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Needless to say, this short and miraculous boat-ride caused quite a stir and as the entire city of Vilna was talking about it, word reached the Graf. When the two *Rebbes* came before him with their request, he saw for himself that these were special individuals and granted their request without a second thought.

ACHARON SHEL PESACH TORAH GEMS

úà ìàøùé àøéá íéøöî äéî ìàøùé úà íáéá 'ä òùáéá
 (çñõ ìù éòéáùì ééèù) 'äéá íéä úòù ìò úî íéøöî

On the seventh day of *Pesach*, יִתְּשֶׁה אֶת־הַמִּצְוָה, the many miracles of *Krias Yam Suf* occurred, climaxing the wondrous events of יְהוָה יִשְׁמְרֵנוּ. We see the tremendous holiness of this day alluded to in the *posuk*, "לֹא־זָמַח אֶת־הַיָּם אֶת־הָאָרֶץ אֶת־הַיָּם אֶת־הָאָרֶץ" - "*And Hashem saved Yisroel on that day.*"

Explains the **Gerrer Rebbe, R' Yisroel Alter ZT"l, the Beis Yisroel:** The *Torah* makes specific mention of the salvation that occurred on "*that day*," which teaches us that the day of *Krias Yam Suf*, remains until this very day, one of spiritual salvation for all time.

Another allusion can be found in the words of *Shir Hashirim*, (ã-à) "äððð êéøçà êðèùî" - "*Draw me, we will run after you.*" The word "êðèùî" is a reference to the first night of *Pesach*, when *Bnei Yisroel* were commanded to bring the *Korbon Pesach* with the words âèçùà îàð íèì âç-â âèùî" "çñðä - "*Draw forth and take a lamb to slaughter the Korbon Pesach.*" The next word "êéøçà" alludes to the seventh day of *Pesach* and ìù îâðçà çñð - the last day of *Pesach* (as it is still today in *Eretz Yisroel*). And what must we accomplish on these holy days: "äððð" - we will run after the *mitzvos* of *Hashem* and elevate ourselves to the highest level of *kedusha*. Thus, we see that both the first and seventh days of the *Yom Tov of Pesach*, are times of added spiritual awakening when the *neshama* of every Jew can become inspired to exult.

(à-àè) í éá ä î ø å äø ñ ñ ã à â ä à â é é 'ä ì ä ø ú à

The *gemara* (גמרא) tells us that when *Bnei*

Yisroel came up from the seabed onto dry land, they began to sing praises to *Hashem*. This is also the basic understanding of the *posukim* as well; that only after the Jews saw the Egyptians lying dead on the banks of the sea, did they begin to recite the words of *Shira*.

However, says **R' Meshulam Dovid Soloveitchik Shlit"a**, we find a seeming contradiction in the words of the *Mechilta*. On the posuk "יְהוָה יִלָּחֶם לָנוּ" writes the *Mechilta*: "*Hashem will fight for the Bnei Yisroel and do all sorts of miracles and wonders and you will stand there speechless?*" *Bnei Yisroel replied to Moshe, 'What should we do?'* Said Moshe, '*You should be praising and exalting and offering songs of wonder to the One who wins all wars!*' Right then and there, *Bnei Yisroel opened up their mouths and began to sing, 'I will sing to Hashem for he is the most exalted.'*" We see clearly from the words of the *Mechilta* that *Bnei Yisroel* began to sing *Shira* even before they crossed the *Yam Suf*! Further proof is from the words of *Chazal*, "*In the merit of Yisroel believing in Hashem, the Divine Spirit rested on them and they began to sing Shira.*" Now, after seeing wondrous miracles of salvation at the sea and the downfall of Egypt, what form of *Emunah* - belief was left: It was all plain to see and not seemingly a tremendous leap of faith at this point. Thus, it must be that in truth, the Jews sang *Shira* even before *Krias Yam Suf*, when at that point, they firmly believed that *Hashem* would save them from all harm.

If so, the intention of the *Mechilta* must be that the Jews did sing before crossing the sea, but they only uttered the words, "אֲנִי אֶשְׁמַח בְּיְהוָה" .

ʕə̀p̚ ɪ́ə̀p̚áɪ̯p̚, ʔə̀θ-ɪ́ʔ ɪ́ʔp̚ɪ̯ ʔə̀ə̀p̚ ʔə̀ʔʔə̀ ʔ-ʔə̀ɪ̯ɪ̯
 ʔə̀ʔp̚ - "ʔə̀ʔə̀ ʔə̀ɪ̯ʔ ɪ́ʔʔə̀ ʔə̀ə̀ɪ̯ɪ̯" ʔə̀ : ɪ́ʔə̀ ʔə̀θ-ʔ ɪ́ʔə̀ʔə̀
 , ɪ́ʔə̀ ʔə̀θ-ʔp̚ ɪ́p̚ɪ̯ʔə̀ʔ ʔp̚ɪ̯ɪ̯ ɪ́ə̀ ʔp̚ɪ̯ʔə̀ ʔ-ʔə̀-ʔp̚ ʔə̀ ʔp̚
 ʔə̀ə̀ɪ̯ɪ̯" ʔə̀ ɪ́ʔə̀ ʔə̀θ-ʔə̀ ɪ́ʔə̀p̚ ÷ə̀ə̀ɪ̯ɪ̯ ʔə̀ʔə̀ ʔə̀ ʔə̀ ɪ́ʔə̀
 ʔɪ̯ɪ̯ʔə̀ ɪ́ə̀ʔə̀ ʔə̀p̚ ʔ-ʔə̀-ʔp̚, ʔɪ̯ɪ̯ʔə̀ - "ʔə̀-ʔə̀ ÷ʔə̀
 ɪ́ʔə̀ ʔə̀ʔə̀ ɪ́ʔə̀ ʔp̚ɪ̯ʔə̀ ʔə̀-ʔə̀ ÷ʔə̀ ʔə̀ʔə̀ ʔp̚ʔə̀ ɪ́ʔə̀
 ʔə̀ʔə̀ ʔə̀ʔə̀ ʔə̀ , ʔp̚ ɪ́ə̀ ʔə̀ə̀ ɪ́ʔp̚ ɪ́ʔə̀ ʔp̚ɪ̯ɪ̯ ɪ́ʔə̀
 . ʔp̚ ʔə̀ ɪ́ʔə̀ ɪ́ə̀

[illegible]

מעשה אבות... סימן לבנים

(à-àè) 'ààá íéá ä î ø ääèøä ñññ ääâ ääâ éé 'äì äøéüà 'äì úàää äøéüä úà ààøüè éðää äüî øéüè ää

Many stories have been told about the greatness of the *Rebbe, R' Shmelke of Nikolsburg ZT"l*. It was said that he learned אֱלֹהִים with *Eliyahu Hanavi* and other other-wordly souls and he was known throughout the world as a דּוֹרֵי לֵא - *Doer of wonders*. But even to those skeptics, the following story proved to all who heard it, the tremendous power of the holy *Rebbe*.

A terrible and harsh decree was issued in the city of Nikolsburg during the reign of R' Shmelke, and the Jews of the city were faced with a horrible scenario. No amount of bribery or any such advances were able to placate the governing body who relished the prospect of causing Jews to suffer. Finally, R' Shmelke felt he had no choice but to travel to the Count, or Graf as he was known, for the entire district and implore him to ease the restrictions that were placed upon the Jews of Nikolsburg. He set out with his closest *Talmid*, **R' Moshe Leib of Sassov ZT"l**, to the capital city of Vilna.

The journey proved itself to be a difficult one as the cruel and biting winds coupled with the Arctic temperatures to create unbearable conditions. Snow and ice made roads treacherous, if not impassable and to make matters all the more worse, when they reached the river Danube, they found to their dismay, that the river was frozen solid. All boats and ship traffic were halted due to the frozen river and reaching Vilna was impossible under the present circumstances. R' Moshe Leib looked to R' Shmelke with a questioning look. "What does the *Rebbe* want to do now?" he asked, realizing that time was of the essence and the decree against the Jews of Nikolsburg was soon to take effect.

R' Shmelke, however, did not hesitate. Immediately, he found a local boathouse and inquired about renting a small two-seat canoe. The coarse and half-drunk gentile laughed loudly and called to his friends, "Look at these Jews. They want to rent a boat!" He guffawed loudly and his friends joined in the ruckus. But the boatman had no qualms about taking a Jew's money, even when he knew that the Danube was frozen solid and there would be no point in trying to row across. R' Shmelke paid the man and together with his *talmid*, they dragged the canoe to the edge of the river. Amid whooping shouts and peals of laughter from the growing crowd of gentiles who congregated on the banks, they placed the boat on the edge of the river and climbed inside. R' Shmelke stood up, closed his eyes and began to recite the words of "שְׁמֹעַ אֵל" in a loud, clear voice. R' Moshe Leib repeated each *posuk*, word for word, after his *Rebbe*, and lo and behold, the ice began to melt in front of their boat. They continued to sing and a clear path of water became visible between the patches of ice. The onlookers were in shock as the two great rabbis rowed straight across the frozen river and into the port of Vilna.