

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה



שבת קודש פרשת צו - שבת הגדול - חג הפסח - זמן חירותנו  
Parshas Tzav - Shabbos Hagadol - Chag HaPesach  
י"ג, ט"ז - יח ניסן תשס"ז - March 31, April 3 - 6, 2007

Table with 2 columns: Time and Event. Includes 'הדלקת נרות שבת - 7:01 (Monsey, NY)', 'מנחה גדולה / שבת - 1:32', 'זמן קריאת שמע/מ"א - 9:15', 'שקיעה של יום השבת - 7:20', 'זמן קריאת שמע/ הגר"א - 9:51', 'צאת הכוכבים / מעריב - 8:10', 'צאתה"כ / לשיטת רבינו תם - 8:32', '10:54 - להגר"א'.

מאוצרותיו של המגיד

מאת הרב שלום פערל שליט"א  
נ"נ בשיבת הגר"צ קושלבסקי  
"שבת שלפני הפסח קורין אותו 'שבת הגדול' מפני הנס שנעשה בו" (או"ח סימן ת"ל ס"א)

לקחי חיים ודברי התעוררות  
נסדרו ע"פ פרשיות השבוע

"אמר לו הקב"ה: חייך אין ישראל יוצאין מכאן עד שישחטו את את אלהי מצרים לעיניהם, שאודיע להם שאין אלהיהם כלום." והוסיף הרמב"ן, שזוהו הושפל כוחו הגדול של מצרים, ועי"ז התאפשרה יציאת ישראל. והשפלה זאת התחילה בל' ניסן, כשכל אחד מישראל לקח שה לפסחו, וקשרו בכרעי מטתו, וראו מצרים שאין כוח לאלילים לעמוד נגדם. והשפלת אלילים המשיכה בשחיתות הפסח בל' ניסן, שראו מצרים את ביטול כח אלילים לגמרי.

והנה איתא בגמ' (שבת קיח:): "אמר רבי יוחנן כל המשמר שבת כהלכתו, אפילו עובד עבודה זרה כדור אנוש מוחלין לו שנאמר אשרי אנוש יעשה זאת וגו' כל שומר שבת מחללו - אל תקרי מחללו אלא מחול לו." ומבאר המהר"ל מפראג זצ"ל (שם) שה"מחילה" היא מכוחה הגדול של שמירת שבת כהלכתה, שמסלקת כל שמץ של מחשבת עבודה זרה מקרבנו, שהרי שמירת שבת משריש באדם שהכל נברא ע"י השי"ת, וכמש"כ רש"י בחולין (ה): "המחלל שבת כופר במעשיו ומעיד שקר שלא שבת הקב"ה במעשה בראשית" עכ"ל. וא"כ להיפך השומר שבת, מעיד במעשה בראשית שהכל מהשי"ת, ובזה שמסתלק מחשבת עבודה זרה מקרבנו, "מוחלין לו".

כתב הטור (או"ח ת"ל-ס"א) שהטעם למה שקורין להשבת שנפלה מיד קודם לחג הפסח בשם שבת הגדול הוא "לפי שנעשה בו נס גדול שפסח מצרים מקחו בעשור היה שבת, לקחו להם כל אחד שה לפסחו, וקשר אותו בכרעי מטתו, ושאלום המצריים למה זה לכם, והשיבו לשחטו לשם פסח, והיו שיניהם קהות על ששוחטין את אלהיהן".

ושואל ה"ט"ז (שם) במה נשתנה זכר נס זה משאר ניסים, שזכרנו נקבע ביום השבוע ולא ביום החודש? ועוד, דהחיד"א, החכם כמהר"ר חיים יוסף דוד אוזלאי זצ"ל, (בספרו מחזיק ברכה שם) מביא שנוהגים לומר בשבת הגדול, "שבת הגדול מבורך" במקום "שבת שלום מבורך". (ואולי זהו כוונת המחבר שמביא להלכה מה שקוראים אותו "שבת הגדול"). ומזה שנסתנה שמו, מבוואר ש"שבת" זו מיוחד משאר שבתות, וצריך להבין במה הוא מיוחד.

והנה, מכיון שישראל הושפעו מטומאת מצרים והעבודה זרה שלהם, רצה הקב"ה שתסתלק אותה טומאה מהם, וציום בהקרבת קרבן פסח שהיה "טלה" - האליל של מצרים, ראש ובכור המזלות, ודוקא בחודש ניסן שאז הוא בתוקפו, ורק עי"ז יוכלו ישראל להיגאל ממצרים. וכמש"כ במדרש (שמות ט"ז, ג)

A SERIES IN HALACHAH, שלושים יום קודם החג שואלין גדול פסח הלכה למעשה מאת מו"ה ברוך הירשפלד שליט"א רב דקהל אהבת ישראל, קליבלנד הייטס

**Understanding Shiurim (volume amounts) in Food**  
**The Oral Law:** When *Moshe Rabbeinu* received the *Torah*, he was also told a number of laws orally that are not mentioned in the written portion of the *Torah*. One section of these laws are the שיעורים, or amounts of food necessary to fulfill a *mitzvah* and the minimum time span in which it should be eaten (1). This is also relevant to the amounts which require a ברכה אחרונה - an after-blessing.  
**The Basic Rule:** Eating food the volume of an olive is called a full act of eating thereby fulfilling the *mitzvah* and requiring an after-blessing. This must be completed in a timespan known as "כדי אכילת פרס" (enough time to eat half of an average Talmudic loaf of bread which is the volume of 6-8 eggs). During our long exile, the exact amounts have become forgotten and many experiments were made to try to get as close as possible. In many parts of Europe the time span needed was assumed to be 4 minutes (2).  
**How Big is an Olive?** Again, due to the long exile, many doubts have risen as to the right type of olive (if available) to use and its relationship to the volume of the available egg. Some *Poskim*, in order to resolve difficult Talmudic passages, suggest that our eggs are only half the size of eggs in earlier times. The conclusion of many *Poskim* is that an olive size (כזית) is between 1/3 and 1/2 of our size eggs. By a *Torah* obligation such as the first piece of *matzah* on the

first (3) night of *Pesach*, one should try to double that amount.  
**The Practical Halachos of Shiurim on Pesach**  
**Motzie-Matzah:** Based on the above guidelines and many experiments done for the *shiur* of *Motzie-Matzah* at the *seder* on the first night, one should try to eat the amount of *matzah* which would fit under his entire hand (palm, thumb and five fingers). This *shiur* will fulfill the basic obligation.  
For those who have their own 3 *matzos*, half of that amount should be from the middle *matzah* and half from the top *matzah*. The other people in the group should be given 2 small pieces, one from each *matzah*, and they should add from other *matzos* to complete the above amount. This should be eaten in a 4 minute span. It is not necessary or proper to rush and gulp. (Note: Even though there are larger amounts in charts from *talmidim* of R' **Moshe Feinstein ZT"l**, those amounts were calculated to fulfill every *chumrah* - stringency, and not to be an absolute obligation. Heard from R' **Dovid Feinstein Shlit'a**)  
**Korech-Afikomen:** To fulfill the obligations of *Korech* (combination *Matzah* and *Maror*) and *Afikomen*, a piece of *matzah* the size of the palm of one's hand will suffice. That is also the amount needed to *bentch* on the whole *Yom Tov*.

WEEKLY CHIZUK # 24  
Not to eat anything without being sure if it obligates one to say an after-blessing or not. The *sefer* "Halachos of K'zayis" by R.P. Bodner (Feldheim) is a great aid in keeping this important daily *halachah*.

הוא היה אומר ...

R' Aharon Perlow ZT"l of Stolin (Bais Aharon) would say:  
"Before the מה נשתנה in many *Haggados*, the words "כאן הבן שואל" - 'Here the son asks,' is found. There is a profound message in these words: 'Here' - the night of the *seder* - is an auspicious time for every Jewish 'son' to 'ask' his Father in Heaven for all his needs, requests and *Hashem's* blessings in abundance."  
R' Yehudah Aryeh Leib Alter ZT"l of Ger (Sefas Emes) would say:  
"Do you know why our enemies continuously strive to destroy us? Because 'שלא אחד בלבד' - we are not one! The terrible lack of unity amongst the Jewish people is the primary cause why 'עמד עלינו לכלותינו' - they have stood up against us to wreak havoc and attempt to decimate *Klal Yisroel*. If not for 'הקב"ה מצילנו מידם' - the salvation from the Holy One Blessed Be He, we would not continue to exist."  
R' Mordechai Gifter ZT"l (Pirkei Torah) would say:  
"Every miracle, every incident that occurred during *Yetzias Mitzrayim* bespeaks eternity. So much so that when that date on the calendar arrives, the Jew must relate to 'then' as if it were 'now.' As we say, 'One must regard himself as though he came out of Egypt.' This is not a past event; it is occurring in the present. Thus, we say *Hallel* at night, since it is viewed as if the miracle occurred to him personally."

CHAG KOSHER V'SAMEACH - L'SHANA HABA B'YERUSHALAYIM - MR & MRS EPHRAIM SITTNER  
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ולפי זה מובן היטב למה קבעו הזכר לנס ב"שבת" דוקא, שרק בכחה של השבת המבטלת כל צד של עבודה זרה, היה בכחם של ישראל להתחיל לבטל את כח אלילים של מצרים בי בניסן, ולהמשיך לבטלו לגמרי בליל י"ד בניסן עם שחיטת הפסח והקרבתו. ומכיון שבשבת זאת החלה ביטול כוחו של העבודה

זרה, נשאר הרושם והארה לדורי דורות, עד שנשתנה שמו ל"שבת הגדול".  
נמצא שבכחה של שבת זו במיוחד, להשריש בקרבנו אמונה טהורה שהכל מהש"י, ועלינו לנצלה כדי להתחזק בה באמונה. "וצדיק באמונתו יחיה".

## וכל המרבה לספר ... הרי זה משובח

**זה קרבן אהרן ובניו אשר יקריבו לה' ביום המשח אותו עשירית האיפה סלת למנחה (צו ו-יג) - שבת הגדול**

הנה מבואר בקרא שכהן הדיוט מביא קרבן מנחה דוקא ביום שנתחנך, משא"כ כהן גדול מקריב מנחת חביתין בכל יום ויום. ומבאר השפת אמת, האדמו"ר הרה"ק מו"ה יהודה אריה ליב זצ"ל, כי כהן גדול מתחדש בכל יום ומתעלה מיום ליום למדרגות גדולות עד מאד. ומש"ה מביא קרבן מנחה בכל יום, והוא דוגמת המלאך, ועל מלאכים מצינו מה דכת' "חדשים לבקרים רבה אמונתך". וכמו"כ הכהן גדול מתחדש בכל יום.

ומוסיף מרן הגמור"ר גדליה הלוי שארר זצ"ל, בס' אור גדליהו, שלכן נקרא כהן "גדול" כי הגדולה מורה על ענין ההתחדשות יש בו, ע"י שהוא מתעלה בכל יום ויום במדרגותיו.

ולפי"ז י"ל שלכן נקרא השבת הזה שלפני חג הפסח "שבת הגדול", כי בשבת הזה יש ענין של התחדשות של חג הפסח ואחר שבת פרשת החודש שהיא תחילת התנוצצות הגאולה, אז יש לנו ענין של "שבת הגדול" המתפשט ההתחדשות בנפשות של כל אחד ואחד מבני ישראל.

**וכל המרבה לספר ביצי"מ הרי זה משובח (הגדה של פסח)**

הנה מבואר שתכלית העשר מכות במצרים היתה כדי להתרבה אצל כלל ישראל מדת הדעת, להכיר בהשגחת הבורא כדי לבוא לידי ההכרה של "וידעתם כי אני ה'".

ומרגלא בפומיה להגיד בשם הרה"ק מאיבניץ, מו"ה מרדכי יוסף ליינר זצ"ל, בע"ס מי שילוח, דבעצם כל הענין של דיבור יתירה היא סתירה לחכמה, ולא עוד אלא שהיא פגם ממש במדת הדעת. וכאחז"ל באבות "סייג לחכמה שתיקה". והו

הביאור במה שאומרים בפייט "הדעה והדיבור לחי העולמים", כי כל הדברים שמחשבים שם הם סתירה זה לזה. ואומרים כי דוקא אצל הקב"ה שייך שיהיה שניהם ביחד - הדעה והדיבור - אבל אצל בשר ודם הם תרתי דסתרי ממש, ורק לגבי הבורא עולם אין הדיבור סתירה להדעה.

וזהו כוונת הכתוב בפרשת בא (יב-) "ולמען תספר באזני בןך ובן בןך ..... וידעתם כי אני ה'". כלומר, ע"י הריבוי בסיפור יציאת מצרים - ה"תספר באזני בןך ובן בןך" - ישפיע ריבוי דעת ממש בדעה העליונה, עד שמגיעים לדרגת "כל המרבה לספר ביציאת מצרים הרי זה משובח", שע"י הריבוי בסיפור יצ"מ נתעלה ונעשה כל אדם בעצמו משובח ממש! אבל אין להאדם לחשוש כי ע"י ריבוי הסיפור יהיה לו איזה פגם במדת הדעת.

**רשע מה הוא אומר מה העבודה הזאת לכם - לכם ולא לו וכו' ואף אתה אמור לו בעבור זה (הגדה של פסח)**

צריך להבין שאלת הבן הרשע: "מה העבודה הזאת לכם", הרי לכו"ע אינו טפש הוא, ובודאי יודע כל הענין של יציאת מצרים. וא"כ מה באמת בקש בן הרשע לדעת?

וכתב הבן איש חי, החכם הק' כמה"ר יוסף חיים זצ"ל מבגדג, שבאמת שאלת בן הרשע היא, שמביע הוא פליאה עצומה: מדוע צריך לעשות מעשי המצות בפועל - לעבוד העבודה, להניח תפילין כל יום, לשמור את קדושת השבת? הרי למה לא די במחשבה מעמיקה אודות תוכן המצוה ופרטיה ודקדוקיה ולהסתפק בכך? מדוע צריך האדם לקיימם ממש?

ולזה צריכים להשיב לו: "בעבור זה עשה ה' לי בצאתי ממצרים" - בעבור שעשה בפועל, דאילו היינו מקבלים שכר על מחשבת המצות גרידא ולא על פעולתם, הרי זה לעומת זה היינו נענשים חלילה על מחשבת עבירה גם כן, כי אין צדיק בארץ אשר לא יחשוב מחשבה זרה, וא"כ לא יהיה מי שיעמוד בדיון! והיינו מדכת' "לא הביט און ביעקב ולא ראה עמל בישראל" (במדבר כג-כא), כלומר, הטעם למה הקב"ה אינו מחשיב מחשבות און לישראל הוא משום שאינם מחשיבים את המצות כעמל, כמו שבן הרשע חושב, ואינם מסתפקים במחשבתם הטובה, אלא בני"מ מקיימים את כל המצות בפועל ברצון ובשמחה. ואפשר דמש"ה לגבי בן הרשע "אילו היה שם לא היה נגאל" - כיון שלא היה עושה שום מעשה שראוי לזכות ליציאת מצרים - אלא יחשוב במחשבתו לבד - ממילא לא היה נגאל כלל!

**אחר ברכת המזון מוזגים כוס של אליהו (מ"ב תפ-י)**

הארבע כוסות כנגד הד' לשונות של גאולה: "והוצאתי, והצלת, וגאלתי, ולקחתי", וכוס של אליהו כנגד הלשון החמישית "והבאתי אתכם אל הארץ" - והיא גדולה משאר הכוסות כדאיתא בספה"ק. אך יש להבין עניינה, דהרי מדוע בליל הסדר מוזגים אותה אבל אין שותים אותה?

אלא מבאר מרן הגמור"ר משה פיינשטיין זצ"ל, שענין זה משריש את הידיעה שעיקר הווצאה ממצרים היתה להרחיקנו מתועבת מצרים וחברתם המשחיתה, ומן הגוים בכללם, כדי שנוכל להיות "עם לבדד" ולהתקרב אל השל"ת לקבל תורתו ומצותיו. וא"כ יש לנו ד' לשונות של גאולת מצרים, ובודאי שטוב ונפלא להגיע להמשך הכת' של "והבאתי אתכם אל הארץ" ונבוא לארץ ישראל, ארץ הקודש, תחת מלכים צדיקים

of *Yom Tov*, he was too weak to even get out of bed. No amount of persuasion or coercion could get him to eat *chometz* and he was semi-conscious when *Yom Tov* finally ended. On *Motzei Yom Tov*, a fellow Jewish prisoner managed to soak some bread and sugar in tea, and spoon-fed him until he regained a bit of strength. Miraculously, he survived and grew stonger every day.

Two days after *Pesach*, a Jewish inmate was released from his captivity and Avrohom asked him to check in the local Post Office if a package ever came for him. Indeed, the man reported later, a large-size delivery came for him but was returned with a written declaration from the censor that the prisoner had died. Twice this had occurred and now Avrohom understood why he never received his *matzos*.

With nothing to lose, he went to the Chief *Natchalnik* and issued a formal complaint against the woman who censored his packages. In a rare display of Soviet justice, the *Natchalnik* was incensed and confronted the woman with the accusation. She broke down in tears and confessed that she had returned the packages. The chief turned to Avrohom and demanded a formal written complaint against the censor and he would personally see to it that she was punished. She cried and begged the Chief for mercy. He in turn, responded coldly that she shouldn't apologize to him but to the man who almost died because of her.

All eyes looked at Avrohom. He turned to the weeping woman and said that he was willing to forego the charges against her on the condition that she swear never again to abuse any prisoners, Jew or Gentile alike. This impressed the Chief so much and caused a great *Kiddush Hashem*, and he promised not to inform the higher authorities of her crimes. Instead she was relieved of her post and transferred out of the camp.

It wasn't until a number of years later that Avrohom's incredible act of clemency on behalf of the censor proved beneficial. One night in 1943, all the inmates were awakened and told that they were being transferred to a different camp. They found that the camp they were being moved to was a much more difficult place, with less food, harder work and horrible living conditions. The prisoners were miserable and many despaired of ever seeing freedom. As they approached the front gate of the new camp, the Chief *Natchalnik* came out to greet them. It was none other than the woman who had seved as the censor in the previous camp! When she saw Avrohom, she had him taken aside and given proper living conditions. She explained, "You will see that I am not as cruel as you thought. I will never forget how you treated me and I intend to reciprocate."

Her voice went soft. "Please believe me that the Chief forced me to act as I did. With a threat against my children, they forced me to return your *matzos* and arranged for people to bring you fresh rolls each day of your holiday. But you never budged and earned the respect of every person in the camp."

For the duration of his stay in that particular camp, she eased his plight as much as possible which allowed him to continue performing *mitzvos* in the camps until his ultimate liberation in 1955.

## משל למה הדבר דומה

אלו עשר מכות שהביא הקודש ברוך הוא על המצריים במצרים וכו' (הגדה של פסח)

**משל:** About two hundred years ago, the residents of Vienna were treated to a grand spectacle. The first train locomotive was set to take its maiden run and everyone excitedly came to see and witness history.

One pessimist stood in the middle of the crowd and insisted to anyone who would listen, "This will never work. How can such a huge chunk of metal move on its own, without at least being pulled by horses?" Over and over he repeated this refrain, and even as the horn blared and the wheels started to turn, he waved it away saying, "See, it makes noise and turns in its place, but it cannot move on its own!"

Finally, the train indeed began to move to the awe-

struck amazement of everyone present. In the midst of all the wild cheers, the pessimist jumped up and screamed out loud, "But now it'll never stop!"

**משל:** Some people can only see exactly what is before them and are incapable of understanding the ramifications and consequences of events as they evolve. Says the **Alshich Hakadosh**, plague after plague was cast upon Pharaoh and the Egyptians, but rather than see them for what they were - Divine warnings that he heed the call and let the Jewish People go - Pharaoh simply "waited them out" and once they passed, he went back to his evil ways. Ten times, he missed the point, and his nation suffered!

minority amongst the nations of the world, can prevail over the majority and refute them, proving that not everything the nations of the world - the majority - says about the Jewish People is accurate and true. Unfortunately, the damage caused by these secularist positions have had a long-lasting effect for many generations of Jews.

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

R' Laizer looked at the man and did not understand. "What 'embellishment' are you referring to," he asked, eyebrows raised in curiosity.

The simple peasant was hesitant. "Rabbi, you know that special '*hiddur*' that Jews do before baking the *matzos* on *Pesach*." He lowered his eyes to avoid making contact with the *Rov*.

"I don't know of any special '*hiddur*' that is done at this time," replied R' Laizer puzzled.

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

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

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

### ושאינו יודע לשאול את פתח לו שנא' והגדת לבנך ביום ההוא לאמר וכו' (הגדה של פסח)

The last of the four sons is known as "שאינו יודע לשאול" - "Who does not know how to ask," and the only way for this son to truly understand and gain from the *seder* experience is through the method of "את פתח לו" - "You start him off." This is not just a lesson for the night of *Pesach*, but it is truly the basis of *chinuch* and education, in all areas. When a child, a student, or even an adult is not capable of even beginning to comprehend a concept, one must "start him off" with a foundation of relevant information that he will understand in order to build a complete structure that the person in question can fully grasp.

In the famed Pressburg Yeshivah of the holy **Chasam Sofer, R' Moshe Sofer ZT"l**, there was a student who had a tendency to call out in the middle of the *Rosh Yeshivah's shiur*, with foolish and often nonsensical questions. The Chasam Sofer would usually listen patiently to the *bochur's* witless comments and answer him softly so as not to embarrass the boy in front of the rest of the students. One time, however, the Chasam Sofer retorted sharply that the question was stupid and unworthy of being answered. Immediately, he regretted his words, but it was too late and the boy sat down thoroughly humiliated.

Right after the *shiur*, the Chasam Sofer called the boy over and invited him to eat the coming *Shabbos* at his home. This was no small honor; only the best *bochurim* were ever invited to the *Rosh Yeshivah's* house. But still, he felt that he had not done enough to make it up to the boy.

After *Shabbos*, he again called the boy in to his private room. This time he began to discuss topics that he planned on speaking about at the coming *shiur*. He explained every detail of the *shiur* in clear and concise

everything, a Jew can say, "I am here!" - my nation still exists after two thousand years of exile, after all the pogroms and persecutions we have gone through - then surely there must be a Divine master plan. *Hashem* surely intends for us to be redeemed and brought back to our holy land. Thus, on this special night of *Pesach*, we can proudly proclaim, even in the most desperate of situations: לשנה הבאה "Next year in Jerusalem!"

### פסח, מצה, ומרור ... על שום מה וכו' (הגדה של פסח)

Why must we ask "על שום מה" - "For what purpose?" specifically by the *mitzvos* of *Pesach*, *Matzah* and *Maror*? If we didn't already know, why would we be sitting at the *seder* altogether?

The *Sephardic Gaon, R' Yechiyah Salah ZT"l* writes that for these three *mitzvos* one could have offered different reasons from those mentioned in the *Torah*. We slaughter a sheep in commemoration of our having left Egypt, whose inhabitants worshipped sheep. Additionally, *Hashem* took us out in the middle of the month, when the astrological power of the sheep, which symbolizes the month of *Nisan*, was at its height, demonstrating His unlimited rule over everything. We could have likewise claimed that we eat *matzah* to symbolize our bondage when we ate this food, which, unlike *chometz*, is not digested quickly and can therefore sustain a slave for a longer period of time. In fact, the **Ibn Ezra ZT"l** writes that when he was in captivity in India, he was fed *matzah* for specifically this reason.

We eat Romaine Lettuce for *Maror* because the Creator had compassion for us ("חסה" the Hebrew

word for lettuce, also means compassion) and redeemed us. The *Chazeres* symbolizes *Bnei Yisroel* going around to beg (מחזור על הפתחים) for food. We, therefore, ask with regard to each of these *mitzvos* "For what purpose?" and then proceed to state the main reason, the one mentioned in the *Torah*, indicating that the other reasons are only secondary.

### אין מפטירין אחר הפסח אפיקומן (הגדה של פסח)

Every young child can rattle off the well-known words: "צפון" - We eat the *afikomen*." As we know, צפון is a reference to the half-*matzah* that we hide at the very beginning of the *Seder* - the *afikomen*.

**R' Meir Simcha Hakohen of Dvinsk ZT"l (Ohr Somayach)**, provides a deeper understanding. Besides symbolizing poverty (לחם עוני), the half-*matzah* also suggests that we have only heard "half" the story; the other "half" will be revealed later, when we will eat the *afikoman*. What is the other half of the story? Of course, the *Geulah* - Redemption. We hide the *afikoman* in order to convey that the exact date when the redemption will transpire remains hidden from us. Will it come tomorrow or the next day? Next year or in one hundred years from now? We have no way of knowing - the advent of the redemption remains concealed from us. However, because we know it is there, somewhere, we send the children to search for it, and at the very end of the meal they find it.

Hence, by eating the second half of the *matzah*, we bring the events of *Yetzias Mitzrayim* full circle - "the bread of poverty" with which we began has now been transformed into "the bread of redemption." By finding it and eating it, we hope to hasten the advent of *Moshiach*.

### מעשה אבות ... סימץ לבנים

צו את בני ישראל ואמרת להם וכו' (צו א-ב) - פרט"י אין צו אלא לשון זירוז לדורות עכ"ל (שבת הגדול)

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

Things had gone so far, that some even expressed concern that the youth of the coming generations would start believing in the timeless accusation that Christian blood is used for the baking of *Matzos* before *Pesach*. Some of the most renowned secular writers actually defended the "blood libel" with absurd reconciliations to the effect that this could be considered a *חצי נחמה* - quasi-consolation, for the Jews in that we, despite being a

לאלקים" - כי זהו התכלית האמיתית. ואף שיש ענין לכיון גם על חסד זה בהלל, ובשעת מעשה היתה לפניו הכוס של אליהו, אמנם אינה חובה ואין שותים אותה, כי תכלית היציאה ממצרים נשלמה במדבר בהיותנו לעם ה'!

## PESACH TORAH GEMS

**זאת תורת החטאת במקום אשר תשחט העולה תשחט החטאת לפני ה' קדש קדשים היא וגו' (צו ו-יח)**

The *gemara* (סוטה לב:) writes: "Rabi Yochanan said in the name of Rabi Shimon Bar Yochai: 'Why did Chazal institute (certain) prayers to be said silently? In order not to embarrass sinners, since the Torah itself does not differentiate between the place (where the Korbon) Chatos and Olah were brought.'" The Torah is very sensitive to the feelings of every Jew, even those who have sinned. Thus, just as in the *Mishkan* and *Bais Hamikdash*, the *Chatos* and *Olah* offerings were brought in the same spot so that the one who brings the *Chatos* is not singled out as a sinner, so too, certain prayers (confessions of sins) are to be recited silently so that sinners do not stand out amongst the group of *mispallelim*.

In the town of Stubnitz, was a G-d-fearing and respected *Chazan* by the name of R' Mordechai. He was also a follower of the holy **Chozeh, R' Yaakov Yitzchok Hurvitz ZT"L of Lublin**. Once, the Chozeh asked him, "Tell me, R' Mordechai, why is it said about *chazanim*, that they are fools (נערים)?"

R' Mordechai smiled and replied, "*Rebbe*, the reason why *Chazal* have taught us to *daven* silently is so that people should not differentiate between those who have sinned and those who haven't. What does the *chazan* do? He goes and sings on the top of his lungs all those *tefillos* that are being said quietly! Is it no wonder that people think we are fools?"

**אשר בחר בנו מכל עם ורוממנו מכל לשון וקדשנו במצותנו וכו' (קידוש ליל הסדר)**

According to the **Shelah Hakadosh, R' Yeshaya Halevi Horowitz ZT"L**, the four cups of wine on the night of *Pesach* to symbolize redemption from our four exiles, is in the merit of our four אמהות - *Matriarchs*: Sarah, Rivkah, Rochel and Leah. The first cup, used for the *Kiddush* when we thank *Hashem*

כדוד ושלמה ונביאי האמת וצדק והשראת השכינה בבית המקדש. אמנם עלינו לדעת שאין זה אלא תוספת והידור להארבע לשונות ולתכלית היציאה מעבודת לחירות, שנשלמה עם כוס רביעית של 'ולקחתי אתכם לי לעם והייתי לכם

for separating us from the nations to serve Him, corresponds to Sarah, who brought in many heathen women to serve *Hashem*. The second cup, with which we begin the *Haggadah* account of how we originally came from idol worshippers, and retell the story of Yaakov our ancestor and his problems with people like Lavan, corresponds to Rivkah, who came from Lavan's household, yet left idol-worship behind.

The third cup, with which we thank *Hashem* for our meal corresponds to Rochel, whose firstborn son, Yosef sustained us in a time of famine. The fourth cup, with which we complete the *Hallel*, corresponds to Leah, who said at the birth of her son Yehudah, "Now I shall give thanks to *Hashem*." Also, the last part of the *Hallel* symbolizes our final redemption through *Moshiach* - who is descended from Yehudah.

**השתא הכא לשנה הבאה בארעא דישראל (הגדה של פסח)**

During WWII, a group of Jews from the town of Chust sat huddled in a dark basement on the the night of *Pesach*, to celebrate the *Pesach Seder*. Wanting to encourage his followers, the **Chuster Rov, R' Yehoshua Greenwald ZT"L**, addressed the group:

"We read in the *Haggadah*, 'Now we are here; next year in *Eretz Yisroel*.' What does the *Baal Haggadah* mean when he writes 'We are here'? Of course we are here; where else would we be? Why does he need to make such a statement?" The tortured and exhausted people awaited his response in silence.

R' Yehoshua continued with emotion. "Perhaps the *Baal Haggadah* is telling us that if a Jew despairs because of the bitter lot which has befallen the Jewish people, he should realize that at least 'we are here' - we are still alive and able to celebrate the *Pesach Seder* in this world. The Divine Mercy, which has preserved us this far, will surely bring us to freedom next year in *Eretz Yisroel*. So do not give up hope!"

This is the *Baal Haggadah's* message. If, despite

sentences and made sure that the *bochur* understood every word. Then, he brought up the boy's question from the previous *shiur*, the one that he had earlier labeled "stupid," and with a twist of a few words, was able to show why this was indeed an excellent question, totally relevant and pertinent to the *shiur*.

The boy nodded his head in comprehension. He understood! "Good," said the Chasam Sofer. He went over it a few more times with the boy to ensure that he truly grasped the concept in its entirety. Then, he told him that by the next *shiur*, he was to get up and ask this identical question, although this time, before stating his question, he should provide the background information which leads up to it. "Explain it all in detail," said the *Rosh Yeshivah*, "and then repeat the question just like you said it last week!"

At the next *shiur*, a few days later, the boy played his part perfectly. Right on cue, he stood up and began asking his question. But before he did so, he carefully detailed all the background information, building his case point by point. Then, to the astonishment of all his friends in the room, he tied it all together and finished off with his previous question. The room was abuzz in excitement.

The Chasam Sofer stood up in amazement. Then in a broken voice he declared, "So this is what you meant last week when you asked your question. I completely misunderstood you and I even criticized you for nothing. I am so sorry for what I've done and I humbly beg for your forgiveness!"

Now it was the boy's turn to be shocked. He did not expect this reaction from his holy *Rebbe* and he was at a total loss as to how to react. But the Chasam Sofer took his silence as a sign that he was unyielding. "Please, my son," he begged. "I humiliated you in front of all these people and now I am required על פי הלכה to beg your forgiveness. Please say you will forgive me."

Finally, the *bochur* found his tongue and publicly forgave the *Rosh Yeshivah*. Satisfied, the Chasam Sofer sat in his chair and was pensive for a few minutes. Then, he looked all around the room, smiled wistfully and said, "Now, as far as the question is concerned, let us see if we cannot answer it correctly ...." He then proceeded to answer the question in brilliant fashion.

**שבעת ימים מצות תאכלו .... כי כל אוכל המץ ונכרתה הנפש ההיא מישראל וכו' (פרשת בא יב-טו)**

Life in a Siberian labor camp was unimaginably difficult. For one man, **R' Avrohom Netzach ZT"L**, a vow to never bend on his principles to keep *Shabbos* and *Mitzvos* and remain a Jew true to the *Torah*, his situation was exponentially compounded by his decision. Torture, beatings and hunger was common to him and no matter what the Soviet authorities threw at him in an attempt to subjugate his will, he never did bow to their pressure. In the many camps that he was forced to serve, he was nicknamed "Subbota" or the "Sabbath" for his reputation as one who would never desecrate the Jewish holy day.

One year, a few weeks before *Pesach*, Avrohom managed to send a letter to his wife back home asking her to send him *matzos* for *Yom Tov*. With a bit of luck, he reasoned, and the correct individual in the office to receive it, it was conceivable to actually attain one's packages and Avrohom was hoping that he would receive his precious package before *Yom Tov*. Otherwise, he decided, he would go hungry for the full eight days, hoping that some camp official would take pity on him and provide him with fruit or potatoes, considered contraband for the inmates. Every day he checked the camp office to see if any package came for him. But he was always told the same thing: nothing for Netzach. The female *natchalnik* (supervisor), who acted as censor for all the letters and packages of the prisoners, would ask him about Passover and *Matzos*, and what they meant to a Jew. He explained in great detail how important the holiday was and how Jews do not eat any bread, but only *matzos* for eight days straight. He reiterated his commitment to her and she nodded gravely.

Finally, *Yom Tov* arrived. With no *matzah*, potatoes or anything else worth eating, Avrohom subsisted on brewed tea and nothing else. Day by day, he grew weaker and various officials would come by and take pity on him. Invariably, they almost always brought fresh-baked rolls, cookies and cake which he flatly turned down, much to their chagrin. By *Chol Hamoed*, he was having trouble walking around, and by the last days