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That night, not one Jew showed up to buy bread from the gentile bakeries. Instead, the police were tipped off to check the bread and when they realized what it contained, they uncovered the ghastly plot and hauled away the bakers. A thoughtful gesture many years earlier saved the entire <i>Kehilla</i> of Prague.		מדברי המדרש בפסוק של "והארץ היתה תהו ובהו". וזהו מה דאמרינן "עוז והדר לבושה" - כי "עוז" נקרא התורה, "והדר" נקראים דברי חכמים וזקני העדה על דעת מדכתי "והדרת פני זקן" - זה שקנה חכמה. ולהלן "ותשחק ליום אחרון" - שזה רומז על יום האחרון של חג הפסח, כי ברגלים אחרים כגון שבועות וסוכות, לא נקרא היו"ט שני שלהם בשם "אחרון" רק בפסח שנקרא בו "אחרון של פסח". ויען כי חג הפסח	
ACHARON SHEL PESACH TORAH GEMS		מעשה אבות....סימן לבנים	
קשין מזונותיו של אדם כקריעת ים סוף (פסחים קיח). The custom among many of the old <i>kehillos</i>, was to appoint the leaders and פרנסים - <i>benefactors</i>, on the seventh day of <i>Pesach</i>. The Bnei Yissoschar, R' Tzvi Elimelech of Dinov ZT"L gives the following reason: <i>Chazal</i> teach us - "קשין מזונותיו של אדם כקריעת ים סוף" (פסחים קיח). "<i>Sustenance of a man is as difficult to attain as splitting the sea.</i>" Since we celebrate the memory of this great miracle of <i>Krias Yam Suf</i> on שביעי של פסח, it stands to reason that this is the appropriate time to elect those responsible for supporting and sustaining the community. Just as <i>Hashem</i> made it His business to split the sea and save His Chosen People, so do we follow in His ways and see to it that His people are cared for and sustained. A second reason stems from the <i>gemara</i> (ז' סוטה) which describes how the different <i>shevatim</i> were arguing with each other over who should go down into the <i>Yam Suf</i> first. Finally, <i>Shevet Binyomin</i> jumped ahead and strode into the sea. The leaders of <i>Shevet Yehudah</i>, however, were distraught over this turn of events and began heaving stones at them. In this merit, <i>Shaul Hamelech</i>, a descendant of Binyomin, was anointed the first King of Israel, until the time when <i>Shevet Yehudah</i> - <i>Dovid Hamelech</i> - took over the reins of leadership. Similarly, we too, appoint our leaders on this day when <i>Shevet Binyomin</i> earned their right to מלכות. R' Chaim Kanievsky Shlit'a lends added insight into this episode by recounting a story that occurred to a Jewish soldier in the Russian army. As a young conscript, Zalman Leib was ordered by his superior officer to scout ahead of the troops, uncovering, and more likely, stumbling over any		A late night knock at his door, startled the revered <i>Rov</i> of Prague, R' Yechezkel Landau ZT"L , author of the renowned responsa Noda B'Yehudah . Anxious to see who was there and not without a little trepidation, he opened it to find a rugged, sturdy looking gentile of about forty years old. The gentile hesitated for a moment before accepting the old rabbi's gesture to enter. Once inside, he timidly told over a fantastic tale. "Honored Rabbi," he began in a soft voice, "You probably don't remember me, but I am here to repay a debt of many years ago." The <i>Rov</i> looked at him uncomprehendingly. "When I was a small child, I would help my father in his bake shop, selling bread and pastries. He was a violent man who was given to fits of anger and aggression at the slightest mishap, of which I was often made the scapegoat. Well, one afternoon, I was given the task of selling some loaves of bread in the marketplace and I accomplished this task rather efficiently. However, as I was returning back to the shop to hand over my earnings, I realized that the money was missing. It had somehow slipped out of my pocket and was gone! I was devastated, and petrified, knowing that I was in for a real beating from my father. I slumped down on the street and began to cry with anguished wails." The gentile looked at R' Yechezkel. "It was then that you, Rabbi Landau, came upon me and after finding out about my plight, kindly handed me the exact amount of money that was missing, thereby sparing me a sound beating." The man quieted for a moment, took a breath and continued. "I now run the bakery and I'm here to inform you of a plot that was hatched by the gentile bakers of Prague. We all know, that immediately following the conclusion of your holiday of Passover, all the Jews of the city flock to our bakeries to purchase bread. It was agreed to lace the freshly baked loaves with arsenic poison and sell these to the Jews. I couldn't argue with all of them to stop them, but I felt it was my duty, as a measure of my gratitude for what you did when I was younger, to inform you of the impending plot." R' Yechezkel was shocked, but after mulling over the issue for quite some time, he devised a plan. All <i>Yom Tov</i>, he did not divulge the information, until the afternoon of פסח שביעי של, when he sent out a message to all the <i>shuls</i> in Prague that they must remain closed for the next day's <i>davening</i>. Every citizen of Prague was to come to the main synagogue for the <i>Rov</i> had an important announcement to make. "We have made a terrible mistake," intoned R' Yechezkel solemnly the next morning to a packed <i>shul</i>. "We have miscalculated the exact days of <i>Pesach</i>, and as it turns out, today is really only the seventh day of <i>Yom Tov</i>. Hence, tonight is not the end of <i>Pesach</i> but rather the beginning of the eighth day!" Loud murmurs erupted from the crowd, and doubts were expressed. But the citizens of Prague, respecting the greatness of their <i>Rov</i>, dutifully adhered to his unusual proclamation and kept an extra day of <i>Yom Tov</i>.	
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