לעילוי נשמת ר' אברהם יוסף שמואל אלטר בו ר' טובי' ז"ל ורעיתו רישא רחל בת ר' אברהם שלמה ע"ה קורץ

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# שבת הגדול פרשת מצורע / חג המצות / זמן חירותינו Parshas Metzora - Shabbos Hagadol - Chag HaPesach April 20-30, 2024 – לבכל ניסן תשפ"ד

מאת הגה"צ רבי גמליאל הכהן רבעוביץ שליט"א, ר"י שער השמים ירושלים עיה"ם

ליל התקדש החג - "הלילה הזה כולו מצה" - בעבור זה עשה ה' לי מיכלא דאסוותא ומיכלא דמהימנותא. בעניז אכילת המצה שהיא המצוה הגדולה בליל התקדש החג מבואר בזוהר הק' (ח"ב קפג. ב) שהמצה הוא 'מיכלא ראסוותא' – מאכל של רפואה. דהיינו שהמצה מרפאת את האדם מכל תחלואי הנפש. במיוחד מסוגלת המצה לחזק ולחדד בלב האדם את האמונה הטהורה בהקב"ה מלך מלכי המלכים. ועל כן נקראת גם 'מיכלא דמהימנותא' – מאכל האמונה, שהרי בכל ימות השנה עסוק האדם בשטף החיים ובטרדות הפרנסה וכיוצא בזה, מתוקף כך עלול לבוא לידי שכחה ח"ו מהשי"ת, עד שיהיה נדמה לו בי הוא לבדו ובכוחות עצמו עשה את החיל הזה, לכן צריך האדם לאכול פעם אחת בשנה מז המצה הקרושה. והאכילה הקרושה הזאת תשפיע עליו אמונה

**חמץ ומצה – יצר הטוב ויצר הרע.** הרבה יש מה לעסוק בפנימיות הענין של אכילת מצה ומעלתה, אולם קודם כל במובן הפשוט ביותר, המצה אינה עשויה משום רכיב מיותר מלבד קמח ומים שהם יסוד קיום הגוף. ומיד לאחר הלישה לוקחים את העיסה, מרדדים אותה עד דק, ותיכף לאחר מכן מכניסים אותה בתור התנור ואופים אותה כמו שהיא, דקה וכחושת מראה.לא כן החמץ, שמלבד הקמח מוסיפים ליתז לתוכה גם שאור ומחמצת שגורם לבצק לתפוח ביותר. כשלאחר מכן מוסיפים להשהות עוד את העיסה עד שנעשה שמן ובעל מראה עבה ביותר. ורק כאשר העיסה תפוחה כהוגז מכניסים אותה אל תור התנור. כשבסופו של דבר יוצא כיכר גדול ועב. נחמד למראה ובעל רושם חיצוני.

מבואר בזוהר הק' (ח"ב מ. ב), שזהו אם כן החילוק היסודי בין שני מיני מאכל הללו. שהחמץ מורה על גאוה וחשיבות עצמית, שזהו גם יסוד הפשיעה ואם כל זטאת. וגם נמשל החמץ ליצר הרע שמפתה את האדם ומביאו לידי חטא. כמו שאמרו חז"ל (ברכות יז, א) 'גלוי וידוע לפניך שרצוננו לעשות רצונר, ומי מעכב? שאור שבעיסה!'. מפרש שם רש"י. שאור שבעיסה - יצר הרע שבלבבנו. המחמיצנו'. מה שאין כן המצה, רומז על ביטול העצמיות והכנעת הלב לגמרי, ללא שום נגיעה עצמית או כוונה חיצונית. בלתי לה' לבדו.

ואכז בליל גדול וקדוש כזה של ליל הסדר. שבו מתעלה כל איש ישראל להיות במקום גבוה ונשגב. הרבה יותר ממה שראוי לזה מצד מעשיו. אוכלים אנו רק מצה שמרמז על היצר הטוב. כי עתה הוא זמז שליטתו של היצר טוב. וכדאיתא בספרים הקדושים. שבליל הפסח זוכה כל איש ישראל להארת הקדושה בדרגה הגבוה הנעלה ביותר. בדרך של דילוג וקפיצה ושלא על פי הסדר, כי לפי הסדר הרגיל צריכים ללכת מו הקל אל הכבד, מדרגה אחת של הקדושה למשנהו עד שעולה למעלה למעלה, ואילו בליל זה זוכה כל אחר ישראל לדלג באחת עד לדרגת זקדושה גבוהה במאד מאד, הרבה יותר ממה שהכין את עצמו.

יכפי שכתב **האור החיים הק'** בפרשת בלק (במדבר כג. כב) בשם יודעי פנימיות

the מנהג התגרים for it to be used to consummate a purchase, it is a valid and binding קנין

was asked השובות והנהגות או"ח ח"ג.קצב"ן was asked ד' מינים by someone who purchased his מינים with a check, post-dated for after Sukkos: If a check is not considered בסף was he הי שטרנבך? לכם says that he doesn't understand the question. Because one may be מינים his בינינים which he did by bringing it into his house, or by קונה א שוני שיו which he did when he picked it up before being ביני חצר the *mitzvah*. He then points out that if the check were to be returned by the bank (bounced), the קנין חצר or די would not help and he would not be יוצא למפרע since the על תנאי were sold to him על תנאי that the check would clear.

on *Purim* with a check. For example, משנה הלכות חו on *Purim* with a check. For example, משנה הלכות חו qives a check to a עני and he gives it to his grocer in exchange for food. Even if the check were to bounce, and Reuven would be considered בניניקם who would have to make good on the check, since in the interim the עני used the check and received his food, the *mitzvah* was מכוריים

A SERIES IN HALACHA LIVING A "TORAH" DAY

מאת הגאון מו"ר הרב ברוך הירשפלר שליט"א, ראש כולל עטרת חיים ברוד. מליבלנד היינוס Selected Halachos For Chag HaPesach (2)

Drinking After Afikoman Before Bentching. The RM'A (1) quotes the minority opinion of the Yeraim (R' Eliezer of Mitz) that if one is thirsty when he bentches, he has not reached the level of "ושבעת" (satisfaction) and his obligation to bentch is only Rabbinic. Although this is a minority opinion, the *Poskim* write that it is worthwhile to be stringent and take a small drink before bentching to insure he is fulfilling a Torah-mitzvah each time. This was the custom of **R' Y. S. Elvashiv** zt"l. On Pesach night. after the Afikoman, one is often thirsty, especially if he had well-baked hand Matza. He cannot eat or drink after Afikoman except for the last two of the Arba Kosos - the four obligatory cups. Can he take a drink to insure that he will fulfill a Torah-mitzvah according to all opinions? The answer is yes, he can drink unflavored water or seltzer, even after the Afikoman.

Coffee During the Haggadah. One should make every effort to maintain a clear, fresh mind on Pesach night - not only for the second Seder which is easier (one can rest up during the first day of Yom Tov), but also for the night of the first Seder. This includes being well rested and not drinking wine in a way that will make him drowsy. However, if a person did become drowsy and tired during the Seder, is he is permitted to drink a cup of coffee (with caffeine) between the first and second *kosos*?

The Ravya. At first glance, there are two main objections to drinking coffee between the first two kosos. The Ravya (2) holds that if one drinks an additional cup and makes a beracha on it, it looks as if he is adding to the amount of the Arba Kosos - four cups, that Chazal had instituted. If, however, he had in mind while reciting the beracha of "Hagafen" to exempt all his drinks right up until he drinks the second cup, he can drink without a beracha and it will not appear as if he adding to the number of cups. If he did not have in mind to exempt other drinks then it depends: if one feels that his clarity his really impaired, I believe he can rely on the opinion of the **Rosh** who argues on the Ravya (3), and he can make a "Shehakol" and drink. (Note: It is possible that even hot coffee which one has to sip slowly might also be permitted, even according to the Ravya. Also, for people who always drink wine or grape juice for the Arba Kosos, and do not rely on coffee, tea or juice (4), it might not look like adding to the number of cups even like the Ravva.)

The Ramban. Another objection to drinking coffee might be from the **Ramban** (5) who holds that any leniency mentioned in the Gemara about drinking between the first two cups, only pertains to before one pours his second cup. However, once he has already poured his second cup, he is not allowed to drink The Biur Halacha (6) says that the Shulchan Aruch holds like this Ramban, even though the Baal Hamaor disagrees. It seems to this writer that upon reading the Ramban carefully, as explained by his *Talmid*, **Rabbeinu Dovid** (7), it is clear that the reason one should not drink after pouring his second cup is because it is not honorable for the *mitzvah* of *Haggadah*, which is read over the second cup, to do some other activity in the middle. (The Ramban might even mean that the Sages did not create an issur to do so, however, the Tanna of the Gemara did not discuss it since logic dictates that one should not stop in the middle of Haggadah to start drinking a separate drink.) Where a person is drinking coffee in order to help him perform the mitzvah in a better manner, even the Ramban would agree it is permitted. (1) רמ"א או"ח קצז:ד (2) הובא במשנה ברורה תעבּכא (3) לדעת

הוא היה

R' Aharon Dovid Goldberg shlita (Shiras Dovid) would say:

"Why does the *Torah* pause from talking about *negaim* (געץ אדם. בגדים) to address the way to become *tahor*, and only afterward, continues with נגעי בתים? The **Chinuch** says that nigei adam u'begadim were found not only in Eretz Yisroel even chutz laaretz had them. However, nigei batim were only in Eretz Yisroel. Therefore, first the Torah talks about what is nogea to us now and how to become tahor, spiritually pure from the plague; only after that we can mention nigei batim."

R' Levi Yitzchok of Berditchev zt''l (Kedushas Levi) would say: "Pharaoh's heart was hardened and the shaarei teshuva were sealed before him but I still envy him for the incredible *Kiddush Hashem* he brought about through his stubborness!"

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say.

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לזכות אריכות ימים ושנים טובות

התורה. ׳כי כל ליל פסח מתבררים כוחות הקדושה מהקליפה ונוספים בעם בני שראל'. כלומר. שבליל זה מתגבר צד הקדושה על הצד שכנגד. וכמו שכתב בספר הק' 'בית אהרז' בזה הלשון: "אם ירצה האדם בליל פסח לזבוח את יצרו ולשחטו. עליו לפסוח ולבוא בקפיצה אל המלך, היינו שבליל זה מסוגל שלא יצטרר לחשוב על הסור מרע. אלא יוכל לדלג על הכל וליכנס אל הקודש בקפיצה". ע לפי זה יתפרש גם מה שאנו אומרים בהגדה: 'מצה זו שאנו אוכלים על שום מה. על שום שלא הספיק בצקם של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים הקדוש ברוך הוא וגאלם'. דהיינו מאחר שנגלה עליהם מלר מלכי המלכים בגילוי נורא ונשגב, ממילא לא הספיק בצקם לתפוח ולהחמיץ, כלומר, הבחינה של החמץ והגאות נשבתה ונתבערה מן העולם. שהלא כל הבריאה כולה בטילה ומבוטלת קמיה דקודשא בריר הוא ושכינתיה. וממילא נשאר רק הבחינה של מצה וענוה, וזהו 'לא הספיק בצקם להחמיץ'.

ולפי הידוע לנו מן הספרים הקדושים שקדושת הימים והזמנים לעד קיימת. ובכל שנה ושנה בהגיע הזמז של הנס חוזר וניעור הקרושה של אותו זמז. ואותם האורות שהאירו לאבותינו בימים ההם חוזרים להאיר גם לנו. נמצא שבכל שנה בליל הגדול והקדוש של חג הפסח נשבת לגמרי השאור וקליפת הגאוה מבתינו ונשאר רק המצה ושפלות הרוח, ולכן, אף על פי ש'בכל הלילות אנו אוכלים חמץ ומצה', ובכל השנה גם היצר הרע מתערב בחיינו. אולם 'הלילה הזה כולו מצה'. בליל זה אין לו להיצר הרע וכל גונדא דיליה שום שליטה עלינו. מאחר שכל כוחו של היצר הרע הוא רק על ידי שמכניס גאוה בלב האדם. אולם בשעה שמתנהגים בענוה ובשפלות הרוח – כמו הלילה הזה – איז לו שום כח וממשות (וראה באורחות צדיקים שערי הגאוה והענוה).

תוכו רצוף ענוה. ואם נתבונן עוד נראה, שהרבה עניינים והנהגות במהלד הלילה הזה תוכם רצוף ענוה, כדוגמת המרור שמרמז גם הוא על מדת ענוה ושפלות. וכפי שכתב הרמב"ם במורה נבוכים (ח"ג פרק מג). ואפילו מה שנהגו להטביל הלילה הזה ב' פעמים. המרור בחרוסת והכרפס במי מלח. גם זה מורה על ענוה ושפלות. כמאמרו הנודע של **הרה"ק רבי דוד מלעלוב זיע"א.** שאמר כי סוד הטבילה הוא לרדת מדרגה ועוד מדרגה וכשנמצא למטה יתכופף עוד. ואפשר שלכן אנו מטבילים ב' פעמים. לזכור שבכדי לקבל עלינו עול מלכות שמים צריר להתכופף עוד ועוד עד כמה שידינו מגעת. גם אפשר לומר, שזהו הטעם מדוע לפני סיפור ההגדה נוהגים לשבור את המצה האמצעית ועושין לה 'יחץ'. ואף זה הוא בכדי לחדד בקרבנו את ההרגשה של שבירת הלב והאפסיות שלנו. שאפילו מצה שלימה אין לנו משל עצמנו. כי בשעה זו, כאשר אנו ניגשים לספר ולבטא בפינו את סיפור יציאת מצרים ושבחא דמלכא, ובזמן שהקב״ה וכל פמליא דיליה יורדים למטה לשמוע כיצד בני ישראל משבחים ומפארים להבורא יתברר שמו. צריכים אנו לצאת תחילה ולהיגאל מקליפת הגאווה והיוהרה של ארץ מצרים. ורק לאחר שאכן נתנהג בעניוות ובשפלות נזכה באמת להיות מרכבה לשכינה הקדושה שיורדת אלינו למטה מעשרה. ונהיה ראויים להוציא מפינו דיבורים גבוהים וקדושים שכאלו.

### A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY R' TZVI HIRSCH HOFFMAN

כי אני ה' לא שניתי ואתם בני יעקב לא כליתם ... (מלאכי ג-ו)

the wicked individuals on a pedestal and for glorifying those who commit the greatest of sins. Nevertheless, the Navi reassures Klal Yisroel, "For I am Hashem – I have not changed; and you are the children of Yaakov – you have not ceased to be." Chazal note that at the moment of the creation of the world, Hashem did indeed change His will from that of judgment to compassion. If so, how can the *Navi* say that Hashem does not change?

**R' Yisroel Baal Shem Toy** zt"l explains that obviously Hashem is not like a person of flesh and blood whose intellect grows within him, and who acquires knowledge in

Malachi HaNavi rebukes the Jewish people for putting order to build things. Rather, Hashem's wisdom is intrinsic, making His will a new entity with each desire He puts forth. In essence, when a person desires to build a home, he must first acquire the knowledge required to do the construction and only then will he utilize his newly acquired know-how to build it. But *Hashem* does not acquire anything to do His will - rather, at the moment the Almighty decides to do something, His will is immediately carried out.

Thus, *Hashem* does not in fact change His mind. Rather, at one moment His desire may be one way and at the next moment it could be entirely different. It's an entirely new entity and not a change from His prior decision.

אד לא יטלו כהני הבמות אל מזבח ה' בירושלם כי אם אכלו מצות בתוד אחיהם ... (מלכים ב' כג-ט)

The *Haftorah* of the second day of *Pesach* details King But why specifically *matza*? Yoshiyahu's shocking revelation of the state of the northern Aseres HaShevatim were sent into exile – effectively ceding their kingdom to his rule where Yoshivahu HaMelech made the shocking discovery of the deteriorated state of his Jewish brethren who were left behind by the Assyrians. Yoshivahu then commenced a campaign to eradicate all the idols and idolatrous practices in *Eretz* Yisroel. He spurred a national resurgence towards Hashem and his *Torah* as well as a top-down *Teshuvah* movement which brought Klal Yisroel to exceptional heights.

The Navi tells us that Yoshiyahu forbade the repentant false priests of the idolatrous temples from ascending upon the holy *mizbeach* in *Yerushalavim*, and they were instructed to eat *matza* on the side with the other *kohanim*.

R' Shlomo HaKohen Rabinowicz zt"l (Tiferes Jewish kingdom. During King Yoshiyahu's reign the Shlomo) explains that the act of eating matza is a tremendously spiritual experience, as we see that matza was served to the angels who came to visit Avraham Avinu and later by Lot in Sodom. He explains that the *Arizal* writes that *matza* is called "מיכלא דאסוותא" – "Healing food" and has the power of "כל הבאה לטהר מסייעין אותו" - "Whosoever wills to become pure (*Hashem*) will help him."

> Furthermore, he explains that when the *kohanim* ate their portions of the korbanos, an abundance of spirituality would "spill over" to the rest of *Klal Yisroel*.

> Thus, King Yoshiyahu instructed the repentant kohanim to eat matza amongst other pure kohanim so that their will to do teshuva would help them further and even spill over to the rest of Klal Yisroel.

'אמר רבי יוחנן דבר תורה מעות קונות" - בבא מציעא דף מו.

holds that מדאורייתא the payment of money (כסיף) is a good הניו and finalizes a sale. However, the מתקו were מדאורייתא that the payment of משיכה does not finalize the sale and put it in the purchaser's possession, only משיכה does. The reason for the תקנה is that we are concerned that a fire might breakout (accidentally) while the sold merchandise is still by the seller and since he received his money already and it's not his anymore, he won't save the merchandise. So we say that although you received the money, the transfer of ownership is not complete vet and the purchaser can still back out. ריש לקיש argues and says that קנין משיכהם only מדאורייתא affects transfer of ownership, not money. This is how most *rishonim* learn. However, The בעל המאור earns that since on a בסף level בסף is earns that since on a בעל המאור is level , if a fire (אונס) occurs, the buyer may not back out. The הקנה only keeps it in the seller's possession vis-a-vis allowing him to retract the sale if in the interim the price goes up. This advantage is the incentive that will motivate him to save it from a fire. But does not allow the purchaser to back out once and was given.

The אא-בו שו"ע א fo accept as a finalization to a transaction, is considered final and one may not back out. An example of this is brought {ילקכען (עד: t was the custom of wine merchants to inspect wine barrels while still in the seller's warehouse and if it was to their liking, they would mark the barrel as an identification that it's theirs and reserved for them and would then receive delivery from seller as needed. This is referred to as a מחבר and the קנין סיטומתא and the מחבר and the מחבר says that if the custom is to consider this mark as a final acceptance by the purchaser, it is a קנין גכור and is binding.

Contemporary poskim discuss how to halachically view a check. Since all it is, is instructions to a bank to give the holder cash, it itself is not considered כסף, so would the giving of a check be considered a קנין הינוך אינורבא. Some say that it works like a הקנין הינור בינור בינור

הרשע מאמין בכל התורה כולה, ומאמין בכל המצות. אלא שאומר. שהקב"ה אינו רוצה שהוא יעבוד אותו, שהרי הוא כבר עשה כמה וכמה עבירות, ואין הקב"ה חפץ בו. והכפירה הוא במה דתנן (סנהדרין לז) שחייב כל אחד ואחד לומר "בשבילי נברא העולם". שאילו מאמין בזה, יודע שאפילו אם עבר על כמה וכמה עבירות, הרי עדיין הקב״ה רוצה שהוא יעשה מצות ומעשים טובים. ועל זה אומר הרשע - שהני מצות הם רק "לכם" - כלומר. שהקב"ה אינו חפץ בי. וזהו מה

ועל זה תירץ לו הבעל הגדה "מתחילה עובדי עבודה זרה היו אבותינו וגו".. הרי שאבותינו היו במצרים והיו עובדי עבודה זרה. והיו במדריגה הנמוכה ביותר בטומאת מצרים. בשער מ"ט משערי הטומאה, ומ"מ הקב"ה עדיין חפצים בהם. שיעבדו אותו, ולא היה זה שום סיבה שאין הקב״ה חפצים בהם. וזהו לימוד הנוגע לכל אחד ואחד. שאפילו אם כבר עשה כמה וכמה עבירות רעים. ומרגיש בעצמו שאין הקב"ה חפץ בו שיעבוד אותו ויעשה מצות ומעשים טובים. זהו אך ורק מעצת היצר הרע. ואין זה אמת, זה התחבולה שיתייאש ולא יעבוד את ה'.

וביאר **ר' צדוק הכהו** (פרשת ואתחנו) שניקר הר יסוד צריר חיזוק תמיד. ועל זה גופא הוא מצות "זכירת יציאת מצרים", וז"ל: "וענין של זכרון יציאת מצרים שהוזהרו עליה כמה פעמים הוא כדי שלא יפול האדם בעצמו אחרי שיחשוב וידע נגעי לבבו ושלא יתייאש חס ושלום על זה בא זכירת יציאת מצרים שאף שהיו משוקעים שם בקליפה כל כר כעובר בבטו אמו מכל מקום הוציא ה' אותנו משם וכן יעזור ה' יתברך לכל מי שירצה לשוב באמת. וכמו שאמרו (שיר השירים רבה ה'. ג') בני פתחו לי פתח אחד של תשובה כחודה של מחט ואני אפתח לכם פתחים שיהיו עגלות וקרוניות נכנסות בו". עכ"ל.

ויש להוסיף עוד נקודה כאן, דבאיזה אופן זכו כלל ישראל לגאולה ממצרים. על זה אמר בעל הגדה "ונצעק אל ה", וכן איתא בכמה מדרשים וכמה מפרשים האריכו בזה. וא"כ. כמו שהקב"ה שמע לתפילתם לגאול אותם גאולת הגוף. כמו כן שמע לתפילתם לגאל אותם גאולת הנפש. וכתיב (תהלים פא, יא): "אנכי ה' אלהיך המעלך מארץ מצרים הרחב פיך ואמלאהו". ואמרה הגמ' (ברכות נ, א) שפסוק זה קאי על בקשות בעניני רוחניות. ומה הקשר בין יציאת מצרים לבקשות בעניני רוחניות. ולפי כל הנ"ל מובז הייטב. שכלל ישראל במצרים היו במדריגה נמוכה עד מאוד. והיו צריכיז רחמי שמים להוציאם מאותו טומאה. וע"כ תפילתם הקב"ה גאלם. וכמו כן, כל מי שצריך איזה עזר בעבודת ה'. אם יתפלל

## לימודים מאת חרב אברחם הניאל אבשטיין שליט"א, בעמ"ס שדה אברחם

מתחילה עובדי עבודה זרה היו אבותינו ועכשיו קרבנו המקום לעבודתו ... (הגדה של פסח) - בביאור הגאולה ממומאת הנפש

תנז במתני' (פסחים קטז. א): "מתחיל בגנות ומסיים בשבח. ודורש מארמי" אובד אבי עד שיגמור כל הפרשה כולה". ע"כ. ופליגי (שם) בגמ' ז"ל: "מתחיל בגנות ומסיים בשבח - מאי בגנות? רב אמר: מתחלה עובדי עבודת גלולים היו אבותינו. ושמואל אמר: עבדים היינו". ע"כ. וביאר **הגר"א** (בהגדה של פסח) שהני ב' דברים הם כנגד השני גליות. א] גלות הנפש. ב] גלות הגוף. ומתחיל תחילה בגלות הגוף. וא״כ מפרש גלות הנפש.

וידוע מה שאחז"ל שכלל ישראל במצרים היו בשער מ"ט שערי טומאה. וביאור הבית הלוי (פרשת בא) מה שאמרה בעל הגדה "ואילו לא הוציא הקדוש ברור הוא את אבותינו ממצרים הרי אנחנו ובנינו ובני בנינו משועבדים היינו לפרעה במצרים", וז"ל: "וכבר ידוע ומפורסם הפירוש בזה דאם היו שוהין עוד איזו זמן במצרים לא היה להם מקום להגאל עוד לעולם. ולהסביר הכוונה בזה דהמצריים בשיעבודם החטיאו אותם באונס עד שישראל נשתקעו בעבירות ובטומאתן של מצרים ואם היו שם עוד הי' נשקעים כל כר בטומאה עד שלא היה נשאר בלבם שום רושם קדושה ממה שירשו מאבותיהם אברהם יצחק ויעקב והיו מושרשים בטומאתן בלא שום הבדל ושוב לא היה להם שום יחוס לאבותינו ולא היה מקום להבטחת כי גר יהיה זרער בארץ לא להם ואחרי כז יצאו ברכוש גדול דההבטחה הרי היה לגאול זרעו של אברהם ולא למי שאינו נקרא זרעו וכמו דעשו וישמעאל לא נקראו זרעו כמשאה"כ (בראשית כא. יב) כי ביצחק יקרא לך זרע ודרשו (נדרים לא, א) ביצחק ולא כל יצחק. זהו מה שנוכל להסביר ע"פ פשוט מה שהובא בשם קדוש ה' **האר"י ז"ל** דאם היו שוהין במצרים היו נכנסים בשער החמשים של טומאה ולא היו נגאלים לעולם". עכ"ל. וא"כ. מובז היטב גודל הגאולה מאותו גלות הנפש. שאילו לא היה נגאל באותו שעה. עדיין יהיו בתוך אותו טומאה עד היום. ומשועבדים היינו לכל התאות והטומאה.

ויש כאן לימוד נפלא להתחזק בעבודת ה' מזה, ונבאר בהקדים שאלת הרשע. רשע מה הוא אומר מה העבודה הזאת לכם לכם ולא לו ולפי שהוציא את עצמו מז הכלל וכפר בעיקר". ע"כ. וכפשוטו, הכפירה של הרשע הוא מחמת זה שכופר שהוא אינו מצוה במצות אלו. שמצות אלו הם רק "לכם ולא לו".

אמנם נראה לנע"ד. דיש לפרש מהו הכפירה באופז אחר. דאפשר לומר. דגם בודאי השי"ת יעזרהו להצליח בעבודתו!

# ולפי שהוציא את עצמו מן הכלל כפר בעיקר EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM את עצמו מן הכלל כפר בעיקר וואף אתה הקהה את שיניו ... והנדה של פהחי

*Pesach* is called the holiday of EMUNAH, because it is ONLY with faith and trust in Hashem - that He is the Boss. He knows what He is doing, there are no mistakes and that everything He does is for the good - can we truly go free and leave the shackles of Egypt behind! This is the greatest gift that we have! EMUNAH! Without it we are totally and completely lost. THIS is what we are meant to PASS-OVER to our children during the holiday of *Pesach*. Of course we can only "pass-over" to others what we ourselves possess! Therefore we need to fill ourselves up on this exquisite delicacy, this rapturous elixir known as EMUNAH!

*Pesach* is a holiday with an emphasis on the children. We spend these eight days literally passing down our rich and beautiful heritage to future generations. Our children take center stage at the Seder, not because of what they say, but because of what they see and hear! All of *Hashem's* children are welcome and each one can be reached. This is a concept that is so important that the *Baal Haggadah* actually puts the

child when he or she asks a question.

The child that is most perplexing is definitely the "רשע". The rebellious son sits by the Seder and asks questions about the Exodus out of scorn. So what do we do? We knock out his teeth! I don't know about you but if I was that child, I would never ask another question about Judaism again and I would probably would never attend another Seder - or seudah again. So what kind of advice is this?

R' Yitzchok Guttman shlita (my son!) told me a beautiful explanation that goes to the crux of how to reach out and touch the heart of another Jew. Chazal tells us that the word "הקהה" - which means to "knock out" - is a form of the word "מבהיק" - to emphasize or highlight something and cause it to stand out. Now, the word "רשע" is comprised of three letters. The outer two letters spell out the word "רע" - "evil." The middle letter is "v" - which represents the Name of Hashem (ש-ד-י) The Baal Haggadah is teaching us how to handle a rasha; we must "ש" in his title, "ש" in his title, words in our mouths, teaching us what to say to each type of his G-d-liness and his connection to *Hashem*. Indeed, no

no matter how low a person - even a rasha - has sunk, there is still a spark of G-dliness hidden inside of him, albeit surrounded and covered by his "רע" - the evil and negative actions, the inappropriate dress, the foul language and crude behavior. But deep down, his insides are pure and holy.

The two "ש" that are found on the boxes of *Tefillin*, are different. One contains three lines and one contains four. This is to symbolize our roots. We, *Bnei Yisroel*, are all the children of the three fathers (אבות) and four mothers (אמהות) who gave us our genes which bring us close to *Hashem*.

"הקהה את שיניו" - Emphasize his "SHINS." Look at where

בעשר לחדש הזה ויקחו להם איש שה לבית אבת שה לבית ... (שמות יב-ג)

לעילוי נשמת אביע מורעי ורבעי דרב חיים לעילוי נשמת אבירום פועפטאן וצ"ל ישראל אברום פועפטאן וצ"ל once again to experience the Shabbos Hagadol-like nissim in

Shabbos Hagadol was so named, due to the great miracle that occurred in *Mitzrayim* prior to our nation's exodus. On the 10th of Nisan, we were told to take a sheep and tie it to the bedpost as a preparation to *shecht* it as a *Korban Pesach*. The sheep was the deity of the Egyptians. Yet the *Mitzriyim* didn't harm any yid due to this extreme abuse of their god. That was a *nes* that we recall each year. The *Meforshim* ask why celebrate this *nes* on the *Shabbos* before *Pesach* and not on its actual anniversary of the 10th of *Nisan*?

Perhaps we can suggest the following machshava: We begin counting Sefiras Haomer "ממחרת השבת", the day after the first day of Pesach. Why is Pesach called Shabbos? What is this obvious connection? Klal Yisroel was on the 49th level of impurity, and not worthy of being redeemed. Nevertheless, Hashem, in his infinite kindness, took us out of there. Hence, the Yom Tov celebrates a "pro bono" gift, an undeserved present from Above. Other Yamim Tovim are referred to as איתערותא דלתתא, a hisorerus originating with us, down on earth, in order to receive the hashpaos and effect of the *chag. Pesach*, on the other hand, is an אתערותא דלעילא, in which those hashpaos originate with Hashem, as He awakens us and lifts us up. Shabbos is also קביעי וקיימי; set and fixed in time. It is *Hashem's* day. That is the connection between Shabbos and Pesach. Our job after Pesach is to count the days we are to be working on improving ourselves, and to make each and every one of the days count! Maybe this is why Chazal chose the Shabbos preceding Pesach to remember the miracle, and not the 10th of Nisan as Shabbos is, in essence, a prelude, of sorts, to *Pesach*.

Based on this, we can better understand a Gemara in Megillah that states that when Haman was persuading Achashveirosh to agree to annihilate the Yidden, he depicted the Jews as lazy good for nothings, because they never work, saying פסח היום, שבת היום. Why Pesach and not Sukkos which is even longer? Because, as we said above, Yidden aren't worthy of *Hashem's* protection when they just utilize the אתערותא דלעילא without working themselves. That's what Pesach and Shabbos have in common. May we be zoche

he is coming from and not where he is right now. He has the potential for greatness if you can look past his outer shell.

Every person's potential for greatness lies in the ability to PASS-OVER another's faults and mistakes. We all mess up from time to time. We must pass-over our own mistakes and move forward! Maybe this idea is the reason why we also "passed through" the Red Sea on the last day of Pesach. So that we can have "bookends" for both the first and last days.

May we be able to see the good in all of our children in all situations, so that we can truly be free to serve *Hashem* with love and joy. CHAG KOSHER V'SAMEACH!

a greater light בשנה הזאת בקרוב בימינו אמן.

ברוך שומר הבמחתו לישראל ... ואחרי כן יצאו ברכוש גדול (הש"פ)

Hashem promised Avraham Avinu that after the enslavement of his descendants, they would leave Mitzravim with great riches. We say this *posuk* in the הגדה and again in dayeinu, "ונתן לנו את ממונם". The Yidden were told to "borrow" the Mitzriyim's possessions, never to return them. Why did Hashem orchestrate this as a ruse, involving trickery and not in a straightforward, more "kosher" manner?

It's been said in the name of the Vilna Gaon zt" that this was done, b'davka, מדה כנגד מדה. The day Pharaoh enticed the Yidden into working for him, he perpetrated an elaborate deception. He paid them and even worked himself. Afterwards, he gave them no choice and it evolved into forced labor, with no remuneration. Thus, the same way he tricked them, *Hashem* reimbursed the *Yidden* by tricking their oppressors.

On שביעי של פסח, after the נס of קריעת ים סוף, the Yidden again struck it rich, and looted *Mitzravim* by taking from the וביזת הים! However, the *posuk* we *lain* on *Yom Tov* ויסע משה, Moshe had to forcibly instruct them to move on and stop taking the wealth. Sefer Maasei Hashem asks: why were they precluded from taking more? On the contrary! Let them once again fulfill the promise of "ואחרי כן יצאו ברכוש גדול"?

There's a beautiful elucidation from the ספר אפריון, which leads us right into the next season of the year. He says that the Yidden in Mitzrayim, pitiful slaves, had less understanding and appreciation for spirituality. They needed riches to make it exciting to become the 'עם ה'. After they observed myriad nissim of yetzias mitzrayim and kriyas yam suf, having seen the epitome of "זה קלי ואנוהו", they were expected to be enthralled, not with the allure of money, but rather with the metzius of being a Yid - Hashem's child! Thus, Moshe exhorted them to stop and leave. As we experience this unique זמן חירותינו, and relive the words ... זמן חירותינו "כאילו הוא יצא ממצרים. we should internalize this message of "מי כעמד ישראל". There's nothing like being a Yid!

doesn't know you, and we'll close the file."

R' Yankel went down to the station and was met by an officer who told him that neither the original officer who called him was there nor was the person who made the complaint. R' Yankel told him the story and the officer told him not to worry. "Just sign this statement, and you're free to go." R' Yankel asked him to read it and the officer read, "I, the undersigned ... hereby declare that I do not know the above-named family and that I have no complaint against them and therefore ....'

"Wait a minute. That's not true," said R' Yankel. "It's not true? You yourself said you don't even know these people."

R' Yankel answered, "True, I don't know them, But it's not true that I have no complaints against them, Of course I do, They're destroying their children spiritually." The police officer waved a hand dismissively. "Forget it, It's just the standard text."

But R' Yankel was insistent. "Then change it. Just write that I don't know them." The officer wrote it, R' Yankel signed it, and then the officer asked. "Tell me, Rabbi, why do you learn so much? Learn and learn and learn. All Bnei Brak is filled with people learning from morning till night. What are you learning all that time? What are you learning so much?"

"Tell me something," R' Yankel asked, "do you enjoy fine wine?" The officer smiled and nodded.

"What types are you familiar with?" The officer listed names of wines at a dizzying pace until R' Yankel finally lifted a hand. "Okay. That's enough. I get the picture. What does wine taste like?"

"Well, each one has a different taste."

"What's the difference between them?"

"Are you making fun of me?" the officer responded. "You have to taste them to understand."

"Aha," R' Yankel said. "About the *Torah* it says, 'He brought me to the House of Wine' (Shir HaShirim 2:4), and whoever tastes it won't want to leave. If this really interests you and you're serious, come to an Arachim seminar next week. The Torah you will learn there will be sweeter than the wine you drink. First go and then we'll talk." The officer said he'd think about it.

Just a few short weeks later, R' Yankel's phone rang again. It was the police officer from the station calling to inform the "learned" rabbi that he was learning *Torah* too and he even started to put on *Tefillin*! (Ray Yankel Galinsky by Feldheim.)

# משל למה הדבר דומה

"שמרתם את המצות כי בעצם היום הזה הוצאתי את צבאותיכם מארץ מצרים ... (שמות יכ-יז)

משל: One year, the Manchester Rosh Yeshivah, R' Yehudah Zev Segal zt"l, traveled to the United States to spend *Pesach* with his children. It was R' Segal's custom to eat only *matzos* which were baked under his personal supervision and along with his suitcases, the *Rosh Yeshivah* brought to the airport a few boxes of *matzos*.

As he stood on line to check in his luggage, another traveler stood behind him in the line. "Rabbi, I see that you have quite a bit of baggage. Let me give you some advice. I'm a seasoned traveler and I've been around quite a bit. I can tell you that your things are going to be very much overweight just from the look of it - it will certainly cost you a pretty penny."

R' Segal explained that he had no choice but to bring these extra boxes with him on the flight for the upcoming Passover holiday. "Take my advice, rabbi," said the English chap. "Put those boxes on the side somewhere; no one will take them. When you get to the counter, just show them your suitcases. Later, when you board the plane, take the boxes with you - I assure you that no one will bother you and you will save a great deal of money."

R' Segal looked at the man as if he had not heard him correctly. "I don't understand - are you suggesting that I try to trick the airline personnel? That I steal the cost of the boxes? How can a person do such a thing? It is totally dishonest!" The man shrugged his shoulders and went on his way.

In the end, the boxes of matza cost the Manchester Rosh Yeshivah an extra fifty British pounds in baggage fees, quite an exorbitant amount, in addition to his regular travel fees. But the Rosh Yeshivah was not upset. Quite the contrary, he smiled widely. As he withdrew the money from his wallet to pay for the *matzos*, he remarked joyfully, "Another *hiddur* (beautification) in the *mitzvah* of *matza*!" There is more than one way to beautify a *mitzvah*.

נמשל: Chazal tell us that "Chametz" is a reference to arrogance (just as bread rises, arrogance causes a person's head to swell) and "Matza" reflects humility. A Jew must remain humble in all of his ways, however, with respect to the nations of the world, who wish to deceive, humiliate and scorn the Jewish people and remove us from our Avodas Hashem, a Yid must show his pride and act with decisiveness. Humility (*Matza*) is an admirable trait and a Jew must show the govim of the world how we live with this trait and act honorably, honestly and for the good of the world. This lesson comes directly from Hashem. "For in the midst of that day, Hashem took out your legions from the Land of Egypt." There was no messenger, no angel or guardian to whom Hashem entrusted the task of redeeming His people from slavery; rather, Hakadosh Boruch Hu in all His glory. took it upon Himself to do this great act, demonstrating to us the exalted quality of His nation, and how we must perceive ourselves in relation to the other nations of the world.

5

As Shalom was entering the camp, he was discovered by a guard, who detected something up his sleeve. He pulled out the *matzos* and in a fit of anger snatched them away, threw them to the floor and trampled them with his thick leather boot. Then he administered a beating that almost killed Shalom. He was literally a hair's breadth away from dying when the guard got distracted and walked away. This spared his life.

With his remaining strength, Shalom collected the few remaining crumbs on the ground and put together barely a single *kezayis* of *matza*. He staggered back to the barracks where Chaim'ke helped him lay down and regain his strength. But now, a question arose: who should be given the opportunity to eat this *kezayis*? Chaim'ke claimed that the *matza* was his since he was the one who introduced the idea. If not for Chaim'ke, they wouldn't have any *matza*, let alone a *kezayis*.

Shalom, on the other hand, claimed that he nearly sacrificed his life for this *kezayis*, and it surely belonged to him. The two men discussed the matter intensely, until finally Shalom agreed to give the *mitzvah* to Chaim'ke - on two conditions: 1) Chaim'ke must recite the entire *Haggadah* with him word for word. 2) Although he wouldn't eat the *matza*, the *sechar*, reward of the *mitzvah*, would be solely his. Chaim'ke didn't hesitate and agreed to both conditions.

That night, at their small makeshift *seder*, they sat down to recite the *Haggadah*. Many fellow inmates gathered alongside to partake in the *seder*, although they wouldn't have any *matza* to eat. Chaim'ke kept the agreement. He ate the *kezayis* of *matza* while Shalom had the *Haggadah* dictated to him word for word. The next morning, as they were both laboring in the camp, a Nazi walked by and overheard Chaim'ke singing some tunes of *Hallel* to himself. He walked over and shot Chaim'ke on the spot. His dead body was removed and Shalom never heard about him ever again.

Until last night, Shalom told his *Rav*, R' Shlomo Yitzchok Unger. Out of nowhere, Chaim'ke suddenly appeared to him in a dream, requesting that he relinquish the *sechar* of that *mitzvah* that they did in the barracks and how much it means to him in the next world. "I understand that we had a deal," said Cham'ke weeping as he spoke, "but I am begging you to allow me to have the reward." Shalom wanted to know what he should say.

Hearing this question, R' Unger said that this question should be brought to the **Machnovka Rebbe**, R' Avraham **Yehoshua Heshel Twersky** *zt"l*, a survivor himself. The *Rebbe* heard the *shailah* and replied that rightfully Shalom should give the *sechar* to Chaim'ke. This puzzled Shalom. "Rightfully? I was the one that endangered my life for this!"

The *Rebbe* replied, "The reason is since you given the opportunity to eat *matza* many more times over the years. Whereas Chaim'ke, on the other hand, this was his final time fulfilling the *mitzvah*, therefore you should rightfully give it to him."

The *Rebbe* then instructed Shalom to head to the *shul*, open the *Aron Kodesh*, and recount the whole account. "After recalling the incident in full, say that you grant Chaim'ke with the *sechar* of the *mitzvah*." Shalom did as he was told.

Recounting the episode in the *shul* caused him to awaken old emotions. He cried and weeped and by the time he got home, he was exhausted from the effort and fell into a deep slumber. Suddenly, there was Chaim'ke in his dream. This time, his face was face glowing with joy and he thanked Shalom immensely for giving him the reward of the *mitzvah*. After he awoke, Shalom returned to the *Rebbe*, and reported the conclusion of the story.

The *Machnovka Rebbe* was shaken by this story. He explained that what shocked him was not the fact that his solution worked, rather it was an analogy he took from here. 'This man had gone through the war. With all the *yesurim* he confronted he definitely received a complete *kapara* for anything he needed. Yet, he is making a trip from the next world in order to beg for the reward of one single *mitzvah*!'

#### הביאני אל בית היין ודגלו עלי אהבה .... (שיר השירים ב-ד)

The *mitzvah* of *Arba Kosos*, the four cups of wine that we drink at the *seder*, commemorate that we were once slaves in Egypt and *Hashem* took us out and freed us. However, our Sages tell us, "אין לך בן חורץ אלא מי שעוסק בתורה" – true freedom is only achieved through learning *Torah*. So in essence even if we drink wine, we are really commemorating the fact that *Hashem* brought us out of Egypt in order to accept the *Torah* and become true free men.

A story is told about the legendary *Maggid*, **R' Yankel Galinsky** *zt"l*. After he immigrated to *Eretz Yisroel* he was very involved in bringing youth closer to *yiddishkeit*. One day he received a strange phone call, out of the blue. "A complaint has been filed against you here at the police station," a police officer told him. R' Yankel was taken aback. A complaint filed against him with the police? What in the world was that all about? "Can it be a mistake?" he asked.

"It's not a mistake. A family living in *Yaffo* claims that they sent their children to learn in a missionary school and you keep pestering them all the time to take the kids out of there. They said you're pressuring and harassing them."

R' Yankel was truly sorry he didn't have a share in the important *mitzvah* of saving Jewish children from spiritual destruction, but he really didn't know the family and was in no way connected with the matter. "I don't know them," he said pleasantly to the police office. "I really have no idea what you're talking about."

"Okay, then come down to the police station. We'll ask the complainant to come too so that he can see for himself that he

מעשה אבות .... סימן לבנים

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים כל דיכפין ייתי וייכול כל דצריך ייתי ויפסח .... (סדר הגדה של פסח)

Shortly after the 1948 War of Independence, a few days before the holiday of **Pesach**, a young fellow was tragically killed in Jerusalem in an artillery barrage launched by the Jordanian legion on the holy city of Jerusalem. His distraught widow was left to look after her three young children alone.

**R' Yehoshua Heschel Brim** zt''l, the venerable Rosh Yeshivah of the Bohush Chassidus in Jerusalem, assumed responsibility for the family's welfare. He asked a talmid of his to come to the bereaved home on the night of Pesach to conduct the seder for the widow and her young children. After Maariv, R' Yehoshua Heschel walked from the shul to the home of the family to ensure that the young fellow had arrived and that their needs were well taken care of.

To his dismay, he saw that the *bochur* had failed to show up. After waiting a short while, he stood up, made *Kiddush* for the family and proceeded to conduct a beautiful *seder* for them. To the widow's joy, he shared with the children the story of the *Yetzias Mitzrayim* and delighted them with a reenactment of the ten *makkos*.

It was late at night when the children finally fell asleep around the *seder* table, at which point he left the widow's home to take care of his own family. He entered his home, greeted his family and began once again conducting the *seder* and fulfilling the *mitzvah* of *Sipur Yetzias Mitzrayim*. His *Rebbetzin* and children, however, were agitated over his long absence and the anxious and frustrating wait they had endured. After the meal, when emotions were calmer, he explained to them the reason for his extended delay.

His *Rebbetzin*, still troubled, remarked, "It was very nice that you performed such a *mitzvah*, but what about the family waiting at home? Doesn't *chessed* begin at home?"

The *Rosh Yeshivah* sighed and responded by relating a story about a time, two years earlier, when he had visited the great **Chazon Ish** *zt* "1", who exhorted him to find a suitable mate for a friend of his, an older *bochur* who had still not found his *bashert*. R' Yehoshua Heschel introduced his friend to a wonderful young girl from *Tel Aviv* and the two scheduled their engagement party. To the delight of the young man, the *Chazon Ish* promised to attend the party.

When R' Yehoshua Heschel arrived at the *Chazon Ish's* home to accompany him to the party, the elderly sage was sitting with a young couple engaged in earnest conversation. The *Rav* continued to talk with this couple for over an hour while R' Yehoshua Heschel fidgeted and agitated outside the room.

Finally, the *Chazon Ish* concluded his discussion with the young couple and escorted them to the door. He explained to R' Yehoshua Heschel as they left for the engagement party that the young couple with whom he had spent so much time were Holocaust survivors who had married in a DP camp and just recently arrived in the Holy Land. They had very little money and needed advice on how to establish themselves in business. They were about to open a haberdashery store and detailed to the *Chazon Ish* each and every purchase that they were about to make to stock their new store.

The *Rav* told R' Yehoshua Heschel that he understood that he was keeping many people waiting by spending so much time with the couple. But the many individuals at the party were equally responsible for this young couple's welfare, he said. By waiting patiently, they too were sharing in the *mitzvah* of ensuring the financial security of these two battered survivors who were alone in the world.

R' Yehoshua Heschel explained to his family that upon entering the widow's house and grasping the situation, he knew that he had to take care of their needs by conducting their *seder*. It wasn't his responsibility alone, he said, but rather the shared responsibility of his family. By keeping their own *seder* on hold until the bereaved woman and her orphans were taken care of, the entire family played an important role in bringing the joy of *Yom Tov* to the grieving family.

#### וישא העם את בצקו מרם יחמץ משארתם צררת בשמלתם על שכמם ... (שמות יב-לד)

The *Rav* of *Chug Chasam Sofer*, **R' Shlomo Yitzchok Unger** *zt"l*, survived the holocaust and started his life anew in *Bnei Brak*. He opened a *shul* and became a renowned *posek*. He had a unique talent of strengthening others; as most of the *misapallelim* in his *shul* were likewise survivors, he worked hard to encourage them to continue on with life.

One day, a man we will call Shalom came to him with a question. He prefaced the question with a story that took place during the war. The story goes as follows: With Shalom in the barracks was an inmate by the name of Chaim'ke. One day, Chaim'ke informed him that *Pesach* is very soon and he figured out a way to bake *matzos*. Right outside the fence was a wheat factory. Chaim'ke had noticed that a bag of wheat had ripped apart leaving kernels of wheat lying on the floor. If Shalom could somehow get outside the fence, grab some kernels, grind them, bake them, and make *matzos*, they will have for *Pesach*. Shalom wasn't sure but after Chaim'ke pressed him, he agreed to the "mission." Stealthily he made his way outside the fence and managed to get a hold of a few kernels. Hurriedly, he ground them, made a dough and baked the dough on a burning hot tray. The *matza* totaled two *Kezaysim*. This would suffice for him and Chaim'ke, with each eating one *kezaysis*.