a simple woman and when I daven each morning, in my *siddur* the words "וישע ה'" ("And

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ...

דרכה יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHILOMO

חג חופסח

ואמרתם זבח פסח הוא לה' אשר פסח על בתי בני ישראל במצרים וגו' (שמות-יב-כ)

Well, *Yom Tov* is finally here! All those weeks of preparation, all those hours spent readying ourselves for this moment - *זמן חירותנו* - has finally arrived!

The name of the *Yom Tov* - "פסח" - can be split into two individual words: "פה סח" - which literally translates as, "A mouth that speaks." ("שיחה" meaning conversation)

It is no wonder that so much of this holiday revolves around speech - more so than most other holidays. There is actually a *mitzvah* on *Pesach* to use one's mouth to recount and retell the story of *Yetzias Mitzrayim* and how *Bnei Yisroel* was taken out of slavery, to one's children - "והגדת לבנך ביום ההוא". This *mitzvah* must be accomplished with one's lips. So too, the *Haggadah*, which literally means "telling over," is the written version of what we are meant to speak about on *Chag HaPesach*.

Aside from the many *divrei Torah* spoken at the holiday meals and the good-natured shmoozing that takes place when family and friends come together, *Pesach* is also an auspicious time to uplift our "פה סח" - our normal conversation and personal communication with others. By doing so, we elevate it from ordinary "פה סח" to a much sought after goal of "פה צח" - a shiny and clean mouth!

On *Pesach*, we are so careful what goes into our mouths, more so than the rest of the year. We check *hechsherim* and ensure that only "מהדרין ומהמהדרין" passes

(*Hashem saved*)" come before the words "ויאמינו בה'" ("And they believed in *Hashem*"). Why must I do the opposite?"

The Sanzer *Rov* heard these words and immediately jumped up from his seat. He paced the room furiously, stroking his beard and whispering to himself. Then, he stopped and turned to the woman. "You are right! You are absolutely right! First, *Hashem* must send His salvation for 'the salvation of *Hashem* (can come) in the blink of an eye!'"

our lips. The purpose of this *Yom Tov* is to stress the equal importance of the mouth in the opposite direction as well. What comes out of our mouths must be 100% pure and kosher - with the best *hechsher*! Not only what we say, but how we say it will determine if our "פה סח" - our ordinary and daily speech has truly become "פה צח" - a squeaky clean and sin-free mode of communication.

The concept of *Pesach* - weeks of cleaning, followed by a week of spiritual purity, *Torah*, *Tefillah* and a sense of conveying tradition to the next generation - is in truth a non-stop directive from *Hashem* to remove all manner of *chometz* and negativity from our hearts. *Chometz* is not simply a physical object that is forbidden on *Pesach*; it represents all that is forbidden in a spiritual sense. Thus, if a person is so busy and overworked before and during the holiday, that he is constantly yelling at his children; sniping at others; being critical, nasty, angry or obnoxious to those unfortunate members of the household who, after all, are only "trying to help" - what he is doing in essence is bringing more *chometz* - more spiritual impurity - into his home, rather than ridding himself of it! Throughout *Yom Tov*, and the meticulous scrutiny that exemplifies our *Pesach* observance, our main focus should be to elevate our "פה סח" into "פה צח" so that our kind, soft-spoken and loving mouths will bring the ultimate *geulah* "בב'.

מעשה אבות ... סימן לבנים

The Jewish community in the Lithuanian city of *Ponevezh*, was over two hundred years old when it almost completely disintegrated during the stormy days of the First World War. The beautiful city, nestled on the banks of the *Nevizhe* River, on mountains and plains, was passed from one hand to another - from the Russians to the Germans, from the Germans to the Russians - each one competing in their hatred for the Jews and tormenting them to the utmost. By war's end, the Bolshevik revolutionists controlled *Ponevezh*, and they cruelly aborted any attempt to revive traditional Jewish communal life.

When the previous rabbi of *Ponovezh*, **R' Itzele Rabinowitz ZT"l**, passed away on Friday, 21 Adar I, 5679 (1919), **R' Yosef Shlomo Kahaneman ZT"l** was invited within a few weeks to become the *Rov* of the large and bustling Jewish community, at the relatively young age of 33. It was then that he began the prime of his life. During this time, twenty-one turbulent years from 5679 (1919) until 5700 (1940), R' Yosef Shlomo reached great spiritual

עצום כזאת, וכנגד זה גם הקב"ה עורר את אהבתו אליהם, ולכן השתנתה ההנהגה ויבש להם את הטיט, וזה היה גם בזכות האבות שהיו אהוביו.

וְכָל הַמִּדְבָּרָה לְסֹפֵר ... הָרִי זֶה מִשׁוּבָז

מעשה ברבי אליעזר ורבי יהושע ורבי אלעזר בן עזריה ורבי עקיבא אורבי טרפון שהיו מסובין בבני ברק (הגדה של פסח)
A number of questions are raised regarding the story of the five *Tanaim* who conducted their *seder* in Bnei Brak. Firstly, what is the significance of the setting that it needs to be stressed that they “were reclining in Bnei Brak”? Secondly, is the uniqueness of this story, that it had to be included in the *Haggadah*, the fact that these *Tanaim* almost forgot to say *Shema*? Why is this noteworthy?

Rabbeinu Yitzchok Abarbanel ZT”L interprets this story in a unique manner and reaches the following startling conclusion: “Bnei Brak” does not refer to a city or even people from the city of Brak. Rather, it refers to beautiful vessels which are used on *Pesach* to show freedom and glory. “ברק” is an expression of shining, flashing, lightning, and “בני” is simply an expression meaning “capable of” or “relative to.” Hence, here it means that these great men were reclining with their expensive, glittering *Pesach* silverware as befitting the glory of the *Seder* night, which is the one night in the year when one may display his wealth in a lavish manner, provided the intention is to demonstrate freedom and the liberation from the bondage of Egyptian civilization, both physical and spiritual. These *Torah* giants were fulfilling their *seder*-night obligation by reclining - “בבני ברק” - with their sparkling vessels which served to combine the wealth of their *Torah* dialogue with spiritual brilliance and physical splendor.

א”ר אלעזר בן עזריה הרי אני כבן שבעים שנה (סם)

During one of the World Zionist Organization’s early “congress” gatherings at the turn of the twentieth century, a young firebrand speaker got up and whipped the crowd into a frenzy by declaring that the only way to advance the Zionist agenda was through the youth. The future of the Jewish People in the Land of Israel, he declared, has no use for the elders who had led them until now; they were the ancient, antiquated “*desert generation*” and now it was time to allow the strength of the young generation to lead the Zionist revolution.

One of the featured speakers was the Chief Rabbi of Lida, **R’ Yitzchok Yaakov Reines ZT”L**, who was invited to impart a religious perspective to the proceedings. Renowned as a gifted orator with a tremendous stage presence, R’ Reines approached the lectern when his name

ודבריהם אלה גרמו לקטרוג וריחוק מה’, ובגלל הקטרוג היו טובעים בים לולי שמשוה התפלל עליהם, ואחר כך, כשמשוה וצדיקי ישראל פתחו פיהם בשירה, עוררו בזה את אהבתם אל ה’, שעשה להם נס

was introduced, shaking his head with theatrical incredulity. Turning now to face the crowd, he thundered with electric passion, “You think the youth will lead the Jewish People, while the elders will be ‘put out to pasture?’ Well, let me tell you, that the most successful revolution in Jewish history took place thousands of years ago, when *Moshe Rabbeinu* and his brother Aharon led the Nation out of Egypt. The *Torah* tells us that Moshe was eighty years old while his brother was eighty-three! Where was the youth then? If not for those two elderly ‘revolutionaries’ - the Jewish People may never have survived!”

הקב"ה חשב את הקץ לעשות כמ"ט לאברהם אבינו (סם)

Chazal tell us that *Bnei Yisroel* was redeemed from Egypt in the merit of two things: *Bris Milah* (circumcision) and the *Korbon Pesach* (Passover sacrifice). The question is: Would they not have been liberated, regardless of whether or not they possessed these specific merits, on the strength of *Hashem’s* promise to Avrohom - “*And afterwards they will go out with great wealth*”? Why, then, would they need these merits?

R’ Dovid Cohen Shlit’a answers: Regarding the concept of redemption, *Hashem* said, (ישעיה ס"ב), - “*In its time, I will hasten it.*” This establishes two possible time frames in which redemption can occur. If the Jewish people are worthy, *Hashem* will hasten their deliverance. If they are not, it will come at the last possible moment, beyond which *Hashem* will not wait (סנהדרין צח).

Yetzias Mitzrayim was actually twofold, thus fitting both parameters of “*בעתה אחישנה*”. There was the Exodus on the 15th of *Nisan*, when the Jews actually left Egypt, and there was the deliverance from danger with the splitting of the Red Sea. “*I will hasten it*” applies to the 15th of *Nisan*, an earlier deliverance earned by the merits of the *mitzvos* of *Bris Milah* and *Korbon Pesach*. This would explain the stated need for speed on the night of the 15th, for the essence of this redemption was “*אחישנה*” - haste.

The crossing of the Red Sea, and the subsequent drowning of the Egyptians, was a redemption “*in its time,*” unearned by any deed, but solely due to the promise to Avrohom. Indeed, this event was woven into the very fabric of Creation for the *posuk* “*and the sea returned to its strength,*” refers to a precondition (תנאי) built into the creation of the sea - that it would split and allow the Jews to pass.



When he was satisfied with his choice, the *Chacham* went to his cabinet and took out last year’s goblet. He handed it to the poet whose outstretched arms trembled with excitement - but he did so with an implicit warning: “Be careful with this cup and protect it, because it will protect you in the future.” The man nodded his head impassively for his mind was already focused on that night’s *seder* table, regally adorned with the *Chacham’s* own goblet! He said he would protect it with his life and then gathered up all his remaining silver and glassware and together with his hired hand, he carried it all back home.

Many years passed and on 9 *Teves*, 5620 (1860), *Rabbeinu Yehoshua Basis* left this mortal world behind for his rightful place in the upper spheres of the next. The people of Tunisia mourned their loss but in short time, they found something much worse to worry and mourn about. A devastating plague erupted throughout the desert plains of North Africa and people were collapsing and dying in all forms of hideous manner at an alarming rate. No one could figure out the source of the disease and it was clear that nobody knew what to do to stop it.

Even the family of the erstwhile poet/singer fell prey to the plague, and heartbreak over the devastation was rampant. One night, the man had a dream. The great *Chacham Rabbeinu Yehoshua Basis* appeared to him and told him that the ability to stop the plague and save his family was sitting right there in his own home.

“The goblet that I gave to you years ago in exchange for the glass cup you gave me, has a special power,” said the *Chacham*. “It was used on the night of *Pesach* - the *Leil Shimurim* (night of protection) - and it has retained all that special power of protection within it. Take this goblet and display it on the wall of your home and you will see how it will rescue you from any further illness and misfortune.” The man awoke in a cold sweat.

Immediately, he raced to his cabinet and removed his prized possession: the cup of the *tzaddik*, *Rabbeinu Yehoshua Basis*. He hung it up on the front wall of his home and within a few short hours, those members of his family who had been sick were now feeling much better. The sickness was gone!

The singer didn’t stop there. He took the chalice and went from home to home healing the sick. Wherever someone lay in the throes of death, when the goblet was brought to him, he immediately became healed! For years after, this goblet was used for every sickness and it gained the nickname “*כוס שימורים*” - “*Cup of Protection.*”

ואף אתה אמר לו כהלכות הפסח אין מפטירין אחר הפסח אפיקומן (הגדה של פסח)

When the father-in-law of the great *tzaddik*, **R’ Shloime Eiger ZT”L** passed away, he left a last will and testament which stated that whichever one of his children or grandchildren will have a baby boy and name the child after him, will receive an inheritance worth 40,000 ruble. Such a large amount was practically unheard of at the time, and as *mazel* would have it, R’ Shloime’s wife was in the latter stages of pregnancy.

Within a few short months, a baby boy was born to R’ Shloime and his wife, and of course, he named the baby after his father-in-law. Unfortunately, the baby was not well and the doctors did not think the child would make it. In less than thirty days, the sick baby boy succumbed to his illness.

A bit later, another son-in-law was blessed with a healthy baby boy and this boy survived. Now, a question arose: Who should claim the 40,000 ruble inheritance? R’ Shloime insisted that under the terms of the will, the one who gave the name to his baby boy will receive the inheritance, notwithstanding the fact that the child did not survive. His brother-in-law, however, argued vehemently that the purpose of naming the child after their father-in-law was only so that the child should live and perpetuate his name. Thus, he believed that the inheritance was due to him. The only recourse was to go to a *Rov* and settle the matter according to *Torah* law.

The two respected claimants came to the *Beis Din* in the city of Warsaw, under the auspices of the renowned **Chemdas Shlomo, R’ Shlomo Zalman Lifshitz ZT”L**. Each side laid out his claim and R’ Shlomo Zalman listened attentively. After a few moments of deep concentration, R’ Shlomo Zalman told them that he would need thirty days to contemplate the matter and afterwards, he would render a decision.

The month couldn’t go by fast enough for the claimants and finally on the appointed day, they found themselves back in Warsaw in the inner sanctum of the *Chemdas Shlomo*. With little fanfare, the *Rov* explained how he came to his decision and then ruled in favor of the other son-in-law.

R’ Shloime Eiger was crestfallen. He had reviewed time and time again, all the angles of the case and was sure that he would win. He had proof after proof ready to cite in the event that it would be necessary and now that it was in fact necessary, R’ Shlomo Zalman would not listen. He had made up his mind and his ruling was final.