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Rov alarmed. "How could you do this?" they exclaimed. "In every shul all over the world, the Rov gives an elaborate *Shabbos Hagadol derasha* and you are not even planning on speaking at all?"

R' Tzvi Hirsch may have been young in years but he was intelligent and capable and not at all affected by their accusatory tone. He looked right at them and said, "*Chazal* tell us that חז"ל אומרים שיש להעלות דבראש פסח שלושים ימים לפני פסח - One asks and gives derashos on the laws of Pesach thirty days before Pesach. Now, what is meant by 'One asks and gives derashos'? The implication is that where people come to ask the Rov questions about the relevant halachos of the upcoming Yom Tov, the Rov then gives a insightful sermon to clarify the various issues." R' Tzvi Hirsch sighed a bit and then continued. "Here, in Mannheim, no one comes to ask any questions in Hilchos Pesach, or anything for that matter - apparently everyone knows everything - and thus, halachically, I am exempted from the obligation of giving sermons!"

TORAH GEMS

(á-ǎé) 'áâä ääëä ààäää áúöè íáéá òòöö îä úúú äéäú úàæ

Chazal teach us that **úèì ððä - Modesty**, is the optimal mode in which a person should conduct his lifestyle. When one acts in a loud and overt manner, he may come to feel elements of arrogance or expect accolades from others for his good deeds. When one behaves with **úðððð** in all areas of life and *Avodas Hashem*, he does so for the sake of the *mitzva* and without fanfare.

The opposite is true with regard to a *Ba'al Teshuvah*, explains the *Rebbe, R' Elimelech of Lizhensk ZT"l*. As we learn by the laws of vessels that became *treif* and need to be *kashered*, "אֵלֶּיָּהוּ יָבֹאוּ וְיִשְׁלָטוּ" - "*Just as it was swallowed so shall it be discharged.*" Likewise, one who sins in a public manner must repent for his sin in a public manner. For instance, one who spoke *Lashon Hara* in front of a group of people, must ask forgiveness from the person he spoke against in front of people. Thus, *teshuvah* is one *mitzvah* that is not to be done in a manner of *tznius*. If so, then how can one do this *mitzvah* and not come to feel elements of haughtiness, after all, people will see his actions and praise him? Thus, the *Ba'al Teshuva* must go and confess in front of a *tzaddik* and as a result he will not feel any arrogance when compared to him.

The דַּלְוֹתָי - *Leper*, is דַּלְוֵתָאִי - displays his bad ways publicly. Thus, the *posuk* tells us, "וְזֶה הָיְתָה הַמַּעֲשֵׂה הַזֶּה בְּיוֹם הַטְּהוּרָה" - "*This is the manner of the metzora (when he sinned) as on the day of purification*" - he must do *teshuva* publicly. But how then can he avoid feeling arrogant? "וְהָיָה לְהָאֲזָנָא" - "*He is brought to the kohen*" - his repentance is only complete before the *tzaddik*.

[illegible]

(,à-áé àá úùòò) "àù ùéà í àì àç÷éà ... làòùé éóà úáò ì è ìà àòáà" òí àò çñò òí ùí - (àè-áé í ú) "làò í èì àç÷à ... làòùé éò÷æ ì èì àùí àò÷éà" òí àò è"çàà ?làòùé éóà ì èì àìà àùí òí à àáí òáàà èì àáàà í éò÷æ à ÷-áà

'ñá, ì"òæ òéààòáà òéàì á"áí ÷"àòá, áà÷-éáí ò"áí àáà àòìà èòáà 'òá
 ç÷é àì è àì íéàù éíá - "làò í èì àç÷à àèùí" àò÷-à ì ò ì"æçà òáéá, í òáà èòíà
 èòáò áéàù íàéé ÷ø ?úáùà òáíà òéí íà ç÷-íà úáùà í ééà áéà àìàà ÷-àùà í í
 àí ù àùí àùçà, úáùà úà ìàòùé àòí ù í éòòíá áàò éé ìòéà. òòáí áéà àòù
 àì ù àùí í éçúáà è"ò. òóéà íá÷í á òà úáù ìàìéçí í ùòì í éàòé ìòà ééàùò
 àò÷ ÷ø, úáùà òéí íà ç÷-í èòáà íúéìà àùéì àìéçúá ìòà ééàùòì àæ òí àì
 áàí ì è ìòà ééàùò æàà í éìàáàà àùòò àæé òáà éé, àìéçú ìàòùé éò÷æ ìà í éìàáààì
 - "àùò ì è ìòáàà àùí úà 'à áàò òùàè é"òá àùòéà àèìéà" 'úéà àí àòééàà. í àí
 èòòòì úáùà àçàù, ìòáàà àùí, òáàà èìàáà ààòù àò úáùòì é"òá àòò àì, òí àì è
 àòáé àí àù òáàà èìàáà è"ò àùòò úáùà àæù, ìàáàà úáù àò÷-ò è"ò. çñòà úáò ì
 àòéé ì ò ìéà íéààì úòá èìòà í áà òòáí àíà òáíà àí úáù éééòòà èòáà

מעשה אבות....סימן לבנים

(ǎ íęñô) íǎé íéùǎìù çñôǎ íǎǎ÷ çñôǎ úǎèìǎǎ íéùøǎǎ íèìǎǎù

The *gemara* (גמרא) teaches that a Jew should ask about and hold discourse regarding the laws of *Pesach* from thirty days before *Yom Tov* and on. Customarily, the *Rov* in most *kehillos* will deliver a *derasha* - discourse, on *Shabbos Hagadol*, the *Shabbos* immediately prior to the *Yom Tov* of *Pesach*. This was in order to allow the communities in small towns and villages, where no *Rov* was in residence, to avail themselves of this instruction on the laws of the upcoming holiday. In the city of Mannheim, Germany, however, entire months would go by without a single *halachic* query posed to the *Rov*, **R' Zvi Hirsch Berlin ZT"l**, and even during the thirty days prior to *Pesach*, very few if any questions were brought to the *Rov*.

R' Zvi Hirsch was a new appointee who had taken up his post with great zeal and enthusiasm. He had prepared himself for any eventuality and had earnestly reviewed all the pertinent material just in case a member of the congregation would come to him with a problem. He had no intention of being caught with his guard down not knowing how to respond to any difficulty. But no one came and no questions were asked. R' Zvi Hirsch could not believe that in a city the size of Mannheim, not even one family would not be experiencing some difficulty that would require his *halachic* expertise.

Thus, *Shabbos Hagadol* came that year and R' Zvi Hirsch had not been asked a single question. The *Rov* notified the members of the *kehilla* that he would not be speaking that *Shabbos*. The president and other leading members came to the