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פסח: יום א: שמות יב-כא-נא הפטרה: ... ויאמר יהושע... (יהושע ג:ה-ז, ה:ב-ו,א:ו,כז)

יום ב: ויקרא כב:כג-כד-כה הפטרה: ... וישלח המלך... (מלכים ב:כג-א, ט, כא-כה)

הלל שלם ב ימים ראשונים

מפסיר ב' ימים ראשונים: במדבר כח:טז-כה **דף יומי:** קידושין מ"ג, מ"ד **חג כשר ושמח!**

Torah Thoughts

ויקרא פרעה אל משה ולאמר ויאמר לכו זבחו... בארץ. ויאמר משה לא נכון לעשות כן... הן נזבח את תועבת מצרים לעיניהם ולא יסקלנו.

וַיִּקְרָא פָּרֹעֶה אֶל מֹשֶׁה וְאָמַר וַיֹּאמֶר לְכוּ זִבְחוּ... בָּאָרֶץ. וַיֹּאמֶר מֹשֶׁה לֹא נִכּוֹן לַעֲשׂוֹת כֵּן... הֵן נִזְבַּח אֶת תּוֹעֵבַת מִצְרַיִם לְעֵינֵיהֶם וְלֹא יִסְקְלֵנוּ.
called to your G-d in the land." *and said, "Go and bring sacrifices to your G-d in the land."* *and said, "It is not proper to do so... for if we slaughter the god of Egypt in their sight, will they not stone us?"* (שמות ח:כא-כב)

מֹשֶׁה had already been afflicted with four *plagues*, which left Egypt in ruins. He finally agreed to allow the Jewish People to offer their sacrifices to ה'. There was, however, one stipulation — they must do it in Egypt.

מֹשֶׁה had a problem with slaughtering the Egyptian god. Surely the Egyptians would not tolerate having their god slaughtered without offering some sort of resistance. We wonder if מֹשֶׁה was serious in this remark.

The *חכם סופר* asks, was מֹשֶׁה actually afraid this might occur? And if he was, why would פרעה have suggested the idea? Obviously, the Egyptian nation had been brought to its knees. There was no fight left in them to protest against the Jewish nation slaughtering their god.

The *חכם סופר* explains that indeed, מֹשֶׁה was not afraid of the Egyptians rising up against them. מֹשֶׁה meant to say, however, that when the מצריים would observe the slaughtering of their god, they would become so enraged that they would really want to kill the Jews.

However, since the מצריים had already been devastated by plagues, they would not be able to harm ישראל. כלל. This would make the frustration of the מצריים that much greater — something that מֹשֶׁה felt was improper.

It is not acceptable to cause another person any emotional pain. True, the מצריים deserved the most severe punishment for their cruel treatment of the Jews. However, causing them emotional pain was unnecessary and inappropriate.

R' Avraham Pam, זצ"ל, observes that this thought has much practical significance. He cites one instance in which an individual accepts upon himself a difficult *חומרה*, *stringency*, which others might find unnecessary or even foolish. Yet, in order to demonstrate to others that he is correct in his observance of this stringency, he will go out of his way to perform it in front of precisely those people who disapprove of it. It is his way of saying, "I do not care about you, what you think, or what you do." This type of foolish action only leads to resentment and strife.

How important it is to go out of our way to be sensitive to the needs and feelings of others! מֹשֶׁה רבינו was extremely sensitive to the needs of Egyptians. Should we not be sensitive to the needs of our fellow Jew?

Adapted from: Peninim on the Torah (12) (with kind permission from Rabbi A.L. Scheinbaum)



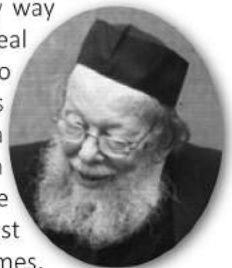
Yahrtzeits of our Gedolim

י"ז ניסן
5674 - 5765
1914 - 2005

R' Shlomo Wolbe זצ"ל, was born in Berlin. His early education was in ישיבת פראנקפורט and R' Botchko's ישיבה in Montreux, Switzerland. In the 1930s, he became a close מיר in צ"ל R' Chatzkal and ר' גרוזינסקי. After the war, he moved to פתח תקוה, where he married the daughter of ר' אברהם Grodzinsky, the משיגית of Slobodka. In 1948, he became משיגית of גבעתיים, where he served for 35+ years. Later, he served as משיגית in Lakewood, where he opened גבעתיים שאל at age 80. He wrote 1000's of letters to those seeking practical guidance in אמונה and שלום בית, became an instant classic and received תפילות from גדולי ישראל.

Gedolim Glimpses

"When his 2 sons died suddenly by way of a fire from אהרן, שמים had to deal with a life challenge. He was asked to remain silent, and he did. He was rewarded for his silence... There is a great lesson we can learn from אהרן's controlled 'silence'. There are times when silence is more than just the mere absence of words; at times, 'silence' speaks louder than words could possibly express!" ספר עלי שור



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לענין ר' ישראל בן אברהם ז"ל
לענין ה' ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

Living with the Torah

Gold Matzos

... ואמר לך בדמיון חיי ואמר לך בדמיון חיי (יחזקאל ט"ז):
...and I said to you, "through your blood you shall live," and I said to you, "through your blood you shall live."

teach us that בני ישראל were at their lowest level in מַצוֹת when די gave them 2 מַצוֹת — מִלֵּה and קָרְבֵּן פֶּסַח. They performed the מַצוֹת with such love and מִסִּירַת נֶפֶשׁ that they created the נְכוּת needed for their redemption.

At 81 years old, the patriarch of the Masito family continued to enjoy good health. R' Yaakov was smiling as he turned to his guest, R' Moshe Londinski, during the meal. "Did I ever tell you the story of my teeth?" he asked.

Intrigued, R' Moshe replied, "No, I don't think so. What about your teeth?" R' Yaakov opened his mouth wide. There were several implants, and although R' Moshe was not a dentist, they seemed irregular.

R' Yaakov smiled again. He began, "Well, it was March, 1944 ...

With the Nazi occupation of Salonika, Greece, Yaakov was among many thousands of deportees to Auschwitz. Fortunately, he was among the small percentage spared immediate death. The prisoners who met them there were very despondent. As far as they were concerned, all hope was lost. But the taste of freedom was still tantalizingly fresh for Yaakov and his friends, and they refused to give in.

Upon arrival, every inmate received two utensils—a bowl and a spoon. These two utensils were vital for survival. No utensils, no food. As it was, it was nearly impossible to complete the inhumane tasks their captors demanded on their meager daily ration. If a prisoner had no utensils to eat with, he was finished. So Yaakov Masito accepted the bowl and spoon he was given and guarded it well. But he was not worried about eating today and tomorrow. His focus was on the upcoming יום טוב. Where could they possibly obtain מַצוֹת for פֶּסַח?

Yaakov and several friends were assigned to work on the railroad line. It was arduous, back-breaking labor, but occasionally, they were able to make contact with the local populace. One day they hit gold. A local Pole was willing to procure two מַצוֹת for them—but for a price.

"Yaakov, where will we get the money?" one friend moaned.

Yaakov was silent for a long time as the group of men returned to their work. His mind continued to mull over the possibilities. They were so close to having מַצוֹת — surely there was a way ... and then he had a brainstorm.

"I have it!" he shouted. As the group watched, curious to see what plan he had come up with, Yaakov extracted his spoon from his pouch and held it up for one and all to see.

"A spoon? The Pole is not going to trade for a little spoon!"

"No, no. Just watch."

The men stared as Yaakov placed his precious spoon, his life's support, on the railroad tracks next to him. It wasn't long before a train roared by, flattening the spoon into a long, pointy tool.

"And now," Yaakov announced, "we use this to pry out our gold teeth." Yaakov held the elongated utensil as it glinted in the sun.

Slowly, painfully, Yaakov prodded until he extracted all of his gold teeth. His friends quickly followed suit. They offered the Pole this unusual currency, and he happily accepted their payment for the two round מַצוֹת.

"We did not have enough מַצָּה for everyone to have the proper amount," R' Yaakov concluded, "but at least we all had a taste of freedom."

R' Moshe was amazed at the devotion and sacrifice of R' Yaakov and his friends. There are those who "break their teeth" on a minimal amount of מַצָּה each year, complaining about their difficulty in eating the bread of freedom. Yet R' Yaakov literally broke his teeth, just to eat a small piece of מַצָּה on פֶּסַח.

Adapted from: *Visions of Greatness VII* (with kind permission from CIS)

Chofetz Chaim Moment

ספר ח"ח הלבבות לשון הרע כלל י' סעיף ג'

*Shimi was a new תַּלְמִיד in the ישיבה and Yanki became his חֲבֵרָתָא for first סֵדֶר. From day one, the learning was just downhill. They never had a סֵדֶר where they learned full-time together. They would both always arrive late to סֵדֶר and, even when they were 'learning' in the בֵּית מִדְרָשׁ, they were schmoozing with others. Yanki met Shimi's former רִבִּי and during the discussion Yanki thought it might be appropriate to discuss with him about his former תַּלְמִיד's learning.

May Yanki talk about Shimi's learning with Shimi's former רִבִּי?

*Stories adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real-life situations.

Answer: Although Yanki believes that informing Shimi's רִבִּי may help Shimi with his learning, since he has the same problem, it is inappropriate for him to talk about Shimi. If Shimi is the cause of Yanki's wasting time, the situation should be discussed with their present רִבִּי, who knows both.

Questions of the week

1. What are the two שְׁרָשִׁים, roots, that רש"י suggests for the words וַפְסַח or וַפְסַחְתִּי?
2. What were the reasons behind why כָּלל bowed and prostrated themselves after being assembled and explained the לֵיל פֶּסַח of מַצוֹת?

1. רש"י offers two meanings for the word פֶּסַח - either he will have mercy or he will skip over (פָּסַח ה' - 12:23; 12:29; 12:31; 12:32; 12:33; 12:34; 12:35; 12:36; 12:37; 12:38; 12:39; 12:40; 12:41; 12:42; 12:43; 12:44; 12:45; 12:46; 12:47; 12:48; 12:49; 12:50; 12:51; 12:52; 12:53; 12:54; 12:55; 12:56; 12:57; 12:58; 12:59; 12:60; 12:61; 12:62; 12:63; 12:64; 12:65; 12:66; 12:67; 12:68; 12:69; 12:70; 12:71; 12:72; 12:73; 12:74; 12:75; 12:76; 12:77; 12:78; 12:79; 12:80; 12:81; 12:82; 12:83; 12:84; 12:85; 12:86; 12:87; 12:88; 12:89; 12:90; 12:91; 12:92; 12:93; 12:94; 12:95; 12:96; 12:97; 12:98; 12:99; 13:1; 13:2; 13:3; 13:4; 13:5; 13:6; 13:7; 13:8; 13:9; 13:10; 13:11; 13:12; 13:13; 13:14; 13:15; 13:16; 13:17; 13:18; 13:19; 13:20; 13:21; 13:22; 13:23; 13:24; 13:25; 13:26; 13:27; 13:28; 13:29; 13:30; 13:31; 13:32; 13:33; 13:34; 13:35; 13:36; 13:37; 13:38; 13:39; 13:40; 13:41; 13:42; 13:43; 13:44; 13:45; 13:46; 13:47; 13:48; 13:49; 13:50; 13:51; 13:52; 13:53; 13:54; 13:55; 13:56; 13:57; 13:58; 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Dear Talmid,

Katzenstein ר' משה זאב once related the following 'small' incident to give us an insight into his beloved משגיח, R' Shlomo Wolbe זצ"ל. He explained that this incident showed how his רבי was able to quickly assess a situation and thought carefully about the best way to use a moment of opportunity:

"I was davening in a יום כפור on ירושלים in ישיבה and the משגיח was davening נעילה before the עמוד.

"The תפלה was ahead of schedule so the ראש ישיבה sent me to tell the משגיח to say each individually. I went over and the משגיח seemed to ignore me. I wasn't sure if he heard or not and returned to my seat. The ראש ישיבה sent me to go and try to tell him again. I went and got the same results.

"The davening finished early. At the end of נעילה, the בימה gave a "קלאפ" on the משגיח and said, " - כפור - " סיאיז נאך יום כפור - " מיקען נאך תשובה טאן. לאמיר לערנען מוסר און טאן תשובה! It is

still יום כפור — we can still learn! תשובה and do מוסר

"The ישיבה roared with a קול תורה as the last moments of יום כפור were drawing to an end.

"Afterwards, the משגיח said "My child, I heard you – but wasn't this better?"

"We were taught to use those remaining minutes of יום כפור productively instead of just passing the time. The end of every יום טוב was given a new meaning as a result of that lesson."

My תלמיד, R' Moshe Zev Katzenstein שליט"א did not just see the learning of מוסר as a smart way to use the last moments of an individual יום כפור. The lesson of that יום כפור was everlasting and gave a new meaning to treasure each moment of time every יום טוב. As we prepare for פסח, think how it can be an everlasting memory for even after יום טוב (ע"רמ"א) שמביא בריש הלכות פסח בענין אסרו (חג)

בגידות, Your רבי

A letter from a Rebbe based on interviews

The רמ"א writes in הלכות מגלה that one should begin the תורה by learning סעודת פורים. He explains that this מנהג is hinted at in the words ליהודים היתה אורה ושמחה – the Jews had light and rejoicing; the word אורה, light, is a reference to the spiritual light of תורה. In the 1st הלכה of הלכות משנה ברורה (תכ"ט סעיף א') פסח the (סי"ק ב') teaches that one should start learning הלכות פסח from פורים.

With this in mind, we have chosen to repeat our international הלכות contest for a 2nd year: קצור in הלכות פסח in הלכה קצור every day until פסח (preferably together with an older תברותא, but this is not a requirement).

The two practical סימנים in (סעיפים 23 totaling) קצור ש'לחן ערוך סימן קי"ח chosen for the contest are: (הכנת הסדר - י"א סעיפים) and (סדר ליל סדר - י"ב סעיפים).

If you are interested in joining this amazing program and of course will try continue to אי"ה review the weekly פרשה as per your grade level, please send a signed fax every week to 718 506 9633 – include your grade, name, school, city & state, and your contact number and fax number. Your name will be entered into a raffle to win a beautiful set of גדולות חומשים after פסח.

Halacha Corner עניני דיומא: הלכות משיב הרוח/ספירת העומר

- Beginning with מנחה on the first day of פסח, the מנהג of משיב הרוח ומוריד הגשם in the second ברכה of עשרה. The מנהג of מוריד הטל instead.
- If at מנחה one accidentally added משיב הרוח and remembered before saying די in the ברכה of מנחה, one should return to the beginning of the ברכה (אתה גבור) and start again.
- For those who say מוריד הטל in place of משיב הרוח during the summer months, one can say אתה רב להושיע 101 times, thereby assuring himself that he will more than likely say the correct

wording.

- Some authorities hold the same is true for those who do not say מוריד הטל during summer. They too may repeat אתה רב להושיע מכלכל חיים 101 times. However, the דרך החיים argues with this and cautions that this cannot be relied upon.
- One must stand while reciting the ברכה for ספירת העומר; however, if one sat, one is still יוצא (בדיעבד).
- Women are not obligated to fulfill the מצוה of ספירת העומר, and the משנה ברורה suggests that women should count without a ברכה.

*Since we only discuss 1-3 מנחה, it is important to consider these מנחה in the context of the bigger picture. Use them as a starting point for further in-depth study.



LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

A FEW DAYS BEFORE WHAT WOULD BE THE LAST PESACH OF R' AVROHOM WEINFELD'S LIFE, HE WAS SICK IN THE HOSPITAL.

HE'S QUITE WEAK, BUT HE'S STRONG ENOUGH TO GO HOME FOR PESACH...

HODU L'HASHEM KI TOV...

THE NIGHT BEFORE PESACH, R' AVROHOM BEGAN BEDIKAS CHAMETZ. HIS OVERFLOWING JOY WAS PALATABLE...

...AL BIUR CHAMETZ!

R' AVROHOM WAS UP BEFORE DAWN EREV PESACH REVIEWING THE HALACHOS OF THE SEDER. AT SHACHARIS HIS TEFILLOS WERE EVEN MORE FIERY THAN USUAL...

...SHE'ASAH LI KOL TZORK! ...HASHEM PROVIDES FOR ALL MY NEEDS.

WHATEVER YOU CAUSE TO HAPPEN TO ME IS SOMETHING THAT I NEED TO EXPERIENCE.

LATER IN THE MORNING WITH SIMCHA SHEL MITZVA HE LEFT HIS HOME TO BURN THE CHAMETZ, AND SLIPPED IN THE SNOW...

...THIS LOOKS LIKE A BROKEN FOOT.

INDEED HIS FOOT WAS PUT IN A CAST AND R' AVROHOM WAS RELEASED IN A WHEELCHAIR AN HOUR BEFORE YOMTOV.

R' AVROHOM SPOKE IN SHUL JUST BEFORE MAARIV...

RABBOSAI: WHEN I HEARD I BROKE MY FOOT, I INITIALLY THOUGHT.. 'OY, VEY! NOR DOS FELT MIR OIS? ... IS THIS THE ONLY THING I WAS MISSING?' (MEANING, DON'T I HAVE ENOUGH PROBLEMS ALREADY?) BUT RIGHT AWAY I SAID, B"H, NOR DOS FELT MIR OIS! B"H, IT IS ONLY THIS THAT HASHEM DEEMED THAT I AM MISSING! THANK YOU, HASHEM, FOR EVERYTHING!

KOL AZMOISAI TOMARNA... ALL MY BONES ARE SAYING...WHO IS LIKE YOU, HASHEM...

Yishaya Suval

R' AVROHOM CONSTANTLY THANKED HASHEM FOR ALL HIS KINDNESS AS HE JOYOUSLY EXPERIENCED LEAVING MITZRAYIM ON HIS LAST SEDER!

R' AVROHOM WAS BORN IN KASCHAU, CZECHOSLOVAKIA TO R' YECHESKEL SHRAGA AND LEAH (NEE WEINFELD) KORN. HE WAS AN UNUSUALLY SMART CHILD WHO WAS KNOWN FOR HIS BRILLIANCE AND DILIGENCE IN LEARNING AT A VERY YOUNG AGE. AT 14, HE BECAME AN ORPHAN FROM BOTH PARENTS הי"ד AND HE LIVED THROUGH EUROPE WITH UNUSUAL אמונה ונחמון. WHEN THE WAR ENDED HE WAS 16 YEARS OLD AND MADE A PROMISE TO DEDICATE THE REMAINDER OF HIS LIFE TO 'D AND REBUILD THE LOST TORAH. תורה. IN 1947, HE EMIGRATED TO AMERICA AND IN 1949 MARRIED RIVKA, THE DAUGHTER OF R' CHAIM YISROEL GOTTESMAN. AGAINST ALL ODDS, HE KEPT TO HIS PROMISE FOR THE REMAINDER OF HIS LIFE. AT 80 YEARS OLD, HE PUBLISHED HIS FIRST OF MANY ספרים THAT RECEIVED הסכמות FROM THE MOST FAMOUS גדולי ישראל IN AMERICA AND ירושלים.



For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yishaya Suval www.leilshishi.com

ט"ו בשבט 5790 - 5747, 1929 - 1987

חזרת הש"ץ Of קדיש, קריאת התורה Please do not read this publication during הלכה as required in the proper manner to handle this sheet Please be careful to