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necessary for the homeless, helping locate shelter and food for all those people and their families who had been rendered homeless by the blaze. He did not return to his own *seder* until everyone was accounted for and comfortably settled.

PESACH TORAH GEMS

(çñô ì ù äãää) íéøôîá àðúääà àìèà éã àèòò àîçì àä

Before reciting the *Haggadah*, we break the middle *matza*; the smaller half remains as a symbol of the עֶמֶס הַפֶּן - *poor man's bread*, that we had eaten during our slavery, while the larger share is hidden away, usually by the children who playfully grab it and do not give it back until after the meal, when they are rewarded with a prize of sorts in return for the *afikomen*.

So too, says **R' Shimon Schwab ZT"l**, is the world split into two halves: the smaller half, alluding to the bread of affliction, pain and suffering, represents **עוֹלָם הַזֶּה** - this finite world that we live in and toil all our years just to get by and please our relentless oppressors. The larger share which is hidden away until much later, is the World-to-Come; a wondrous treasure for which we must trade in our earthly desires and petty pleasures in order to be rewarded with a true prize.

éáøúá ééúúð ääüä çîöë ääääø øîàðù áîë áøå
(çñò ì ù ääää) 'aèá íéäð éäðá èääáúá èìääúá

The *gemara* (:àé àèàñ) describes how the Jewish women gave birth to six children at one time in the outlying fields of Egypt and the babies would be protected by angels until they were older, whereby they would all walk together in droves back to the city and their parent's home. The *gemara* quotes the *posuk* (⌘-⌘è àà-⌘é) "í éãð éãðá èãááúá èìãúúá" and explains "í éãð àà à í éãð èð-ú à - *Do not say 'Charming' but rather 'droves.'*" We don't usually find a *gemara* changing the root of an entire word to fit its explanation. Why does it change the word "í éãð" to an entirely new word "í éðãð"?

The Maharsha, R' Shmuel Eidels ZT"L, gives

a witty response. Many young children have difficulty pronouncing certain letters and sounds, most notably the hebrew letter "*Raish*," which they might intone by saying "*Waish*" - pronouncing the word without the sound of the "*Raish*." The children who were born during the period of slavery in Egypt, grew up alone in the fields and may have had speech impediments of this sort since there were no people to teach them how to speak properly. This reference is brought out in the *drasha* of the *gemara*; Thus the *posuk* replaces the "ø" of the word "íéøãð" in homage to those children who could not pronounce the letter, with the word "íéãð".

(çñô ì ù äãää) 'äëä äéìò íä÷î ùääè úàìòî äîë

On the *Seder* night we recount the many wonders and miracles that *Hashem* wrought for us. **R' Mordechai Gifter ZT"l** explains that one must appreciate and give gratitude where it is due. But does one analyze the good that he has received? Does he ever think about what life would've been like had he not been saved? One must think back to the days of misery and pain, feel some of the frustration and grief that used to be so much a part of his life. Then and only then will he truly understand the essence of the favor he received.

Thus we say ἀλλὰ - *enough*, and delve deeper into the good that we have received, review it, analyze every step of the wondrous redemption in those days, in order so that we will experience greater appreciation at the present time. All too quickly we pay our respects to our benefactor and forget about him. If we pay more attention to our past we might more fully appreciate the present.

0a0aä ää ää0ää - "éú÷-là éúläää ,éúläää ,éúä0äää"
 äúèì ééé0ä ääüü "í÷-là" íéí0ä 0a0aä ää0ä úäüää
 ä0÷ ä"üüä , "í÷-là" äé0éíää "üä" èè ,älä0é0ä
 íéí0ä ääüäüä äää ,üäüää 0a0aä üäüüüü ü"ä0
 .üääää 0a0aä
 "äää0ää üü íú0äüü ü0üä" ä0÷ä èü0 è"ä äää
 ä"0 íéí0ä "ä ü"0 ,ä0äää "ä" íä ä0÷ è"ä äää0üü
 .lääää íä "äää0ä" äé0éíä

ààà òhàé íééç ò"àî íéçà ,à"àéçà øéàîîà
 àà íúòàù ìòùà" ààùéà ùøéò àààà ,ì"òø éàìààà
 íé-ìà øéèèà íú-òò úà íé-ìà òìùèà "ààé íé-ìàà
 ààùé ààùèàà " íé-ìà" íéíòò àùíç àè ùéù , "ààé
 "à ìà àéà àààéèà .àðéàéà "à" íó "íé-ìàà" àà
 ì"ú úàìàà é"òà ààøé àùèì íéèèøù " íé-ìà" íéíòò
 òàøà à-ùíð áéíçøàà ,ìàààîì íéìàéé íéèàù àðù
 - àìààà ìù úàðùì òàøàà ààà íéàà ."íé-ìà"

מעשה אבות... סימן לבנים

(ã-æ è äàø úùøô) 'äëä íéîé úòáù èìáâ ìëá øàù èì äàøé àìä

Many of the Jews living in the town of Ivankov, a small town which adjoined Hornisteipl, earned their livelihood dealing in flour. The area was widely known as one of the biggest markets for this product and some of the largest dealers lived there. Every year, a large flour market opened in Ivankov and the gentiles in the area arranged that it should take place specifically during the Jewish holiday of *Pesach*, knowing full well that the flour was *chometz* and forbidden to be owned or seen in a Jew's possession. The Jewish flour dealers had no choice but to stay away. Unfortunately, the lure of significant earnings and the opportunity to ensure economic security for the year was a temptation that a significant portion of the Jewish dealers could not resist, and each year they would make all sorts of unknown arrangements to buy this forbidden flour.

In the nearby adjoining town of Hornsteipl, the *Rebbe*, **R' Mordechai Dov Twersky ZT"l**, known as R' Mottel of Hornsteipl, would reproach the townspeople year after year, begging them to stop dealing with the forbidden flour on *Pesach*, but to no avail. The Rebbe would use all forms of persuasion and although many of the townspeople truly wished to refrain from business on Yom Tov, some of them simply were unable to help themselves.

One year before *Pesach*, one of R' Mottel's *chassidim* from Ivankov went to hear his *Rebbe's Shabbos Hagadal Derasha*. In the course of his lecture, R' Mottel once again warned the Jews of Ivankov to refrain from buying forbidden flour on *Pesach*, quoting from the *gemara*, "אֵלֶּה הַדְרָגוֹת שֶׁעַל יְהוָה לְבָרֵךְ אֶת הָעָם וְלִשְׂמֹחַ בְּפֶסַח וְלִשְׂמֹחַ בְּיָמֵינוּ" - "*The (only) way to destroy chometz is through fire.*" (אַף כִּי יִשְׂרָאֵל נִשְׂכָּחוּ מִן הָעוֹלָם) The *Rebbe* hinted implicitly in his words that if the Jews did not cease their sinful practice of buying and selling flour on *Pesach*, their *chometz*-filled homes would be destroyed by fire. Distraught at such a warning, the *chasid* cried out, "But *Rebbe*, I am not guilty of such reprehensible behavior!" R' Mottel agreed to the man's innocence by quoting another *gemara* "יִשְׂרָאֵל לֹא יִשְׂכָּחוּ אֶת עַמּוּל חֵטְאוֹ" - "*but you are permitted to see that of others,*" which literally refers to the *halachah* that while one cannot see his own *chometz*, he is permitted to see that belonging to a gentile.

R' Mottel spent the first night of *Pesach* in meditation, his anxious countenance reflecting great concern. Then word came that a fire had broken out in the neighboring town of Ivankov, destroying the homes of all the Jewish flour dealers ... except for that of the *chasid* who had been reassured by the *Rebbe* that he was innocent. Just as R' Mottel was concerned for the spiritual welfare of his flock, he was not less concerned for their physical well-being. He immediately went out to assist in the resettlement