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הדלקת נרות לשבת – 7:25 *

זמן קריאת שמע/מ"א – 8:54

זמן קריאת שמע/הגרא – 9:30

סוף זמן תפילה / הגרא – 10:38

שקיעת החמה ליום השבת – 7:44

מוצג"ק צאה"כ/ מעדים – 8:34

צאה"כ/ לשיטת רבינו תם – 8:56

בראתי יצד הרע ובראתי לו

תורה תבלין

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שבת חול המועד – שביעי ואחרון של פסח

Shabbos Chol Hamoed - Last Days of Pesach

י"ט, כ"א-כ"ב ניסן תשע"א - April 23, 25-26, 2011

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ראש ישיבת שערי השמים בירושלים עה"ק

טיב התבלין

יורא ישראל את ה' הגדולה אשר עשה ה' במצרים וייראו העם את ה' ויאמינו בה' ובמשה עבדו וגו' (שמות יז-לא)

כשרואים דברים במוחש, כי סוף סוף כל המתרחש בזה העולם שהכל הוא בהעלם מוחלט, יתמיד היצר להמציא נימוקים ותירוצים כדי לצנן את האמונה, וכמו שמצינו באלהיו בהר הכרמל (מלכים א יח, לז) שהתפלל אל ה': ענני ה' ענני - ענני שתרד אש מן השמים, וענני שלא יאמרו מעשה כשפים הם, כדרשת חז"ל (ברכות ו, ב).

הרי לפנינו דבר נורא, שאלהיו הנביא חשש כי גם אחרי כל כך הרבה ניסים גלויים, יכול השטן לבוא ו"להסביר" שאלהיו הנביא אינו אלא מכשף חס ושלום, וכל הניסים שהראה אינם אלא אחיזת עינים ותו לא. על כן התפלל אלהיו הנביא תפילה מיוחדת - "ענני ה' ענני" - שכלל ישראל יאמינו בה' וישליכו מהם את כל האלילים.

למדנו מכאן, עד כמה חייב האדם להתחזק באמונה, ולא להרפות מכך אפ' רגע, כדי שלא יפתח פה לשטן לצנן את אמונתו במקרי הטבע.

רעונות ופירשים לעורר את האדם לעבודת השי"ת והתחזקות באמונה ובשתון מאת

פלא המנחה – 6:19 (מי שמדליק מוקדם אין לאחר זמון עצם קבלת השבת [משניאמר "בואי כלה"])

מאת הרב שלום פערל שליט"א מגיד מושרים בק"ק בית שמש

מאוצרותיו של המגיד

ר' אהרן אמר אלי האל את העם הזה וכו' (קריאה לשבת חז"מ, צ"ת בגמרא, "אמר רב הונא אמר רב, שבת שחל להיות בחולו של מועד, בין בפסח בין בסוכות, מקרא קרינו ראה אותה וגו'") (מגילה ל"א), ומבאר רש"י, "שיש שם מצות שבת, ורגלים, וחולו של מועד דכתיב 'את חג המצות תשמור שבעת ימים' [והיינו שנצטוונו להישמר כל שבעת ימי חג המצות מעשיית מלאכה], ומכאן למדנו איסור מלאכת חולו של מועד במסכת חגיגה."

ומוסיף ה"משך חכמה" (דברים ל"ד י"ב, בסד"ה בשמחת תורה קורין) טעם נוסף, "והטעם, ששם כתוב (שמות ל"ד, כ"א) 'ששת ימים תעבוד וביום השביעי תשבות' תוך המועדים, אחר הפסח וקודם העצרת, וזה כשבת חוה"מ שחג לפנינו וחג לאחריו, והיינו שבקריאה זו יש גם רמז ל'שבת חוה"מ'. ומוסיף עוד, "וכן כתוב (שמות ל"ד, כ"א) 'בחרש ובקציר תשבות', שמשם נדרש ש'קציר העומר דוחה שבת', (על ר"ה ט), ואיירי בשבת חוה"מ."

והנה דייק ה"משך חכמה", שהזכרה כאן ה'שבת' אחר הפסח וקודם העצרת, וצריך להבין מדוע הזכירה שם. ויישב הרמב"ן (שמות ל"ד כ"א), "והזכיר השבת באמצע הרגלים, כי סמך אותו לחג המצות ולקדושת הבכורות, בעבור שכולם זכר למעשה בראשית, כי ביציאת מצרים אות ומופת בו, כי הוצאתם משם תורה על המציאות ועל החפץ, כי בידיעה

במשל Now let us imagine ... if *Nachshon ben Aminadav* had not jumped into the *Yam Suf*! The water would not have split; the Jewish people would have been trapped; the Egyptians would have massacred men, women and children

A SERIES IN HALACHA LIVING A "TORAH" DAY

Laws and Customs that Merit a Good Parnassa (6)

Concepts Relating to Pesach. Last week we explained six *Pesach* concepts and activities that help bring good *parnassa*. We continue now with more such points after the following introduction. At the beginning of this series, we discussed a concept, mentioned in the *Poskim* and *Mussar seforim*, that just as in the *Mishkan*, *parnassa* came down from Heaven via the 12 breads on the *Shulchan* (Table), so too, a proper *Torah* table in each house brings *parnassa*. *Pesach* is a *Yom Tov* oriented towards eating. *Korbon Pesach*, *Matza*, the four cups of wine, *maror*, avoiding *chametz*, etc. are the very essence of the *Yom Tov*. This, of course, is meant to inspire us to elevate the table where we eat the whole year. Many of the *segulos* for *parnassa* mentioned in the *Poskim* and *seforim* have to do with our meals, washing, *bentching* etc. Therefore it is our obligation to learn all that we can to improve our eating, thereby bringing *parnassa* for our whole nation and perhaps even for the whole world.

Disciplined Eating. The quick exodus from Egypt caused *Bnei Yisroel* to eat less appetizing bread. Similarly, the *mitzvah* of *matza* and the prohibition of *chametz* in all generations, gives us less pleasure and a more disciplined approach to eating. **R' Simcha Zisel Ziv ZT"L (Alter of Kelm)**, says ⁽¹⁾ that this was absolutely necessary before *Klal Yisroel* could achieve *Kabbolas HaTorah*. One who is always busy with attaining the tastiest

הוא היה אומר ...

R' Moshe Amiel ZT"L (Derashot El Ami) would say:

“Chazal teach us: ‘Whoever reads (*posukim*) without a melody or tune, about him it says, ‘I gave them laws (*that were not good*.’ (מגילה לב.) We see from here that a prerequisite to studying *Torah* is ‘*Shira*’ which comes from a person’s innermost part of his soul. For this reason, the *Shiras Hayam* (אז ישר) precedes the *parsha* of *Matan Torah* (פרשת יתרו), to remind us that in order to learn *Torah*, one must do so with a song in his heart.”

R' Avraham Yeshaya Karelitz ZT"L (Chazon Ish) would say:

“*Rabbeinu Yonah* in *Mishlei* writes that true *Bitachon* (trust in *Hashem*) is that one knows in his heart that everything happens through the Hand of *Hashem* and that it is in His power to deviate from the ways of nature. Upon a *bita* (one who trusts in *Hashem*) rests a divine spirit of holiness, and a spirit of strength accompanies him which tells him that *Hashem* will come to his aid. As *Dovid Hamelech* said (תהלים כז-ג): ‘*Though an army would besiege me, I would not fear; though war would rise against me, in this I trust.*’”

A Wise Man would say:

“Do you know what the relationship is between your two eyes? They blink together, they move together, they cry together, they see things together - but they never see each other. That’s what true friendship is all about.”

MAZEL TOV TO THE ENTIRE BALEN FAMILY ON THE WEDDING OF THEIR DAUGHTER AMALYA TO YISROEL KESSLER

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mercilessly; *Bnei Yisroel* might have ceased to exist; no *Kabbolas HaTorah*, no *Eretz Yisroel*, no *Bais Hamikdash*! And the lesson? When the time is ripe, a Jew must jump in! Who knows how much of a difference one man can make?

מאת מנ"ה ברוך הירשפלד שליט"א רב דקהל אהבת ישראל, קליבלנד הייטס

foods is not able to learn *Torah* in a proper manner. This yearly lesson helps us minimize our pleasure all year-round in order to retain more *Torah*. **R' Pinchos Koritzer ZT"L** ⁽²⁾ writes that eating *matza*, which has very little taste, during *Pesach* when the world is judged on grain, is a merit to bring good *parnassa*, just as the *mann* fell in the desert soon after the Jews ate *matza*.

“Hallel-Type” Eating. The *Pesach* night meal(s) take place right in the middle of *Hallel*. During the rest of the year one may not even talk out in the middle of *Hallel*, and here we have a whole meal with talking and eating in the middle of *Hallel*. The **Chiddushei Harim** ⁽³⁾ explains that on *Pesach*, one’s meal is a “*Hallel*” meal, an expression of *Hallel*, praising *Hashem* for the miracles and the very food that he is eating. This concept can be applied all year, so that the mood and mode of one’s meal, with the *berachos* and *bentching*, become one big expression of *Hallel* to *Hashem*. Such lofty eating indeed transforms a mundane weekday table into a *Shulchan* worthy of the *Bais Hamikdash*, which brought down *parnassa* for the whole world.

Fixing Up Our Eating on Pesach Night. The **Radomsker Rebbe ZT"L (Tiferes Shlomo)** writes ⁽⁴⁾ that eating *matza* on *Pesach* in the holy manner that we do, has the ability to repair a person’s *אכילות* - the “*eatings*” that might have left a lot to be desired all year-round. This upgrade can definitely bring *parnassa* for the whole year.

(1) חכמה ומוסר חלק ב' עמוד קיט (2) אמרי פינחס ד"ה פסח (3) בהגדת ליקוטי יהודה ד"ה קרע לנו את הים, וכן הנציב בהגדת אמרי שפר ד"ה זכר למקדש

מעשה אבות סימן לבנים

The following story is traditionally told over on the last day of Pesach, at the “Seudas Baal Shem Tov” (Meal of the Baal Shem Tov), which is eaten just before sunset. Chassidim eat this meal to commemorate the miraculous deliverance of the holy R’ Yisroel Baal Shem Tov ZT”L from a raging sea and hostile cannibals, and his safe return to Mezhiboz.

After many years of desiring to go to *Eretz Yisroel*, the holy Baal Shem Tov finally decided to make the long journey. He hired a wagon and set out from Mezhiboz, Ukraine together with his daughter Udel and his student and attendant Reb Hirsh Sofer. They planned to travel to Turkey by wagon and from there by ship to the Holy Land.

After several months on the road, they arrived in Istanbul on the eve of *Pesach*. The Baal Shem Tov took almost no money with him, because he had absolute faith that *Hashem* would provide for all his needs on the journey. He had just enough to rent a room in a local inn, but nothing left over to buy the necessary items to celebrate the *Seder* on *Pesach* night. He decided to go to a *Beis Medrash*, learn *Torah* and wait for *Hashem* to provide him with all his needs.

Udel and Reb Hirsch were not the least bit concerned, because miracles often occurred to the Baal Shem Tov. They expected that *Hashem* would certainly not abandon him now and of course, He didn’t, in the form of a wealthy couple from Germany at the same inn, who were miraculously helped by the Baal Shem and in return, saw to his and his family’s needs.

After the first two days of *Pesach*, the couple further showed their gratitude by purchasing passage on a ship bound for the holy land for the Baal Shem Tov. At sea, a massive storm broke out and threatened to sink the ship. The Baal Shem Tov divined that to calm the storm he must either throw his *Torah* writings or his daughter overboard, into the raging sea.

The Baal Shem Tov’s daughter, Udel, knew the value of her father’s *Torah* writings and decided to jump overboard. Just before she was about to jump, Divine inspiration came upon her and she changed her mind. She turned to the other passengers and said, “It is better that you should take my father’s writings and throw them overboard, because I am destined to have a grandson who will produce some of the most beautiful teachings and writings of all. His writings will save thousands of Jewish souls who have fallen to the depths of impurity and will help them return to their Father in Heaven.” This grandson was none other than the great *Rebbe*, **R’ Nachman of Breslov ZT”L!**

The sailors threw the Baal Shem Tov’s writings into the sea and in short time the storm abated.

The passengers were exhausted from their ordeal. The ship weighed anchor near a small island to allow the passengers to rest and regain their strength. The Baal Shem Tov, Reb Hirsch and Udel took a walk on the island. Without warning, they were set upon and abducted by a group of natives, who planned to kill them and have them for their dinner.

As the cannibals started sharpening their knives in preparation, Reb Hirsh turned to the Baal Shem Tov. In desperation he yelled, “*Rebbe*, do something! Save us from these animals!” But the Baal Shem Tov was unable to utter a word.

Reb Hirsh screamed in panic, “Why do you remain silent?” The Baal Shem Tov answered, “I forgot everything. I can’t even remember the *alef bais* (the Hebrew alphabet). Hirsh, maybe you can remember something?”

Reb Hirsh responded, “I also forgot everything! I can only remember the *alef bais!*”

“Then why are you silent? Say the *alef bais* out loud!” the Baal Shem Tov ordered.

The Baal Shem Tov repeated each letter after Reb Hirsh. In the middle of their recital, the Baal Shem Tov’s knowledge and powers suddenly returned to him and he said that they would be saved shortly. Suddenly, a loud whistle blew in the distance and the cannibals took fright and ran away. Another ship had just arrived on its way to Istanbul. The ship’s crew untied and freed the Baal Shem Tov and his party and brought them back to Istanbul.

They arrived safely in Istanbul on the last day of *Pesach*. The Baal Shem Tov said, “Now I know for certain that Heaven doesn’t want me to go to *Eretz Yisroel*.” Immediately after *Pesach* the Baal Shem Tov, his daughter and his student returned to Mezhiboz.

משל למא הדבר דומא

Reprinted Version

היתנה יהודה לקדשו ישראל ממשלותיו וגר’ (תהלים קיז) – לפיכך זכה יהודה לעשות ממשלה בישראל (סוטה לו.) **משל** Let’s imagine how different life could’ve been

.... if the **Chasam Sofer ZT”L** had not moved from Germany to Hungary and **R’ Shamshon R. Hirsch ZT”L** from Hungary to Germany, to fight the *Haskala* and Reform movements. How different life would be!

.... if the **Ariza”I** had not moved to Tiberias and met **R’ Chaim Vital ZT”L**, so as to uncover the many mystical secrets of the **Zohar**. Would life have been the same?

.... if the pregnant mother of **Rashi** had been struck by the speeding wagon careening toward her, and the wall behind

her had not miraculously curved inward so as to shield her from danger. Can we imagine a world without Rashi?

.... if **Rebbe Hakadosh** had not taken the initiative to write down the *mishnayos* and begin teaching *Torah shel Baal Peh*? Would *Torah* study ever have been the same?

.... if **Bar Kochba** had won the revolt against the Romans and **Rabbi Akiva** had been correct in his projection of the coming *Moshiach*. Where would we be now?

.... if *Bar Kamtza* had never thrown *Kamtza* out of his party. Would the *Bais Hamikdash* have been destroyed?

כי בא סוס פרעה ברכבו ובפרשיו בים ובני ישראל הלכו ביבשה בתוך הים (שמות טו-טז)

The purpose of *Krias Yam Suf* was not so much that *Klal Yisroel* would believe in *Hashem*, for at the time of the splitting of the sea, the Jewish people had full *emunah* - a true and fervent faith in *Hashem*. The *Torah* testifies: “*And the nation believed,*” when they were still in Egypt. Indeed, *Chazal* taught that it was in the merit of their belief that *Klal Yisroel* was liberated from Egypt. The objective, then, of *Krias Yam Suf* was that the *Mitzriyim* as well would believe in *Hashem Yisbarach*. This goal was explicitly mentioned by *Hashem* when telling Moshe of the impending miracle (ד-ד): “*And Mitzrayim will know that I am Hashem!*”

Hashem suspended the laws of nature and split the sea in a miraculous way, so that the *Mitzriyim* would also attain the *emunah* that there is no one but He alone! But if the *Mitzriyim* all drowned and perished in the sea, when exactly were they able to live with this *emunah* which they attained?

What a profound lesson we learn from here, exclaims **R’ Gamliel Rabinowitz Shlit’a**. It was only those last moments of their lives, struggling between life and death, when the wicked Egyptians were privileged to recognize *Hashem*. It was for that one solitary moment of faith in *Hashem* the Almighty G-d that the Egyptians attained right before their deaths, that made it worth splitting the sea and witnessing all the miracles which accompanied it!

How tremendous is the value of just one moment of *emunah*! How much more valuable is it when a Jew strengthens himself for even one moment and thinks of how *Hashem* is the Creator and Administrator over all living beings? And how much more awesome is it when a Jew lives all the days of his life with *emunah*? There is no way to measure his greatness and superiority.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

שירה

On *Shabbos* and *Yom Tov*, during the morning prayer, we recite the glorious *tefillah* of “*Nishmas kol Chai*.” In it, we describe the greatness and overwhelming awesomeness of *Hakadosh Boruch Hu*, and how, “*we can never (fully) be able to thank You, Hashem our G-d, and to bless Your Name*.” Later, we declare, “*All my bones shall say, Hashem, who is like You?*” Further on, however, we announce, “*ברכי נפשי את ה' ויכל קרבי את שם קדשו*,” “*My soul shall bless Hashem; let my innermost being bless His holy Name*.” Why does this prayer initially limit the blessing to “*my bones*” and later extend the blessing to include “*my soul and my innermost being*”?

The **Chasam Sofer, R’ Moshe Sofer ZT”L** raises this question and suggests that our *tefillos* can be broken up into two categories. The first passage regarding the words of our bones, relates to a *yid’s tefillah* while in *Golus*, in Exile. The second statement applies to prayers recited in the Land of Israel. There are different levels of *Shira* (song) that a Jew sings when he wants to praise *Hashem*. One type of song may be so pervasive that it passes through a person’s bones. This is a deep level, indeed. However, there is an even greater *Shira*, and that is one which reaches the depths of one’s soul.

R’ Bernard Maza Shlit’a explains that this is what *Chazal* mean when they tell us that even “*the embryo in the mother’s womb* (עובר שבמעו אמר) *sang Shira at the Red Sea*.” The level of *Shira* that the Jewish people achieved was so strong that it penetrated into a mother’s womb and inspired *emunah* in an unborn child! We must strive to reach such a level!

הגידה ל' שאהבה נפשי לסותתי ברכבי פרעה דמיתוך רעיתי וגר' (שיר השירים א-ג,ט)

The **Zohar** states: “*Shir Hashirim is the Holy of Holies (קודש הקדשים) for it incorporates all aspects of the Torah, the creation of the world, all the exiles and redemptions, the Giving of the Torah on Har Sinai, the Bais Hamikdash, resurrection of the dead on that day - the day of Hashem’s Shabbos - which is in the future*.”

It is customary to recite *Shir Hashirim* every *Erev Shabbos* before *Mincha*. Many also recite it on the night of the *Pesach Seder*, as well as on *Shabbos Chol Hamod Pesach*. **Rabbeinu Dovid Avudraham ZT”L** (12th-century Spanish commentator) relates the connection to *Pesach* by virtue of the words “לסותתי ברכבי פרעה” (א-ט) in which the redemption from Egypt is mentioned.

R’ Berel Povarsky Shlit’a offers an alternate explanation. The month of *Nisan* is the month of redemption, as we see from the *Medrash Tanchuma*: “*In Nisan we were redeemed; in Nisan we will once again be redeemed*.” This does not necessarily mean that specifically in the month of *Nisan*, the *Golus* will come to an end and *Moshiach* will arrive. In fact, every day we wait for *Moshiach* and his imminent arrival - at any point during the year. Rather, it is the inspiration and qualification that is deeply rooted in the month of *Nisan* that we aspire to. It is the “אהבה” the love of the Almighty to His people, and the reciprocal affection of *Klal Yisroel* to *Hakadosh Boruch Hu*, that is represented in *Nisan* that will bring about our future exodus. Just as *Tishrei* is regarded as the month of “*Din*” and fear (יראה), *Nisan* is the month of “*Geulah*” and love (אהבה).

The entire book of *Shir Hashirim* is one long Song of Love. It details in the most flowery of lyrics, the constant affection that *Hashem* bestows on His chosen people. Thus, we read this song on *Shabbos* and especially during *Nisan*.

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

דרגה יתירה

כאמור לדוד ברכי נפשי את ה' וכל קרבי את שם קדשו (תפילת נשמת)