

January 31, 2004 - ã"ñùú èáù 'ç

12:35 - úáu / àìãää äçđî	(Monsey, NY)	4:52 - úáu úåðð ú÷ìãä
5:11 - úáuä íää ìù äðé÷ù	~~~~~	5:10 - úáu áðð ìù äðé÷ù
6:01 - áéððî / íéääëää úàö	~~~~~	9:03 - à"î/ðîù úàéð÷ îîæ
6:23 - í ú äðéáð úéëù / ë"äö	~~~~~	9:39 - à"ðää/ðîù úàéð÷ îîæ

מדעת עליון

[illegible]

הוא היה אומר.....

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merchant in for questioning, where he cracked under pressure and admitted to coercing the *hechsher* out of the Chid"a. In a voice full of emotion and admiration, the *Rov* stood up in his place and said about the Chid"a, "אֵלֶּהֶם הָאֵלֹהִים הָעֹשִׂים לָנוּ חֲסִידִים - *"Blessed is He who gave from His wisdom to those who fear Him."*

TORAH GEMS

Øǣǣ Ìè éúǣǣǣ ǣǣǣ ǣìǣìǣ Ìéøî ðøǣǣ éúøǣðǣ
(ǣé-ǣé) 'ǣǣ ǣîǣǣ ððǣ Ìǣǣî Ìéøî ðøǣǣ

Chazal learn from this *posuk* that Hashem, Himself, carried out וְיָשַׁלְתִּי אֶת־הַמִּדְּבָרָא דְּפִגְמָא - *Plague of the firstborn*, without using an angel or any other medium as His intermediary.

The **Bnei Yissoschor, R' Tzvi Elimelech of Dinov ZT"l**, finds an interesting correlation between the manner in which the final plague was performed and the manner in which we are commanded to bring the *Korbon Pesach*. The posuk tells us "וְאֵלֶּיךָ יָרֹם" - "*Roasting on the flame*," is the prescribed way in which to prepare the *Korbon Pesach*, as opposed to cooking or frying. The act of roasting a piece of meat incorporates two distinct actions: First, it causes the blood to seep out of the meat, thereby in effect, "*kashering*" the meat. Second, it broils the beef and fully prepares it for the sumptuous meal that it will be. Similarly, by וַיִּשְׁחַט וַיִּשְׂאֵם, two distinct events occurred on that fateful night. *Hashem* passed through, "וַיִּשְׁחַט וַיִּשְׂאֵם" - "*As He struck the Egyptians*" - He smote them and drew their blood, bringing about their deaths, "וַיִּשְׁחַט וַיִּשְׂאֵם" - "*While our homes He spared*" - *Hashem* separated *Bnei Yisroel*, sparing and preparing them for *Kabbolas Hatorah*, being a "light unto the world."

This amazing occurrence - destroying and sparing in one action, akin to *kashering* and broiling the *Korbon Pesach* together - cannot be done through an intermediary; it is an act of G-d that only *Hashem* in all His glory is capable of doing.

Rashi details the reasoning behind the *mitzvah*

of ׀א׀ז ׀ע׀ד - (*Redeeming*) the first emerging from a donkey, because the donkey, more than any other animal, significantly helped *Bnei Yisroel* as they were leaving *Mitzrayim*, by shouldering the heavy burden of gold and silver that accompanied the Jewish people upon their exodus.

When a prominent supporter of the Zionist movement attempted to portray his constituents in a brighter light, he used the following argument. We are taught that "אֱלֹהִים לֹא יָשׁוּב וְיָחַן מֵעֲבוֹרָתוֹ" - "*Hashem does not hold back reward from any creature.*" We find this even with regard to an unclean animal such as the donkey, who was rewarded greatly by having a specific *mitzvah* performed through it, when it carried the heavy loads of the Jewish people out of Egypt and through the *Yam Suf*. Wouldn't the Zionists, who are helping the Jewish people, giving their sweat and blood by shouldering the heavy burden of populating, cultivating and settling the Land of Israel, be similarly deserving of Divine reward?

R' Yosef Chaim Sonnenfeld ZT" L silenced him in reply. "Yes, it is true that *Hashem* rewarded the donkey by instilling in the firstborn a holiness that must be redeemed. This is because the donkey is a *àîè - unclean*, animal and it is impossible for Divine holiness and impurity to reside in one entity. Thus, if the newborn donkey is not redeemed as it should, "אִוְדוֹא" - its neck is broken. The irreligious and non-observant builders of the Land of Israel, are just like the donkey, maintaining impurity together with the holy act of settling *Eretz Yisroel*. Thus, it is incumbent that they redeem themselves, purging the impurity of their ways. Only then, can they think about a reward!"

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מעשה אבות... סימן לבנים

(àè-áé) 'ààà 'àì ààà çñô ... íěěéá íèì÷îâ íěèìâá íěèìòð íěââç íěéúî âúââ àìèàù äëëä

The ancient city of Chevron was experiencing serious financial depression. Many of the *yeshivos* and other organizations were short of funds and it was decided that a well-respected emissary would be sent abroad to raise sorely needed money. The great *Chacham*, **R' Chaim Yosef Dovid Azulai ZT"l**, known as the **Chid"l**, was asked to travel to Europe and raise money on behalf of the city of Chevron and its *mosdos*. He agreed and remained in Europe doing just that for a number of years.

On one of his trips to Italy, a merchant who dealt in exotic cheeses came to see him. He requested that the Chid"n give him a *hechsher* on a particular brand of cheese, however, the *Chacham* refused to do so when he learned of the origin of the cheese. The merchant desperately needed the approbation in order to market his product in Italy and decided to hire a group of local thugs to make the *Chacham* see things his way. One night as he was walking to his lodgings, the Chid"n was accosted by the thugs and was made an offer he couldn't refuse: Either he agree to give his approbation on the questionable cheese, or he would be tossed into the sea, never to be heard from again. Well, given his options, the Chid"n finally relented and wrote the following *hechsher* for the merchant: "The cheese being sold by this merchant is *Kosher Lemehadrin*. It may be eaten" At the end of the flowery approbation, the Chid"n signed it: "Signed and sealed, today, the third day of the weekly *Torah* portion, 'יֵשׁוּעָה יִשְׁעוּתִי אֲנִי אֶעֱשֶׂה לָּךְ אֵלֶּיךָ" which is found in *Sefer Shemos*, 5513 - 1753." The evil merchant had gotten what he wanted and he let the Chid"n go unharmed.

Armed with his can't-miss *hechsher*, the merchant brought his wares to an Italian port city and announced to any and all who would listen that he was selling the finest cheese, imported direct from the Holy Land, *Kosher Lemehadrin* under the strict supervision of none other than the great *Sefardic Gaon*, the Chid"a. As was customary, the merchant proudly presented his letter of approbation to the local *Rov*, who perused every word carefully. All seemed to be in order, except one thing bothered the *Rov*: Why had the Chid"a written on the bottom of the seal that the *posuk* "יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד" was found in *Sefer Shemos*? Wasn't it obvious that this *posuk* was in *Parshas Bo*, in *Sefer Shemos*? The *Rov* spent some time pondering this until he realized that "יְהוָה אֱלֹהֵינוּ" was an acronym for the words *אֱלֹהֵינוּ אֶחָד* "יְהוָה אֱלֹהֵינוּ אֶחָד", a reference to the *mitzvah* of reviewing each *parsha* in the *Torah*, twice in Hebrew and once in *Targum Onkelos*, the Babylonian translation. He quickly looked up the *Targum* on that specific *posuk* and read: "יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד" which, taken out of context can be understood, "*Your cheese shall be prohibited.*" Immediately, he declared the cheese not kosher and had the local authorities take the