

are kosher, so a הוראה is not considered a גמר דין and therefore, the laws of ע"ז do not apply. Also, the הוראה from the שור is no proof. In that case, the הוראה is judged before a ב"ד of 23 like any נפשות, so that's why דיני הומה applies, as there is a דין גמר. He brings the **תניבות** that also disagrees with the הוראה and says since questions do not require a ב"ד עדים בפני ב"ד, so it's possible that the *Torah* wasn't הזמה דין הומה. **קצות** in this case. The **מנחת** adds, that even if איסור והיתר (according to some) does need עדות before a ב"ד of 3, still the *psak* of this ב"ד would be considered a הוראה and not a דין גמר. Consequently, גמר דין אסור should still not apply. (ע"פ ר' חיים.)

The asks: Based on the הלכה that there needs to be a דין גמר, why does our *Mishnah* say: if עדים testify that they were הוים before the דין גמר, there should be no עונש, if after they testified they were הוים, because עשה is done already and it's considered ראוה, because ראוה is immediately חלל. In contrast to a case where there is time, because the עדים are הוים after the דין גמר, but before he is killed, so it's not עשה yet? ע"פ"ש.

# הלכה למעשה

מאת הגאון מ"ר הרב ברוך הירשפלד שליט"א  
ראש סניף עשרת היים ברוך, קליבלנד הייטס

## A SERIES IN HALACHA LIVING A "TORAH" DAY Selected Halachos For Chag HaPesach (7)

**Drinking After Afikoman Before Bentsching.** The RM'A (1) quotes the minority opinion of the **Yeraim (R' Eliezer of Metz)** that if one is thirsty when he *bentsches*, he has not reached the level of "ושבעת" (satisfaction) and his obligation to *bentsch* 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 *bentsching* to insure he is fulfilling a *Torah-mitzvah* each time. This was the custom of **R' Y. S. Elyashiv ז"ל**. 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 Ravva.** 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

# הוא היה אומר

**R' Avraham Lichstein ז"ל (Haggadah Eishel B'Rama)** would say: "One can imagine the despair of a poor man not at his own *Seder* table. The host who invites him in reads the sad expression on the face of his guest. To make him feel at ease, the host proclaims, "This is the bread of affliction our fathers ate in the land of Egypt. Do not feel uncomfortable; our parents experienced deprivation and had to rely on this meager food. In the end they were redeemed and left with great wealth. Eat to your heart's content, and next year we will all merit to be in the land of Israel, where each person will be in his own castle, celebrating with his own family."

**A Wise Man** would say: "A ship is safe in harbor, but that's not what ships are for."

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# תורה תבלין

Special Double Issue!

MONSEY EDITION  
הדלקת נרות שבת – 7:14  
זמן קריאת שמע/ מ"א – 9:03  
זמן קריאת שמע/ הנ"א – 9:39  
סוף זמן תפילה/ להג"א – 10:45  
זמן לתפילת מנחה גדולה – 1:30  
טקיעת חזמה שבת קדש – 7:33  
מתנ"ח צאת הסכמים – 8:23  
צא"ח / לוביתום – 8:45  
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# שבת הגדול פרשת צו / חג המצות / זמן חירותינו Parshas Tzav - Chag HaPesach - Zman Cheiruseinu יד-כב ניסן תשפ"ה – April 12-20, 2025

## טיב התבלין

מאת הגד"ק רבי גבליאל חסין ובשמי"ד שליט"א, ר"י שער השמים חזקתים עדיק ויעש אהרן ובניו את כל הדיברים אשר צוה ה' (ה-ל) - כל המוסף גורע פרש"י: ויעש אהרן ובניו, להגיד שבחן שלא הטו ימין ושמאל. מתוך הבטה שטוחת בדברי רש"י אלו הם נראים כתמוהים, שהרי מה שבה הוא זה שצדיקים גדולים כעין אהרן ובניו לא שינו מִצְוֵי הַשָּׁמַיִם, ואילו היתה התורה מתפארת באנשים קלי דעת שהתגברו על יצרים כדו לקיים רצון בראם ניהא, אבל כאן הרי מדובר בהמוחזרים שבדור ריעה, ומרו אם כן השבח בזה שלא הטו ימין ושמאל? אולם האמת היא שהליכת הגדולים והצדיקים בדרכי ה' הוא במידת מה יותר חידוש מהתגברותם של קלי דעת על יצרים, שהרי חז"ל העידו (סוכה גב) שכל הגדול מחבירו יצרו גדול הימנו, ואין הכוונה שהיצר מגביר התגרותו באותם הקבלים שהתגרה בו בתחילה, שכן אחר שהאדם מתגבר על יצרו הוא זוכה להתעלות, ויודע היצר שאם בעוד שלא התעלה לא התרשם מפיתויו, כל שכן שלא תאווה להם אדם התעלותו, ולכן מנסה בפיתוים גדולים יותר שעדיין יש בהם בְּכָד ליעודר נסיון. אוד אדם שהאדם מתגבר על כל הפיתוים החומדיים, ומתעלה כל כך עד שהינו מופשט מרצונות של עולם הזה, אין היצר מניח את נשקו, ותחבולתו במצב כעין זה הוא להרץ עורו ולייצג עצמו כ"צד טוב" הכמפתה לקיום התורה והמצוות, ומנסה לפתות את האדם למצוות כְּאֵלּוֹ שאינו מן הראוי שיקיימן, ועל האדם להיות ערום בחכמה כדי להבין שיצר הרע מדבר מתוך לבו. ושפיר מובן לפ"ז גדול השבח בזה שאהרן ובניו מילאו אוד דבריו של משה, שכן מאדור שזו היתה חובתם ודאי היה היצר מנסה לפתותם שכן הראוי לעשות אודת, ואם יעשו כפי שהוא מורה להם יעוררו בכך יותר נחת רוח ליצרים, ובכ"ז התחכמו לְשַׂדֵּךְ את העקמומיות שבלבם, ולהבידל בין טוב לרע. לדברינו אלו מובן שפיר כוונת התורה בזה שמספרת לנו זאת, ואין להקשות שאין בה שום הוראה לדורות, שהרי התורה מאירה בכך את עיני האדם, ומורה לו שיתחכם על יצרו ולא יִדְמֶה את עצמו כשהיצר יופיע לפניו ויפתה אותו על שחור שהוא לבן, ישנם אין ספור מקרים שהיצר מנסה לפתות בני אדם על קיום מצוה כדי לעשות רווחים על ידה, ולכן מן הראוי שגם כל רצון טוב יעבור בדיקה מקודם, כדי לראות אם אינה בגדר אֲגָלְיָה וקוץ בה...

ואת כשמתעורר באדם השק מעין זה, מוטל עליו לשמור שלא יבוא על ידה לרד תקלה ולידי טסיה מפסקי השלוחן ערוך, ואם הוא רואה שמוכרח על ידי זה לעבור על הדין, יבין כי זהו מעצת היצר, ולבסוף אחר שהיצר יבין שענין זה כבר פרוץ אצלו, או יקח ממנו אותה הארה של השתפכות הנפש, וישאר קָרָם מכאן ומכאן. וע"כ באם אכן חפצים הם להרבות באיכות תפילתם יזוהו א"ע להקדים בואם לבית הכנסת עוד טרם שהציבור מתחילים תפילתם, ויקדימו תפילתם עד שבבוא הזמן שהציבור עומדים להתפלל תפילת שמונה עשרה יהיה ביכולתם להתפלל עמדם אבל אסור להם לעשותה על השבח תפילה ציבור כאמור. ענין זה הוא יסוד גדול שמוטל על האדם להיות מודע לכך כל ימיו, כי כל הזמן רודף היצר אחריו, ואף אוד שזכה להתעלות דרבה עליות, עדיין עיני היצר צרה בו ומבקש להכשילו, ובכל מעשה שחפץ הוא לעשות, אף אם מכווין בו לשם שמים מוטל עליו מקודם להתבונן אם אכן זהו רצון הבורא, או שאינו כי אם נסיון מצד היצר הנמסע להטעותו.

הנה עובדה שהיה אצל מן **בעל החפץ חיים יצ"ע**, שהקפיד על תלמידי ישיבתו בראיין שילמדו לשון בשעה עשר בלילה, כדי שימלאו את שעות השנה הנדרשת להם, ותהיה דעתם מיושבת עליהם ויהיה ביכולתם לעבוד את בראם כדבעי ביום המודת והחפץ חיים' בעצמו היה מזוה את הבורים לעלות על יצועם, והיה מכבה את האור הדלוק בהיכל הישיבה כדי לוודא בכך שלא ישארו איזה בחרים המתחכמים על דעתו. אולם היו איזה בחרים שטעו לחשוב שדעתם יותר יפה מדעתו של החפץ חיים, ושעירו בדעתם שאינם צריכים כל כך הרבה שעות לשינה, ועדיין יכולים הם לשקוד על תלמודם עוד שעה או שעתים או יותר, והגלו גם עשו מעשה, ואודר שהחפץ חיים' הלך לדרכו, קמו מצועם וחזרו להיכל הישיבה ושוב האירו את ההיכל ושוב לתלמודם. כך נהגו תקופה ממושכת, עד שביום מן הימים הבחן החפץ חיים' בדבר, וחזר גם הוא להיכל הישיבה להורות לאלו הבורים לציית לפקודתו, ובליט ברידה חזרו ליצועם אולם היו כאלו שיצר החסידות' עדיין לא פסקה מרם. משוב חזר כבראשונה אל הנמא, ויה לא ידעו שגם החפץ חיים' מכיד שבינו של אותו "צ"ח ולא העלו על דעתם ששוב יופיע החפץ חיים' למחות בהם אולם כך היה משלה, שהחפץ חיים' הופיע בשלישית כדי לודא שכולם מצייתים לפקודתו, וכשמצא שוב את החכמים' כשהם רכונים על ספריהם פתח ואמר: תלמידי היקרים שמא סבורים אתם שדעונו שלא תלמדו ותעסקו בתורה. דעו לכם שטעות היא בידכם, ואדרבה, רק את טובתכם ואת תורתכם אני דורש, ואסבד לכם את מעשי. הנה האין יכול יצה"ח לקבל אחיזה כלשהי אצל בחרים משיבת ראיון, השקועים רק בעולמה של תורה? וכי יבוא ויאמר להם שלא ילמדו? הלא יודע הוא שגלמדי הישיבה לא יצייתו לו. אולם מאדור שיש לו תפקיד להטות בני האדם מן החושך, לכן מצא היצר המצאה לפתות את התלמידים ליקצוניות, ולפתותם שיוסיפו להקדיש עוד ועוד שעות לעסק התורה, בכך מבטיח הוא את הצלחתו, בידעו שכוחותיהם של הבורים לא יעמדו להם, ויתרפכו עיני לבסוף לחולים בגוף ובנפש ר"ל, והדרים יתנו את אותותיהם בכל ימי חייהם, כי יצטרכו להתמודד עם חולשותיהם, משוב לא תהיה ביכולתם להתמיד בלימודם כדבעי. וכאן הפסיד החפץ חיים' את דבריו באמר: האם נסייע בינו להדוס אותנו?!



children about *Yetzias Mitzrayim*. *Chinuch* can only occur when the parents themselves are passionate and feel a *geshmak* and *chavivus* for the *mitzvah* they are trying to

ואתה הקב"ה ושחמך למלאך המות ... דיבין  
אבא בתרי זווין חד גדיא. חד גדיא (סדר נרצה)

As the *Seder* concludes, we sing the words of the mystical song “*Chad Gadya*.” While on the surface it may appear to be a comical and perhaps somewhat childish song, in fact, great meaning and deep lessons have been attributed to it. Each paragraph concludes with the refrain “*Chad Gadya, Chad Gadya*,” which leads to the question: If the goat was eaten by the cat at the start of the story, why do we keep talking about that “one goat?” It’s dead and gone!

A famous story is told of the **Bluzhever Rebbe ז”ל**. During the Holocaust he was in Bergen Belsen. One *Chanukah* he had the opportunity to light *Chanukah Licht*. As he made the *Berachos*, a spectator asked him what justification does he have to say the words “*Shehechiyanu*”?

“How can you bless *Hashem* ‘Who kept us alive and enabled us to reach this time’ when thousands of people are dying before our eyes?” asked the bitter man.

ושבתם וראיתם ... בין עובד אלקים  
לאשר לא עבדו ... (הפטרה לשבת הגדול)

*Chazal* tell us (*Chagigah 9b*) that the two people in the above *posuk* were learning *Torah*. One reviewed his learning 101 times, and is called an אלקים, while the other reviewed his 100 times, and is referred to as a לא עבדו - not having served Him! It is seemingly extreme. What’s *pshat*?

The **Tur** quotes *Chazal* who say that this *Shabbos* is called *Shabbat haGadol* because in Egypt *Hashem* commanded us to take the tenth of *Nisan*, which fell on *Shabbos* that year. Although the sheep was the idol of Egypt, they didn’t protest or attack the *Yidden*. That was a tremendous *nes*, warranting this special *Shabbos* to be called *Shabbat haGadol*.

It would seem that as a prerequisite for מצרים we had to exhibit *mesiras nefesh* on our part. The true test of being worthy to be called an עבד ה' is when the going is rough.

I recently read a story that took place during the Holocaust. A family was hidden by a non-Jewish farmer underneath a trough on his property. The father would climb out each night to see the moon and make his calculation when טוב יום would be. They were there for 29 straight months and would survive on bread crusts and scraps of vegetables.

The week of *Pesach* brought a new challenge, and the father told their gentile “host” not to drop them any *chometz*. This was *mesiras nefesh* of the highest order. After *Pesach*, the father had a dream. His father appeared to him and said, “My son, this year was a leap year, and your calculations are off by a month.” The family then counted three weeks, and with great pride and fortitude, celebrated *Pesach* once again. But why did the father only come to them after *Pesach*? He could’ve saved them that ordeal. Perhaps, the only reason he

impart. Thus, it is specifically at the *Pesach Seder*, when our feelings of love and *chavivus* for the *mitzvos* are at their peak, that such *chinuch* can occur. *Chag kosher vesameach!*

### הנחמדים מהב

“I too ask myself this question,” replied the *Rebbe* softly. “But when I recited the blessing, I saw that a large crowd had gathered. Men risking their own lives to watch the lighting of the candles. By the fact that *Hashem* has such loyal Jews - prepared to give their lives for the lighting of the *Chanukah* candles - by that very fact alone we may recite *Shehechiyanu*.” Indeed, *Yidden* and *Yiddishkeit* is very much alive.

**Rav Shmuel Ehrenfeld ז”ל**, the **Chasan Sofer**, explains each stage of the *Chad Gadya piyut* as a parable for our shortcomings which allows the various nations, compared to animals, to harm us. *Klal Yisroel* is compared to the “*Chad Gadya*” - the single goat, and although it appears that we have been knocked down and consumed, this is only an illusion. Ultimately, *Am Yisroel* survives every time. And finally, when all other beings have been eradicated, there will be only “*Hashem* and His Chosen Nation.”

### מחשבת הלב

was allowed to descend to this world and relay the message was due to his children’s original *Mesiras Nefesh*.

Learning that extra 101st time, as the *Gemara* says, symbolizes *mesiras nefesh*, thereby earning that *Talmid Chacham* the added title of עבד ה'. As *Pesach* begins, let’s try to show our appreciation for the gift of מצרים through becoming true עבדי ה', as we say in *Hallel* “הללו”!

שכבל הלילות אין אנו מטבילין ... הלילה הזה שתי פעמים (הגשפ)

The **Ben Ish Chai**, among others, explain the reason we dip twice by the *Seder*. As we know, the events leading up to מצרים began with יוסף. The events dipped the כוונת of Yosef into blood to fool their father. This dipping symbolized discord, causing golus. This was rectified with the *Korban Pesach*, as the *posuk* says, וילקחתם אגודת אוזב וטבלתם, “ולקחתם אגודת אוזב a bundle of hyssop leaves bound together, symbolizing *achdus*.”

In fact, the entire *Korban Pesach* enforces this idea of togetherness, as we must eat it in a *chabura* setting. **R’ Elchanan Wasserman ז”ל** carefully posits that the concept of blood libels from which *Klal Yisroel* suffered through the millennia, came about because of מכירת יוסף. The falsehood and pretenses used then caused us to be punished with a different type of *sheker*; that of the diabolical blood libels.

**R’ Matisyahu Salomon ז”ל** says, it’s not for naught that the timing of these libels revolved around using the blood for *matzos*, because *Pesach* is a time that the *aveiros* of שגת חנם permeate and need rectification. He takes this concept a bit further based on the *minhag* to eat an egg at the *Seder*. The

CONCEPTS IN AVODAS HALEV FROM THE  
FAMILY OF R' CHAIM YOSEF KOFMAN Z"L

*Mitzrayim* and the miracles that were done (in *Parshas Vaera*) teach us to clearly comprehend that it was only *Hashem* Himself Who released us forever from the bondage and slavery of Egypt, that it was only *Hashem* Himself Who punished the Egyptians and that it was only *Hashem* Himself Who took us out of Egypt.”

“Therefore,” concluded R’ Eliyahu to his disciple, “*Moshe Rabbeinu’s* name is not prominently mentioned in the *Haggadah*. However, it is mentioned just this one time: ויאמינו בה' ובמשה עבדו - ‘And they believed in Hashem and in Moshe His servant.’ The one and only time *Moshe Rabbeinu’s* name is mentioned in the entire *Haggadah* is to tell us that he is a true servant of *Hashem*, an עבד נאמן, and not one who has any power of his own.” (**Portraits of Prayer**)

### משל למה הדבר דומה

שלא אחד בלבד עמד עלינו לבלותינו אלא שבבל דוד ודוד עומדים עלינו לבלותינו והקב"ה מצילנו מידם ... (הגדה של פסח)

**משל**: When Paris fell to the Nazis in 1940, Jacob and Paula Levinson, and their baby Hessy, traveled to the south of France where they desperately tried to get visas to enter another country. The Levinsons wanted to go to Israel, but in the midst of the war, it was impossible to enter British Mandate Palestine. Instead, in 1942, they entered the Cuban consulate in the French town of Nice and fortuitously obtained Cuban visas. From there, they made their way to Marseilles, bought train tickets to Portugal, then purchased passage on a boat sailing from Lisbon to Havana, Cuba.

But there was a problem; Gerta, their Jewish live-in nurse, was still in Paris with no visa and no way of leaving Nazi-occupied Europe. While Paula waited with Hessy in Marseilles, Jacob took the train back to Nice, a perilous journey for a Jew, to visit Cuba’s consulate once more. Terrified of being asked for his papers by the Nazi guards who frequently boarded trains, Jacob stayed in the dining car, eating and drinking nonstop until he felt sick. His plan worked, guards boarded the train, asking for all travelers’ travel documents, except those in the dining car.

Once in Nice, Jacob sold his silver cigarette case and entered the Cuban consulate with the cash. He was willing pay even more money for another visa for Gerta. The consul,

השתא עבדי לשנה הבאה בני חורין ... (הגדה של פסח)

**משל**: A policeman was once escorting a prisoner on the way to his trial. Afraid that the defendant might escape, the guard attached the prisoner to his own self by means of handcuffs, locking one cuff on his own right arm and the other cuff on the prisoner’s left arm. As they walked through the street, passersby looked scornfully at the prisoner.

The prisoner could not bear the silent stares of condemnation and shouted, “Don’t look at me that way! It is not the policeman who leads me, but I who lead him! Don’t think I am chained to him; he is chained to me!”

A wise man walking by was not fooled. He replied to the indignant prisoner, “Let us see you escape from your ‘captor’ and we will know who is the captive.”

**משל**: Likewise, explained the **Alter of Novardok ז”ל**, there is nothing wrong with enjoying some of the good things of life. But one has to be in control of them, rather than them controlling him. It all depends on whether one merely

however, refused. “I already gave you three visas and I am in enough trouble,” he growled. Jacob would not give up so easily. He told the man that he would not leave until he was given another visa, so he simply sat down and waited.

At the end of the day, the consul turned to him angrily. “I am going to close, are you leaving or must I call the police?”

“I’ll leave as soon as you give me a visa,” Jacob retorted. Seeing Jacob’s determination and desperation, the consul suddenly - perhaps more accurately, miraculously, softened.

“You know, there is an old law on the books in Cuba that says a man can immigrate with all his possessions, including his slaves. Would you say this woman is your slave?”

Jacob looked in disbelief. It was that simple. “Of course! Absolutely! This woman is my slave!” The consul issued one more visa for the “Jewish slave” Gerta.

**משל**: This story was said over on *Pesach* night at the seder, to demonstrate how *Hashem* mercifully took the “slave” out of Nazi-occupied Europe! While recounting the miraculous Exodus and rebirth of our nation on the holiday of *Pesach*, we remember how in each generation there are always those who stand up to us but ultimately fail. Even in the darkest times, *Hashem* is always there to be our salvation - sometimes openly, and sometimes more subtly.

הא להמא עניא די אכלו אכהתנא בארעא דמצרים partakes of the world’s pleasures or whether he becomes their prisoner. The litmus test to determine if man is the prisoner of his passions or whether he really controls them is whether he can unlock the chains of desire at will and still be content. If he must have his wants and cannot escape their shackles, then he is truly their prisoner. *Hashem* allows us to indulge ourselves to some extent, symbolized by the leavened bread we eat all year long.

On *Pesach*, we are given the opportunity to escape and show that we are not hopelessly chained to our every whim. We eat the poor, unleavened bread as a sign of escape, thus showing that we are in control of our lives. Then we may resume eating regular bread and enjoy life without the fear of becoming enmeshed in the mundane. We really control it as opposed to the other way around. Thus, through eating *matzah*, the poor bread, we break the shackles of servitude on the Festival of Freedom. (**The Haggada Treasury**)

*HaTorah*: There are those who, when learning a *sugya*, recall another source that contradicts the *sugya* they are dealing with. They expend great effort in examining solutions to the problem. Much time and brain power are needed to reach a satisfactory conclusion. However, there are others who, when encountering such a contradiction, twist the meaning of one source, smooth out the other one, cutting corners until finally the two sources seem to agree with each other.

“But,” asked the *Brisker Rav*, “of what value is such a solution?”

את יום חג המצות הזה זמן חרותנו מקרא קדש וזכר ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל העמים ... (קדוש להג הפסח)

A number of years before his passing, **R’ Moshe Feinstein ז”ל** developed a medical condition that caused him to become extremely drowsy, and at times his mind was not completely lucid and clear. This caused the great *Gaon* a large amount of consternation. Because of this ailment, he needed to be on intravenous fluids at all times.

Shortly before *Pesach*, the family decided to hire a nurse to take care of R’ Moshe in his apartment on the Lower East Side of Manhattan, so he wouldn’t have to spend *Yom Tov* in the hospital. His son, **R’ Reuven Feinstein shlita**, would arrive and spend the *Yom Tov* in the house with his father and he would handle the preparations and run the *Seder*. R’ Reuven, of course, did not do anything half-measure; he poured his heart and soul into the *avodah* and by the first night of *Yom Tov*, he was tired but spiritually elated as the entire family sat down around the *Seder* table.

Not wanting to waste any more time, R’ Reuven lifted the *becher* and made *kiddush*. As per the Feinstein family *minhag*, only the leader of the *Seder* would make *kiddush* for all those in attendance, so R’ Reuven then poured wine from his *becher* into small cups for all those seated at the table. Assuming that R’ Moshe would want to take a sip of the *Kiddush* wine, the newly hired nurse picked up one of the small cups from the table and held it out for the rabbi to take a drink. However, to his dismay, R’ Moshe closed his mouth and refused to drink.

Confused, the nurse held it out again and motioned for R’ Moshe to take the cup and drink, but he just closed his mouth and shook his head.

Turning to R’ Reuven, she exclaimed, “I don’t understand what’s going on here! The rabbi is always such a cooperative patient, and he always does whatever I tell him to! Why won’t he take a sip of the wine?”

Puzzled, one of the grandchildren jumped up and grabbed another cup of wine from the table and brought it to R’ Moshe who smiled at him. He then took the cup and drank the wine without hesitation.

It didn’t take R’ Reuven more than a quick moment to piece it all together. The nurse was obviously not Jewish, and when R’ Moshe saw her holding the cup of wine, he did not want to drink from it because of the prohibition of *Stam Yeinam* (*Chazal* enacted a decree which forbids the use of any wine which has been poured by a non-Jew, whether or not it was intended as a form of idol worship.). However, as soon as one of his grandchildren brought him a cup of wine, he was more than delighted to fulfill the *mitzvah* of *Arba Kosos* - drinking the four cups of wine.

The family was astounded. R’ Moshe had not been doing particularly well at the time and his mind was not fully clear. Nevertheless, he refused to transgress a *halacha* and refrained from doing something that looked improper to him!

R’ Reuven would later smile and say that in truth there was no problem. The wine was in fact *mevushal* but R’ Moshe obviously did not know this. “It was not his intellect that stopped him from the *issur*” said R’ Reuven. “It was his entire *guf*, his very body, that simply abhorred anything that was against the *Torah* to the utmost degree. When he saw wine in the hands of a non-Jew, his automatic reaction was not to drink it!”

ויראו העם את ה' ויאמינו בה' ובמשה עבדו ... (קריאה לשביעי של פסח)

**R’ Yaakov of Mishklov ז”ל** once asked his holy *rebbe*, the **Gaon of Vilna ז”ל**, why *Moshe Rabbeinu* is not mentioned at all in the *Haggadah*. After all, he is the most central figure in the episode of *Bnei Yisroel* leaving *Mitzrayim*. The *Gaon* replied that *Moshe Rabbeinu’s* name is mentioned in the *Haggadah* - once. “*And they believed in Hashem and in Moshe His servant.*”

“I still don’t understand,” R’ Yaakov persisted. “Since Moshe played such a pivotal role in *Bnei Yisroel* going out of *Mitzrayim*, his name should be sprinkled all throughout the *Haggadah*. It is mentioned one time, quoting the *posuk* by *Krias Yam Suf*, but otherwise it is totally omitted. It almost seems as if the omission is deliberate.”

The *Gaon* answered, “Your point is exactly correct. It is a deliberate omission. The *Haggadah* is teaching us that while *Moshe Rabbeinu’s* role in leading *Bnei Yisroel* out of *Mitzrayim* was a very important one, nevertheless, Moshe himself was incidental to the Exodus. In other words, *Bnei Yisroel* did not leave *Mitzrayim* because *Moshe Rabbeinu* took them out. *Hashem* took *Bnei Yisroel* out of *Mitzrayim* and *Hashem* utilized *Moshe Rabbeinu* to accomplish it. (This is one of the reasons why Moshe had a speech impediment; so people should not claim that Moshe used his persuasive and articulate tongue to convince Pharaoh to release *Bnei Yisroel*, or to convince the Jews to submit themselves to him.) If, for whatever reason, Moshe had not led the Jewish people out of Egypt, someone else would have done it.”

“*Moshe Rabbeinu’s* role is downplayed,” continued the *Gaon*, “in order for us to properly understand that, in actuality, no single individual played a role in our exodus other than *Hashem* Himself. The *posukim* in the *Torah* that discuss *Yetzias*

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*poskim* explain that the egg symbolizes *aveilus* because the first night of *Pesach* will always be the same day of the week as the next *תשעה באב*. Based on this he says, there is a clear correlation between the *churban habayis* and *Pesach*; the *aveira* of *שנת חינוך* and its ultimate rectification through unity.

Perhaps we can add that the very first *mitzvah* we were given was “*החדש הזה*”, the *mitzvah* of *Rosh Chodesh*, the

monthly rebirth of the moon. And in order to establish it, *beis din* needed two *עדים* not one individual. This, too, strengthens the concept of *achdus*.

May it be the will of *Hashem* that as we resolve to become more united, ending all *שנת חינוך*. He too will resolve to bring *Moshiach*, which will undoubtedly bring all of us together in an unprecedented way. ונזכה לאמלל שם מן הזבחים ומן הפסחים בקרב.

## מעשה אבות .... סימן לבנים

ישמרתם את המצות כי בעצם היום הזה הוצאתי את צבאותיכם מארץ מצרים ושמרתם את היום הזה לדורותיכם ... (שמות יב-יז)

It is well known how careful the **Brisker Rav, R’ Yitzchok Zev Halevi Soloveitchik ז”ל** was with his *matzos* on *Pesach*. A man once entered the *Brisker Rav’s* home before *Yom Tov* and noticed a heavy wooden box sitting in the corner of the room, securely locked. His curiosity got the better of him, and he wished to know what valuable item had the *Brisker Rav* seemed to lock up so well. “What is in the box?” he asked.

Upon hearing that the box contained *matzos* for *Pesach*, he was somewhat surprised, and asked jokingly, “Do the thieves in Brisk have nothing to steal but the *Rav’s matzos*?”

One of the *Rav’s* sons responded, “My father says that since the *Torah* states: ‘*And you shall guard the matzos,*’ one must guard them as securely as possible, just as one would a great sum of money - in a well-locked safe.”

One year, during *matzah* baking, a certain man, upon seeing the *Brisker Rav’s* legendary efforts in baking *matzos*, shared with the *Rav* the following story about **R’ Leib Sassover ז”ל**, a *Chassidische Rebbe* also known for his great care and extra *hiddurim* in baking *matzos*. The *Rebbe* was once baking *matzos* at a certain bakery when a simple Jew arrived to bake his own *matzos*. When he saw how careful the *Rebbe* was in baking his *matzos* he became discouraged; he did not have the wherewithal to make such efforts with his own *matzos*.

The man turned to the wall in the corner of the bakery and raised his voice in passionate prayer: “Master of the Universe! I am a simple and poor man; it is not possible for me to be as careful as the *Rebbe* is in baking *matzos*. But, You, You can do anything. May it be Your will that my *matzos* come out of the oven as kosher and *mehudarim* as those of the *Rebbe*...”

When the *Sassover Rebbe* heard this Jew’s pure and moving prayer, he approached him and asked him to exchange *matzos*. “Please take my *matzos* that I worked so hard over and give me the ones you baked.” The man concluded the story with a smile as he recounted the *Rebbe’s* kindness and graciousness.

The *Brisker Rav* understood that this man’s intention in telling him the story was to say that *matzos* that are accompanied by sincere prayers are preferable to those that have been produced with the greatest *hiddurim* and with attention to the finer points of *halacha*, the way the “Briskers” do.

R’ Yitzchok Zev turned to the man and quickly responded, “On the contrary, what this story teaches us has nothing to do with exertion. It has to do with *Tefillah* and this story teaches us that prayer is effective. That Jew’s prayers were accepted and he therefore merited to receive the *Rebbe’s matzos* that were way more *mehudar* than the ones over which the *Rebbe* had worked so hard, so that they should have the ultimate level of *kashrus*!”

While the *Brisker Rav* was still young, a story occurred which served as a powerful lesson about the necessity to exert oneself to his utmost not only in performing *mitzvos* but also in learning *halacha* in depth in spite of the difficulties such efforts present. It gave him ammunition to resist the temptation to take “shortcuts” in learning.

His father, **R’ Chaim Soloveitchik ז”ל**, placed tremendous energy into baking *matzos*. His degree of intense concentration on the task and the care he took in it are well-known. His sons and *talmidim* helped him in the work. Each person had his particular job. Young Velvel and his brother Moshe were in charge of examining the *matzos* as they came out of the oven. They decided which were considered *kefulos* (folded). Some of the *matzos* invariably broke during the baking, and they had to decide which pieces among the broken *matzos* that came out of the oven belonged to *matzos* that had been “folded in the oven” for those pieces would also have the status of “*kefulos*.” The two brothers would work long hours in the heat of the bakery, matching pieces of *matzah* in an effort to determine the origin of each one.

One year, a *bachur* who was a regular visitor in R’ Chaim’s home, came to help them in this tedious and time-consuming task. They noticed that while they had to work long and hard to match the pieces, this young man, who was a simple-minded though G-d-fearing person, would quickly and easily match the pieces of *matzah*, showing no signs of stress. Naturally, they wondered at his ability to complete this arduous task so quickly, and asked him for an explanation.

With his answer, it all became clear. “It is very simple,” he said. “When I find two pieces that don’t quite match, I break off a few little pieces of each one until they match perfectly ...”

Young Velvel, wise beyond his years, turned to his brother and pointed out that the same idea is true regarding *limud*