

בראתי יצר הרע ובראתי

תורה תבלין

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שביעי/אחרון של פסח - Last Days of Pesach
כא'-כב' ניסן תשס"ב - April 3-4, 2002

לכל זמן ועת..... (Monsey, NY)

הדלקת נרות/ליל א' - 6:04 הדלקת נרות/ליל ב' - 7:14
סוקר"ש/מ"א - 8:13 שקיעה/יום ב' - 6:25
סוקר"ש/גר"א - 8:49 צה"כ/מוצאי יו"ט - 7:15
שקיעה/יום א' - 6:24 לשיטת רבינו תם - 7:37

מדעת עליון

ובני ישראל הלכו ביבשה בתוך הים וגו' (לשביעי של פסח)
הנה יש לפרש באופן מיוחד. כי ישראל בשעת קריעת ים סוף
ראו נפלאות הבורא ית' שמו ורוממותו וגדלותו, וכמאמר חז"ל
אפי' שפחה על הים ראה מה שלא ראה יחזקאל בן בוזי. וביאר
האדמו"ר הר' אלימלך מליזשענסק זצ"ל, בס' נועם אלימלך,
שיש צדיקים שהולכים תמיד בדביקות ולבם תמיד ברוממות קל
ובגדלותו אף שלא בשעת קריעת ים סוף, שגם "ביבשה" רואין
נפלאותיו איך הם עד אין קץ וערך בכל דבר ודבר הנמצא בעולם.
וזהו הפירוש "ובני ישראל הלכו ביבשה בתוך הים" - כלומר,
שבשעת קריעת ים סוף עלו בני ישראל למדריגה עליונה שאפי'
"ביבשה" הלכו בזה הרוממות קל כמו בים. והיינו גם מה
שמבואר שנהפך הים ליבשה, פירוש, שהניסים והנפלאות הנראין
בים, הצדיק יכול לראות אפילו ביבשה, כי הוא הולך תמיד
ברוממות קל וגדלותו ית', וזהו מה שראו בני ישראל בשעת
קרי"ס, וראו גדלות "הים" אפי' כשהיו "ביבשה".

שיר השירים אשר לשלמה....(שבת חול המועד)

Immediately following the end of World War I, many
countries were divided and borders became distorted. The
negotiations that ensued regarding national boundaries were
extremely complex and complicated. As was to be expected,
various nations claimed control and ownership over over-
lapping areas, and each side went out of their way to set forth

contents quickly into the fire. "My brothers think that ev
edicts are abolished with money," said the *Rebbe* to one
young man, "but that is not true. They are abolished thus
The *chasid* looked puzzled. What had the *Rebbe* mean
say, he wondered, for it was not clear at all. The *Rebbe*
continued, "We say it every year during the *Yoitzrois* - h
of *Shabbos Hagadol*. As its written: 'That is to say, by th
sixth hour to burn the chametz, why are we bid? To reca
Divine haste, of edicts to be rid.' "

Relief and amazement were experienced by every Jew
when the news spread that the nobleman who had threat
the Jews had suddenly died, and with him, his terrible th

PESACH TORAH GEMS

How can it be that *Maror*, being a symbol of the slave
preceded by the *Matzah*, the symbol of redemption? The
is wrong, it should be the other way around.

The **Chiddushei HaRim, R' Yitzchok Meir Alter Z**
answered with a parable: A King decided to exile his spo
son from his kingdom to teach him a lesson and turn him
around for the good. After a number of years, though, the
King became overwhelmed with mercy for his son and w
him to return. He sent out a royal emissary, who located
young man in a remote village, barefoot and in rags, drun
the local pub. "How are you? I've been looking for you fo
long!" the emissary stammered in disbelief. "Wonderful,
splendid!" replied the drunken prince. "If only I had a pa
boots and jacket, nobody in the world would be happier
I!" The boy had totally forgotten his royal upbringing. H
only concerns were his own mundane, physical desires.

In *Tehillim* (קו-מד), *Dovid Hamelech* writes, "*And He*
their distress when He heard their song." *Yisroel* was su
deep into slavery, yet they were singing! The apex of sla
is when the slave becomes reconciled to his situation and
longer desires freedom. Thus, the *Matzah*, which represe
freedom and redemption, precedes the *Maror*, the symbol
enslavement. It is to remind us how far into servitude *Yis*
had descended. Until they were redeemed, they didn't ev
realize the bitterness of the slavery!