

מאת מו"ה ברוך הירשפלד שליט"א
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הלכה למעשה

A SERIES IN HALACHAH
שלדשים יום קודם החג שואלין בהל' פסח

The Last Day(s) of Pesach - Achron Shel Pesach

Remembering Krias Yam Suf All Year. The last day of Pesach (for those outside Israel the last two days), are to remember and relive *Krias Yam Suf* (miracle of the splitting of the Red Sea). During the year we mention it in davening three times daily. At the end of *P'sukei D'Zimra* we say the whole *Shirah* (song of praise that was spontaneously sung on the seashore). After *Krias Shema*, both by morning and at night, we again relate daily the miracle, and say in unison 3 of the key verses. At the end of *Yom Tov*, through learning and celebrating, delving and imaging *Krias Yam Suf*, we have the power to flash back and relive it over again.

Saying the Shiras Hayam Daily. From an extra word in the first *posuk* of the *shirah* ("לאמר"), the *Yerushalmi* learns that throughout all the generations we should say the *Shirah* daily. That is the source of including it at the end of our *P'sukei D'Zimra* every day. The custom is to stand while saying the *Shirah*. Even though one should already have stood up earlier by "ויברך דוד", that is only for the first six *posukim* after which one may sit. When one reaches the *Shirah*, however, he should stand up again. If one finds it hard to stand, because of old age or weakness, he may sit.

Kapara (Atonement) by Joyful Recitation of the Shirah.

A person should recite the *Shirah* daily with great joy. He should picture the scene and imagine as if right now he (with his family and the rest of *Bnei Yisroel*) were saved by safely crossing the *Yam Suf* while the pursuing enemies drowned. One who does so gains forgiveness on all his sins

(2). This presumably means after one has done the steps of *teshuva*. These steps are regret, resolution to not stumble again, and verbal confession. After that, one might still be liable to some punishment, from which he can redeem himself by saying the *Shirah* with joy.

Ladies Reciting the Shirah. The *Poskim* (3) debate whether ladies are obligated to say at least the minimal basic *P'sukei D'Zimra*. The *Aruch Hashulchan* (עא:) writes that even though (in his opinion) they are not obligated, they may voluntarily do so just as Miriam and all the ladies spontaneously sung their own *Shirah* (far enough away to not be heard by the men) at *Krias Yam Suf*.

Repeating the Last Posuk. The *Poskim* ask a question on our custom of repeating the last *posuk* of the *shirah*: "May *Hashem* rule forever and ever." We find (4) that it is prohibited to immediately repeat any *posuk* of *Hashem's* greatness such as "מודים, מודים" or "שמע, שמע". The reason is because it might look as if one is praising some other God. If so, how can we repeat the last verse which talks about *Hashem's* greatness? They answer in a few ways. 1) We repeat this *posuk* in order to show that this is the end of the *shirah* and the few following *posukim* are not part of the *shirah*. 2) The prohibition is only on a *posuk* made to say by the cong. in unison, but there is no problem with each person saying it "alone." 3) In a poetic song the prohibition does not apply (5).

WEEKLY CHIZUK # 77

Chazal compare three things to *Krias Yam Suf*: *Pamassah*, *Shidduchim* and health. The last days of *Pesach* are auspicious days to open the Gates of Mercy in these three areas.

הוא היה אומר ...

(1) סוטה ה'ד: (2) משנה ברורה נאיו (3) שם ע"ב, שער הציון שם:ד, שו"ת שבט הלוי ויב (4) ברכות ה'ג (5) בית יוסף א"ח נא, ותפארת ישראל ברכות ה'ג

The Gaon, R' Eliyohu of Vilna ZT"L (Vilna Gaon) would say:

"In the *Haggadah*, there is a discussion at great length as to how many blows (מכות) occurred in Egypt and how many at the Red Sea. Why is there a need to prove that these plagues were so numerous? Since the *Torah* promises: 'All the plagues that I brought upon Egypt, I will not bring upon you' - thus, they did their best to prove as many plagues as possible, to ensure that none of them ever come upon the Jewish People!"

R' Yisroel Salanter ZT"L (Ohr Yisroel) would say:

"In *Shir Hashirim*, *Shlomo Hamelech* talks about the beauty of *Klal Yisroel*: 'הנך יפה רעייתי הנך יפה עיניך יונים'. What is so beautiful about the eyes of a dove? For when a dove flies far from its nest, it turns its head from time to time to look back at what it has left behind. A Jew is the same: although he may wander far from his source, he never forgets it entirely. His heart is undoubtedly drawn back toward its source."

A Wise Man would say:

"What is a song? Music is what feelings sound like."

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בראתי יצר הרע ובראתי לו

תורה תבלין

A Torah Tavlin Publication

34 Mariner Way Monsey, NY 10952

שביעי ואחרון של פסח

Second Days of Yom Tov

כ"א-כ"ג ניסן תשס"ח - April 26-27, 2008

הדלקת נרות שבת/יו"ט - 7:29 (Monsey, NY) מנחה גדולה/שבת - 1:29

זמן קריאת שמע/מ"א - 8:51 ~~~~~ שקיעה של יום השבת - 7:48

זמן קריאת שמע/הג"א - 9:27 ~~~~~ צאת הכוכבים / מעריב - 8:38

סוף זמן התפילה / להג"א - 10:36 ~~~~ צאתה"כ / לשיטת רבינו תם - 9:00

לקחי חיים ודברי התעוררות מאיצרותיו של המגיד
נסדרו עפ"י פרשיות השבוע

אז ישיר משה ובני ישראל את השירה הזאת לה' וכו' (שמות טו-א)

וּצְרִיךְ לְהִבִּין בְּמַה חֲטָא מֹשֶׁה בָּא, שְׂתִיקָן אוֹתוֹ ב"א יִשְׂרָאֵל וְגו'." ויש לבאר, שכשפרעה הכביד עולו על העם, הרגיש משה בצערם, וזעק מתוך כאב, "ומאז באתי אל פרעה, הרע לעם הזה", אלא שמלשון "הרע" נדמה לשומע שיש בעולם רע, ובאמת אין רע בעולם כלל אלא הכל לטובה, ולפי מעלתו של משה רבינו נחשב זה לחטא. ובקריעת ים סוף, כשראו שרדופת מצרים אחריהם הייתה לטובה, שטבעו מצרים ולא יוכלו לשעבד אותם, וזכו ל"ביות הים", ולגילוי שכינה, ו"ראתה שפחה על הים מה שלא ראו נביאים" (רש"י), התגלה להם שאין רע בעולם, שהרי דבר הנראה כרע מוחלט התברר כטובה עצומה, ושרו על זה "אמר אויב ארדוף אשיגוגו", ובוזה תוקן החטא של "ומאז באתי וגו'", כיון שגילו שאין שום רע בעולם אלא הכל מאת ה' ולטובה. (ע' בית הלוי כעין זה). ולפי זה מובן איך ע"י שירת הים נהפך ה' ממלך לאגוסטוס, ומדוע הזכירו שהשירה נאמרה באז, שעד אז עדיין לא התגלה בעולם שאין כוח רע שמתנגד למלכות שמים, וא"כ צריך ה' להילחם עם מתנגדיו, ונחשב ל"מלך" ש"עומד", אבל ע"י שירת הים שנאמרה באז לרמוז על תיקון חטא משה, שבה גילו שאין כוח רע שמתנגד למלכות שמים, אינו צריך להילחם עם מתנגדיו, ונהיה "אגוסטוס" ש"יושב". ע"י קריאת שירת הים נזכה להתחזק באמונה, להכיר שהכול מה' ולטובה.

כתב המדרש (שמות רבה כ"ג א'): אז ישיר משה, הדא הוא דכתיב (תהלים צ"ג ב') "נכון כסאך מאז, מעולם אתה". אע"פ ש"מעולם אתה", לא נתיישב כסאך עד שאמרו בניך שירה שמתחילה באז, לכך נאמר נכון כסאך מאז. משל למלך שעשה מלחמה וניצח, ועשו אותו אגוסטוס [היינו קיסר בלשון רומי (מהרו"ו)]. אמרו לו: עד שלא עשית המלחמה היית מלך, עכשיו עשינוך אגוסטוס. מה יש כבוד בין המלך לאגוסטוס [היינו איזה כבוד נוסף יש לאגוסטוס]: אלא המלך עומד על הלוח ואגוסטוס יושב [היינו כשמציירים מלך על הלוח, מציירים אותו עומד, שעדיין מוטל עליו לעמוד ולהילחם באויביו, ואינו יכול לשבת במנוחה על כסאו, ועדיין לא התיישבה מלכותו, אבל אגוסטוס מציירים אותו יושב, שכבר ניצח את אויביו ויושב במנוחה, ונתיישבה מלכותו (עץ יוסף)]. כך אמרו ישראל, משבראת עולמן אתה כביכול עומד, שנאמר (חבקוק ג') "עמד וימודד ארץ", אבל משאמרנו שירה לפניך באז, נתיישבה מלכותך וכסאך נכון [היינו מעכשיו אתה יושב]. וצריך להבין, איך ע"י שירת הים נהפך הקב"ה ממלך לאגוסטוס, ומדוע הזכירו שהשירה נאמרה באז.

ותירץ מור"ר ר' צבי קושלבסקי שליט"א בהקדם דברי המדרש (שם כ"ג ג'): "אמר משה לפני הקב"ה, יודע אני שחטאתי לפניך באז, שנאמר (שמות ה') "ומאז באתי אל פרעה וגו'", לכך אני משבחך באז".

Sometimes people want to be innovative, to create a new song. There is a story told about a secular Jew who happened to be friendly with the rabbi of a city in Eastern Europe. Even though this secularist was not observant, he still maintained a close relationship with his old friend, the rabbi, on a regular weekly basis. He would come to visit and spend some time conversing on social matters which affected both their lives.

On one visit, the secularist began to complain to the rabbi about the unchanging ways of Traditional Jewry. “Why can’t religious Jews update the tune to which the *Torah* is chanted?” the secularist objected. “How many years can you continue with the same old tune? Especially today when so many new and beautiful musical tunes and melodies are being brought into the world by inventive and creative composers. Why must you stick with the same old, tired tune?” he demanded.

The rabbi stroked his beard for a moment. “You know, I’ll have to think about it. Maybe you have a point. Perhaps next week when you come, I’ll be able to answer you. But for now could you do me a big favor? I’m short of money and if you could loan me 50 rubles, I’ll pay you back next week.”

“Of course,” the secularist said, honored that the rabbi would ask him for a loan. He reached into his wallet. “Here, take this,” he said handing over the money. Thanking him warmly, the rabbi escorted him to the door and bid him farewell.

The next week the secularist came at his customary time and sat with the rabbi, chatting amicably in the parlor. As the time pressed on, though, the secularist began to feel a bit uncomfortable because the rabbi had not offered to return him the money that he had lent to him so willingly the previous week. In fact, he hadn’t even said a word about it. Finally, as the secularist began to leave, he said, “Pardon me for bringing this up, but did the rabbi not promise to return today the 50 rubles that he borrowed from me last week?”

The rabbi looked up. “I borrowed 50 rubles from you?” was the rabbi’s surprised reply.

“Yes, don’t you remember? Last week when I was here. Before I left!” the secularist exclaimed.

“I borrowed 50 Rubles from you?” the rabbi responded, louder this time, with a hint of indignation.

“But ... but the rabbi promised to return the money to me today, and now you are denying that you even borrowed the money!” the secularist cried out in pain at the rabbi’s breach of faith and denial of the loan.

“I borrowed 50 Rubles from you?!” the rabbi practically roared, even louder and more forceful this time.

“Yes! How can you deny the good deed I did, loaning you the money. Don’t you remember? We were chatting about the same old tune that has been used for the *Torah* reading for so many years. You said you would give me an answer this week and then you asked to borrow 50 rubles. And now you deny it?”

“Who me?” The rabbi asked as he broke into a gentle grin, “I’m not denying anything. All I said was ‘I borrowed 50 Rubles from you’ - I just changed the tune of my statement!” Putting his hand on the secularists’s shoulder, he intoned softly, “Don’t let anyone fool you; it’s the tune which gives the meaning to the words!”

משל למה הדבר דומה

אשר גאלנו וגאל את אבותינו ממצרים כן ה' אלקינו ואלקי אבותינו יגיענו למעידים ולדגלים אחרים (הגדה של פסח)

משל: There was once a starving beggar who could barely find enough to eat to keep him going from day to day. He was miserable and his life was miserable.

One day, his luck began to change. Through an incredible turn of events, he came across one thousand gold coins - a veritable fortune! Of course he was overjoyed and he did not go hungry again.

A while later, his good luck increased further. He came into possession of an even greater windfall; this time he secured for himself ten thousand gold coins! Now, even though the second sum was by far greater, still the former beggar was not as joyful over this as he was over the first thousand coins, for that

marked the beginning of his good fortune and his rise from poverty to wealth. It would take a massively large sum - say 100,000 gold coins - for the original amount to be reduced to nothing by comparison.

במשל: So it is with our redemption, says R’ Levi Yitzchok of Berdichev ZT”L. When *Hashem* took us out of Egypt, performing amazing miracles which culminated with the splitting of the sea, we were overjoyed for it meant the end of our slavery and the beginning of a new life. But when *Moshiach* comes, there will be so many miracles, so much more than what took place then - that we will regain that huge joy that we felt upon leaving slavery for freedom.

TORAH GEMS

יושע ה' ביום ההוא את ישראל מיד מצרים ... ויאמינו בה' (שמות יד-ל)

The seventh day of Pesach, the twenty-second of Nisan, was the day that the miracle of *Krias Yam Suf* - Splitting of the Sea, occurred. There is a special sanctity on this day and a tremendous potential for spiritual growth. The **Beis Yisroel, R' Yisroel Alter ZT”L of Ger**, finds an allusion to this potential in the words immediately preceding the שירת הים - *Song at the Sea*. The *posuk* states: ביום ההוא את ישראל "ויושע ה' ביום ההוא את ישראל" - *And Hashem saved on that day, the (Bnei) Yisroel, from the hands of the Egyptians.*” The *Torah* makes specific mention of the salvation having occurred on “*that day*” to proclaim the fact that the twenty-second of Nisan remains a day of spiritual salvation for all generations.

Similarly, on this specific day (this year) we read שיר השירים - *Song of Songs*, much of which allegorically depicts *Klal Yisroel*’s relationship with *Hashem*. *Shlomo Hamelech* pleads, "משכני אחרך נרוצה" - *“Draw me (to You), we will run after You!”* (א-ד). The word "משכני" alludes to the first night of Pesach, regarding which *Bnei Yisroel* were Divinely commanded in Egypt: "משכו וקחו לכם צאן" - *“Draw forth and take for yourselves a lamb.”* (שמות יב-כא) The word "נרוצה" - refers to the seventh day of Pesach, which Scripturally (and for those residing in Israel) is the last day of Pesach. Both the first and the last day(s) of *Pesach* are times of spiritual awakening when the Jewish soul can become inspired to exult in *Hashem*’s Divineness: "נרוצה אחרך" - *“We will run after You!”*

Like the *Seder* night, the essence of שביעי של פסח is *Emunah* - faith. The seventh day of Pesach was the day in which the Jewish People demonstrated *mesiras nefesh*, self-sacrifice, and faith of the highest order.

מעשה אבות ... סימן לבנים

שירה חדשה שבחו גאולים לשמך הגדול על שפת הים וכו' (תפילת גאולה)

In **Pachad Yitzchok, R' Yitzchok Hutner ZT”L** writes that the “*Shirah*” that was sung by *Bnei Yisroel* at the *Yam Suf* was one that was to continue for generations. This would be the one and only song of praise that the Jewish People would need. However, as a result of the people not singing immediately after the exodus, they were not redeemed completely. They would still have to go through three more exiles. Thus, the “*Shirah*” wasn’t completed yet and still must be ongoing and fulfilled until *moshiach* comes.

Today, when we read from a *Sefer Torah*, the words are chanted with a very old and very unique “*Shirah*.” The “*Ta’amim*” (melodies) that the *Torah* is chanted in contain a special tune that has been handed down from generation to generation, as far back *Moshe Rabbeinu* (משיח). Its roots are very deep and are found in the Kabbalistic teachings of Judaism.

אשר ראיתם את מצרים היום לא תספו לראתם עוד עד עולם (שמות יד-יג)

The *Meforshim* explain that the final aspect of the redemption from Egypt was when the *Yam Suf* spit out the drowned and battered bodies of the Egyptian pursuers. The question is, why did *Bnei Yisroel* need to see the Egyptians’ demise to feel absolutely free? *Hashem* showed His abundant love for the Children of Israel by reversing the rules of nature to perform the ten plagues and to secure the freedom of His nation. They should have naturally considered themselves free men as soon as they left Egypt. Why was this final step necessary to remove their slave mentality?

We see from here, notes **R’ Henach Leibowitz ZT”L**, how difficult it is to change our feelings and our impressions of ourselves. Even though *Bnei Yisroel* were freed from unjust slavery and taken out of Egypt by the miraculous intervention of the direct hand of *Hashem*, they could not totally break away from their feelings of slavery. They still looked upon themselves as freed “slaves” and not as free “men”. *Hashem* needed to perform the miracles at the Red Sea and show *Bnei Yisroel* the bodies of their former masters washed up on the shore to drive home the point and change their self-image.

On Pesach we are commanded to relive the Exodus from Egypt. We must remind ourselves that we also stood at the foot of Mount Sinai to receive the *Torah*, that we also benefited from *Hashem*’s amazing miracles in Egypt. Likewise, we must try to rekindle within ourselves the feelings that our forefathers felt as they crossed the sea on dry land. Only when we appreciate how special we - *Klal Yisroel* - are, can we come to a greater understanding of the responsibility upon us to keep the *mitzvos*.