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תורה תבלין

Chag HaPesach – זמן חירותינו

ט"ו-כ' ניסן תשע"ב - April 7-12, 2012

הגד"צ רבי גמליאל חכם רבינוביץ שליט"א
ראש שיבת שער השמים בירושלים עיה"ק

טיב התבלין

עיקר העבודה בחג הפסח להשריש את אור האמונה התמימה

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

(Monsey, NY)

הזמן של בדיקת חמץ - 8:11

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*** חצות לילה - 12:59**

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חג הפסח – זמן חירותינו **ט"ו-כ' ניסן תשע"ב - April 7-12, 2012** **הגד"צ רבי גמליאל חכם רבינוביץ שליט"א** **ראש שיבת שער השמים בירושלים עיה"ק** **טיב התבלין** **עיקר העבודה בחג הפסח להשריש את אור האמונה התמימה**

יתבטא צורת הגאולה והחירות שזוכה להרגיש בהאי שתא. ושמעתי פעם על חד מחסידי קמאי שרצה להמחיש את ההבדל והחילוק בין עבודת החסידים לשאר האנשים שגם הם עובדים את ה' באמת ובתמים, היה אומר על עצמו, הנה קודם שזכיתי להתקרב לעדת החסידים גם אז הייתי יודע לספר על שעבודן של ישראל במצרים תחת ידו הקשה של פרעה, ובליל התקדש חג פסח הייתי חוגג יחד עם בני ביתי את נס הצלת ישראל, והייתי מודה להקב"ה על כל אלו הנסים והנפלאות שעשה עם ישראל. אמנם כהיום אני לומד את הזהר הקדוש ויודע אני ומרגיש שאין המדובר על פרעה שהיה מלפני כמה אלפי שנים, אלא אלו הם כוחות יצר הרע וחילוליו המשעבדים את ליבו ומוחו של אדם בחומר ובלבנים, ועל כך אני מודה ומהלל להקב"ה הפודה ומציל אותנו מכל אלו כוחות הרע הזממים לבלענו חיים ולהורידנו לשאול תחתית, וכמובן שליל סדר כזה הוא סדר אחר לגמרי... אין המדובר רק על מלך ערץ ואכזר ששלט לפני כמה אלפי שנים ושיעבד את אבותינו בחומר ובלבנים, לא ולא! בלילה הזה כל אחד ואחד מישראל מקבל אור נפלא מלמעלה אור נקי זך ומצוחצח, בלילה הזה אנו יוצאים מתחת שליטתם של הקליפות והסטרא אחרא וכל כוחות הרע המסיתים אותנו וים ולילה לפנות עורף לאמונתנו הקדושה והטהורה.

אין שום אחד מאיתנו שלא עובר עליו בחינת מצרים, ים, ובלילה הזה של פסח, הקב"ה כבבדו ובעצמו יורד בתוך מצרים, דוקא בשעת לילה הרומם על בחינות החשוכות והדומים, ובזמן כזה נתנו לנו כל אלו המצוות הנוהגות בליל פסח, וברגע אחד אנו מתעלים במעלות גדולות ונפלאות שלא כפי הסדר הרגיל בכל השנה כלל, והכל בכח ובזכות האמונה שזה עיקר העיקרים של חג הקדוש הזה ובעיקר בליל הסדר, ולזה נצטיינו במצות **והגדת לבנך** להשריש את האמונה הקדושה אל הדורות הבאים אחרינו.

בכל השנה כולה אף מי שעובד את ה' ומשתדל למלאות תפקידו וחובתו, אך כל עוד והוא מקיים את המצוות כפי אור שכלו, הרי הוא מוגבל כפי שגם השכל שלו הוא דבר מוגבל. אך בלילה הזה ששורה אור האמונה על עם ישראל הקדושים, ובכל רגע ורגע נמשך אור גדול של אמונה, הרי גם כל ההשגות והמדרגות הם למעלה מכל שיעור וגבול. וזאת היא עיקר עבודתנו בימים אלו לחזק את אור האמונה אשר לצערינו ולדאבונו בדור הזה ירד פלאים, אנו חיים בדור של חושך

A SERIES IN HALACHA
LIVING A "TORAH" DAY
Laws and Customs that Merit a Good Parnassa (50)
Concepts Relating to Pesach. Here is a list of *Pesach* activities that can be sources of merit for a good *parnassa*.

Maos Chitim. The RMA in the beginning of *Hilchos Pesach* writes that one should donate to funds that help poor people have their needs for *Pesach* (קמחא ד'פיסחא). Doing so causes *Hashem* to help the donor have all his needs, as Rashi says in *Devarim* (טז-יא). This also applies to those who fulfill, literally, what it says in the *Hagaddah*, "כל דכפין יתי ויכר" by inviting the needy and poor to his *Sedarim* and *Yom Tov* meals (1).

The Special Night. Long before *Bnei Yisroel* left *Mitzrayim*, this night of *Pesach* was a special night. *Chazal* write that *Yitzchok Avinu* wanted to give the *berachos* of the first-born to Esav on this very night in *Nissan*, because the שערי הטל (Gates of Dew) that help *parnassa* are open on this night (2). Similarly the requests for *parnassa* that are said on *Pesach* night in *benching* - "ואל יחסר לו מזון לעולם ועד ... ונא אל תצרכנו", can accomplish quite a bit when these Heavenly gates are open.

Leaving Mitzrayim Without Food. The *Torah* (שמות יב:ל) praise *Bnei Yisroel* for leaving Egypt quickly, right when they were told to leave, even though they did not have enough time to prepare food that would be necessary for traveling into a desert. Their trust in *Hashem* that He would provide for them, which of course occurred with the falling of the *Mann*, is one of the main points of *Bitachon* that

הלכה למעשה

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

we learn from on the *Seder* night. This *Bitachon*, this amazing faith on the night of *Pesach*, a belief that *Hashem* takes care of our needs and *parnassa*, is what also brings down *parnassa* and sustenance for the Jewish people all-year round (3).

Eating Matza. The **Bnei Yissaschar** (4) says that eating *matza* on *Pesach* can bring a person good *parnassa*. *Hashem* judges the world for grain on *Pesach* (5) and when we do this *mitzvah* with the grain of the earth, it brings blessing into the grain.

Being Careful to Avoid Chametz on Pesach. In another place (6), the *Bnei Yissaschar* also writes that being extra careful not to eat any *chametz* on *Pesach* is a merit for *parnassa* for the entire year. Others (7) explain that the rising of the *chametz* represents haughtiness and the self-centeredness of a human being. On the other hand, *matzos* which are flat and rather thin, symbolize humility and the act of nullifying one's personal self - his עצמיות - to do for *Hashem* and His people. *Anavah* - Humility, is a special merit for good *parnassa*, whereas *Gaavah* - Haughtiness brings poverty, as it is mentioned in a number of places (8).

The Seventh Day of Pesach. Many *seforim* say that the day of *Krias Yum Suf* is a very opportune day, a day when *Tefillah* and good davening can shower a person with *parnassa*. It was on this day, that *Bnei Yisroel* became exceedingly wealthy from the spoils of the sea, which they collected at the *Yum Suf* after the Egyptians drowned, which was even more than they took out with them from *Mitzrayim*. (Reprinted from last year)

הוא היה אומר

(4) ניסן מאמר חייב (5) ראש השנה טו. (6) גרא דפרקא קצ"ג (7) בשביל שתעשר ע' קוח (8) משלי כבד, שבת לג, סוכה כט, רש"י מגילה ג'

R' Boruch'l of Mezhibuz ZT"L (Butzina D'Nehora) would say:

"*Chazal teach: 'Open for Me an opening (פתח) the size of a pinhole, and I will open an opening the size of a banquet hall.*' This means that *Hashem* wants every Jew to make an effort to come close to him - even the slightest effort - and He will do the rest. In Egypt, however, the Jews were on a very low level of *Avodas Hashem* - 49th gate of impurity - and were unable to make any effort to come close to *Hashem*. How then, were they redeemed from slavery? 'פתח ה' - *Hashem* Himself opened up the opening and let no harm come to His nation."

R' Tzadok Shmuel Suchard Shlit'a (B'Darchei Meisharim/On Righteous Paths) would say:

"We find that *Eliyahu HaNavi* visits the Jewish home at two prominent times; at the *Bris Milah* of every male and also on the night of *Pesach*, at the *Seder* table. What is the correlation between these two particular times? It is to remind every father that just as by his son's *bris*, the child was not asked for his opinion whether he wished to be circumcised or not. It is the father's responsibility to give his son a *bris*, so as to continue the long line of his heritage. Similarly, *Eliyahu* comes to the *Seder* with a message to the father: Be consistent throughout the child's education and do not allow him to dictate his choices as opposed to those of his parents. He is a child and needs to be instructed and guided, he needs to feel the firm and experienced hands of his parents leading him. This night, when the *mesorah* of *Klal Yisroel* is given over from father to son, is the perfect night for the prophet to deliver his message."

A Wise Man would say:

"The love of עצמנו and power is the love of ourselves."
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וטמטום הלב, ממש בבחינת אבדה אמונה, ולכן אין איפוא כל פלא שעל כל משבר קטן הנקרה בדרכו של האדם מיד הוא נופל ממדרגתו, וכל זה ממתת חוסר האמונה התמימה. ולכן בימים אלו הזמן גרמא להתחזק ולהתעורר באמונת אומן, להתגבר על קליפת פרעה שזועק 'לא ידעתי את השם', ואין זה רק אותו פרעה שצעק כך לפני רבות בשנים, אלא בכל אחד ואחד טמון כוחו של פרעה זה המנסה בכל עת ובכל רגע להחליש כח האמונה בלבו של האדם, שיתלה כל מאורעותיו בכוחות הטבע, הן הצלחותיו והן כשלונותיו.

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע

אֵינָתָא במסכת פסחים (פרק י' משנה ד'), "מזוגו לו כוס שני, וכאן הבן שואל אביו וכו' מה נשתנה וכו'". וכתב **הרע"ב מברטנורא**, "בכל הספרים אין כתוב וכאן, אלא וכן, כמו 'כן בנות צלפחד דוברות', כלומר, ודין הוא שבמזיגת כוס שני יהיה הבן שואל מה נשתנה וכו'".

אבל ה**תפארת ישראל** מבאר כוונת גירסת 'וכאן', "נראה לי, שמילת 'כאן' ר"ל, אע"ג שכבר היה יכול לשאול כשאכלו ירק קודם הסעודה, חכם באחור ישבחנה, להמתין בשאלתו, שאולי יפרשו לו השינוי, או אולי יראה שינוי נוסף וישאל על הכול ביחד, וכשרואה שמוזגים כבר הכוס לשתות ועדיין לא פירשו לו, אז שואל על הכול וכו', (ואולי גם לזה רמז רש"י במה שכתב, 'אם היה הבן חכם, שואל וכו', [והוא הנון שחכמתו נראית מהתנאפקותו מלשאול עד עכשיו], מלבד הכוונה הפשוטה, שכאשר אינו חכם ואינו שואלו, אשתו שואלתו, כדאיתא בגמרא, וגם מסידור שאלתו בהשכל, קראו חכם, שבתחילה שאל על מצה, מרור, וכולו צלי, וזה כסדר שהביאום לפניו, וכסדר אכילתם אח"כ, ואח"כ שואל על הטפלים, כטיבול והסביבה)".

ויש לבאר גירסה זו בדרך הרמז, בהקדם דברי **האה"ח הק'** (שמות י"ב ב'), בעניין המיוחדות של חודש ניסן, וז"ל, "החודש הזה לכם ראש חדשים, נתכוון לומר, כי חודש זה הוא ראש-פירוש מובחר שבחדשים, על דרך אומרו, בשמים ראש (שכוונתו בשמים מובחרים), ודקדק לומר לכם, כי אינו משובח ומעולה שבחדשים אלא לישראל, ותמצא שאמרו רז"ל, בניסן נגאלו בניסן עתידים ליגאל, כי החודש מסויים לטובת ישראל".

והוסיף ה**קדושת לוי'** (שם, ד"ה עוד יבואר), "החודש הזה לכם' הכלל, כי לפעמים מנסה המלך מדינות שלו אם אוהבים אותו ועובדים אותו באמת, ולפעמים המלך מנסה המדינות אם הם אוהבים את בניו, וכן הוא בתשרי ה' דן את העולם אם הם אוהבים אותו ויראים ממנו, ובניסן השם יתברך דן את העולם אם הם אוהבים את בני ישראל, ולכן פרעה שעשה רעה לישראל, היכה אותו הקב"ה בזה החודש, וזהו הרמז, החודש הזה לכם, כלומר בשבילכם, כלומר, השפע הנשפע מאת השם יתברך בחודש ניסן והמשפט, הוא בשביל ישראל, ומי שעשה רעה לישראל הקב"ה נפרע ממנו בחודש הזה, ועושה ניסים לישראל בחודש הזה".

והיינו, שבחודש ניסן מתגלה אהבתו יתברך אל בניו-בני ישראל', וזה גורם לו לרחם עליהם ולהשפיע להם מטובו הרוחני והגשמי ולמלא את משאלותיהם הרוחניים והגשמיים, וגם אם עדיין אינם ראוים לכך, (וכיעויין ב**ישמח ישראל'** [פרשת החודש, אות ב', ד"ה שואלין ודורשין] בשם **הרבי הקדוש מווארקא**, על דברי הפיוט למוסף שבת החודש -

וכל המרבה לספר

is to carry out Your (Hashem’s) will. But who is preventing us? The leaven (chametz) in the dough.”

Chametz is created by combining flour and water. Leaving these two ingredients alone and allowing the dough to rise, yields this result. However, when making

ידועים המה דברי **הרמב"ן** (בסוף פר' בא) שהם הא' ב' בעניני אמונה, וכותב שם שזה היה תכלית כל הנסים והנפלאות שעל ידם יודה האדם גם בנסים הנסתרים, שאין לאדם חלק בתורת משה רבינו עד שנאמין בכל דברינו ומקרינו שכולם נסים אין בהם טבע ומנהגו של עולם וכו', עיין שם בארוכה.

נישא לבביו אל כפים אל ק-ל בשמים שיאיר עליו מאור קדושתו יתברך להיות דבוק תמיד באמונתו יתברך, ויהי כל מעשיו לרצון ולנחת רוח לפני אדון כל אכיל".

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

בעניין סגולת ליל הסדר למילוי כל משאלות לבנו

ה'חודש אשר ישועות בו מקיפות', ש"מקיפות' הוא מלשון החנווני מקיף, שהקב"ה ברוב רחמיו וחסדיו מלוה בחודש הזה הישועות, על סמך הזכות שיוכו אח"כ, ומראשית כזאת הודיע אז במצרים, 'בהוצאת את העם ממצרים תעבדון את האלוקים על ההר הזה', וכדרשת חז"ל, באיזה זכות, בזכות קבלת התורה שיקבלו אח"כ, וזכות זו של הקפה מתעוררת בכל שנה בחודש ניסן, שהקב"ה פועל ישועות על סמך הזכות שנהיה אח"כ זכאים"), ולנקום באלה שמצרים להם. והנה, אף שכל החודש מסוגל לכך, ליל ט"ו בחודש שבה הלבנה היא במילואה ועניינו של החודש הוא בשיא תוקפו- ליל הסדר, מסוגל לכך ביותר.

ולפי זה יש לבאר גירסת 'וכאן' בדרך רמז, והיינו, "וכאן- בזמן זה של ליל הסדר' הבן- של אביו שבשמים, כלומר, כל יהודי' שואל", מאביו שבשמים כל משאלותיו, ובסגולת ליל זה הוא, שאכן יתמלאו, וכתבאר. וכן כתב **בהגדת צמח מנחם' (להרה"ק רבי אהרן מנחם מנדל מראדזימין)**, "נראה, שבא הרמז בלשון חז"ל- '**וכאן** הבן שואל' במשנה זו, לפי שבליל פסח מתעוררים כל הניסים שנעשו לאבותינו בזמן הזה, ונפתחים שערי ישועות, וכמו שנרמז בדברי הפייטן, 'החודש אשר ישועות בו מקיפות', שנתפרשו גם מלשון הקפת החנווני, שמקיפין ישועות באותו חודש אף למי שאינו כדאי, כמו שנעשו ניסי יצאת מצרים בחסדו יתברך לבד כנועד, ובפרט בלילה זה שבו נעשו הניסים, שמתעורר הכוח של הניסים שנעשו אז.

ולכן בבוא זה הזמן, הוא עת רצון לכל בני ישראל, שיהיו שואלים ומבקשים מעם הקב"ה, והוא ימלא שאילתם ובקשתם, בין למי שראוי לכך, ובין למי שאינו ראוי לכך וכו'. וזהו שנרמז בלשון חז"ל במשנה זו, 'וכאן', היינו בזמן זה- 'ליל הסדר', 'הבן שואל', היינו, שיכולים כל הבנים של הקב"ה- 'בני ישראל' לשאול ולבקש שאילתם ובקשתם- 'בני, חיי, ומוזני, וכל דבר ישועה הנצרכת להם' ממנו, והוא ימלא שאילתם ובקשתם". (וכן מובא מה'**בית אהרן'** בשם אביו).

ויש להוסיף ולבאר על דעת זה את שאילת 'מה נשתנה הלילה הזה מכל הלילות', והיינו, 'מדוע גלות- לילה, שהרי הגלות הקשה והחשוכה נמשלת ללילה זו, שונה משאר הגלויות, שהרי היא נמשכת כל כך הרבה זמן, לעומת שאר הגלויות שהיו קצרות ממנה. ולפ"ז נמצא, שבלילה זה המסוגל לגאולה השלימה, (וכיעויין ב**תרגום יונתן בן עוזיאל'** [שמות י"ב מ"ב], ובגמרא ר"ה י"א), אנו שואלים ומבקשים גם עליה.

ויהי רצון מלפני אבינו שבשמים, שנצלל לילה זה כראוי, וניוושע בישועות הפרט והכלל- 'גאולה השלימה, במהרה!!

....הרי זה משובח

ולא יראה לך שאר בכל גבולך (דברים טז-ד)

We find many times in the words of Chazal a comparison between *chametz* and the *yetzer hara*. In particular, the *gemara* writes about *Klal Yisroel* (י:ברכות): "*Our true will* – "רצונו לעשות רצונך. ומי מעכב? שאור שבעיסה"

Finally, the *Maggid* himself circled the table. Slowly, he scrutinized each setting and the person standing before it. As he approached R’ Shneur Zalman’s place, he stopped.

“Here is where the smell of *chametz* is coming from,” he announced. “My son,” he said looking at R’ Shneur Zalman, “can it be that you have any trace of *chametz* on you or your possessions?”

R’ Shneur Zalman was quiet for a moment. Then, he looked at his glass *Kiddush* cup. Turning to his master, he explained that he had no other cup, but that he carefully followed the *Shulchan Aruch’s* guidelines for *kashering* a glass cup for *Pesach*. Other than that, he could think of no other possibility.

The *Maggid* shook his head. “The *gemara* in *Pesachim* (ל) writes that a lead-plated vessel that was used all year-round may be *kashered* for use on *Pesach* if it was was used with cold food only. The **Ran** says that glass is the same as lead, and the *Shulchan Aruch* agrees; however, the **Rema** argues that glass cannot be used on *Pesach* even if it was used for cold *chametz*.” The *Maggid* paused for a moment before declaring in a loud voice, “What can I do? The *Rema* is standing by my side and complaining that one of my disciples has not followed his ruling which opposed that of the *Shulchan Aruch*, and does not allow kashering a glass cup for *Pesach*!” The students were all stunned.

The *Maggid* instructed R’ Shneur Zalman to remove the cup from the table, and proceeded to recite the *kiddush*. Afterwards, he gave his own cup to R’ Shneur Zalman and shared it with him for the duration of the *Seder*.

ואלו לא הוציא הקב"ה את אבותינו ממצרים הרי אנו ובנינו ובני בנינו משעבדים היינו לפרעה במצרים (הגדה של פסח)

In the town of Slonim, it was well known that *maggidim* (preachers) who gave long speeches, were not welcome in the *Beis Medrash* of **R’ Eizel Charif ZT”L**. He hated nothing more than a long *derasha* from a *maggid* and his sharp tongue (hence the name “*Charif*” - “Sharp”) never let the speaker hear the end of it.

One year, during *Pesach*, he told a *maggid* who happened to be in Slonim for *Yom Tov*, “There were so many *makkos* in Egypt. One opinion says 200, another says 250, etc. But one of the worst afflictions known to man was not even included in this count. That *makka* is the ‘*Makkas HaDarshan*’ the affliction of being forced to listen to long speeches.”

The *maggid* tried to protest, but R’ Eizel stopped him right there. “Don’t worry, my friend. As I said, there was no such *makka* in Egypt. And do you want to know why?” The *maggid* shook his head eagerly. “It is because had there been such a *makka*, it would have made a liar out of the *Baal Haggadah*!”

Now, everyone was confused, chief among them, the *maggid* himself.

R’ Eizel smiled. “Yes, that’s right. The *Baal Haggadah* would have been lying. Since it was he who said that if *Hashem* had not taken us out of Egypt, ‘*then, we, our children and our children’s children would still be slaves in Egypt.*’ But if there had been a ‘*Makkas HaDarshan*,’ the speeches would still be going on and on, and in fact, we, our children and our children’s children would never have left Egypt - all these years later!”

משל למה הדבר דומה

הגדת לבנך ביום ההוא לאמר בעבור זה עשה ה' לי בצאתי ממצרים וגו' (שמות יג-ה)

משל: In Jerusalem, the accepted practice has always been that before a collector for *Torah* and *Chessed* institutions would embark on his fundraising mission, he would seek to obtain a letter of introduction (כתב המלצה) extolling the virtues of both the institution slated to receive the funds, as well as the agent raising money on its behalf. The person most often approached to write such a document was the *Rav* of Jerusalem, **R’ Tzvi Pesach Frank ZT”L**. In his gracious and kindly manner, R’ Tzvi Pesach would always write a glowing letter of introduction that opened doors and wallets wherever the collector went.

One year, on *Chol Hamoed Pesach*, a collector *who* was anxious to leave for the U.S. approached the *Rav* and requested a letter. R’ Frank now found himself in a quandary, for although he really wanted to help this man, he never wrote on *Chol Hamoed*, as per the *halachah*. The rabbi did not know what to do. Suddenly, his wife called out from the

kitchen, “Write the document with a שינוי (in an unusual manner, which is permitted to do on *Chol Hamoed*).”

R’ Tzvi Pesach looked up surprised, as if trying to figure out to write an appropriate letter in an unusual manner. Once again, his wife called out, “The שינוי will be that this time, you will only write the truth - without overly flattering the man and the institution for which he is fundraising!”

במשל: Before beginning the *Seder* night’s recitation of the story of *Yetzias Mitzrayim*, we introduce the topic with the word "מגיד" which literally means “to relate (convey)” - as opposed to using the word "מספר" which means “to narrate.” This word "מגיד" reminds us that despite the excitement and exhilaration of the occasion, and the opportunity to recount the story of our nation’s redemption at length, there always remains the obligation to loyally preserve the traditional account of the *sippur*, and to convey (מגיד) it accurately, without distortion or embellishment.

became very tired. When he finished the *mitzvah*, he sat down - exhausted but content.

Suddenly, he shuddered. “The attic!” he screamed and jumped up as if bitten by a snake. “There is no one here to check the attic,” he thought to himself. “The neighbors won’t do it. Yet, the *halachah* expressly requires that a person must check the attic before *Pesach*.”

A battle began raging within him. “Is it my responsibility to check the common attic that is shared by all the tenants in the building?” he asked out loud. Of course, his exhaustion was a major consideration. All kinds of thoughts raced through his head, but in the end, he knew that he really had no choice. “I will not give in. I will fulfill the *mitzvah* in its entirety.” With that, Shimshon started to climb the steps to the attic.

When he opened the door of the common attic and turned on the light, he was quite taken aback. It looked as if the space had not been cleaned in years. The ceiling was covered with thick layers of dust. It would be impossible to check the attic in that condition, even putting aside the *halachah* that one must clean each room before *Bedikas Chametz*. On the other hand, it had to be checked, for there was no doubt that people had brought food up there from time to time.

Shimshon stood in the doorway, and tiredness washed over him. He was almost too exhausted to know what his real obligation was. But he told himself, “No matter. I will perform the *mitzvah* if it takes my last ounce of strength.”

He went downstairs for a pail of water, and came back up and started to work. Here he was, a *yeshiva bochur* cleaning years worth of grime from a common attic at midnight on the night before *Pesach*. It was close to dawn, before he finally lit the candle and performed *Bedikas Chametz* in the attic.

Needless to say, Shimshon could barely stay awake that morning, but there was too much to do to have time for a nap. He kept telling himself, “What kind of *Seder* will I have now that I am so tired?”

The day flew by in a flurry of activity and Shimshon didn’t even time for a short nap. However, after davening *Maariv* and arriving at his *Seder*, he suddenly began to feel a great sweetness in the evening’s *mitzvos*. Shimshon felt as if a bright light was shining upon him. When he ate the *matza*, he tasted a “flavor” that he had never experienced before. As he read the words of the *Haggadah*, he felt such a connection and experienced such a closeness to *Hashem* that he had never known. Shimshon felt so elevated, that he became another person. This feeling lasted throughout the entire *Seder*.

In fact, he couldn’t even go to sleep that night due to this unusual and amazing feeling, and he stayed up performing the *mitzvah* of *Sippur Yetzias Mitzrayim* (relating the story of the Exodus) all night. He continued to feel such an exceptional sensation of *dveikus* to *Hashem*. At first, he assumed that this was a sensation that was possible only on the *Seder* night, but he was wrong. The next day, Shimshon felt the same way.

In the afternoon, he wondered, “Can this feeling possibly continue through *Chol Hamoed*?” (There is only one *Seder* night and one day of *Yom Tov* in Israel.) But the feeling did continue - all throughout the seven days of the festival. That year, the seventh day of *Pesach* was followed by *Shabbos*. That week, Shimshon experienced for the first time in his young life what *Shabbos* was meant to be.

R’ Shimshon would conclude this story by saying, “It was then, after that *Pesach* and *Shabbos*, that my real spiritual growth began. If I have any accomplishments to my name today, it is because of that one rabbinically-ordained *mitzvah* which I performed with true sacrifice.” (From **Haggadah Shel Pesach Tiferes Shimshon**)

השתא הכא לשנה הבאה בארעא דישראל, השתא עבדי לשנה הבאה בני חורין (הגדה של פסח)

It was the winter of 5716 (1956), immediately following the Sinai Campaign, when Israel took control of the Sinai peninsula from imperialistic Egyptian advances. Poland and the Soviet Union had just signed a treaty allowing all Polish citizens who had fled to Russia during World War II to return to Poland. Jewish or not, they had the right to return, as long as they were Polish citizens on September 1, 1939, the day the second world war broke out. As a result of this treaty, thousands of Jews throughout Russia returned to Poland, and the majority of them subsequently immigrated to Israel.

Baruch Duvdevani, who served as the Executive Director of the Jewish Agency’s Aliyah department spent almost two years in Poland, helping to organize this mass aliyah of Russian and Polish emigres to the Land of Israel.

One December morning, when the temperature in Warsaw had reached an unearthly 19 degrees below zero (Celsius), Baruch arrived at the Israeli embassy where he was stationed for the immigration work. The courtyard was filled with scores of people who had come from Russia to immigrate to *Eretz Yisroel*. Baruch stopped and talked to each and every one of them. The people’s hearts were so filled with joy that they did not feel the cold.

Baruch noticed an old Jew standing in the corner of the courtyard. He was bone thin, with practically no flesh on his body. His dim eyes lacked any spark of life; his cheekbones protruded profusely; and his clothes were tattered and torn,

later learned, that they were all taken to a monastery.

After the war, the woman traced these children to the specific monastery, but unfortunately the rigors of time, place and circumstance, took a mighty toll on her and she was unable to identify her children. It was five years later, and the children had been only three or four at the time they were taken away. They had grown and appeared differently now, and her heart sank when she could not accurately identify her own little ones.

Finally, the head nun ordered her to leave. She was causing a scene and the children needed to get back to their activities. The distraught mother thought long and hard, and then she thought of one more idea. As the children

were being escorted away, she began to sing the words of the “*Mah Nishtana*” in the special family tune, the tune which for days before and during the holiday of *Pesach*, was hummed, sung and musically played with delightful glee in the house. Suddenly, the children’s faces brightened and two little ones stepped forward finishing off her tune with the words, “*Halayla hazeh, halayla hazeh*” Then, they rushed into their mother’s arms and cried tears of joy for the first time in many years.

The role of the mother cannot be underestimated. She is the עקרת הבית - the mainstay of the house and it is up to the mother - the "אם הבית" - to be infinitely “wise” so that her children can mirror her reflection.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

Pesach is a glorious time for the Jewish people. Aside from being a beautiful *Yom Tov*, it is our birthday! Obviously not every individual Jew’s birthday, but rather it is the birthday of our nation. *Am Yisroel* is comprised of many different types of people, and every single *yid* is beloved and precious to *Hashem*. Every one of us is like an only child of the Master of the World and we celebrate our special bond with Him through the many different *mitzvos* and customs that are observed on *Pesach*.

R’ Shimshon Dovid Pincus ZT”L explains that the three most important components of the *Pesach Seder* are the *matzos*; wine; *sippur yetzias mitzrayim* (telling the story of the exodus). We place the greatest emphasis on these three things because they symbolize the three partners in the formation of a human being. The *gemara* in *Nidda* tells us that the three partners are *Hakadosh Boruch Hu*, the father and the mother. Since *Pesach* is the birth of our nation, it is only proper to focus on our origins and to thank *Hashem*.

The *gemara* (נדה לא) tells us that the father gives the child all the white elements of his body, like his bones and teeth. This is symbolized by the *matza* that we eat on *Pesach* that is made from white flour (and is sometimes as hard as a bone!). The father is usually the one who is harder on the kids, more tough and strict in his style of discipline. The mother, on the other hand, supplies the red parts of the child, such as his blood. This is alluded to with the wine at the *Seder*. Furthermore, a woman is compared

to a grape vine (תהלים כח) and not only gives her child physical blood, but the passion and love for *Torah* and *mitzvos* is usually derived from one’s mother.

The third and most important partner in the formation of a human being is surely the One who supplies the *neshamah*, the soul of man, which is of course, *Hakadosh Boruch Hu*. The *neshamah*, as we know, is the "רוח ממללא" - “*the speaking spirit*.” It is our ability to communicate through speech that makes us human. The greatest expression of speech is telling over the wonders and miracles of *Hashem*. Praising Him and thanking Him is the way we raise ourselves up to greatness. This is exactly what we do on *Pesach* when we tell over the story of *yetzias mitzrayim*.

Thus, through the *matzah*, the wine and *sippur yetzias mitzrayim*, we remember the three partners in the creation of a person. It is at this time, the annual “birthday” of *Am Yisroel* that we realize how precious every individual Jew is to *Hashem*, for all together, we are the entire purpose of creation. It is the Jewish people who were born on *Pesach*, and have survived throughout all the generations - outlived all our enemies and will endure forever.

So ... *Chag Kosher Vesameach* and HAPPY BIRTHDAY to every member of this great and holy nation *Yisroel*. If we remember where we come from, then hopefully we will realize to what great heights we can achieve. May the great strength of the *matza*, the wine and the *sippur* inspire us to reach our greatest potential - *Am Yisroel Chai*!

מעשה אבות סימן לבנים

When **R’ Shimshon Dovid Pincus ZT”L** was a *bochur* studying in the *Brisker Yeshiva* in *Yerushalayim*, he shared an apartment with several other boys. One year, on the night of *Bedikas Chametz*, he found himself all alone in the apartment, as the other boys had gone away for the duration of the *Yom Tov*. And so, at the appointed time, he took upon himself to fulfill the *mitzvah* of *Bedikas Chametz* (searching for the *chametz*) on behalf of the entire apartment. As soon as it became dark, on the eve of the 14th of *Nissan*, he began the search.

Searching the entire apartment took one hour, then another, and then several more. It was hard work, and Shimshon

matza, one must aggressively beat the dough and hurriedly bake it in order to prevent this natural reaction of rising. Thus, *chametz* represents a passive mode, while *matza* represents a state of action and motivation.

Through this comparison, explains the **Telzer Rosh Yeshivah, R’ Chaim Stein ZT”L**, *Chazal* reveal to us the proper perspective one must have when seeking to overcome his *yetzer hara* - his evil inclination. The *yetzer hara* is a Jew’s greatest enemy and one must be prepared to constantly battle his *yetzer hara* in order to succeed in conquering it. If one chooses to remain idle and not actively combat his desires, as dough destined to become *chametz*, he has already succumbed to the enemy, and is guaranteed to fail. Eating *matza* on *Pesach*, on the other hand, symbolizes one’s iron will to relentlessly fight his *yetzer hara* and to never give in.

The words of the *gemara* begin in praise of the Jewish people that our desire is to do the will of *Hashem*, however, the statement concludes that at times we fail to carry through. What is the great significance of having willpower if it bears no fruit? What good is an iron-clad *ratzon* if we fail to follow through on it?

In truth, says R’ Chaim, this already is an exceptional achievement. *Chazal* are testifying to the greatness of *Klal Yisroel* that although they may not always succeed in an actual sense, this has no effect on their inner will. Their desire was, is, and will hopefully always be to constantly fulfill the will of Heaven, and this remains unchanged. When we eat the *matza* on the *Yom Tov* of *Pesach*, we are testifying that we wish and long to eradicate our *yetzer hara* and do away with our evil desires, and by virtue of the fact that we have reached this level, we are now in a position to finally get it done, once and for all.

ליל שמורים הוא לה' להוציאם מארץ מצרים (שמות יב-טז)

The night of *Pesach* is known as "ליל שימורים" - a night that guards all Jews from evil. We believe with a perfect faith that *Hashem* watches over His nation with a special protective “glance” on this night, and thus we fear no one on this night, other than *Hakadosh Boruch Hu* Himself.

It is told that one year, on the night of *Pesach*, a man living in the holy city of Tzefas had an accident and broke his leg. Aside from the pain it caused him, the man was perturbed because he fully believed that on this night - the "ליל שימורים" - no harm can befall any Jew. His doubts and questions abounded, and he finally built up the nerve to approach the holy *Mekubel*, **Chacham Rabbeinu Chaim Vital ZT”L**, for an explanation.

R’ Chaim listened quietly and then studied the man as he asked his question. Then, he answered in a low voice so that only the petitioner was able to hear, that the man had

undoubtedly sinned in some way and that is why he was injured. The entire *Shemirah*, as written in the *Torah*, of the night of *Pesach* only applies to those who “protect” the words of the *Torah* and fulfill them in the most optimal manner. That person is truly “protected.” However, one who acts in his usual manner this night, and as a result, comes to transgress through his actions, his words, or his attitude towards the Almighty Himself, is not afforded the unique “security detail” that characterizes the night of the *Seder*.

Chacham Abdallah Somech ZT”L of Baghdad adds that this is precisely what we answer the wicked son in the *Haggadah*, when he asks: "מה העבודה הזאת לכם" - “*What is all this service to you?*” This non-believing Jew doesn’t see any purpose in the *Korbon Pesach* or the *mitzvos* we perform on this night, because he claims, “If we are told that no Jew will come to any harm on this night of protection, why do I still see injury, pain and insult at every turn?”

To this, we answer him, "לכם ולא לר'" - To all those who are pure and holy on this night, they are touched by the divine spirit of protection, and they truly have nothing to fear. But you - you wicked and spiteful son who cares little for your religion and even less for the G-d Who redeemed you years ago and commanded you to fulfill His will - you will receive no such accommodation and your fate is up in the air. In fact, "אילו היה שם לא היה נגאל" - “*If he had been there (in Egypt), he would not have been redeemed,*” because he would have surely been sinning at the time, and not folded into the protective custody of the Almighty.

ושאינו יודע לשאול את פתח לו (הגדה של פסח)

The fourth and final son in the *Haggadah* is known as the one who is unable to ask questions. But on this all-important night, he must ask and learn about his heritage. He must know about his nation’s exodus and so, if he will not ask on his own, we are required to arouse his interest.

The *Baal Haggadah* issues instructions here: "את פתח לו" - “*You must open (arouse) him up.*” The word "את" is in the feminine and the **Chasam Sofer, R’ Moshe Sofer ZT”L** writes that it is the job of the child’s mother to awaken in him the quest for Jewish knowledge. A mother knows how to explain matters of importance to her child, even if it takes lengthy and long conversations to get her point across. She is graced with a "בינה יתירה" - an added level of insight, both in dealing with matters of the home as well as with her children, and she knows what it will take to reach in and open up her young and shy child’s fertile mind.

There is a striking story of a woman whose family was devastated by the Nazis during the Holocaust. The children from her small town in Poland were mercifully whisked away to France for safekeeping and thankfully, they all survived the war. However, the mother - herself a survivor -



despite the bitter cold. Baruch realized immediately that the man wanted to speak with him and that he was simply waiting for him to finish talking

When Baruch finished, the man approached him and asked if he was from Jerusalem. Baruch told him that he was, and then he asked if perhaps Baruch knew the Chief Rabbi, **R’ Avraham Yitzchok Kook ZT”L**. Baruch answered that he used to attend some of R’ Kook’s inspiring *Torah* discourses. At that moment, the man burst into tears and said, “What a shame! What a shame that I did not listen to him.” They went indoors, out of the bitter cold, and the man continued to sob for a while. When he finally calmed down a bit, he told Baruch his story.

He began: “In the early 1920’s, I was a big manufacturer in one of Poland’s famous industrial cities. One day, I decided to take a trip to *Eretz Yisroel* and spend the holiday of *Pesach* there. Being a religious Jew, I visited the chief rabbi, R’ Kook, immediately upon my arrival. He welcomed me warmly and encouraged me to seek out the good of the land and consider settling there. After a few weeks of touring, I returned to the *Rav* and asked him, among other things, what I should do regarding observing the second day of *Yom Tov*. In Israel, only the first day of *Yom Tov* and five days of *Chol Hamoed* are observed, while those living outside of the Land, as well as those with a status of ‘outsiders in Israel’ keep two days of the *Chag* and the next four are *Chol Hamoed*. Seeing that I was a tourist, I wanted to be sure that I observed two days of *Pesach*, like an outsider.’

The thin man looked wistful. “I remember how the *Rav* answered me with a smile. ‘Decide right now to bring your family here permanently and build a factory in the Land of Israel. Then, you can keep one day of *Yom Tov* already - even this *Pesach*, like all the inhabitants of *Eretz Yisroel*.’

“I took his answer jovially, without any real intention to follow his directive and since the holiday was still a few weeks away, I decided to return at a later date and pose the question again, when it was more practical. A few days before *Pesach*, I again went to R’ Kook and asked him the question once more. This time, the *Rav* was not jovial, but quite stern. ‘I already told you that you should move here; then you may keep one day of *Yom Tov* starting now, even if you must return to Poland after *Pesach* to settle your affairs.....’

“I said to him, ‘Excuse me, dear rabbi, I have thought about it at great length; but in the end, דעתי לחזור - my intention is to return to the Diaspora. How, then, can I celebrate like the residents of *Eretz Yisroel*?’

“The *Rav* banged his hand on the table and said with great emotion, ‘Your *daas* (intention) is to return to the Diaspora? That is nothing but a lack of *daas* (sense)!’”

The man looked at Baruch and continued in a broken voice, “I did not listen to the *Rav*. I returned to the Diaspora and remained there. I lost my wife, my children, and my grandchildren in the horrors of the Holocaust, and here I am today, lonely, broken and desolate. I have come here with nothing, after wandering for years throughout Russia. And I constantly recall R’ Kook’s prophetic words: ‘Your *daas* is nothing but a lack of *daas*!’”

כל דיכפין ייתי ויכול כל דצריך ייתי ויפסח (הגדה של פסח)

It was customary for the close disciples of the holy **Maggid, R’ Dov Ber of Mezeritch, ZT”L**, to spend the *Seder* with him. All those attending were required to bring their own cups; silver or not, it didn’t matter. A rule was a rule and each person needed to bring their own cup. Most of the students had wealthy in-laws who supported them while they learned and these disciples had no difficulty obtaining a regal cup designated for use only on *Pesach*.

One *talmid*, though, had no money, and no one to support him. **R’ Shneur Zalman of Liadi ZT”L (Baal HaTanya)** had in-laws who vehemently opposed his involvement with *Chassidim* and what they perceived was the wrong track of Judaism to embark upon. Because of their opposition, they did not support him in any way; both morally and financially. As a result, he had no means of purchasing a new cup for *Pesach*. He had no choice but to use the only cup he found in his home and he *kashered* (ritually koshered) the one glass *kiddush* cup he used throughout the year.

The night of the *Seder* arrived, and all the students waited respectfully for the *Maggid* to recite the *kiddush* and begin the *Seder*. But the *Maggid* did not begin. He seemed preoccupied. Suddenly, he looked up and announced, “I cannot begin. There is a smell of *chametz* here.”

Chametz? How could that be? The *Maggid*’s house was scrubbed from top to bottom to remove any trace of *Chametz*. But the *Maggid* was insistent. He instructed his disciple, **R’ Menachem Mendel of Horadok ZT”L**, to circle the table and try to locate where the smell of *chametz* was coming from. R Menachem Mendel obeyed.

He walked around; once, twice - nothing. He could not detect any *chametz* nor the “smell” of *chametz*. The *Maggid* called upon another disciple to do the same. He, too, circled the table a number of times and also came up with nothing.