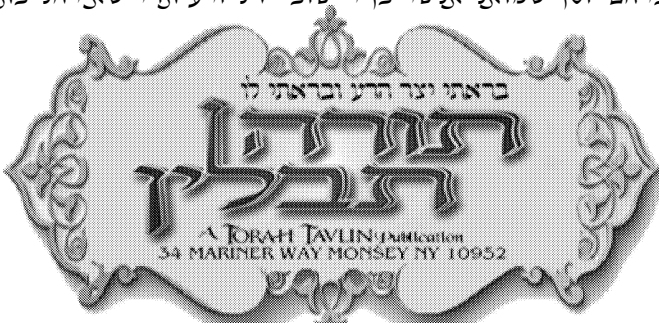


לעילוי צימתי ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל זרעיתו רישא רחל בת ר' אברהם שלמה ע"ה

(Monsey, NY)

- הדלקת נרות שבת - 7:00
- זמן קריאת שמע/מ"א - 9:16
- זמן קריאת שמע/הגד"א - 9:52
- סוף זמן תפילה/הגד"א - 10:55
- שקיעת החמה ליום השבת - 7:19
- מוצש"ק צאת הכוכבים - 8:09
- צאת"כ / לרביעית תה - 8:31

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שבת חול המועד - שביעי ואחרון של פסח - י"ט-כ"ב ניסן תשע"ג Shabbos Chol HaMoed - Second Days of Pesach - March 30 - April 2, 2013

לקחי חיים ודברי התעוררות וסדרו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד מישירים בק"ק בית שמש

מאצרותיו של המגיד

אמר אויב ארוף אשיג אהלך שלל וגו' (שרת הים - שמות טו-טז)
- גם משיבת מצרים אל הים שנקרע

כתב רש"י, "אמר אויב- לעמו, כשפיתם בדברים, ארוף, ואשיגם, ואהלך שלל עם שרי ועבדי", ומבואר, שמדובר אודות פרעה אויב עם ישראל.

ובדבריו על הכתוב "זאת עמו לקח עמו" (שמות י"ד ו'), ביאר יותר, "זאת עמו לקח עמו-משכם בדברים (כיון שלקחת אדם היא ע"י דברים), לקינו ונטלו ממוניו ושלחנם, בוא עמי, ואני לא אתנהג עמכם כשאר מלכים, דרך שאר מלכים עבדיו קודמים לו במלחמה, ואני אקדים לפניכם, שנאמר וזרעה הקריב"-הקריב עצמו ומיהר לפני חיילותיו, דרך שאר מלכים ליטול ביהוה בראש כמו שיבחר, אני אשוה עמכם בהלך, שנאמר: 'אהלך שלל', וכן פירש את הכתוב "ופרעה הקריב" (שם י'), "ופרעה הקריב-היה לו לכתוב ופרעה קרב, מהו 'הקריב', הקריב עצמו, ונתאמץ לקדם לפניכם, כמו שהתנה מהם".

ולפ"ז יש לבאר את המשך הכתוב "ופרעה הקריב- עצמו, ונתאמץ לקדם לפני עמו, וישא בני ישראל את עיניהם, והנה מצרים נוסע- לשון יחיד, והכוונה היא אל פרעה הנוסע לפני עמו" **אודרים ויהא מאור- כיון שראו בכך מסירותו אל הדרב, שתגרום לו להצליח בו, שרדי בדרך שאדם רוצה לילך, מוליכים אותו" (מכות טז.)** ועפ"ז "שהכתוב אמר אויב מדבר אודות פרעה", יש לפרש בכונת המילים "ארוף, אשיג", שהיא לאמירתו שינהל את הדיפה וההשגה, וכתבאר.

אבל **הדמנץ** הביא פירוש זה במילים "אמר אויב, ונהלך עליו ופ' באופן אחר, "אמר אויב לעמו, כשפיתם בדברים, ארדפם ואשיגם ואהלך שלל עם שרי ועבדי, לי רש", וראיתי במדרש חיות כך, תני רבי שמעאל, "אמר אויב ארוף אשיג" היה ראוי להיות תחילת השירה, ולמה לא נכתב שם, אלא שאין מוקדם ומאוחר בתורה, ולכן תדגם **דהוה אמר שנהא**, על תחילת מחשבתו ברדפו אחרים.

ולדעתי בדרך הפשט, הוא סודר בפסוק אראשון ממנו, כי מתחילה (בפסוק ד') אמר שטבעו בים וידרו ממצולות, והיה זה כאשר שבו הים ויכסו את הרכב ואת הפרשים (בפסוק ה'), ואח"כ (בפסוקים ו-ז') שב לומר אך נעשה זה, כי ברוח אפך, היא רוח קדים עזה, נערמו מים מתחילה, וקפאו התהומות, **ומפני זה חשב האויב שירדוף וישיגם בים**, ויהלך שללם ותמלא נפשו מהם, ונשפת עליהם ברוחך, וכסמו הים". ומבואר, שמדובר אודות אנשי מצרים אויבי בני ישראל.

ומסיף וכותב, "הוכידי זה, כי גם במחשבתו זאת, סיבה ופלא מאת השם, שחזק ליבם וסיכל עצתם לבוא בים, כאשר פירשתי למעלה (שמות י"ד ד')-ולמטה (פסוק י"ז) אקדם עמך אודות 'הנני מחזק את לב מצרים, ויבואו אחריהם', כי בראותם שנקרע הים לפני בני ישראל, והם הולכים ביבשה בתוכו, אך ימלאם ליבם לבוא אחריהם לדרע להם, ואין בכל המופתים כפלא הוה, וזה באמת שיגעון להם, אבל סיכל עצתם וחזק את ליבם להיכנס בים", על כן אמר אחריו מי כמוכה באלים ה' וגו', עושה פלא".

רעיונות והתחזקות באמונה ובעבודת הש"ת מאת הגה"צ רבי גמליאל הכהן רבי צבי"א שליט"א ר"י שער השמים ירושלים ע"ה"ק

טיב התבלין

זה א"ל ואתה אלך אבי וארוממנהו וגו' (שרת הים - שמות טו-טז)
- זכות ההליכה במסירת האבות

פרש"י זה א"ל ואניוה' - בכבודו נגלה עליהם, והיו מראין אותו באצבע, ראתה שפחה על הים מה שלא ראו נביאים.

ויש לבאר, בני ישראל באותו דור זכו לגילויים נעלים ביותר עד שנאמר עליהם: ראתה שפחה על הים מה שלא ראו נביאים, ובזכות השגה גדולה זו זכו לבנין המשכה המורה על השראת השכינה, וכפי שביאר רש"י תיבת 'ואניוה' - לשון נוה המרמז לבנין בית המקדש. אך אין די בכך, כי עיקר השראת השכינה היא בתוך כל אחד ואחד מישראל ולא רק בעצמי ואבנים, וכמו שנאמר (שם כה, ח): ושכנתי בתוכם, שעיקר השראת השכינה היא בתוך גופו של כל אחד ואחד מישראל.

אך בכדי לזכות להשראת השכינה צריכים לעבודה של 'אלקי אבי' - וכפירוש רש"י: "לא אני תחלת הקדושה, אלא מוחזקת ועומדת לי הקדושה ואלקותו עלי מימי אבותי. היינו, שבכדי לזכות להשראת השכינה צריך לשמור את מסורת האבות וללכת בדרכיהם ומנהגיהם, כי לולא שהולכים בדרכי האבות, אף לאחד כל הגילויים הגדולים וההשגות הגדולות אין זוכים עדיין לנקודה הפנימית שהיא השראת השכינה בגופו של האדם, וכיון שהלכו ישראל במסורת אבותיהם וכו' לדומם את שם הבורא ולעבדו, וזה מורה על ענין השראת השכינה, וכמו שתרגם אונקלוס: אלהא דאבתי ואפלא קדמוהי.

ובכדי לשמור את מסורת האבות צריך לאמונה שלימה, היינו, אף אם האדם אינו מבין בענין מסוים מדוע אבותיו נהגו כן, ולפי דעתו נראה לו שצריך לנהוג אחרת, מכל מקום יבטל את דעתו וינהג כמנהג אבותיו, וחס ושלוש שיבנה במה לעצמו וישכח את מקורותיו ומנהגי אבותיו, כי לולא ענין זה אינו זוכה להיות משכן להשראת השכינה. לכן, אף אם זוכה האדם שבניו הולכים בדרכי התורה והיראה, מכל מקום צריך להכנס שישמרו את מסורת האבות היינו שם לשונם ומלבושם שעל זה נודחו מאד בני ישראל במצרים שלא לשונותם, כי כשאין נודרים באלה, אף שזוכים להתנהג בדרכי התורה והיראה חסרה עדיין הנקודה הפנימית.

עוד יש ללמוד יסוד גדול מקריעת ים סוף בענין השגחה פרטית, אף שבסופו של דבר כל המצריים מתו, עם כל זאת על כ"א נגודה מיתה אחרת, וכן נגוד כמה סבל יעבור קודם שימות, והכל הוא בהשגחה פרטית, ומכך אנו למדים, לחיי היום יום, כשאירעה חלילה תאונת דרכים, והיו כמה אנשים ברכב, ונפצעו כולם או מתו רחמנא ליצלק, ונראה שסוף כולם היה שוה, מכל מקום, כשנעמיק ונתבונן נראה שכל אחד עבר זאת בצורה שונה מחברו, כל אחד נפצע באופן שונה מחברו, וכן כל אחד מיתנו היתה באופן שונה מחברו, וכל אחד סבל באופן שונה מחברו עד שמת. וצריך להאמין, שאף דבר כזה הכול הוא בהשגחה פרטית, כי ההשגחה העליונה היא על כל פרט ופרט, ואין בזה טעם כלל, והכל בהשגחה עמוק בא. ויהי רצון שלא ישמע שוד ושבד בגבולנו, ואך טוב וחסד ירדפנו לעד.

abilities to assist another Jew, Hashem likewise acts above and beyond - with miracles of salvation - to help him out." **צמשל**: At the *Yam Suf, Klal Yisroel* experienced some of the greatest miracles to have ever been performed. It was a testament to their faith in Hashem, as well as to His devotion

A SERIES IN HALACHA **הלכה למעשה** LIVING A "TORAH" DAY **Forgotten and Little Known Halachos and Customs (25)**

We have been discussing aspects of the proper *kavanos* regarding *tefillah* and *berachos*. Let us continue.

Shevi'i shel Pesach. This is the *Yom Tov of Krias Yam Suf*, and there are special sections of our *tefillas* that we recite all-year-round, that refer to this unique day. The main sections are:

- 1) "אמת ואמונה" right after the nighttime *Krias Shema*.
- 2) "אמת ויצב" right after the morning *Krias Shema*.
- 3) "אז ישיר" at the end of *Pesukei D'Zimrah*.

On the last two days of *Pesach*, we should make an extra effort, to say these portions of davening with full feeling and concentration, which can also help us say them better throughout the entire year. Also, *Chazal* tell us that *parnassa* and *shidduchim* are compared to *Krias Yam Suf* (1). Therefore, it is clearly an opportune time to daven for these important things. Others point out that the spoils of the sea, made the Jewish people rich, which further confirms that this day is a *segulah* to receive wealth, if one utilizes the day properly.

Sefiras Haomer. The seven weeks of *Sefiras HaOmer* are parallel to seven unique qualities of the seven shepherds (רועים) of *Klal Yisroel* (2). They are: Avraham, Yitzchok, Yaakov, Moshe, Aharon, Yosef and Dovid. Let us discuss how each

הוא היה אומר ...

The Lubliner Rav, R' Meir Shapiro ZT"l (Ohr HaMeir) would say:

"When I face the fact that my *yeshivah, Yeshivas Chachmei Lublin*, has no money in its coffers, I find myself left with three unpleasant choices: 1) My heart will not hold up under the strain and I will not survive; 2) I will break down and simply cry my eyes out; 3) I will run around tirelessly collecting money from the homes of wealthy donors. But when *Hashem*, in His kindness, sends me the funds in miraculous ways, I can now recite the words of *Hallel* with deeper meaning: 'את עיני מן דמעה,' - 'For You have delivered my soul from death,' - 'את רגלי מדחי,' - 'my eyes from tears,' - 'my feet from stumbling.' How thankful I am to *Hashem* for His great kindness!"

R' Yisroel Halevi Belsky Shlit'a (Haggadah shel Pesach B'Tzeis Yisroel) would say:

"How can we understand the words of our sages (פסחים קיח ב, סוטה ב,) that matchmaking and creating livelihoods for people are as difficult for *Hakadosh Boruch Hu* as the splitting of the sea? 'Difficult' for *Hashem*? There is no such concept! However, we can explain that just as by the Red Sea, it did not split until Nachshon jumped in, thus requiring human participation and involvement, so too, with earning a *parnassa* and making *shidduchim*, it requires people to get involved and make the effort (השתדלות) on their own. The 'difficult' part for *Hashem* is waiting for people to do their part!"

A Wise Man would say:

"Old friends are gold, new friends are diamonds! Always remember that to hold a diamond, you need a base of gold!"

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Mazel Tov to Rabbi & Mrs. Avi Fischhoff (Nesivei Ems) on the engagement of their daughter Mindy to Yaakov Rabinowitz

מעשה אבות... סימן לבנים
 וייראו העם את ה' ויאמינו בה' ובמשה עבדו וגו' (קריאה לשבועי של פסח - שמות די-לא)

The town of Widowa, Poland, may have been small in size but its citizens were great in good deeds and acts of kindness. One of the leading members of the community, **Reb Leibish Russak Z'L**, was well known for his numerous charitable deeds. He served as the president of the Widowa Jewish *Kehillah* and was the *gabbai* of the *Chevrah Kadisha* for many years.

Reb Leibish owned a successful fabric store in town and would travel every week to the large city of Lodz, to purchase merchandise. He often bought goods for others, and never charged extra for his time and exertion. In fact, he was so honest in his dealings that he managed to win over the respect of everyone, Jews and non-Jews alike.

An interesting episode occurred a few years after the first World War, which left an indelible impression on Reb Leibish's family for generations to come. Many Jews traded and profited during the "Great War" as they were able to see business opportunities where others did not. Reb Leibish was no different, and together with two friends, they purchased a large estate that formerly belonged to a local *Poritz*. When, after two years, no profit was being realized from their investment, they decided to sell the estate and cut their losses. Fortunately, they found a buyer - a Jewish man who gave them a fifty-thousand-ruble deposit and promised to pay the rest of the money over the coming month. In the interim, there was a financial reversal and the ruble crashed. It was clear that the money to be received for the purchase of the estate would now be worthless and the partners felt it was in their best interest to cancel the sale and hold onto the land until such time when it would be profitable again to sell it. They offered to return to the buyer his deposit, but he refused. They even offered to double the deposit. The buyer recognized his good fortune and once again refused to cancel the deal.

The two parties were at a stand-still and decided to take the case to a *Din Torah*. The parties were summoned before the renowned **Pabianicz Rav, R' Mendel Alter ZT"L HY"D** (brother of the **Imrei Emes**) who was serving at the time as the head of the *Agudas Harabbanim* in Poland. R' Mendel heard the case and ruled that it was permissible to break the contract, however, upon doing so, the sellers would have to accept upon themselves a "*Mi Shepara*" (a Rabbinic curse that begins with the words, "*He Who took retribution...*") A buyer or seller of goods may retract the deal until the buyer takes possession. However, it is not proper for one to retract a sale after money has been received. If either the buyer or the seller does so, he is brought to *Beis Din* to accept upon himself a "*Mi Shepara*." The *Rabbanim* say to him as follows: "*He Who took retribution (Hashem) from the Generation of the Flood, the Generation of the Dispersion, the inhabitants of Sodom and Amora and the Egyptians who were drowned in the Red Sea - will punish he who does not stand by his word.*" (בבא מציעא מ"א)

After issuing his ruling, the *Pabianicz Rav* requested from the three partners that they do not go through with the retraction so as not to take upon themselves the "*Mi Shepara*" as it implied awful consequences, and in his opinion, was not worth it. Reb Leibish agreed immediately. His two partners, however, did not want to suffer this great financial loss and stated that they were not afraid of the "*Mi Shepara*." The *Rav* asked Reb Leibish to persuade his partners to keep to the terms of the contract and to his credit, Reb Leibish did not rest until he convinced his two friends against the "*Mi Shepara*." In the end, it was a full financial loss for Reb Leibish and his partners but the *Emunas Chachamim* of listening to the *Pabianicz Rav* was surely a merit that helped their grandchildren in the difficult years that followed.

Right from the beginning of the Holocaust, Reb Leibish's grandson, R' Chaim Yosef Russak Z'L experienced what he described as a "Chain of Miracles" (the title of a book about his life) that defied human comprehension. On more than one occasion, he felt a gripping fear, or an impulse, or even heard a voice telling him to run away or not show up to his work detail in a chrome factory, while in the Chantzov labor camp, and each time he did, he was saved from deportation or another terrible fate. In fact, he once got singled out and slapped by his kapo for "not being around" when others - the S.S. - were looking for him! In this manner, he stayed alive throughout the war, but he always attributed his good fortune to the fact that his *Zeida* listened to the words of the *Pabianicz Rav* and did not accept upon himself the "*Mi Shepara*."

משל למת הדבר דומה
 ושם בנימין צעיר רדם ושירי יהודה רגמתם ... והמים להם חמה מימינם ומשמאלם כהליכתם ... (יצרות לשבועי של פסח)

משל: A fourteen-year-old boy was going through a difficult period in his young life. He was not well, both physically and emotionally, and he would frequent the home of **R' Elazar Menachem Mann Shach ZT"L** looking for *chizuk* and support. The elderly *Rosh Yeshivah* always did his best to help him out and never turned him away.

On one occasion, when R' Shach was himself quite ill and weak, the boy came to speak with him. Although the family tried to turn the boy away, R' Shach insisted on letting him in and went on to spend the next 30 minutes talking to the boy.

When the boy left, the *Rosh Yeshivah* was totally spent. His family members asked him why - when he himself is so weak, and in the midst of preparing *shiuirim*, and seeing the many people who came to him - he insisted on devoting so much of his valuable time and energy to this boy?

R' Shach explained, "This boy has serious issues. He will continue to come for as long as I let him. Personally, I do not see any way for him to be healed - under normal conditions. He requires a miracle. And how can he get a miracle? Well, when *Hashem* sees a Jew who goes above and beyond his

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השבועתי אתכם בנות ירושלים אם תמצאו את דודי מה תגידו לי שחולת אהבה אני וגו' (שד השירים ה-ה)

What is "חולת אהבה" - a "*sickness of love*"? The **Rambam** in *Hilchos Teshuvah* (י-ה) presents an understanding of the "love-sickness" of *Shir HaShirim*, which views such a condition as an ideal to which a Jewish person - man or woman - ought to aspire, rather than bemoan or seek to cure. He writes: "*And what is the appropriate type of love (of G-d)? One should love Hashem with an extremely great, powerful, and excessive love to the point where one's soul becomes attached to the love of G-d, resulting in thinking about G-d constantly. It is like one who is profoundly infatuated to the point where his mind can focus on nothing other than his beloved Even more than this should the love of G-d be constantly in the hearts of those who love Him, and they should be thinking about Him unceasingly, as we are commanded, (Devarim 6:5) 'With all of your heart and with all of your soul.' This is precisely what Shlomo HaMelech intended when he wrote 'Because I am sick with love' and all of Shir HaShirim is a parable concerning this theme.*"

It is told that **R' Yisroel Baal Shem Tov ZT"L** once met a doctor, who was an expert in diagnosing and treating different diseases and ailments. At one point, the *Baal Shem Tov* took hold of the doctor's wrist and felt his pulse. After a moment, he gave a detailed diagnosis of a specific disease that the doctor himself suffered from.

The doctor was impressed and even acknowledged the validity of the diagnosis. The doctor took hold of the *Baal Shem Tov's* wrist and attempted to do the same. He held his wrist and thought for a while. The pulse was erratic, indicating some sort of illness, but he couldn't pinpoint which one. When the doctor left, the *Baal Shem Tov* told his *chassidim*, "I have a 'חולת אהבה' - 'sickness of love' for *Hashem*. This doctor has no understanding of such a love and that is why he is unable to read my pulse correctly."

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ...

דרגת יציאה
 את יום חג המצות הזה זמן חירותינו מקרא קדש זכר ליציאת מצרים ... (קדוש להג הפסח)

Every *Torah*-based holiday and every single week as we celebrate the *Shabbos*, we are commemorating that great and awesome historic event of *Yetzias Mitzrayim*. Why is this such a central theme in our lives? The answer is that leaving Egypt is a testimony to the fact that *Hashem* redeemed His people from exile with a strong hand and an outstretched arm. After a long and bitter exile, when many had already lost hope of ever being free. A nation that was born into a slave mentality and could only imagine and dream about a day that they would be allowed to serve *Hashem* on a lofty level, in a holy place.

We, too, are a nation born into a slave mentality, influenced by the negative effects of the long and bitter *golus* we find ourselves in. We are "slaves" to our passions and desires. We talk like Americans, eat like the Chinese and dress like we just stepped out of a French magazine. We are so entrenched in our *golus*, we have settled ourselves so comfortably on foreign soil that the *geulah* seems like something that is unrealistic at worst, and far off in the distance, at best. Well, that is just the point. The same way the Jews living in slavery in Egypt could not imagine their lives ever being different, do we truly ever entertain the thought that today - yes today - could possibly be our very last day in exile? We constantly remember *Yetzias Mitzrayim* and the great many miracles that came along with it, so that we know that *Moshiach* can come at any moment. We must be ready to leave EVERYTHING behind, and in a split second run out of exile and come home to *Hashem*. "*In Nisan we were redeemed and in Nisan the final redemption will come.*" We know it will be speedily; may it also be "in our days!"

TORAH GEMS
 ואמרתם ביום ההוא הודו לה' קראו בשמו הדיעו בעמכם עלילותיו הובדו כי נשגב שמו וגו' (הפטרה לארחן של פסח)

The greatness of the first days of *Pesach*, the *Seder* night and recital of the *Haggadah*, is that at that time, "*the Supreme King of Kings, the Holy One, Blessed be He, revealed Himself in His glory to them (the Jews in Egypt) and redeemed them.*" However, writes the **Lubavitcher Rebbe, R' Menachem Mendel Schneerson ZT"L**, the last days of *Pesach* are even loftier, not only compared to *Chol HaMoed*, but also compared to the first days. On the last days, which celebrate the Splitting of the Sea, the revelation of *Hashem* was greater even than the night of *Yetzias Mitzrayim*. At the sea, the revelation was so lofty that "*a maidservant saw what the prophets did not see.*" Moreover, the revelation of the first days correspond to the redemption from Egypt; the latter corresponds to the future redemption - which will be infinitely greater. The redemption from Egypt was not so much the end of the exile, but principally the beginning of a new era, as it says: "*When you take out the people from Egypt, you shall serve the Lord on this mountain*" - the idea of *Matan Torah*. The future redemption, however, is principally the end of the exile and end of our service, our *Teshuvah* for the sins which caused the exile.

Furthermore, the interminable exile is ended and the redemption ushered in when, through introducing G-dliness into the world, we convert the exile into the redemption. "Exile" in Hebrew is "גולה" and "redemption" is "גאולה". The difference in their spelling is that "גאולה" has the letter *Aleph* which "גולה" does not. The *Aleph* represents "אלופו של עולם" - the "General of the World" - a reference to *Hashem*. By adding *Hashem* to the exile - by introducing G-dliness into the world - we convert *golus* into *geulah*.

The *Aleph* in "גאולה" is not at the beginning of the word, but in the middle. This teaches us that even if we have not yet reached the level of having the *Aleph* at the head of the word, but only in the middle - it is still sufficient to bring the *geulah*.

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHILOM

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