



# חג הפסח / חג המצות / זמן חירותינו

## Chag HaPesach - Zman Cheirusainu

### טו-כב ניסן תשפ"ב – April 16-23, 2022

**הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א**  
**ראש ישיבת שער השמים בירושלים עיה"ק**  
**טיב התבלין**  
**רעינות ופירושים לעורר את האדם לעבודת הש"ת והתחזקות באמונה ובטחון מאת ואמרתם וזכה פסח הוא לה' ... (שמות יב-כז) - הפסח נאכל לפני הצות בכדי לגלות במחוננו בהש"ת שיושיענו מכל צר**

לה' אשר פסח על בתי בני ישראל במצרים, וזה לשונו: "זבח פסח הוא - זה הזבח נעשה בשביל הפסחה שהיתה עתידה להיעשות בחצי הלילה של אחריו, דהיינו שבני ישראל הקרימו לעשות את הפסח על שם הנס העתידי לבוא עליהם. הווי אומר, שכל העניין של קרבן הפסח לא היה אלא בכדי להביע את גודל הבטחון והאמונה בהש"ת על שווראי יעשה עמכם נס ופלא וישעם מתוך צרתם, ועל כך אכלו בני ישראל בארץ מצרים את הפסח לפני הצות, עוד בטרם התרחש נס הפסחה והדילוג, כי היה ברצונם לגלות את תוקף אמונתם ובטחונם בהש"ת שייקים את דברו שמסר ביד משה עבדו (שמות יב, ג) "ופסחתי עלכם ולא יהיה ככם נגף למשחית הכותי בארץ מצרים". והאמונה הזאת תרדה ניכרת רק כאשר הם אוכלים את הפסח מלפני הצות, כי אם ימתינו מלאכול את הפסח עד לאחד הצות, יהיה אכן ניכר ההודאה על הנס שהיה, אבל יחסר גילוי הבטחון והאמונה שהוא באפשרי להוכיח רק בטרם יתרחשו הדברים בפועל.

**להודות להש"ת בתוך הצרה על מה שעתידי להשיע** ומתוך הדברים האלו אתה למד על כל המאורעות שיבואו על האדם בכל זמן שהוא, אפילו בשעה שיפקדו אותו כל מיני צרות רעות המתרגשות ובאות לעולם רח"ל, חלילה לו מליפול אל תוך הייאוש וההידלוק, אלא רק יאמין בהש"ת שהוא הכל יכול ובסופו של דבר ימציא לו פדות ורווחה, שודי כבר אמרו רבותינו (ברכות י.), "אפילו חרב חדה מונחת על צווארו של אדם אל ימנע עצמו מן הרחמים". אבל יותר מכך, לא זו בלבד שיאמין כי השועה קרובה לבוא אליו, אלא כבר עתה, עוד בשעה שנמצא בתוך הצרה יפתח את פיו להודות ולהלל להש"ת על השועה העתידה, ומכח זה יזכה להמשיך עליו רחמים וחסדים מרובים עד אין שיעור, וכמו שבני ישראל בארץ מצרים המשיכו עליהם השועה מכח האמונה והבטחון בשועתו של הקב"ה עוד מקודם שראו את הנס, כך גם אנו נזכה להמשיך עלינו ישועה ונחמה על ידי שנודה ונהלל להש"ת עוד בתוך הצרה, ואפ"ל שמחמת זה הטעם קבעו את קרבן הפסח להודות עולם לאכלה לפני הצות בכדי להשריש יסוד זה בקרב בני ישראל, ולהוכיח לנו את ענין ההודאה להש"ת אפילו בתוך הצרה, שודי כך היה גם בארץ מצרים כשאכלו בני ישראל את קרבן הפסח והודו להש"ת על שם העתיד ובוכות זה זכו לראות עין בעין את שועת הש"ת עמדם, ומכאן לימוד להודות שצריך להאמין ולהודות על שם השועה העתידה.

**מהולל אקרא שם ה' - ומן אייבי אושע**, דבר זה אנו מוצאים בדוד המלך עליו השלום, שעוד בשעה שסבל מרורים מיד אייביו הרבים לא מנע את פיו מלהודות להש"ת על השועה העתידית, כמו שמצאנו בספר התהלים (יד, ח) שהיה שגור על לשונו של דוד המלך לומר הפסוק 'מהולל אקרא ה' ומן אייבי אושע', ומבאר שם רש"י, שמגדול בטחונו בהש"ת שישוע אותו מצרות, היה מהלל ומודה להש"ת על השועה העתידית עוד בשעה שגורף על ידי אייביו, וכלשון קדשו של רש"י:

that each one gets \$100 והשאר יהא מונח עד שיבוא אליהו In this case there is certainly a liar [ודאי רמאי] we just don't know who it is, so we wait for אלוהיו to use his הקודש רוח to expose the liar. This is permitted because it's not a *psak halacha*, just a revelation of who the liar is. For that he may use his *Navi* powers, so we call him *liar*. So too here, when R' Yochanan says that if Eliyahu would come & tell us that the widow is destined to miscarry, she would be a *psak*, this is not an issue of *psak*, because it's not a *psak* just a revelation of facts. The *Gemara* relates [ג'מ"ב פ"ו.] that there was a מחלוקת between the הקב"ה & the entire מעלה של מעלה ושיבה של מעלה what is the דין of אנו if we have a *psak* if the התורה came first or the שער לבן came first. טהור הקב"ה argued & *paskened* it to be טמא. Eventually, they summoned צרתי פ"ב ט"ו on this *Rambam paskens* טהור. The *Rambam paskens* on this doubt, Against הקב"ה! How could he? The *Chofetz Chaim* explains that since רבה was mostly in שמים when he uttered טהור, we need not follow him or the הקב"ה, because לא בשמים תורה. *אלישיב זצ"ל* says in the name of the **לשם** (his grandfather) this is what is meant in the הגדה when we say "אלו קרבנו לפני ה' סיני ולא נתן לנו את התורה דיינו". Not give us the *Torah*? *Torah* is our life, what do we mean by this? The *Leshem* explains we are saying, even if we were just given the *Torah* to learn, without the power to *Pasken* against *Pasken*, it would be enough!

### מאת מו"ר ברוך הירשפלד שליט"א

## הלכה למעשה

### ראש כולל עטרת חיים ברוך קליבלנד הייטס

**A SERIES IN HALACHA LIVING A "TORAH" DAY**  
**Chag HaPesach: Relevant Halachos for Yom Tov**  
**Krias HaTorah.** In *Eretz Yisroel*, where only 7 days of *Yom Tov* are celebrated, the final *Shabbos* is a regular *Shabbos*. They will read *Parshas Acharei Mos*, while in *chutz l'aretz*, we will read the *Kriah* of *Acharon shel Pesach*. As a result, in *Eretz Yisroel* they will be one week ahead in the order of the *parshiyos* until the end of *Tammuz*, when *Parshos Matos* and *Masei* will be read together, allowing *chutz l'aretz* to catch up. Guests from *Eretz Yisroel* and *talmidim*, students and all those who are going back after *Pesach* will be missing the *kriah* of one *Parsha*, *Parshas Acharei Mos*. To get around this problem, many *shuls* in many cities do the following: On the last day of *Pesach* by *Mincha*, when the regular *Krias Hatorah* is the first part of *Acharei Mos* (till *sheini*), two *aliyos* are given as usual and the third *aliyah* does not end at *sheini* but continues until the end of the *Sedrah*. Of course, ten people willing to stay are needed, and such a *minyán* must be scheduled early enough to *daven Mincha* in its proper time.

**שנים מקרא ואחד תרגום.** When is the earliest time period that one can fulfill this obligation? Usually we fulfill this obligation by "saying it with the *Tzibbur*" (2) which means from the time the *Tzibbur* (public) begins *laining* the new *parsha* on *Shabbos*. (According to some *Rishonim* this means actually from after one hears the *Kriah* by *Mincha*; others hold that it means the beginning of the next halachic day, which is *Motzei Shabbos*. Both opinions are brought in **Darkei Moshe** (3) and the **Mishna Berura** (4) rules leniently that one can start after *Mincha*, while others feel that the wording of the **Shulchan Aruch** indicates *Motzei Shabbos* is the earliest time.) This year, when the first day of *Pesach* is *Shabbos* but we do not read *Acharei Mos*, and outside of *Eretz Yisroel* we don't even read this *parsha* on the second *Shabbos*, can we still start from the *Shabbos Mincha* of the week before? Contemporary *Poskim* argue about this. **Knei Bosem** (5) is strict, while **Shevet Halevi** (6) is lenient. It is better to fulfill all opinions by waiting till after *Yom Tov* to do "שנים מקרא" but if one is lenient and starts this *mitzvah* earlier (on *Yom Tov*), he has upon whom to rely.

**הוא היה אומר ...**

**R' Eliezer Ashkenazi z"l (Maasei Hashem)** would say: "Why did *Hashem* have to take out the Jews from *Mitzrayim* with 'A strong hand and outstretched arm'? Why couldn't He do it with Pharaoh's will and consent? Because had He done it with consent, we would have to show the *Mitzriyim* favor for freeing us. Even though they enslaved and made our lives hard, had they set us free, that would not be the ultimate freedom, as we would still have to have respect and thank them as our masters for the time we served under them. Thus, *Hashem* took us out against their will so that we would not have to honor them in any way and we are totally free men."

**R' Yoelish Teitelbaum z"l (Satmar Rebbe)** would say: "At the *Yam Suf*, we merited '*Bizas HaYam*' an abundance of wealth by the sea. Today, we just have a '*Yam*' full of *bizyonos* - a sea full of troubles and embarrassment!"

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Wishing all of Klal Yisroel a happy and healthy Chag HaPesach. יה"ר שזכה לקיים חוציאט מגון לשפוח. מאפילה לאורה, ונשעבוד לגאולה אני"ר

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א"מהולל אקרא ה' - בהילולים אקרא ואתפלל לפניו תמיד, כלומר אף לפני התשועה אני מהללו, לפי שבטוח אני שאושע מאוייבי". ועל יסוד הפסוק הזה פירש בספר הק' 'קדושת לוי' (פרשת בשלח) גם תמיחה שהייתה לו בפרשת שירת הים, שנאמר שם "אז ישיר משה רבינו ובני ישראל את השירה הזאת לה", וצריך להבין מדוע כתבה התורה 'אז ישיר' בלשון עתיד, הלא שירת הים הוא מאורע שכבר הייתה בעבר זכירה לומר 'אז שוררו ישראל', בלשון עבר.

אלא כן הוא עניינו, שעוד מקודם הידידה אל הים, בזמן שהיו נרדפיין מן המצריים ולא היה להם לחיכה לנס, כבר אז עלה בלבם לומר שירה על שם הנס העתיד, וכל כך הייתה האמונה תקועה בקרבם, עד שבעיצומה של הצדה כבר עלה השירה בלבבותם, וכותב שם **רבינו הקדוש מברדיטשוב זי"ע** בזה הלשון: "כי מי שדובק בה' ובטוח בו שבוודאי יושיע לו אומר השירה על התשועה קודם התשועה".

ראייה לזה מביא ה'קדושת לוי' מן האמור בהמשך הפרשה (שמות טו, כ), "תיקח מרים הנביאה אחות אהרן את התוף בידה ותצאן כל הנשים אחריה בתופים ובמחולות", ונשאלת השאלה, מניין היו להן למרים ולכל הנשים תופים בתוך המדבר השמם, אלא הוא הדבר אשר דיברנו, שעוד בהיותם בארץ מצרים סמכו על השיר"ת שבוודאי יעשה עמהם נסים ונפלאות גדולות, עד כדי כך, שאף נטלו עמהן תופים שיהיה להם מוכן לאחור הנס, וכדפייר שם רש"י: "מובטחות היו צדקניות שבדור שהקדוש ברוך הוא עושה להם נסים והוציאן תופים ממצרים".

**לקחי חיים ודברי התעוררות ונסדרו עפ"י פרשיות השבוע**

## עדותיך אתבונן

**מאת הרב אברהם דניאל אבשיין שליט"א מחבר ספר שדה אברהם**

**עבדים היינו לפרעה במצרים ויוציאנו ה' אלקינו משם ... (הגדה של פסח) - בענין תכלית יציאת מצרים**

אזנה מצות סיפר יציאת מצרים מתחיל כשאנו אומרים: "עבדים היינו לפרעה במצרים וגו'". שהוא תשובה לשאלת הבן - "מה נשתנה הלילה הזה מכל הלילות", ואנו משיבים לו, משום שהיינו עבדים לפרעה במצרים ויוציאנו ה' אלקינו משום בורע נטויה, ע"כ שניא הלילה זה מכל הלילות ומקור לנוסך זה שאנו אומרים 'עבדים היינו', מיסוד מקרא (דברים ו, כ-כג): "כי ישאלך בנך מחר לאמר מה העדת והחקים והמשפטים אשר צוה ה' אלהינו אתכם. ואמרת לבנך עבדים היינו לפרעה במצרים ויוציאנו ה' ממצרים ביד חזקה. ויתן ה' אותת ומפתים גדלים ורעים במצרים בפרעה ובכל ביתו לעינינו. ואתנו הוציא משם וגו'". ופי' רבינו בחיי (שם) "כי ישאלך בנך מחר לאמר מה העדות והחקים והמשפטים - כלומר למה נצטרענו על מצות רבות מאד בשלשה החקים אלו, ואמרת לבנך עבדים היינו לפרעה במצרים, ומיתוך העניו והשעבוד הוציאנו הקב"ה משם ועשה עמנו נסים מפורסמים. לכך אנו יוציאו לו דרבה ועלינו לקבל עול מצותיו. ותשובה זו לשאלה זו תורה כי וזכרן יציאת מצרים שורש התורה ועיקר גדול ויסוד לכל המצות כולן", עכ"ל. הרי התי' של "עבדים היינו", הוא תשובה שע"כ אנו מחויבים לקבל עול מלכות שמים ולעבדו את השיר"ת בלבב שלם. ובאמת, כן הוא המשך הכתוב (שם, כג-כד): "ואתנו הוציא משם למען הביא אותנו לתת לנו את הארץ אשר נשבע לאבותינו. ויצונו ה' לעשות את כל החקים האלה ליראה את ה'". הרי התכלית ביציאת מצרים הוא לקבל עול מלכות שמים וזהו מה דכתיב ויצונו ה' לעשות וגו', שזוהו כל התכלית הנרצה.

ובאמת, זוהו התכלית בעצם "שיעבוד מצרים", שכותב בתורה הקדושה (דברים ד-כ): "ואתכם לקח ה' ויוציא אתכם מכור הברזל מכור הברזל להיות לו לעם נחלה כיום הזה". וביאר הנצי"ב (שם) ודל', "ואתכם אתכם מכור הברזל. שהוא השעבוד חזק, שלא להיות האדם תלוי בדתו כלל, אלא בדת המלכות שודי היו משועבדים לעבודת המלך", עכ"ל. הרי, הטעם שכלל ישראל היו משעבדו מצרים, היה התכלית הוה, ללמדו להיות משועבד למלך, ולא לעשות כל מה שלבו רוצה. שזוהו המציאות של העבד, שהוא משעובד תמיד, ומינה למדנו האופן להיות עבדים להשיר"ת. וכן מבואר מדברי השל"ה (פרשת לך לך) הטעם בעיקר שיעבוד מצרים ודל': "רצה הקב"ה להטביע בלבם ענין העבדות, להדגילם בעבדות, כדי שיהיה להם נקל אחר כך לעבודת הבורא ית' ולקיים התורה לעבדה ולשמרה. וזהו שאמר 'אנכי ה' אלוהיך אשר הוצאתיך מארץ מצרים מבית עבדים', כלומר, כדי שתהיו עבדים", עכ"ל.

הרי, התכלית ביציאת מצרים היה לקבל התורה בדר טניג, ובשעת קבלת התורה

עוד דבר פלא כתוב **בספה"ק 'מאר עינים'** (פרשת צו), שבאותו הלילה של יציאת מצרים ישבו בני ישראל מסובים על שולחנם, וערכו את ליל הסדר ממש כמו שאנו יושבים ועורכים את הסדר, ואפילו שבאותה שעה עדיין הייתה ארץ מצרים סוגרת עליהם מכל עבר, אבל הם סיפורו את סיפור יציאת מצרים כאילו הוא מאורע שכבר היה בעבר, ומכח האמונה הגדולה והנוראה שהאמינו בהשיר"ת שיוציאם משם זכו באמת להמשיך עליהם חסדים ורחמים והוציאם השיר"ת משם ביד חזקה ובזרוע נטויה ובמראה גדול.

**סעדני ואושעה**, אנג אודחא נציין גם להעובדה הידועה עם הרה"ק הרבי ר' **וושא זי"ע** (מובא בספר בארת המים), שכל אימת שהיה נופל למשכב, היה מודה לאנשי ביתו לתקן סעודת הודאה ולהגישם לפני תלמידי חכמים שיסעדו לבם ובוכות זה היה זוכה לרפואה, והיה סומך את התנהגה הזאת בלשונו של דוד המלך ע"ה שאמר בתהלים (קיו, קיו) 'סעדני ואושעה', וכך היה מפרש, סעדני - עשו סעודה עלי, ואושעה - ובוכות זה אושע מן החולי ואוכה לארוכה ומרפא.

ויתכן לומר שכח הסגולה הזאת הוא על יסוד דברינו דלעיל, שעל אף שהאדם נמצא עדיין בתוך הצרה, מכל מקום יתחיל כבר עתה להודות ולהלל להשיר"ת על שם הישועה שתבוא בעתיד, ובוכות זה יזכה לראות עין בעין את ישועת השיר"ת, ועל כן היה הרבי ר' וושא מצווה ליתן סעודת הודאה עוד בזמן שהיה שרוי בחולי ובמדווה, כי בזכות ההודאה עתה להקדוש ברוך הוא בוודאי יזכה לראות בישועה השל"מה.

So, let us make sure our children hear the message of *Pesach* loud and clear ... *Hashem* LOVES you more than anything. And if you live with this *Emunah* embedded in your heart, there is no greater *beracha* in the world than that.

can only give your children as much as you have. *Pesach* is the time to fill yourself up with *Emunah*, with unshakeable trust in *Hashem* so that you can love Him with all your hearts **and show your children that this is what a vid is all about.**

### PENETRATING ANALYSIS OF THE SIFREI TANACH

## תורת הצבי על הפטרות AND THE WEEKLY HAFTORAH R' TZVI HIRSCH HOFFMAN SHLITA יאמר ה' אל יהושע היום גלותי את חרפת מצרים מעליכם ... (יהושע ה-טז)

On the first day of *Pesach*, the *Haftorah* details the *Pesach* offering in Gilgal during the times of *Yehoshua Bin Nun* and the national undertaking to give every Jew a *Bris Milah*. Similarly, the *Haftorah* on the second day of *Pesach* depicts the *Korban Pesach* brought by King Yoshiyahu after his discovery of an ancient *Sefer Torah* in the *Bais Hamikdash* and his subsequent purge of all idol-worship in *Eretz Yisroel*, as well as the national resurgence towards *Hashem* and his *Torah*. Although both depict great *Pesach* celebrations, what was so significant about the *Korban Pesach* that it can only be eaten by those who had a *Bris Milah*, and why did *Chazal* deem it supremely important to relate these events of national spiritual uplift and repentance?

**R' Zev HaKohen Hoberman זי"ל (Ze'ev Yitroff)** explains that because the special northern wind that heals the wound of a *Bris* did not blow in the desert when *Bnei Yisroel* left [Egypt, a significant portion of the Nation were not given a](#)

[החשיבת את הכמרים ... ויקמר בכמות בערי יהודה ומסבי ירושלים ואת המקמרים לבעל לשמש ויריה ולמולות ... \(מלכים ב' כג-ה\)](#)

The *Haftorah* for the second day relates King Yoshiyahu's campaign to eradicate all the idolatrous practices in *Eretz Yisroel* after his shocking discovery of an ancient *Sefer Torah* in the *Bais Hamikdash*. Yoshiyahu then spurned a national resurgence towards *Hashem* and his *Torah* as well as a top down *Teshuvah* movement which brought *Klal Yisroel* to exceptional heights. While the *posukim* describe at great length how Yoshiyahu and *Klal Yisroel* rid the land of *Avoda Zara*, why is the description so lengthy?

**R' Gedalya Schorr זי"ל** explains that a deeper understanding reveals the very idea that the *Korban Pesach* is, in reality, the sacrifice of the elimination of idolatry. This is based on a *Medrash (Shemos 12:48)* which states that one might think that when one converts to Judaism he should bring a *Korban Pesach* immediately, however the *Torah* teaches that just as an *Ezrach* – a native of the land, brings

## בין הריחיים – תבלין מדף היומי – יבמות לה: – שיך לחג הפסח

R' Yochanan says that done on a מעוברת who ultimately miscarries, need not do *chalitza* again & the original *chalitza* is valid. R' Yochanan reasons, since if while she was pregnant הנביא אליהו would come & tell us she will miscarry, she would be a ברת so too now, that she miscarried, we say אנלא מילתא למפרע that she was a valid אימה. How is it possible to rely on תורה לא בשמים היא? The **Ponevezh Rav (R' Y.S. Kahaneman)** says, we know that sometimes when the *Gemara* has a difficult question it bleibs with a תיקו, which some say stands for "תישבי יתרך קושיות ואבעית" & sometimes the *Gemara* says יראה "והשאר יראה ותישבי יתרך קושיות ואבעית" & sometimes as יתשבי as אליהו would come & tell us she will miscarry, she would be a ברת so too now, that she miscarried, we say אנלא מילתא למפרע that she was a valid אימה. How is it possible to rely on תורה לא בשמים היא? The *Rav* explains with a rule for *Shas* (בדוק ומנטרה) *Every time the Gemara says תיקו, it will always be after a psak* for a *psak* in a מחלוקת. Then he is referred to as יתשבי, the town where he comes from, implying that Eliyahu will come as a human *Rosh Yeshiva* not as a נביא, & tell us which *sevara* is correct. This is permissible because he won't be using the "superpowers" of a *Navi*. Every time he is referred to as Eliyahu, it comes after a מחלוקת. For example, the classic case [ב"מ לו.] where 2 people give money to a *shomer*. One gave \$100 & the other gave \$200 & they both say they were the one who gave the \$200. The *Mishnah* paskens that each one gets \$100.

his *korban* on the 14th day of *Nissan*, so too, a convert brings his *korban* on the 14th. This is interesting since it obviously states in the *Torah* that the *Korban Pesach* is to be brought exclusively on the eve of *Chag HaMatzos*. Thus, why would one possibly think that it should be offered at any other time?

The explanation is that since the *Korban Pesach* is for the elimination of idolatry and this convert has just accomplished that through his conversion, he should offer the *korban* at the time of his conversion. To understand this, the *Torah* explains that it is to be brought on the 14th as opposed to any other day not connected to his conversion.

As we gather around the table on *Pesach* night it is incumbent upon us to think of all our mini "obsessions" which we idolize, and come to the realization that on this night of freedom from idolatry we have the extra ability to break free once and for all.

ליל הסדר, לא רק לומר הסיפור במה שקרה במצרים, אלא התכלית הוא לקבל עול מלכות שמים מתוך הכרת הטוב שהש"ת הוציאנו ממצרים, וכל זה מפורש להדיא ברבדרי ר' **דוחם ליטוביץ** (דעת הכמה ומוסר ח"א, עמ' קכ"ד) ח"ל, "זמעות הוא במי שחושב שתכלית יצ"מ הוא שתצא מזה "אמונה" לבה, דא"א ולא ניתן לאמר כן, התכלית הרברים אינו שיתאמתו הנסים, שתכלית "האמונה" הוא ג"כ שמוה תצא "עבודת", עכ"ל. הרי עיקר התכלית של מצות סיפר יצ"מ הוא להתחזק אותנו להיות "עבדי ה'", שזהו כל התכלית של יציאת מצרים. בברכת הג כשר השמח!

**CONCEPTS IN AVODAS HALEV AND HEMSHECH HADOROS**

**מחשבת הלב**

יהי - יקח מצה האמצעית ויבצענה לשתים ... (מנהגי ליל הסדר)

*Yachat*, a seemingly minor component of the *seder*, occupies quite a ceremonial position in it. It turns into a whole commotion trying to discern which half of the broken *matzah* is the larger one. Then all eyes follow the *seder* leader, attempting to catch a glimpse of his hiding spot. What is the deeper underlying message here?

Throughout the *seder*, there exists a dichotomy of sorts. On one hand we commemorate our trials and tribulations in *Mitzrayim*; our sufferings and ordeals. While on the other hand, we recline in royalty, celebrating our freedom from bondage. The *matzah* we eat, also contains both components - *lechem oni* on one side and שכמם על שמלתם - משארתם צרורת בשמלתם on the flip side. So as we begin the *seder*, we break the *matzah* in two, symbolizing these two themes.

As we know the smaller half remains on the table, between the other two *matzos* to be eaten after *maggid*, while the larger part is hidden and eaten at the end of the *seder*, for the *afikoman*. Many reasons for this are offered. Based on the above, the following *machshava* may shed some light.

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 או ישיר משה ובני ישראל את השירה הזאת לה' .... (קריאה לשביעי של פסח)

*Klal Yisroel* attained their freedom on the 15th of *Nisan*, but it seems to have culminated by *Krias Yam Suf* when they sang *shira*. What was so pivotal here and why do we recite או ישיר daily, till this very day?

There's an unbelievable *vort* I saw in the name of **R' Moshe Leib Sassover ז"ל**. The *posuk* in *Parshas Bo* says, "ואמרתי יבח פסח הוא לה' אשר פסח על בני בני ישראל", He asks, "ואמרתי יבח פסח הוא לה' אשר פסח על בני בני ישראל", it should have said מעל - *Hashem* jumped over, not על ?

He answers that when *Hashem* 'entered' *Mitzrayim* to annihilate the first born Egyptians, He felt a powerful level of impurity. However, when *Hashem* passed by a Jewish home, He sensed a fragrance of *kedusha*. *Hashem* therefore danced על 'on' the rooftops of the *Yidden*, exclaiming in ecstasy '*du voint a Yid*'! Here dwells a Jew!

*Hashem* realized how special a *Yid* is and wanted us as

**מעשה אבות .... סימן לבנים**

There was once a family in crisis. The father and mother battled each other daily on numerous marital and familial issues, until they had no choice but to separate and get divorced. The father was a religious G-d-fearing Jew but his wife had enough of religious observance and she threw off the yoke of *Torah* and *mitzvos*. With persistent encouragement, she took her daughter off the *derech* with her. Her young son, however, remained with his father and was religious but always seemed to

שייך לקבל עול מלכות שמים. וכן מבואר ברבדרי המודש (משנת ר' אליעזר פ"ז): "מפני מה ענש הכתוב ביותר לכפיי טובה? מפני שהוא כענין כפידה בהקב"ה אף הכופר בהקב"ה כופר טוב הוא. האדם הזה הוא כופה טובתו של חבירו, למחר הוא כופה טובתו של קונו. וכן הוא אומר בפרעה, "אשר לא ידע את יוסף". והלא עד היום הזה מצרים יודעין חסרו של יוסף, אלא שהיה יודע ולא השגיח עליו, וכפה טובתו, ולבסוף כפה טובתו של הקב"ה" הרי להוריא, שקבלת עול מלכות שמים הוא רק מתוך הכרת הטובות של הש"ת, והו כל עובדת

**FROM THE FAMILY OF R' CHAIM VOSEF KOFMAN ZT"l**

The two parts of the broken *matzah* represent our past and our future respectively. Together, they make up who and what we are. Some have the custom to carry the *matzah* on their back and recite זכר לאבותינו שיצאו ממצרים... reminiscent of how our forebears left Egypt. Of those who have this *minhag*, some do it by *yachat*, others, by *afikoman*.

*Emuna*-filled *Yidden* are able to look to the future, even during hard times. *Klal Yisroel*, throughout the ages, have gone through endless *tzaros*. Yet they persevered because they channeled their energy towards building the future. They saw the bigger half as going forward. Their pain and suffering - the past - was the smaller piece, and less important to dwell upon. This is the message on *leil haseder*. This year has been fraught with tragedies and calamities, both for the *Klal* and individuals. Perhaps, on *Pesach* night we can tap into our inner reservoirs of strength and succeed like the *yidden* of yesteryear, by looking towards the future.

May we all be *zoche* to *yeshuos* this month; as *Chazal* teach us מה מקיפות בו ישועות או ישיר! החודש אשר ישועות בו מקיפות או ישיר!

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His people. Yet, every relationship needs reciprocity. At *Krias Yam Suf* when *Hashem* performed the great miraculous *nissim* for us, our relationship was solidified. *Klal Yisroel* realized how privileged we were to be His nation. We then called out in unison, "ה' ימלך לעולם ועד", - for all eternity, He is our King. In fact, *Chazal* say on the *posuk* *Hashem's* throne became fixated with או that it refers to the "או" of או ישיר. *Hashem's* love for us was depicted by *Yetzias Mitzrayim* and ours was shown as we sang to Him in praise by the *Yam*.

We therefore commemorate and declare our allegiance and happy commitment to *Hashem* every day. So when we recite או ישיר constantly, it should infuse us with a daily inspiration that, '*Siz gut tzu zain a yid*' - אשרינו מה טוב חלקו - *Im Moshiach Tzidkeinu B'mihera Biyameinu, Amen!*

Gerda - fled their home in Hamburg and traveled to England. From there they sailed to the United States, barely one year before the outbreak of World War II. Frank had no difficulty deciding where to live in the States. He wanted to be near a German-Jewish synagogue where he could maintain his family traditions. It was natural, therefore, for the Adlers to settle in the community surrounding Congregation Ohab Zedek on 95th Street in Manhattan. And that's where he bumped into Sidney again.

Frank and Sidney caught up on the details of each other's lives in the intervening nineteen years since they'd seen each other. Sidney was pleased to hear that the Adlers had three children. Frank was impressed to learn that Sidney had become *frum* and regularly *davened* at Ohab Zedek. A few years later, Sidney got married and the Adler's attended his wedding.

In 1968, Frank's oldest daughter, Riva Alexander, was living in Queens, NY. One day she received a phone call from Sidney Lewis. "Riva, I'll get right to the point. I'd like to recommend a *shidduch* for your son, Yisroel. He must be around 22 now, right? The girl's name is Leah and she's the daughter of Rabbi Moshe Nachman. She's a lovely girl." He could sense her hesitation so he added, "Look, he is good boy and this is important. If you'll agree to let Yisroel consider this *shidduch*, it would be the biggest favor you could do for me. I would finally be able to feel that I had repaid your dear parents, may their souls rest in peace, for all the *chessed* they did for me throughout my life." Riva did discuss the phone call with her husband and son and was not surprised by their reactions. "A *shidduch* from Mr. Lewis? How well could he know Yisroel, or what kind of girl he's looking for? And besides, he is legally blind and wears thick glasses - does he even know what the girl looks like?"

Sidney's suggestion was also received coolly by Rabbi Nachman, Leah's father. "A boy suggested by Sidney Lewis? Hmm...", he said to his wife. "Somehow, I don't think so...and you know, he can't really tell how the boy looks..."

Yisroel Alexander and Leah Nachman were in full agreement not to meet each other. Gently but firmly, their respective families each declined Sidney's offer to arrange a meeting. However, not six months later, Sidney called the Alexanders and the Nachmans to see if their opposition had weakened. As it turned out, neither Yisroel nor Leah had gone out with anyone for a while. And since they also wanted to get Sidney to leave them alone, they agreed to meet... "Only once!" they insisted.

Eight months later, Leah Nachman married Yisroel Alexander. While many women cry during a wedding ceremony, most men do not. But there was one older man sitting up front at Leah and Yisroel's *chupah* who kept removing his thick glasses to wipe away the tears of joy that were streaming from his blind eyes. [Wikler's Classics, as heard from Yisroel Alexander, Brooklyn, NY]

When **R' Shmuel Charkover ז"ל** took ill, the students at his *yeshiva*, *Bais HaTalmud*, were reciting *Tehillim* around the clock. One day, when **R' Leib Mallin ז"ל**, walked into the main office, he saw a *talmid*, **R' Shimshon Pinkus ז"ל**, working the phones incessantly, calling other *yeshivos* and begging them to say *Tehillim* for R' Shmuel. R' Leib disapproved.

"You don't need a telephone to say *Tehillim*," he said. Young Shimshon tried to explain that he was on the phone arranging for other *yeshivos* to say *Tehillim*. Again, R' Leib told him, "You don't need to speak on the phone, you need to say *Tehillim*!" R' Pinkus later noted that he learned a valuable lesson from this exchange. In Egypt, the Jews cried out - תצעק אל ה' - and were saved. There are times for programs but then there is time for crying. Once a *gezeira* has already been decreed, one needs to recognize that the problem is not with the adversary. Rather, he must turn to *Hashem* in order to change the situation.

**EDITORIAL & INSIGHTS ON ONE'S MIDDOS TOVOS**

**דרגה יתירה**

**FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO**

*Chazal* tell us, "*Leil shimurim k'mo Yom Hakippurim*." There is a reason that Jewish souls connect to *Yom Kippur* and *Pesach*. Even Jews who are unaffiliated all year and don't do anything else to connect to their Jewishness, go to *shul* for *Kol Nidrei* and makes a *seder* on *Pesach*. Also, it is only on these two nights of the year that a man wears a *kittel*. Many women also have the custom of wearing white. White is a sign of newness. These are the two times a year that a Jew can renew his relationship with *Hashem*.

My son, My firstborn child. I love you.

There is another connection between *Yom Kippur* and *Pesach*, They both begin with the word "*KOL*". On *Yom Kippur* night we say *Kol Nidrei*. On the night before *Pesach* when we actually get rid of all the *chametz*, we say *Kol Chamira*. The word "כל" in *gematria* is 50 which alludes to the 50<sup>th</sup> level of *Bina*, the highest level that a Jew can reach in his *avodas Hashem*. These two times are *mesugal* for such a lofty level. The **Zohar** writes about the tremendous *simcha* of the angels in heaven on this night of *Leil Haseder*. He actually writes that it is the happiest time of the entire year.

On *Yom Kippur* there is an awakening from below. Jews are inspired to do *Teshuva*, to repent from their sins and start a new slate. On *Pesach*, the awakening is from above. On *Pesach* there is a tremendous revelation of *Hashem's* incredible love for us. In *Mitzrayim*, we were steeped in the terrible sin of *avoda zara*. We had fallen into the 49<sup>th</sup> level of impurity, and had no *mitzvos* to give us merits. *Hashem* demonstrated on *Pesach* His unconditional love for His children. *Hashem* called us "*Bni Bchori Yisroel*" - You are

On *Pesach* night, a person can rise to a great level by recounting the tremendous miracles that *Hashem* did for us. *Hashem* took us out of *Mitzrayim*, NOT because we deserved it, but because He loves us. It is this knowledge that we "Passover" every year to the next generation, so that *Yiddishkeit* will remain alive and strong. We must experience *Hashem's* love, so that we can give it over to our children. You

They resolved to try again and go through the process a second time. However, before they could begin repeat arrangements, they received another call from the breeder saying that an error had been made and that the baby donkey was actually a male!

Normally a government-registered breeder would have full *ne'emonus*, belief, in such matters. But in this case, because it was first said to be a female, Rav Beck requested that tests must be made to ensure that the male foal was indeed the offspring of this mother and hadn't been substituted. A DNA test was done on the animals, but difficulties were encountered with the first 2 tests as the newly born foal's hairs were too light and thin to correctly register. The third time, however, the DNA clearly showed that the foal was indeed the much-awaited *Peter Chamor*. Of course, it was immediately named "Peter" with the proud owners getting "*Mazel Tovs*" on their new birth, from friends and family all over. Due to the excitement generated by this extraordinary *mitzvah*, many people began to take an interest and learn the *halachos* of *Pidyon Peter Chamor*. A series of special *Shiurim* were given on the topic by local *Rabbanim* as well as others around the globe.

Finally, on a Sunday, the 9th of Iyar 5769, (May 3, 2009) the much awaited ceremony took place on the grounds of the *Adass Yisroel Beis Yaakov* school in Elsternwick. A large, elevated stage was erected to ensure that the entire crowd could view the proceedings. Young children were allocated seating space at the front of the stage, while a separate area was designated for the ladies and girls of the community. The attendees included most of Melbourne's rabbinate and young and old from nearly every *Shul* and *shtiebel*. Also in the crowd was the popular Federal parliamentarian Michael Danby whose electorate includes all of Melbourne's *heimishe* areas. This seemed apt as the donkey was born in Canberra, the home of the Australian parliament.

Proceedings began with the decked-out and lively "*Baal Simcha*" Peter being brought in and placed on the stage where he was held steady by a handler and a *shomer shabbos* veterinarian. This was followed by the arrival of the sheep which were also placed on the table and cared for by a handler. Part-owner Berel Goldberger recited the rarely heard *beracha* of "*Al Pidyon Peter Chamor*" to a thundering *Amen* from the crowd. Yumi Friedman then recited the *Nusach* required for the *mitzvah*, as he handed the sheep over to the *Kohen*, his father-in-law Reb Nesanel Fried. This was followed by "*Shehecheyanu*."

In order to do further *mitzvos* with the *Pidyon* sheep, Yumi Friedman then went to the local Slaughterhouse and had the sheep properly slaughtered. The "*matonos*" (*zeroya*, *lechayim*, *v'keiva*) were given to a *kohen*, and with the sheepskin they made a cushion to be used at *brissim*. When the *Rav* spoke, he stated that we, *Bnei Yisroel* who are all considered *bechorim*, ("בני בכורי ישראל") ask that *Hashem* also act to be *podeh* - redeem us, his beloved *bechor*, *Klal Yisroel*, speedily. May we too be soon *zoche* to witness the arrival of *Moshiach* - riding on his donkey.

The year was 1920. The place was Hamburg, Germany. Frank Adler, a young man of twenty-seven, and his wife, Ruth, would invite guests to their *Seder*, the first they would be conducting since they were married less than a year before. "You know, there are still quite a lot of American troops in town," Ruth told her husband. "Why don't you go down to their barracks and see if there are any Jewish boys stationed there who might need an invitation?" Frank jumped up at the idea and ran out even before finishing his tea. Once at the barracks, Frank asked to speak with the Commanding Officer.

"As you may know," he inquired, "the Jewish Festival of Passover is approaching and I would like to know if by any chance you might have Jewish servicemen stationed here who would like an invitation for the holiday."

"You're looking for Jews?" Major Phillips chuckled. "I'm sure we don't have any Jews in our unit," he added with thinly veiled pride. Calling over an orderly, he asked him, "Hey Lewis, tell me, we don't have any Jews on the base, do we?"

Lewis's face flushed. "Well, actually, Sir, we do... uh... I'm Jewish."

"You are!?" Major Phillips was shocked. "I didn't know that. You don't perform any Jewish rituals or anything, do you?"

"Well, you see, I'm not really a religious Jew, Sir," Lewis replied sheepishly.

"That doesn't matter to me," Frank interjected. "I just wanted to know if there were any Jews on the base so I could invite them to my home for the *Pesach Seders*. Mr. Lewis, my wife and I would be very pleased to have you as our guest."

It was all arranged. Sidney Lewis, a 20-year-old draftee from Manhattan, was invited to the home of Frank and Ruth Adler for the *Sedarim*. When the first night of *Pesach* arrived, the tall American soldier appeared at the Adlers' apartment on time for the *Seder*. He joined the other guests, both local and foreign, around the large dining-room table. Sidney's family in America barely observed any semblance of Jewish tradition, but they had always conducted a modified *Seder*. Sidney had never experienced a fully traditional and observant *Seder*, however, like the one conducted in the Adler home.

The next night, Sidney returned for the second *Seder*, which he enjoyed even more than the first, since he now knew what to expect. After singing *Chad Gadya*, all of the guests got up to leave, but Sidney deliberately dallied. He wanted to be the last one to say goodbye. Standing at the door of the Adlers' apartment, the young soldier was overcome with gratitude. "I don't know how I can ever repay you and your wife for your kindness. These were actually the first real *Seders* that I've ever been to," his voice trailed off and his eyes filled with tears. A few weeks later, Sidney was discharged and returned to the U.S.

In 1938, with the Nazis wreaking havoc on German Jewry, Frank, Ruth, and their three children - Riva, Werner, and

be in a state of suspension between two worlds. Whenever he visited his mother, she pushed him away from religion, whereas at home with his father, he learned in *Yeshiva* and was *frum*.

Her consistent attempts to weaken him spiritually caused him to suffer in class and he remained from the weakest students. Add that to his father's constant and continuous exhortations to be better, *daven* better, learn better ... he suffered emotionally and was in a constant state of anxiety, distress and depression. His classmates made fun of him and his father's stern direction caused him to resent being there - he actually looked forward to going to his mom's house. In a nutshell, he was a mess. Eventually, he found a comforting ear in R' Dovid Levine, a *mechanech* who understood the young boy's plight, and he took him under his wing, trying to help him out in any way he could.

When *Pesach* arrived, his mother insisted that her son join her for the *Leil HaSeder*. His father was adamant. Absolutely not! The night of *Pesach* is the holiest of holy, it is a time when "*Vehigadita L'vincha*" was most important, and he desperately wanted his son at his *Seder* table. Besides, she was not religious, the food and *matzah* would be of questionable *kashrus*, and she even invited a group of *chiloni* friends to her *Seder*, where they planned to have a marvelous, delightful holiday dinner. Certainly not a place for his son, the father maintained. His son, on the other hand, did not really wish to be with his father and was secretly hoping that he would be allowed to attend his mother's *Seder*.

R' Dovid Levin was consulted. As a nephew of the *Gadol Hador*, **Rav Yosef Shalom Elyashiv ז"ל**, he knew that such a question belonged in his realm of his expertise, and he wasted no time detailing the *shaila* with all its complexities to his esteemed uncle. Surprisingly, Rav Elyashiv ruled that the boy should be taught many of the important *halachos* to do with *kashrus*, *Hilchos Pesach* and the *Leil HaSeder* - the *mitzvos* he must fulfill and *minhagim* he should follow - and then attend his mother's *Seder*. The boy was thrilled, deliriously happy for the first time in a long time. R' Dovid spent a few weeks teaching him the *halachos* he needed to learn and what he must do while at his mom's house.

A few days before *erev Pesach*, he arrived at her home, and was shocked to learn that his mother had fallen ill. Truly ill. Not just a fever or chills - she was seriously sick and could barely rise from her bed. Needless to say, her grand *Seder* feast was canceled, all the guests made other plans, and the only two people left were his sister and him. Well, there was no time to lose, so he quickly *kasher*ed the kitchen and prepared the food for *Yom Tov*. His sister helped him and they had fun playing house, preparing for *Chag HaPesach*.

That evening, just he and his sister sat together at the *Seder* table. He felt happy, in tune with the mood of the night, in control and took on the role of the man of the house. Together, they recited the *Haggadah* and sang the old traditional songs that they grew up. They ate *shmura matzah* and hand-grated *maror* and drank the four cups until they felt a little tipsy. But it was a real *Seder*. No arguing, no fighting, no complaining. They spoke about *Yetzias Mitzrayim* and about their current family situation. They enjoyed each other's presence and felt the warmth between siblings.

The young man returned home after the *Seder*, a changed individual. The *Seder* with his sister allowed him to recharge his spiritual batteries, reorganize his priorities, and his *emunah* and belief system took a huge jolt in the right direction. He began to learn better in *yeshivah* and his *davening* took on more meaning. He grew in *Ruchniyus* and became a true, *ehrliche Ben Torah*. Till this very day, he credits the *psak* of Rav Elyashiv and the *Seder* at his mother's home, with being the turning point in his life, a life that found its true calling in *Torah* and *mitzvos*.

וידגן ה' כל בכור בארץ מצרים מבכר אדם ועד בכור בהמה על כן אני ובה לה' כל פטר רחם הזכרים וכל בכור בני אפרה (שמות יג. טז)

One of the many *mitzvos* given to us as a remembrance of the miraculous wonders that *Hashem* performed for *Klal Yisroel* while in *Mitzrayim*, is the *mitzvah* of *Pidyon Peter Chamor*. Unfortunately in today's day and age, this unique *mitzvah* to favor the first-born donkey is a rare occurrence. Hence, when it does happen, the event is an exceptionally festive event.

Such was the case in the Melbourne community, in Australia. The story began with two friends who attended a *shiur* in *Gemara* for more than 20 years, Berel Goldberger, a *Viznitzer chasid*, and Binyomin (Yumi) Friedman, a *Belzer chasid*. Berel and Yumi whilst learning (in *Kiddushin* 37a) about the *mitzvah* of *Pidyon Peter Chamor* and that it may be performed in *Chutz La'aretz* even today, decided to investigate the possibility of fulfilling this rare and unusual *mitzvah*. The first thing required was a suitable female donkey, one that had not yet produced any offspring. This they found in a donkey breeding farm in Canberra, Australia's national capital. To ensure that every step was done 100% *al-pi-halacha*, they consulted with the *Mara d'Asra*, **Rav Avrohom Zvi Beck shlit'a**, as well as **Rav Chaim Heimlich shlit'a**, a *dayan* of the *Kehilla* who helped in clarifying matters of *Halacha*. To perform the *Pidyon*, the donkey had to be legally purchased and owned by them. Since Canberra is several hundred kilometers away and a contemporary "*kinyan meshicha*" couldn't be performed, they opted to leasing the land from the farmer, known as "*kinyan agav karka*."

Then came the wait of over 12 months - the period of the pregnancy. Finally, the foal was born. But to the chagrin of the owners, they were called by the breeder and told that it was a female! Though disappointed, Berel and Yumi did not give up.