

לעילוי נשמת ר' אורי בן ר' דוד
וידערמאן ז"ל, נפטר ט"ו ניסן
תשע"ז, ומרת לאה בת ר' חיים
ב"ה ווידערמאן ע"ה, נפטרה ג'
ניסן תשס"ג * תהא נשמותיהם
צרוות בצרור החיים

ית'ש, וראה הקב"ה שאם יתמהמהו ישראל עוד זמן מועט, אזי יכנסו לתוך שער הג' שבטומא, ואז כבר לא יהיה ביכולתם כלל וכלל להתעלות מעמקי הקליפות, ולכן הקדים להוציאם, ותיכף טרם שגששקעו בשער ההמשישם גילה השי"ת עליהם את אורו הגדול, והכירו כולם כי לה' המלוכה ונתעוררו לעבדו ולקבל עול מלכותו. אך זה כל נעשה מתוך ההכרה, כי כאמור לולא אותה הארה לא היתה חז" תקומה לכנסת ישראל, ובכדי להלצם ממצבם העגום, הוכרחו לעורר אותם מן השמים, אך מאחר שכבר יצאו ממ"ט שערי טומאה, והיה ביכולת להוציאם מכור ההיתוך שבמצרים, שוב לא היו נוקקים למטרת ההתעוררות, וממילא תיכף ומיד אחר צאתם ממצרים נאבד מהם זה ההתעוררות להנשק אל השי"ת ולרצונו. ואז הוטל עליהם לעבוד את בוראם מתוך קבלת עול מלכותו ית' שמו, ולבוא על ידי זה לזיכוך החומר ולהארה מצד אתערותא דלתתא.

הזיכוך וההתעלות בימי הספידה, ולזה המתין הקב"ה עד שיעברו מ"ט ימי הספידה, כדי שבאלו הימים יתעלו ישראל ממ"ט שערי טומאה ויבואו בתוך מ"ט שערי קדושה, וכן יתקנו באותן ז' שבועות את הו' מדות הכוללים כל המדות הטבועים באדם, ויזכו עי"ז לאותן אודות שזכו בה בעת צאתם ממצרים מכוח אתערותא דלתתא. כי על אף שבעת יציאת מצרים כבר זכו ישראל לצאת ממ"ט שערי טומאה ולהיכנס במי"ט שערי קדושה, מכל מקום לא היה זה כי אם ע"י אתערותא דלעילא, ולא היה בכוחו לטוהר את מוחותו, וביכות יגיעתם בכל אחד מאלו הימים זכו בכל יום להיכנס לשער נוסף שבקדושה מכוח אתערותא דלתתא, וחכו על ידי זה לקנות את אלו המדרגות אותן חוו מקודם, ע"י קנין נצחיו והוכשרו על ידם לקבלת התורה.

תיקון המדות כהכשר לקבלת התורה, והטעם שאלו רצה הקב"ה לתת את התורה עד שיורככו בני ישראל, נוכל להבין על פי דברי מורנו"ח וויטאל זצ"ל בכתביו (שער הקדושה), שהקשה שמצינו לחז"ל שהארכיו הרבה בענין חומר המידות, ואמרו קשה ענישן של מידות, (בבא בתרא פה:) וכל המתגאה כאילו בא על העריות כולו, (סוטה ד:) כל הכועס כאילו עובר עבודה זרה, (וורר בראשית כו:) ואם כן מה טעם לא להורונו בתורה על המידות? ומבאר מורנו"ח וויטאל, שהמידות הן

לקחו חיים ודברי התעוררות נסדרו עפי" פרשיות השבוע

(תב דרמב"ם (פ"ז מהלכות חמץ ומצה ד"ז), "כל אחד ואחד בין אנשים בין נשים חייב לשנות בלילה הזה (-ליל הסדר) ארבע כוסות של יין" (כדי להראות 'זיחות' ממצרים, ש'בכל דוד ודוד, חייב אדם להראות את עצמו [בליל הסדר] כאילו הוא בעצמו יצא עתה משעבוד מצרים' [שם ד"ו]), ומקור דבריו הוא במה אדיתא במתניתין ריש פרק ערבי פסחים, "ולא יפתחו לו (-לעניי שב ישראל) מארבע כוסות של יין וכו", וכתב רש"י ורשב"ם "ארבע כוסות-כנגד ארבע לשונות של גאולה האמורים בגלות מצרים בפרשת וארא-ו'הוצאתי אתכם, והצלתי אתכם, וגאלתי אתכם, ולקחתי אתכם". אולם הגר"א בפירושו על ההגדה (פיסקת "להמא עניא ד"ה די אכלו אבהנתא) כתב, "והעניין של הד' כוסות, שהם כנגד הד' לשונות של גאולה שהם 'והוצאתי-הצלתי-וגאלתי, ובז'גאלתי' יש שנים דהיינו 'בורוע נטויה, ובשפטים גדולים' (וכנאמר 'וגאלתי אתכם בורוע נטויה ובשפטים גדולים'), שבכל מקום השלישי כולל את הרביעי, והשלישי הוא כלול משנים מפני שהרביעי נכלל בשלישי, ולכן יבין הכוסות הללו לא ישתה' כי הן ביהו, וכן הוא בירושלמי, שאמרו ש'אלו הד' כוסות הם כנגד ד' הכוסות של נחמה ודרש את השלישי ואת הרביעי מהא דכתיב 'כוס ישועות אשא', וכן הוא בכונות האר"י ז"ל שעל שתיית כוסות ג' וד' יש כוונה אחת, ומה שאמרו בכל מקום שהרביעי הוא ז'לקחתי אתכם' הוא טעות סופר, דאם כן הוי ליה למיחשב נמי ז'הבאתי אתכם אל הארץ (-ארץ ישראל וכן ז'הייתי לכם לעדר לויקים, ומזכור כמו שכתבנו).

ובאבן שלמה (מדרש שלמה זלמן עדרונינו"ז זצ"ל אבי"ד שאמלאוי) על הראב"ן (מסכת פסחים, פרק ערבי פסחים ד"ה וערבי פסחים וכו'-וד' כוסות וכו', אות ע"ג) הקשה על דבריו, "וד' כוסות הם כנגד ד' לשונות של גאולה 'והוצאתי והצלתי וגאלתי ולקחתי'-כן הוא בירושלמי כאן ובמדרש בראשית רבה פ"ה ה' והובא ברש"י וברשב"ם בריש פרק ערבי פסחים, ואני תמה על דברי הגר"א ז"ל שראיתי

הקדמה לתורה. כלומר, שלכך לא נאמרו חובת זיכוך המדות בתורה, כי היא מוטלת על האדם עוד קודם שיבוא לידי דבקותו בתורה, כי חוקי ומשפטי התורה לא נאמרו אלא לזה שכבר זיכך את מדותיו כדבעי, ואז מעשיו רצויים ואין פגם במצוותיו וגורם בה נח"ד למעלה, עכנו"ד. הרי לנו הטעם גם לזה שלא רצה הקב"ה לתת את התורה עד שיהיו ישראל ראויים לזה.

אתערותא דלעילא מידי שנה בשנה, אחד כל זאת, נמצינו למדים, שענין יציאת מצרים המתעורר בכל שנה, הוא גם כן על זה הדרך, ועל אף שזוכים אנו לבחינת יציאת מצרים מידי שנה, אין זה כי אם בבחינת אתערותא דלעילא, והיינו שמן השמים מוזכים אותנו במתנה, ונמשך מלעילא אור גדול המאיר בתחתונים, ואכן מכוח אור זה מתעורר בנו רצון להתנער מן ההשתעבדות להבלי העולם ולקבל עול מלכותו ית' עלינו, שכל זה הוא בבחינת יציאת מצרים.

קנין נצחיו להארת יציאת מצרים, אך בכדי לזכות ליציאת מצרים בקנין נצחי מוטל עלינו לעמול באלו הימים של ימי הספידה ולשרש אחד כל הסיגים הנמשכים מזוהמת החומר ולבטלם מתוך יגיעה וביטול הרצון העצמי, וכמאז כן עתה, שע"י הזיכוך באלו הימים נזכה לבוא ליום המיוחל, יום קבלת התורה, כשאנו אכן מוכשרים כראוי וכאיאת לקבלת התורה.

ימי הספידה - שורש לכל השנה, דברים אלו שופכים אור על דברי הרש"ש, שכתב שימים אלו הם בחי' שורש לכל ימות השנה, וכפי הנהגתו באלו הימים כך תהיה הנהגתו בשאר ימות השנה, עכנו"ד. כי מאד שאלו הימים הם דוגמא להימים שבין יציאת מצרים לקבלת התורה, הרי נמשך בהם גם הכוח שהיו באלו הימים ומאד שבאלו הימים עמלו ישראל ויטירו ויזכרו את עצמן, והמשיכו באלו הימים כוח לדורות שהיה ביכולת בר ישראל לשנות את מוחותו ע"י זיכוך המדות באלו הימים, ומאד שמוחותו נשתנה, משתנה גם הנהגתו משך כל ימות השנה.

השי"ת יעזור שאכן נזכה באלו הימים לשרש אחד כל סיג ופגם, ונזכה לזכך את נפשנו רוחינו ונשתתנו, ונזכה על ידי זה להיות מוכשר לקבלת התורה, ותהיה התורה קנין נפשינו.

מאת הרב שלום פערל שליט"א מגיד משרים בק"ק בית שמש

בטעם חיוב שתיית ד' כוסות של יין בליל הסדר

י שכתב בפירושו על הגדה של פסח, דיכל מקום שכתבו כן (-שז'לקחתי' הוא הלשון הרביעי) הוא טעות סופרים, ורק שהעיקר הוא כי 'וגאלתי' נחשב לשנים משום דכתיב בו 'וגאלתי אתכם בורוע נטויה ובשפטים גדולים', אבל ז'לקחתי' אינו נחשב בכלל הלשונות, דאם כן גם ז'הבאתי' וז'הייתי' יהיו נחשבים בכללם יהיוו ששה, דאך יתכן שגם בירושלמי וגם במדרש וגם בדברי רש"י ורשב"ם וראב"ן ושאילתות דרבי אחאי גאון' (פרשת צו שאילתא ע"ז) ושאר ראשונים יהיה טעות סופר כזה (או דנימא דחי' טעו בזה).

ולגבי מה שהקשה דאם ז'לקחתי' נחשב בכלל הלשונות גם ז'הבאתי' וז'הייתי' יש להחשיב בכללם, יש לומר דשאני ז'לקחתי' שמתקיים סמוך מאוד לקיים שאר הלשונות שיש להחשיבו בכללם, מזהבאתי' וז'הייתי' שמתקיימים רק אחד זמן רב מקיים שאר הלשונות שאין להחשיבם בכללם", (אולם יעויין ב'ארחות חיים' [לדבי אהרן מלוגיל, סדר ליל פסח אות י"ג], שהביא בשם הראב"ד שג'רסינן בירושלמי שרבי טרפון היה שותה גם כוס תמיש כנגד וזבאתי' [ואין להקשות שאם כן ישתה גם כוס ששי כנגד ז'הייתי', כי יש לומר שז'הייתי' הוא חלק מזהבאתי']. וב'הגדת חזון סופר' [עמ' ל"א] שכתב ש'מה שאנו נוהגים למוזג גם 'כוס של אליהו' הוא כנגד ז'הבאתי' הדומן גם אל מה שיביא ה' את עמי ישראל אל ארצו בגאולה השלימה שהיא השלמת גאולת מצרים שתבשר על ידי אליהו הנביא במדרה [ואין כל צורך למוזג כוס נוסף כנגד ז'הייתי', כי יש לומר שהוא חלק מזהבאת' כנתיבא].

ובמדרש ראשית רבה (פ"ה ה') הביא טעמים נוספים לחיוב שתיית **ארבע** כוסות, "ויספך שר המשיק את הלחמי ליוסף...זונה גפן לפני-אלו ישראל שנאמר עליהם 'גפן ממצרים תסיע' (-משום שמעליית יוסף לגדולה צמחה התחלת רדת ישראל לגולת מצרים, שבאו יעקב ובניו אליו למצרים, ומן החלום הזה התחילה עליית יוסף לגדולה שהביאה לכך, לכן בחלום זה ראה שז'ונה גפן לפני-אלו

Rebbe) explains that all the portions of the *Haftorah* have themes that recur every day or year. However, resurrection of the dead is not a recurring theme. Rather, it is a singular event that is not associated with any particular time.

Since there are years when *Pesach* has no *Shabbos Chol Hamoed* (when the first day of *Pesach* fall on *Shabbos* - like this year), the point is stressed that this *Haftorah* and its theme of resurrecting the dead is not a recurring, time-bound theme that must be repeated every year. *Techiyas Hameisim* is an event that is unique and will occur only at the correct and proper time when *Hashem* wishes for it.

placed in a valley where he beheld the sight of the bones of members of *Shevet Ephraim* who were killed by the *Pelishtim* after they attempted to leave Egypt thirty-eight years earlier than the rest of *Bnei Yisroel*.

Hashem commanded the *Navi* to begin “Prophesying over the bones,” and resurrect them, which he did. Although it is a compelling *Haftorah* with important lessons to internalize, it would seem as though it has no direct connection to *Pesach*. Therefore, it is interesting that this portion was chosen in particular to be read on *Shabbos Chol Hamoed*.

R’ Menachem Mendel Schneerson ז”ל (Lubavitcher

יום ליבשה נהפכו מצולים שירה חדשה שבתו גאולים
נמית ימינך תבלעמו ארץ (שירת הים - שמות טו-יב) - **פרש"י** **מבאן** **שזכו** **לקבורה** **בשכר** **שאמרו** **ה' הצדיק** **עב"ל**
R’ Sholom Schwadron ז”ל relates the following story he heard personally from the person it happened to. During the First World War, the Russian army drafted any able-bodied men they could find. A Jewish *bochur* from the city of Stuchen was caught in the web and was drafted as well. With no choice, he had to report to his local army base and after a few haphazard days of “training,” he was shipped off to the front to battle the well-trained German forces.

While laying in a trench day after day, desperately trying to hold back the advancing German army, the young man befriended another Jew in his unit. This man was quite a bit older than him, and not nearly in as good shape as he was. One day, during a fierce round of German shelling, the older Jew was hit and mortally wounded. In his final breath, he begged the young man to promise that he will bring him to a Jewish burial. The young man promised, although he was not exactly sure how he was going comply. A few seconds later, the older man expired. Now came the challenge for the young man: the city was 6 miles away and the battle was still raging in full force. What should he do?

Well, war makes people do crazy things. Not contemplating his options rationally, the young man hefted the dead body of his friend on his shoulders and with unbelievable strength, carried him all the way back to the city. Once there, he found the *chevrah kadisha* and gave them the body. Then, he ran back to the battlefield and rejoined his unit.

Ultimately the German army overpowered the Russians and he was taken captive. Placed in a work camp, he was given a job as a stable boy to work and feed the animals, with explicit instructions that if any animals are lost or missing, he too will be missing - his head! Work went on uneventfully until one day, while out in the field with some cattle, the young man heard a noise off in the distance. It was a strange noise, like someone or something was in distress. Curious, he wandered off to see what was happening. What he found was a tragic scene. A soldier had turned his pistol on himself in an apparent attempt at taking his own life. He quickly grabbed the man to try and save him. At exactly that moment, another soldier came by and saw what he believed to be a Jewish man apparently killing a German soldier.

Well, he was brought before a military tribunal and it didn’t take them long to find him guilty of killing a fellow soldier. None of his cries for mercy or explanatory pleas seemed to make a difference in the kangaroo court. He was convicted of murder and sentenced to be executed the very next day. He was to be shot by firing squad.

Sitting in his jail cell that night, he couldn’t help reflect on the final moments of his life. He fell into a great depression and was overcome by fatigue. Then, suddenly, appearing before his eyes, he beheld the older Jew from his former brigade who had died and he he had worked so hard to bury during the immense battle on that fateful day years ago.

“Do you remember me?” the man said. Unsure if he was dreaming or the vision was real, the younger man sat there in a cold sweat. It was definitely the Jew he had buried and it was definitely a real voice that he heard. “I remember all that you have done for me and you have nothing to fear. No one will be able to harm you!” The vision spoke and then disappeared.

Early the next morning, he was blindfolded and taken out to carry out his execution. He was propped up against a wall and he could hear the soldiers loading their rifles. He said *Viduy* with deep emotion and prepared to meet his Maker. The Lieutenant in charge began to count, “One ... two ... thr...”

Suddenly, a officer on a horse came riding up with an announcement. “Stop, stop,” he said. “Look what was found!”

He produced a slip of paper from his pocket and to everyone’s shock, it was a suicide note. The paper was found in the pocket of the dead soldier - they had found it as they were burying him that very morning. On the paper, the soldier writes that he has had enough of the army and says farewell to his family. Proof positive that this man was not the murderer!

Whether or not this officer on the horse was a real person or an angel in disguise, we will never know. What we do know is that nothing is forgotten and the tremendous merit of *mesiras nefesh* stands by a person to protect him from all harm!

משל למח הדבר דומה

הכם מה הוא אומר מה העדת והחקים והמשפטים אשר צוה ה' אליקינו אתכם ... (הגדה של פסח)

משל: There was once an astrologer who was renowned throughout the land as having supernatural abilities and powers. One thing that he did quite often - and became quite rich frim it as well - was his ability to divine the location of buried treasure deep in the ground. Nobody knew how he did it, but he was correct most of the time and would take a percentage of the booty whenever treasure was located.

On one occasion, he entered the courtyard of another individual and instantly he sensed that booty was buried underfoot. Without waiting for permission, the astrologer began digging a gaping hole. Soon after, he struck something metal and he knew he had found it.

The homeowner came running and together they removed the booty. It was a chest of blackened coins. Although at first glance these coins did not appear to be of any worth, the astrologer realized that the coins were black due to tarnish and rust, and that they were worth a fortune.

To convince the man that his discovery was significant, he ordered that a vinegar and salt solution be brought to him. He began soaking one coin in the mixture, and sure enough, the coin began to gleam bright silver once again.

אשר בחר בנביאים טובים ...

ויאמר יהושע אל העם התקדשו כי מחר יעשה ה' ... (יהושע ג-ה)

Despite the Jewish people not physically offering the *Korban Pesach* any longer, it was, and still remains, a highly anticipated, and special sacrifice that is remembered each and every year. The *Haftorah* portion read for both days of *Pesach* detail important times in history when the *Korban Pesach* was offered.

The *Haftorah* for the second day speaks about the great *King Yoshiyahu* who upon discovering a *Sefer Torah*, orchestrated an ambitious program of religious and national restoration that curbed (temporarily) the spread of the various infectious forms of idol worship. In the eighteenth year of his rein, *Yoshiyahu* assembled the entire nation and ordered them to bring their lambs before him. *Chazal* explain that so many years had passed since the last *Korban Pesach* and the Jewish people barely knew what a real *Korban* was, let alone a *Korban Pesach*. Following the ceremony, the *Navi* writes that “*such a Pesach offering had not been performed since the times of the Shoftim (Shmuel HaNavi).*” **Metzudas Dovid** explains that the story of *Yoshiyahu HaMelech* is a reminder that Jews must constantly strive to stay pure and purge all impurity.

The *Haftorah* on the first day of *Pesach* details the very first *Korban Pesach* offered in *Eretz Yisroel* with *Yehoshua Bin Nun*. While the people were anxious to advance inland, *Hashem* told *Yehoshua* that “*I will begin to make*

[ישראל' שיהיו בתוך גולת מצרים, אך] 'ובגפן ג' שריגים-מ'שה אחרן ומרים (-שיכשירו אותם לצאת משם ויוציאם משם, וכנאמר [מכיה ו' ד'] 'כי העלתוך מארץ מצרים ומבית עבדים פדיתך, ואשלח לפניך את משה אחרן ומרים, ויפרנסו אותם במדבר, וכדאיתא בגמרא תענית ט- שלושה פרנסים טובים עמדו לישראל ואלו הן משה ואהרן ומרים ושלוש מתנות טובות ניתנו לו על ידם ואלו הן באר וענן ומן, באר בזכות מרים, עמוד הענן בזכות אהרן, מן בזכות משה), 'והיא כפורחת-הפריחה גאולתן של ישראל, 'עלתה ניצה-הנצה גאולתן של ישראל 'הבשילו אשכולתיה ענבים-גפן שהפריחה מיד הנצה, ענבים שהנצו מיד בשלו (-ש'כפורחת וגו' משמע שמיד כשהיתה פורחת עלתה ניצה וכו', וכי"ף ד'כפורחת' הוא במקום 'כאשר', וגרמו בזה, שכאשר תפריח גאולתן, מיד היא תניץ ותתבשל, והיינו שתהיה בפתע פתאום בדרך על טבעית [וכוונת ה'פריחה' היא אל מה ששלח ה' את משה אל בני ישראל במצרים ואל פרעה מלך מצרים כדי להוציאם משם, וכוונת ה'ניצה' היא אל עצם יציאתם משם {-שה'ניצה' היא הגמלת הפרי שפרח, וכאן הפרי הוא 'יציאת בני ישראל ממצרים'}, וכוונת ה'הבשלה' {-גמר הפרי' היא אל 'קריעת ים סוף' שבו טבעו המצרים שרדפו אחריהם כדי להחזירים לשם אל עבדותם ובהם נגמרה יציאתם משם וישועתם מיד שעבוד מצרים, וכנאמר לגבי ירושע ה' ביים הווא את ישראל מיד מצרים}).

'זכוס פרעה בידי וגו'-מכאן קבעו חכמים ד' כוסות של ליל פסח (-על גאולת ישראל ממצרים שנרמזה בחלום זה שהזכר בו ד' פעמים 'כוס' וכיתבאר), א"ד הונא בשם ר' בנייה (-שמה שקבעו חכמים ד' כוסות בליל פסח על גאולת ישראל ממצרים, הוא) כנגד ד' גאולות שנאמרו במצרים-ו'הוצאתי והצלתי וגאילתי ולקחת' (-ומה שתקנו רמו למספר הגאולות בכוסות ולא במיני תבשילין, הוא משום קרא ד'כוס ישועות אשא ובשם ה' אקרא', וכדאיתא לקמן במדרש שמות רבה ו' ד-ד' גאולות יש כאן 'ו'הוצאתי והצלתי וגאילתי ולקחת'...וכנגדן תקנו חכמים ד' כוסות בליל הפסח **לקיים מה שנאמר 'כוס ישועות אשא ובשם ה' אקרא'**, ומה שתקנוהו בכוסות של יין, הוא משום שכאשר 'כוס ישועות אשא ובשם ה' אקרא' בשירה והללו והודיה אליו, עליו להיות של יין המשמח לבב אנוש שאין אומרים שירה [-מתוך שמחת] אלא על היין המשמח 'ע' ב'חדושי החת'ס' [על

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in the *posuk*, ‘*And I will bring you to the land.*”

The *Rebbe*’s brother-in-law, the *Rav* of Pabiance, **R’ Mendel Alter זי"ל**, asked a question. “All the other promises in the *posukim* (which parallel the first four cups of wine) were fulfilled. Why hasn’t this *havtacha* come true?”

The *Imrei Emes* replied, “On the *posuk*, ‘*I bore you on eagles’ wings*’ (*shemos 19-4*), **Targum Yonason ben Uziel** describes how on the eve of *Yetzias Mitzrayim*, *Hakadosh Boruch Hu* carried the people on eagles’ wings to Jerusalem in order to offer the *Korban Pesach*. Thus, the promise was indeed fulfilled as on that very night, the Children of Israel were actually in the holy Land!”

After a short pause, the *Rebbe* turned to the little ones at the table and added whimsically, “This explains why before sacrificing the *Korban Pesach*, the people were warned, ‘*None of you shall go out of the door of his house until morning.*’ (*Shemos 12-22*). Why was this warning necessary? Because since they were spending the night in faraway Jerusalem, a land and city they were unfamiliar with, had they gone outside, they might’ve gotten lost and would not be able to find their way home

מסכת פסחים צ"ט: ד"ה ולא יפחתו לו מארבע כוסות (הראשון), וב'מדרכי' [על מסכת פסחים, הא לך את הסדר בקצרה ד"ה ומסלקין וכו']-זלכך חולקין את ההלל [ואומרים את תחילתו על כוס שני] ואין אומרים אותו כולו לאחר המזון, לפי שרצה **לומר שירה על היץ של כוס שני** [וכו.], אולם במשך הכמה' [פרשת וארא ד"ה והוצאתי וגו'-לכן תקנו וכו'] ביאר-לכן תקנו על היץ, כיון שהגאולה ממצרים שד' הכוסות הם כנגד ד' לשונותיו התאפשרה רק בגלל היבדלות עם ישראל מגוי המצר, וכדאיתא במדרש במדבר רבה י"ג י"ט-'בזכות שלא שינו ישראל את שמם לשונם [ומלבושם], וגדרו עצמם מן העדה, נגאלו ממצרים', וררי אין הוראה על היבדלות עם ישראל מן גויי הארצות כמו הייץ, וכמו שהלשיך רמזן לאהושרוש על כך ש'מבוז ליה למלכות, שאפילו נופל זכוב בכוסו של אחד מהן זורקו ושותהו, ואם ארזני המלך נוגע בכוסו של אחד מהן חובטו בקרקע ואינו שותהו' [מגילה י"ג:], ו'גדרו על יינן משום בנותיהן' [שבת יז:], רבי שמואל בר נחמן אמר כנגד ארבע כוסות שנאמרו כאן (-ב'דלום ופתרונ-) 'זכוס פרעה בידי-ואשחט אותם אל כוס פרעה-ואתן את הכוס על יד פרעה-ונתת כוס פרעה בידו'.

רבי לוי אמר כנגד (גאולה מר') מלכויות, רבי יהושע על לוי אמר כנגד ד' כוסות של תרעלה ששיקה ה' את העובדי כוכבים (-לעתיד לבוא, כעונש על מה שהצרו לישראל- וכו', וכנגדן הקב"ה משקה את ישראל ד' כוסות של ישועה לעתיד לבוא-ה' מנת חלקי **יכוסי-כוס ישועות** (-שנים, וכיתבאר) אשא-תערוך לפני שלחן נגד צורדי דשנת בשמן ראשי **כוס**י ריח, 'כוס ישועות'-'כוס ישועה' אין כתיב כאן, אלא 'כוס ישועות'-אחד לימות המשיח, ואחד לימות גוג ומגוג".

ובי"פה תואר' ביאר, ש"מה שתיקנו לשתות בליל הסדר שבו מספרים אודות גאולת מצרים, כנגד גאולה וישועה לעתיד לבוא מר' מלכויות (והענישת), הוא כדי לחזק בלבנו את הבטחון בקיומן, שכשם שקיים ה' את הבטחתו לאברהם אבינו ב'בית בין הבתרים' לגאול אותנו ממצרים, כן יקיים את הבטחתו אליו בה לגאול אותנו מר' מלכויות לעתיד לבוא (שאמר לו בה יצגם [לרבות ארבע מלכויות' (מדרש בראשית רבה י"ד י"ט) את הגוי אשר יעבדו דן אנוכי"], ויש להוסיף, שזאת גם משום שיש להחשיבה כנגמר גאולת מצרים שמספרים אודותיה בלילה הזה, כיון שרק על ידה יבוא העולם אל תיקונו השלם ואל תכליתו.

וכל המרבה לספר ... הרי זה משובח

The *Torah* uses four expressions to describe our redemption from Egypt: *Hashem* said to *Bnei Yisroel* in Egypt: “*I will take you out from under Egypt’s burdens - Vehotzeisi. And I will save you from their servitude - Vehitzalti. And I will redeem you - Vega’alti. And I will take you as My nation - Velakachti.*” We didn’t go from a slave nation to being the Chosen People at Mount Sinai overnight. There were different stages of redemption. The above phrases describe these different stages. Each cup of wine we drink at the *Seder* represents one of these four levels.

There’s actually a fifth expression of redemption, “*Veheveisi*” (and I will bring you into the Land of Israel). This is a reference to the future redemption, to be announced by *Eliyahu Hanavi*, when *Hashem* will gather the Jews from the “four corners of the earth” and return them to their Land. This level of redemption is represented by the fifth cup, called “*Kos shel Eliyahu*” (Elijah’s cup), which we pour but we do not drink.

One *Seder* night, while the fifth cup of wine was being poured for *Eliyahu Hanavi*, the **Imrei Emes of Ger, R’ Avraham Mordechai Alter זי"ל**, commented, “*Chazal* tell us that this fifth cup corresponds to the promise contained

night of *Pesach*, while all the Jews were sitting at their *Seder* tables. When the news was brought to the chief rabbi, **R’ Yehuda Assad ז”ל**, he decreed that all the Jews in town should join together to conduct a large communal *Seder*.

Immediately after *davening Maariv* on the first night of *Yom Tov*, all the Jewish families of Szerdahely arranged themselves around large tables in the synagogue’s central hall. R’ Yehuda Assad sat the head of the main table, and spoke words of encouragement to the frightened citizens.

Suddenly, a scout came running in with news that the mob was approaching with murder in their eyes. R’ Yehuda sat calmly and told the people to do the same. Then, he stood up and walked outside alone to meet them. Clad in his long white *kittel* (robe), he walked confidently toward the violent men. As soon as they were in sight, the *Rav* lifted a *shofar* to his mouth and began to blow. Confusion overwhelmed the mob and they began running wildly in all directions. A number of them were trampled to death by their companions’ fleeing horses. It was truly a miracle and the Jewish community was saved. A statue was later erected on the spot, to commemorate the miraculous events of that night.

However, the story does not end there. The town’s gentiles were driven to fury by the rabbi’s conniving feat. They decided to take revenge against him. They would attack him and maim or kill him. A number of criminals waited in ambush in the town square knowing that the rabbi would be coming their way soon.

When the rabbi approached, the bakery owner - a violent man - ran out brandishing a huge cutting knife with a sharp blade. R’ Yehuda Assad continued to walk toward him, unafraid. Furious, the baker raised his knife with all his might, intending to bring it forcefully down on the rabbi. But a miracle occurred, and instead of piercing the rabbi’s body, the knife missed the rabbi and somehow the baker cut off his own hand!

After that, the gentiles’ respect for R’ Yehuda rose sharply, and because of him they were careful to treat the entire Jewish community respectfully as well. As for the crippled baker, he wandered through the town for years, no longer able to work, warning his fellow gentiles and reminding them of what awaited those who dared harm a Jew.

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH

דרגה יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN RAMAT SHLOMO

ופסח ה' על הפתח ולא יתן המשחית לבוא אל בתיכם לננוף (שמות יב-כג)

The name *Chag HaPesach* is a name that is all encompassing. It is not simply a title we use to state which holiday it is - it truly informs us of what this *Yom Tov* represents and is all about, and why the Jewish people go to such great lengths to celebrate and fulfill its mitzvos year after year. The *Korban Pesach* was eaten by *Klal Yisroel* on the night of *Pesach* in *Mitzrayim* and the blood of the lambs that were *shechted* were placed on the doorpost of every Jewish home. This was an explicit command from *Hashem*, for when *Hashem* brought death and destruction into every Egyptian home, He passed over all the Jewish homes. Did *Hashem* need to see blood on the doorpost to know whose house it was? Undoubtedly, the Almighty knew which belonged to a Jew and which belonged to an Egyptian. Rather, the point of the blood on the doorpost was for us to show a symbol of our love to *Hashem*. We are ready to die for You, or better yet, we are ready to LIVE for YOU. In return, *Hashem’s* message to us is, “I will pass over all of your homes because I love you. YOU are my beloved and chosen nation. You are my first-born child - *‘Bni Bechori Yisroel.*” The idea of passing over our homes was the Holy One’s way of saying, “My dear children, I love you.”

This is the basis of Judaism. This is the most important message we must “pass-over” to our children on the night of *Pesach*. Without internalizing this knowledge, we really

are not fully Jewish. We may look Jewish but deep down, how can we be? From the outside, Judaism looks like a religion with a huge amount of laws. The “People of the Book” is what the nations call us and in this “book” there are tons of rules and regulations. You can’t do this and you must do that. You can’t go there and you must go here. You can’t eat this and you have to wear that. This is so wrong. In fact the *mitzvos* are all given to us for the same purpose. They are 613 ways to come closer to *Hashem*!

The goal of it all is closeness, connection and love. **R’ Noach Weinberg ז”ל** was asked to give a *beracha* to a group of children. He looked at them and smiled. “Who loves you the most?” he asked them. They all answered unanimously, “Mommy.” R’ Noach smiled again. “No. Who loves you more than Mommy?” The children replied, “Tatty?”

“No,” he replied to the confused children. “Who loves you more than your Tatty and your Mommy?”

The children were speechless. R’ Noach said with a hearty laugh, “You know who? HASHEM! That’s Who! *Hashem* loves you more than Mommy and more than Tatty and more than anyone in the whole world! This is the biggest *beracha* I, or anyone can give you ... that you should always remember how much *Hashem* loves you!”

This is the most important thing that a *Yid* must know. *Hashem* loves us all! This is the message of *Pesach*! May we all enjoy a *freilichen* and *kosheren Yom Tov*.

וידעו אתנו המצרים ויענונו ויתנו עלינו עבודה קשה ... (סדר הגדה)

In HaDeah VehaDibbur, R’ Zalman Sorotzkin ז”ל explains that the leavening process of making *chametz* symbolizes disunity. Dough begins to swell, expand and separate, sometimes bursting out of its pan. Nothing stays together. Before the process begins, however, flour and water molecules combine and cling, and if baked then, a solid mass results, symbolizing unity. *Bnei Yisrael* were commanded to eat *matzah* on *Pesach* to teach us that only after they rid themselves of divisiveness and slander was *Hashem* ready to redeem them from Egyptian bondage.

We too are forbidden to eat *chametz* on *Pesach* as a message to avoid strife and divisiveness. Accordingly, we can understand the logic of this *posuk*: “*You shall safeguard the matzos for on this very day (having revealed Myself to you to redeem you) I will have taken your legions out of the land of Egypt.*” Had we tarried a day or two, the influence of the Divine Presence would have terminated, and the inveterate inciters of strife among the people in Egypt - the yeast in the dough - would have begun stirring up the public screaming and yelling, “Where are we going? To the desert! What will we eat and drink there?” It is conceivable that much of *Bnei Yisrael* would have then chosen to remain slaves forever.

The words: “כי בעצם היום הזה” - “*For on this very day,*” represent the day before Dasan and Aviram had a chance to stir up the people against *Moshe Rabbeinu*. It was right then that *Hashem*, “*took the legions out of Egypt.*” The word “צבאות” - “Legions” recalls the army, where careful head- counts are taken before marches to ensure that no soldier is missing. Not one Jew said, “I love my master and will not go free, but will remain a slave forever.”

In commemoration of this, *Chag HaPesach* is kept “*for all generations, as an eternal decree.*”

הא לחמא עניא דאכלו אכהתנא בארעא דמצרים ... (סדר הגדה)

The words “*Ha Lachma Anya*” describe the bread of affliction that our fore-fathers ate in the Land of Egypt. At the Seder, we make an announcement and say, “*Whoever is hungry, let him come and eat; whoever is in need, let him come and conduct the Seder of Pesach. This year (we are) here; next year in the land of Israel. This year (we are) slaves; next year (we will be) free people.*”

There are a few questions to be raised here. First, this is the time to celebrate our freedom at the *Seder*. Why are we remembering the affliction? Second, what was so unique about this “bread” that we ate in Egypt?

R’ Simcha Bunim Berger שלי”א explains based on the words of the *Haggadah* that we say further along: “*This matzah that we eat - for what reason? Because the dough of our fathers did not have time to become leavened*

before the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them. Thus, it is said: ‘They baked matzah - cakes from the dough that they had brought out of Egypt, because it was not leavened; for they had been driven out of Egypt and could not delay, and they had also not prepared any (other) provisions.’”

The question is: the *matzah* that we eat is to remember when we left - not while our ancestors were still in Egypt!

The **Vilna Gaon ז”ל** answers that both statements are actually not contradictory. Rather, they are both referring to a process. Indeed, the Egyptians served their slaves *matzah* because it was an efficient way of feeding the workers. Yet, that is not the food we eat on the *Seder* night - that was poor man’s bread. On the other hand, when we put the *matzah* in our mouths, we are eating MATZAH! The food of redemption. We were successful in turning what they fed us before - as bread of affliction - into *Matzah* - food of redemption.

The *Gaon* explains that the *Seder* is providing us with that process. We sit for many hours and tell over the incredible story of *Yetzias Mitzrayim*. By telling the story relating the miracles, and teaching the next generation to trust in *Hashem*, we are showing just how our poor man’s bread became our *matzah*. This is the secret and thus, “כל” - “*Whoever speaks a great deal about the Exodus is praiseworthy.*” He is not a poor man anymore - he has gone from eating poor man’s bread, to bread of freedom, bread of a praiseworthy individual!

והיא שעמדה לאבותינו ולנו שלא אחד בלבד ... (סדר הגדה)

One of the highlights of *Maggid* is the singing of the words “והיא שעמדה”. Loosely translated, it means, “THIS” is what stood by our nation through the trials and tribulations that have befallen us throughout the millennia. Many explanations have been offered for the word “והיא”. Some say it refers to our *Emunah*. Others say it refers to the *Torah*. **R’ Chaim Yosef Kofman ז”ל** adds another *pshat* to this word based on the *Gemara (Sota 11)* which states: “בזכות נשים - We were redeemed in the merit of the women of that generation. The *Gemara* elaborates that the women would go out to the workplace and be *mechazek* their husbands, encouraging them not to despair, but rather to build *Klal Yisrael*, thus ensuring the continuity of the Jewish people. This strength and ability of the women is a trait that we’ve seen throughout the generations.

In more recent times, **Sara Schenirer א”ח**, Mother of *Bais Yaakov*, spearheaded a breakthrough that altered the face of our nation. The *Bais Yaakov* movement enabled all *Yirei Hashem* and *Bnei Torah* to marry and build Jewish homes, על טהרת הקודש. But in truth, it is in every home that the wife/mother enables her husband both to *daven* and set

aside time for learning. It is the mother who molds and raises the children. She is the backbone of the house, albeit behind the scenes. And it is she who deserves the credit.

As Rabbi Akiva so aptly put it: "שלי ושלכם שלה היא" - “*What is mine and yours all belongs to her.*” Thus, perhaps we may suggest another meaning of the famous words of the *Baal Haggadah*: "והיא שעמדה" - it is SHE - the women, our *nashim tzikaniyos*, who have helped our nation survive throughout all the generations. And as husband and wife, may *Hashem* give us the strength and enormous *siyata d’shmaya* to build future דורות of children and grand-children, who will bring Him - and us - much *nachas*.

הלילה הזה כולנו מסובין ... (סדר הגדה)
The **Shulchan Aruch** writes (472:2) that before the *Seder* one should prepare his seat for “*Heseiba*” - leaning in a regal manner, which is required at the *Seder*. The *Torah* tells that when *Bnei Yisrael* left Egypt, *Hashem* led them in a circuitous path through the wilderness and the *posuk* uses the word "וסיב" (turned) which resembles the word "הסיבה" (reclining). The *Medrash* infers from this term that when *Hashem* led *Bnei Yisrael* from Egypt, He carried them as they reclined comfortably in their beds. We commemorate this “reclining” by leaning as we eat and drink at the *Seder*.

In Volozhin, there was an extremely wealthy and intelligent woman who considered herself pious and meticulous in her religious practices. However, this woman was well known for her stinginess. If her husband brought a

guest home with him, she became bitter and would make their lives miserable. One year before *Pesach*, this woman had a halachic quandary. At the *Seder*, we have a custom to recline while drinking the wine and eating the *matzah*, to demonstrate that we are a nation of free people. However, we only recline at those times when what we are eating has a positive connotation, representing freedom. Like *matzah*, for example, and the four cups of wine. When eating the *maror*, however, which represents slavery, we do not recline. There is discussion whether or not women and those who are part of the aristocracy need recline at all.

It was this latter discussion that concerned the woman in Volozhin: was she, a distinguished woman, required to recline at the *Seder*? She sent this query with a messenger to **R’ Chaim Volozhiner זט”ל**. R’ Chaim was known for his sharp and keen insight into all matters, both secular and religious. He was very aware of what was happening around him, and personally ensured that those in need were cared for. Knowing with whom he was dealing, R’ Chaim sent a message back to the woman. He said that the *Gemara* in *Pesachim* writes that a distinguished woman needs to recline. However, he added, there is another *Gemara* that is relevant to the issue which states that when eating the bitter herbs - the *maror* - one does not recline.

R’ Chaim told the woman, “For joy we recline - for a bitter and unhappy thing - we do not recline!” His words were clear and he conveyed to the woman that just like *maror*, one who is bitter need not recline!

CONCEPTS IN AVODAS HALEV
AND HEMSHECH HADOROS

מחשבת הלב

FROM THE FAMILY OF
R' CHAIM YOSEF KOFMAN זט"ל

מצוה קלינו לספר ביציאת מצרים וכל המרבה לספר ביציאת מצרים הרי זה משובח ... (הגדה של פסח)

As the beautiful *Yom Tov* of *Pesach* commences and the *Zman Cheruseinu* descends, we all aspire to reach greater and loftier heights in our own *avodas Hashem* and on *Pesach* specifically, our *chinuch habanim*, raising and positively affecting our children. What message should we internalize and transmit?

The *Navi* in *Malachi* says that *Hashem* was, כביכול, hurt when the Jewish people said: אמרתם שוא עבד אלהים ומה בצע כי - “*You have said, It is futile to serve G-d, and what profit do we get for keeping His charge.*” How can a *Yid* say, “It is futile (שוא) to serve *Hashem*”? Where does a *Yid* get the temerity to utter such words? It is unheard of! Moreover, the people responded to *Hashem*, “מה נדברנו עליך” - “*What have we spoken against You?*” as if not understanding how hurtful those words could be. Why would they say such a thing?

The **Alter of Slabodka, R’ Nosson Tzvi Finkel זט”ל** answers that in truth, the people did not actually utter those words. Rather, their actions portrayed a lackluster approach to their *avodas Hashem*. They betrayed their inner feelings by the way they acted and served *Hashem*. This is a terrible example to set. There is nothing more detrimental to a child’s growth in *Yiddishkeit* than seeing a monotonous routine; an attitude to *mitzvos*, to *Torah*, and to *avodas Hashem* devoid of excitement. That was the complaint against the Nation.

My *machshava* here is that the focal point of the *Seder* should be a production of a *simchas hachaim*, a true rejoicing in eating the *matzah*, singing *Hallel* and doing all the *mitzvos* of the night. And - as I always stress - it’s not the quantity but the quality! Sometimes explaining a short *vort* well to the children goes further than reading endless *vertlach* that are sent home from school. That is how we teach our children. May we all utilize the *Seder* night and the entire *Yom Tov* to strengthen our spiritual commitment, our *geshmak* in doing the ratzon of *Avinu Shebashamayim*, thereby igniting ourselves, our spouses and our children to attain true and inner *cheirus*.

and this time he told him clearly that the man was not *mevatel* his *chametz* at all.

The *Rav*’s quick reply came without the slightest hesitation. “If he was not *mevatel*, all of his wares are *assur* (prohibited) and they must all be burned!”

R’ Amar thought that perhaps there was room to be lenient. “*K’vod HaRav*,” he said to the *Chacham*, “we are talking about a huge amount of merchandise. No less than a quarter of million *shekel* worth of merchandise.”

Chacham Ovadia shot back, “Even if it was four million *shekel* worth (or more), he must burn it all!”

R’ Amar thanked the *Chacham* and called the *avreich* back. He told him the final ruling and said the owner must burn all of his *chametz* merchandise or his store would be forbidden. The *avreich* relayed the message to the mini-market owner. The soul of a Jew is pure - even a non-observant Jew - and the man realized that he had no choice but to destroy all of his merchandise. Most of the people in his area were religious and even those who were not, would refuse to eat his merchandise. In a grand display of *Kiddush Hashem*, on the day after *Pesach*, the whole neighborhood was treated to a large bonfire in the middle of the street. There, the owner of the mini-market - a huge smile beaming across his face - watched as his store was emptied out and all the wares tossed into the flames. *Ashrecha Yisroel Mi Kamocha*

When the *Haskalah* movement brought its vicious and destructive tactics to bear against G-d-fearing Jews and the institutions of religious Jewry throughout Eastern Europe, they did more than just poison the minds of impressionable Jews against observance of *Torah* and *Mitzvos*. These heretics attacked Judaism itself to the point where people began to lose pride in their heritage altogether, believing many of the lies told throughout the gentile world that the Jews were actually a vile people. Jew turned against Jew and the battle of the minds of our people was in full force.

Things had gone so far, that some even expressed concern that the youth of the coming generation would start believing in the timeless accusation that Christian blood is used for the baking of *Matzos* before *Pesach*. Some of the most renowned secular writers actually defended the “blood libel” with absurd reconciliations to the effect that this could be considered a “חצי נחמה” - a quasi-consolation, for the Jewish people, in that we, despite being a minority amongst the nations of the world, can prevail over the majority and refute them, proving that not everything the nations of the world - the majority - says about the Jewish people is accurate and true. The logic behind this reasoning is flawed beyond belief but those people spoke, wrote and discussed these ideas until they became mainstream. Unfortunately, the damage caused by these secularist positions have had a long-lasting effect for many generations of Jews.

A story is told that one year before *Pesach*, a simple Jew came to the *Rav* of Telz, **R’ Eliezer Gordon זט”ל**, with a simple request. The man and his wife had performed all the prescribed preparations for the upcoming holiday and all its myriad commandments, with punctilious precision. They had scrubbed and cleaned and beautified their home with many added adornments and *hiddurim*. They were just missing one thing which they hoped the *Rav* could help them out with: they were interested in knowing about the special esoteric embellishment that was practiced before *Yom Tov*.

R’ Laizer (as he was called) looked at the man and did not understand. “What ‘embellishment’ are you referring to,” he asked, eyebrows raised in curiosity. The simple peasant was hesitant. “Rabbi, you know that special ‘*hiddur*’ that Jews do before baking the *matzos* on *Pesach*.” He lowered his eyes to avoid making contact with the *Rav*.

“No. I don’t know of any special ‘*hiddur*’ that is done at this time,” replied R’ Laizer puzzled.

Finally, the man came right out with it. “You know, the Christian blood which the ultra-pious Jews use on *Pesach*.” He shifted nervously from foot to foot.

R’ Laizer was appalled! How could a Jew even begin to think that such a hideous practice could be employed by his own people? Without a moment’s hesitation, R’ Laizer stood up and took the man by the hand. Silently, he led the man to the nearest *shul* and walked inside.

To the amazement of the peasant, the *Rav* quickly raced up to the *Aron Kodesh*, and pulled aside the curtain. The man smiled to himself, believing that the Rabbi was about to reveal to him where the classic flask of blood was hidden. Instead, he was shocked to see R’ Laizer remove one of the *Torah* scrolls and hold it high in his arms. With a voice that was both powerful and defiant, he called out, “I swear by this *Torah* and by everything that is sacred, that never in all the years of our history, have Jews ever used human blood for any ritual!” His words had the desired effect.

ליל שמרים הוא לה' להוציאם מארץ מצרים הוא הלילה הזה לה' שמרים לכל בני ישראל לדרתם ... (שמות יב-מב)
The year 5608 (1848) saw many wild outbreaks of violence in Eastern Europe. Not surprisingly, the Jews were the first victims. Word spread in Szerdahely, Hungary, that a mob of rabble-rousers was preparing to overrun the town on the first

7 could see that the man wasn’t comfortable with it. The <i>Machnovka Rebbe</i> told him he had to do it with joy. He should immediately go to a <i>beis medrash</i>, put his head inside the <i>Aron Kodesh</i>, and “remind” <i>Hashem</i> of every detail of the story. Then, he should willingly give the reward back to his friend. The Jew mustered up the strength and did so. Exhausted, emotionally and physically, the Hungarian Jew returned home that evening and immediately fell asleep, utterly drained from all the gut-wrenching events of the day. In the middle of the night, his friend appeared to him again in a dream to thank him for giving up the reward for the <i>mitzvah</i> of <i>matzah</i> from that night, over thirty years earlier. The next day, the man came back to R’ Unger and told him what the <i>Machnovka Rebbe</i> told him to do and about the subsequent dream. R’ Unger responded that he was not surprised. “Imagine,” he told the man, “this Jew, who was the child of <i>tzaddikim</i>, surely grew up doing <i>mitzvos</i> his entire life and was enjoying an abode in the highest place in the World to Come. Not only that, but <i>Chazal</i> teach (<i>Bava Basra 10</i>) regarding one who is killed sanctifying <i>Hashem’s</i> Name that, “<i>No being has a stature greater than they do in the world above.</i>” Yet, with all of that, it was worth it for him to leave that place of ultimate pleasure and delight in <i>Hashem’s</i> Presence and descend all the way back down into This World to try to pick up the reward for that one small measure of <i>matzah</i>!” (Aish Kodesh) כל חמירא והמינע דאיכא ברשותי דלא חיותיה ודלא בערתיה לבטיל ולהוי הפקר כעפרא דארעא (תפילת הביטול) The sale of large quantities of <i>chametz</i>, like those pertaining to grocery stores and the like, became prevalent a few hundred years ago as Jews began to invest heavily in the liquor industry, and the disposal of <i>chametz</i> before <i>Pesach</i> would have resulted in very substantial losses. R’ Alexander Sender Schor זצ”ל (<i>Bechor Shor Pesachim 21a</i>), offers a halachic response to <i>mechiras chametz</i>, although many <i>Rabbanim</i> objected and the matter remained controversial. In fact, many people do not sell <i>chametz be’ain</i> (visible chametz), and will only rely on <i>mechiras chametz</i> for mixtures of <i>chametz</i>. (For example, licorice and many corn-based cereals contain wheat flour as a minor ingredient. The <i>halacha</i> is less strict with regard to such <i>chametz</i>, since it is not “visible.”) Today, <i>mechiras chametz</i> has become a fixture of Jewish life mostly because the sellers, who are unable to own <i>chametz</i>, clearly want to unburden themselves of these forbidden wares, and the purchaser is told that the sale is legally binding. In theory, the buyer could acquire the necessary capital to pay the balance due after <i>Pesach</i> by selling the <i>chametz</i> that he has acquired. Almost twenty years ago (2000), Chacham Rabbi Shlomo Amar שליט’א, the Sephardic Chief Rabbi of Jerusalem, was serving as <i>Rosh Av Beit Din</i> in the <i>Petach Tikvah</i> Rabbinical Court, and he recounts a story that occurred to him at the time. On the first day of <i>Chol Hamoed Pesach</i>, he received a phone call from a <i>Sephardic avreich</i> living in the <i>Yad Eliyahu</i> section of <i>Tel Aviv</i>. The man explained that the owner of the local mini-market where he and most of his fellow <i>avreichim</i> shopped, told him that he forgot to sell his <i>chametz</i> before <i>Pesach</i>. The news was shocking because the people in the area relied on this market and if he was forced to close or his wares would become forbidden, it would be quite inconvenient for everyone. R’ Amar asked the man if he knew if he was <i>mevatel</i> (nullified) his <i>chametz</i>, like if he recited the <i>tefillah</i>, “<i>Kol Chamira ...</i>” in which all <i>chametz</i> that wasn’t destroyed is nullified by its owner. The young man said that the owner was <i>mevatel</i> his <i>chametz</i>. R’ Amar said he would look into the matter and get back to him right after <i>Yom Tov</i>. On <i>Motzei Pesach</i>, R’ Amar picked up the phone and called the Rishon L’Tziyon, Chacham Rabbi Ovadia Yosef זצ”ל, to ask him the question. After laying out the story, <i>Chacham Ovadia</i> immediately asked, “Was he <i>mevatel</i> his <i>chametz</i>?” R’ Amar replied that he had asked the same question and was told that he did. After a short pause, <i>Chacham</i> again asked, “Was he <i>mevatel</i> his <i>chametz</i>?” R’ Amar patiently responded that the owner of the mini-market had done so. Once again, <i>Chacham Ovadia</i> asked him, “Was he <i>mevatel</i> his <i>chametz</i>?” R’ Amar thought that perhaps the <i>Rav</i> had not heard his reply or the telephone connection was not good. He gave the same reply and for a fourth time, <i>Chacham Ovadia</i> asked him the same question. This time, R’ Amar understood that something was not right. He quickly told the <i>Chacham</i> that he was sorry for bothering him and he would look further into the matter. After hanging up, he called the <i>avreich</i> in <i>Tel Aviv</i> back and asked him directly, “Did the owner of the mini-market nullify his <i>chametz</i>?” The <i>avreich</i> replied that the owner had not done so. R’ Amar was shocked. “But when I spoke to you a few days ago, you told me that he was <i>mevatel</i> his <i>chametz</i>! Now, you’re saying that he was not?” The <i>avreich</i> apologized and said that after further clarification, the non-religious owner of the mini-market had in fact not said the <i>bitul tefillah</i> and had not nullified his <i>chametz</i>. R’ Amar quickly hung up and called <i>Chacham Ovadia</i> back	Join in and listen to a 5 minute daily shiur in Kedushas Einayim. Call 718-450-9990. Your eyes are precious - Turning one's eyes away from evil is the ultimate goal!	6 מעשה אבות סימן לבנים וישא העם את בצקו מרם יחמץ משארתם צררת בשמלתם על שכמם ... (שמות יב-לד) The meaning of each <i>mitzvah</i> a Jew does is illustrated powerfully in a story related by R’ Yaakov Galinsky זצ”ל. He heard it from one of the renowned <i>poskim</i>, R’ Yitzchok Shlomo Unger זצ”ל of <i>Bnei Brak</i>. R’ Unger related that about thirty years after the end of World War II, a Hungarian Jew came to him with a question in <i>halacha</i>. The man was shaking, as they sat down to discuss the issue. The man began to share his story. He was a Holocaust survivor. He was sent to Auschwitz in the last year of the war. While there, he slept on a plank of wood in the barracks with another Jew who was a child of <i>tzaddikim</i> (בנן של צדיקים). They became very close. One day, his bunkmate, who somehow kept track of the Jewish calendar in the camp, told him, “In two more days, it will be <i>Pesach</i>. We have no shortage of <i>maror</i>, bitterness here in the camp, but where are we going to find <i>matzah</i>?” Upon hearing this, the Hungarian Jew was so moved, that he set his mind to somehow find a way to bake two <i>matzos</i>, one for his bunkmate and one for himself. It took much intuition and resourcefulness. He worked quickly, risking his life each step of the way. In the end, he was indeed able to bake two <i>matzos</i> of the proper measure, one for each of them. On the way back to the barracks, he was hiding the <i>matzah</i> in his clothes, when a Nazi officer saw that he was walking strangely. The Nazi ordered him to stop and put up his hands. He did so, and the <i>matzos</i> fell to the ground, breaking into many pieces. Seeing this, the animal became furious and beat him to the point of death. After he moved on to another victim, the poor, beaten, and broken Jew picked up all of the remaining pieces of the <i>matzah</i> that he could salvage and hobbled back to the barracks, collapsing upon arrival. His friend helped him take care of his wounds and tried to ease his pain. The Hungarian Jew told his friend what had happened and showed him the <i>matzah</i> he was able to salvage. His friend begged him to give him the <i>matzah</i>, as he had never missed the <i>mitzvah</i> of <i>matzah</i> in his life. But the Hungarian man refused. He had risked his life and had now been beaten to a pulp in order to fulfill this <i>mitzvah</i>. There was only a drop left of it and he was not going to lose it. He originally made enough for both of them but now that there was only one measure of <i>matzah</i>, he was going to eat it himself at his “<i>Seder</i>.” His bunkmate continued to beg for the privilege to do the <i>mitzvah</i>, arguing that his entire family had been killed already and doing this mitzvah would be a slight comfort. The Hungarian Jew responded that his entire family had also been killed. The bunkmate told him that he had memorized all of the <i>Haggadah</i> and <i>Shir HaShirim</i> and promised that if he would give him the <i>matzah</i>, he would recite it with him. The Hungarian Jew refused, saying that he would forego the recital of the <i>Haggadah</i> and would rather perform the <i>mitzvah</i> of <i>matzah</i> instead. Broken, crying, and begging, the bunkmate finally said, “I promise you that if you give me the <i>matzah</i>, I will give you my reward of the <i>mitzvah</i>! I will also recite the entire <i>Haggadah</i> and <i>Shir HaShirim</i> with you as well!” Seeing the utter desperation and sincerity, the Hungarian Jew paused to think, and then agreed to this arrangement. Things ended better for the Hungarian Jew than for his bunkmate. The next morning, as they were trying to recite <i>Hallel</i> from memory, the bunkmate, overjoyed at being able to eat <i>matzah</i> on <i>Pesach</i> in Auschwitz, was so overcome with emotion that he yelled the <i>beracha</i> of <i>Hallel</i> out loud. A Nazi heard and became enraged. He was shot on the spot. The Hungarian Jew survived the war, moved to <i>Eretz Yisroel</i>, built a family, and lived in <i>Bnei Brak</i>. This Jew then told R’ Unger why he asked to speak with him. The night before, his old bunkmate appeared to him in a dream, dressed in white with his face shining. He asked the Hungarian Jew whether he remembered him and the <i>matzah</i> he gave him that fateful <i>Pesach</i>. The Hungarian Jew told his old friend that he surely remembered him and everything that happened. The bunkmate then said, “I have received reward for every <i>mitzvah</i> that I did in my life except for that one <i>mitzvah</i> of <i>matzah</i> due to our agreement. Please do me a favor. Please return the reward for that <i>mitzvah</i> to me.” The Jew responded that he could not believe his old friend’s audacity. After he had risked his life and was beaten to the point of death, at the very least, he should be entitled to the reward he bargained for in giving up the <i>matzah</i>. After several arguments back and forth, the dream ended and the Jew was haunted with thoughts of what he should do. He explained that he came to visit R’ Unger to ask if he was obligated to give the reward for that <i>mitzvah</i> back to his friend. R’ Unger responded that this was a question for a <i>Rebbe</i>, not a <i>Rav</i>. So he sent him to ask the question to the famed Machnovka Rebbe, R’ Avraham Yehoshua Heshel Twersky זצ”ל, who also resided at the time in <i>Bnei Brak</i>. The man went to the <i>Rebbe</i>, told him the whole story, and asked him what he should do. After thinking for a while, the <i>Rebbe</i> told him that it is proper for him to give up the reward for the <i>mitzvah</i> to his friend. His old friend could no longer do <i>mitzvos</i>, but the Hungarian Jew had lived on and was able to continue doing <i>mitzvos</i> for many more years hopefully until one hundred and twenty. Just for that reason alone, he should do this kindness for his dearly departed friend. Begrudgingly, the man told the <i>Rebbe</i> that if that was what he is being to do, he would do it. However, the <i>Rebbe</i>
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