

על כלל המצות בא חקוק והעמידן על אדת שנאמר וצדיק באמונתו יחיה, עכ"ל. ונראה בבואר הענין, דמי שהוא בעל בטחון אמיתי, הדי הוא ממלא מגיע לך דרגה של דביקות בהקב"ת כי בעל בטחון אמיתי אינו אלא מי שדבוק בהקב"ה באמת ובתם לכב ועי"ז ממלא נעשה עובד ה' באמת, כי כל הפצו הוא לעשות רק רצון ה', וכי הוא דבוק רק ברצון ה' ית', ובכך, כל ימי חייו - בכל עת וכל רגע - הקב"ה לנגד עיניו, ועי"ז נתעלה מעלה עד שמגיע למדרגת הכתוב (תהלים טז, ח): "שׁוֹתֵי ה' לנגדי תמיד", שהוא מעלת הצדיקים כמוש"כ **דדמ"א** בפתיחתו לשולחן ערוך ודר"ק.

CONCEPTS IN AVODAS HALEV AND HEM SHECH HADOROS

Chazal, cited in **Rashi**, say as follows: "אמר רבי שמעון: *Extra care, zeal and alacrity are needed in places of monetary loss.*"

There is a homiletical approach to this dictum. In a place where there is "חסרון כיס" literally translated to mean "missing a covering," specifically one's mind is not covered or shielded, one must be extra vigilant. Other body parts have a natural protection which prevents or at least somewhat inhibits a person from sinning with them. The mouth has teeth and lips. The eyes have a eye-lids. The ears do as well. And so on. The mind though, is free to wander into "enemy territory" at will. Thus, says the *posuk*, have extra caution in that area. Make sure your mind is guarded.

How do we protect our minds? The *posuk* continues and tells us: "אש תמיד" - constantly thinking about *Torah*, which is compared to fire, with a burning passion to serve *Hashem*; to be a "אית תורת העלה" - one who aspires to ascend in his pursuit of *avodas Hashem*.

שפוך המתך אל הנוים אשר לא ידעוך ועל ממלכות אשר בשמך לא קראו (סדר הגדה של פסח)

These unique and special words bring us to one of the many highlights of the *seder* for young and old alike. The *seder* has now reached its climax and according to some we now pour the "כוס של אליהו". We open the door with the fervent hope that *Eliyahu Hanavi* himself will enter our home. We then offer on high a *tefillah* to the Almighty that He finally take out His wrath on the *goyim*.

The question is: why do we pray for this now, *davka* on the *Leil Haseder*? This concept applies all year round, doesn't it? Many early *meforshim* discuss this. The **Meiri** says that the four *kosos* correspond to the four "cups of retribution" that *Hashem* will "pour" out onto the nations of the world, at the time of our final redemption. Therefore, now, at this specific time, after we pour our fourth cup, we recite a *tefillah* with that retribution in mind.

The **Orchos Chaim** says another *pshat*. We just performed numerous *mitzvos* this night, we have become appreciably closer to *Hashem*, and we call out to Him. We then contrast our people to the *goyim*, "אשר בשמך לא קראו".

Perhaps we can offer another *Machshava* here. In *Parshas Shemos* we find that the word "ידיע" has another meaning. It means love, an expression of *chibah*. As it says

בביאור יסוד זה: ועי' מש"כ במסילת ישרים (פרק א') ששלימות אמיתי הוא רק עי' הדביקות, וכ"כ בעוד כמה ספרים הק'. ולפי"ד מובן שפי' דברי ה**נר"א** הנ"ל, שעיקר נתינת התורה היה כדי שישמו בטחונם בה, דהא רק עי' בטחון אמיתי שייך להגיע לאותו שלימות האמיתי; וזהו תכלית של כל התרי"ג מצוות.

והוא מפורש בדברי ה**מא"י** במכות (שם) ז"ל, "כל המצות פונות אל תכלית אחת והוא התכלית שראוי לכל משכיל להודרך עליו כל פעולותיו, והוא הכוונה לעבודת השם, והוא שאמרו (אבות פ"ב, י"ב): וכל מעשך יהיו לש"ש. והוא שדרשו בכאן

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

צו את אהרן ואת בניו לאמר זאת תורת העלה הוא העלה ...

The *posuk* in the *Haftorah* for *Shabbos Hagadol* states: "זכרו תורת משה עבדי אשר צויתי אותו ... על כל ישראל ... הנה אנכי **The Chofetz Chaim zt"l** explains the connection between these two seemingly unrelated thoughts. The last *Navi* ends his *sefer* with a message for us. In order to succeed in our quest to bring *Moshiach*, we must strengthen our commitment to *Limud HaTorah*. And should one think that learning is only for *kollel yungerleit* or for the smart and wise, *Malachi Hanavi* says otherwise. He says it is "על כל ישראל". Every single *Yid* owns a portion of the *Torah*. To protect our *kodesh hakadoshim*, our minds, which do not possess the aforementioned protections the way other organs enjoy, we must act with extra diligence and constant vigilance. Never underestimate the power of a small short *shiur* or listening to a *dvar Torah* while driving. These ostensibly small acts can transform your life and keep the fires burning. May we be *zoche* to the *kiyum* of his *nevuah*, "*b'karov mamash!*"

שפוך המתך אל הנוים אשר לא ידעוך ועל ממלכות אשר בשמך לא קראו (סדר הגדה של פסח)

in the *posuk* (ב-כה) "*Hashem* knew the pain that His beloved children were going through - and He loved us even more. The efforts we invest in preparation for the *Leil Haseder* and the *seder* itself, the money, the time, and the herculean labor expended by our *Yiddische Mamas* leading up to *Yom Tov*, stand as a testament to our intense love for *Hashem*. For this reason, we contrast our relationship with *Hashem* to that of the *goyim*, "אשר לא ידעוך" - they do not know you or have that *chibah* for you, the way we do.

We also utilize this expression of love in our daily *davening*. We recite as part of *birchas haTorah* the *beracha* "ונהיה אנונו וצאצאיו ... כלנו ידיעי שמך". In it we say, "וזהערב נא". We are being *mispallel* that we and our progeny nurture this loving relationship with *Hashem* through the *Torah*. We must all become "יודעי שמך" - people who know and love *Hashem*.

So let us approach this year's *tefillah* of "שפוך חמתך" with extra feelings of closeness to *Hashem*, and may we *takeh* see the fruition of these *posukim* very soon. Let us truly go from slavery to freedom. Let us take the *galus* out of ourselves, so that *Hashem* will finally take all of His beloved *Yidden* out of this long *galus!* May we all be *zoche* to greet *Moshiach Tzidkeinu B'mihera Biyameinu, Amen!*

Hearing this, the *Rebbe* called for his *Rebbetzin* and said, "Tell me the truth, please. What kind of *matzos* were placed before me at the *Seder table*?" The *Rebbetzin* turned faint and was afraid to speak up, so she held her peace. "Do tell me, please," he reassured her, with a gentle smile, "you have nothing to be afraid of."

The *Rebbetzin* mumbled the truth: "Ordinary *matzos* ..." she said. And then she proceeded to disclose the whole story. The *tzaddik* listened and smiled again. He now turned to the zealous young husband standing before him. "Look, my son," he said. "On the first night of *Pesach*, I ate plain, ordinary *matza* and I pretended not to know nor sense the difference, in order that I should not be brought to expressing hard feelings or harsh words, G-d forbid. It was not hard for me to sense a difference in the quality of the *matzos*, but why should I make an issue out of it?" He looked directly at the young man and asked, "And you want to divorce your wife because of *shruya*?" After that, the young couple managed to see past their differences and the *tzaddik* was able to restore harmony between them. Soon, they left with a newfound sense of peace in the home.

קשה פרנסתו של אדם כקרעית ים סוף ... (פסחים קה. - שייך לשביעי של פסח)

A young *avreich* living in *Bnei Brak* once came to **Maran Harav Elazar Menachem Mann Shach zt"l, Rosh Yeshivas Ponovezh**, with a heavy heart. He explained that his wife had been searching for a specific type of teaching job for quite a while and to their fortune, she finally landed an excellent position in a fine school. It was what she had been hoping for and they finally would be able to have a decent *parnassah* for their family. Unfortunately, soon after being offered the position, the job offer was hastily rescinded and given to another person, a woman who just happened to be a close relative of a person who used his connections in the school to pull strings and get her the job.

The *avreich* was quite distraught. "*Rebbi*, such a thing is not fair. My wife was offered the job and then they gave it away to someone else with better '*proteksia*' - now how will we find a job and a decent sustenance for the family?"

Rav Shach dismissed the man with the wave of a hand. "What you are telling me is two totally different things. There is the 'plague' of *proteksia*, which many people use with impunity and it certainly should be stopped, especially if it will hurt another person who might even be more qualified. But you didn't come just to complain about *proteksia* - if you had some, you yourself might have used it! What you are upset about is the *parnassah* that you thought you had through your wife and now you think it is gone. How wrong you are! I can guarantee you that the *parnassah* your wife is supposed to bring in will come to her. All *parnassah* comes from *Shamayim*, and one person cannot take away another's sustenance in the slightest - no matter how much *proteksia* they have. This man who pulled strings is foolish to believe he can use underhanded actions to ensure that his relative gets what she needs. It doesn't work this way - you should not be foolish like him - be smart!"

Rav Shach opened up a *Gemara Pesachim* and showed the young *avreich* the words of *Chazal* (118a): "Our Sages compare earning a living to *Krias Yam Suf*, as it says, 'לגורר ים סוף לגוררים' and right next to it, it says, 'נותן לחם לכל בשר', Now, since by *Krias Yam Suf* each and every *Yid* passed through the sea and came out safe and sound on the other side, so too, each and every person will have the *parnassah* that is set aside for him...."

EDITORIAL & INSIGHTS ON ONE'S MIDDOS TOVOS **דרגה יתירה** **FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO**

One of the greatest messages of the *Yom Tov of Pesach* is that *Hashem has a plan*. And don't worry, everything is under control...just not yours. *Pesach* is the first time He revealed Himself to the world. He set up the Jewish people in such a way that they were frustrated, anxious, petrified, and helpless, and the lesson we were meant to learn as we stood there at the roaring sea was, "Don't worry, I have a PLAN. A plan greater than anything you could ever dream about." And boy, was the world shaken and shocked as *Hashem* split the sea to allow His beloved nation to go free. This all happened on *Pesach* and every year on *Pesach*, we are meant to reinternalize this message that *Hashem* is running the show. *Hashem* has an amazing plan, and we have to stay calm and enjoy the show.

It is very easy to rejoice and thank *Hashem* when we see the end of the story and how things turned out for the good. But without the difficulty, the frustration, and the scare, we would never appreciate the magnitude of the awesome plan of *Hashem*. This is why the word *NES*, which means miracle, is

made up of two letters. Because a true miracle is made up of two parts. *NUN* stands for *Nefila*, falling down. The difficulty, the disappointment, the pain. *SAMECH* stands for *Semicha*, which means support when *Hashem* in His glory shows His might and picks us up in a way we couldn't have imagined.

Pesach is the time to strengthen our *Emunah*. It is the *Yom Tov* that sets the foundation of our entire relationship with *Hashem*. It was on *Pesach* that *Hashem* chose us to be His beloved bride, His firstborn child, His Chosen People. And it is on *Pesach* that we pass-over this message to our children, so they can pass it on to their children for future generations.

So, let the focus of this *Yom Tov* not only be about clothing and food. Let us share our own personal stories of *hashgacha pratis* with our families and our guests. Let us spread the message of "*Hashem* has a Plan" with everyone we meet so we can strengthen our own *Emunah* and pass it over to others. May we all be *zoche* very soon to see and experience with true *Emunah* and joy the Final Plan of the Master of the World.

the *Chofetz Chaim* as his personal mentor. He returned to the United States before the outbreak of World War II, where he became principal at *Yeshiva Torah Vodaath*, in Brooklyn, NY, working under the guiding hand of his father-in-law, **R' Shraga Feivel Mendelowitz ז"ל**, who was also the founder of *Torah Umesorah*, the National Society for Hebrew Day Schools. He and his son-in-law trained and inspired a generation of Jewish educators who founded Jewish day schools in many American Jewish communities, forming the backbone of Jewish education in this country.

While still learning in Radin, Sender was surprised when one day, a few months into the *zman*, he received a message that the *Chofetz Chaim* wished to speak with him. Understandably, this made the young American *bochur* nervous and anxious. The *Chofetz Chaim* was already an old man, well on in his years, and he generally did not meet with any of the students in a private setting. In fact, not only did Sender Linchner never merit to speak with the *Chofetz Chaim* before, he had even only managed to briefly see his holy countenance just a few times.

As he entered the home of the *Tzaddik*, he was quite anxious and tense, but the warmth exuded by the *Chofetz Chaim* helped him relax quite a bit. The *Chofetz Chaim* began by asking him how he was faring in *yeshiva*, how often he is in touch with his family back in the United States, and other personal questions about his general well-being. Sender felt better that the *Chofetz Chaim* was taking an interest in his needs and really cared. He then showered him with a multitude of *berachos* and well wishes that Sender should have much success with his learning, and with all his endeavors.

When Sender Linchner returned to the *yeshiva*, a crowd gathered around him, as everyone was curious to know what the highly unusual meeting was about. Sender shrugged his shoulders and explained to them that he himself had no idea why he was invited to meet with the *Chofetz Chaim*, and based on the conversation, there was nothing specific that the *Tzaddik* wished to tell him. Of course, he was still thrilled and it was an experience he cherished and never forgot.

A few days later, the reason for the meeting became known. It was only a few weeks before *Pesach* and there was a severe shortage of flour in Russia. Always thinking about the needs of *Klal Yisroel* before his own, the *Chofetz Chaim* was very concerned that millions of Jews living in Russia would not be able to procure *matzos* for *Pesach*.

One evening, the *Chofetz Chaim* received the incredible news that the government of the United States of America, delivered a huge emergency shipment of flour intended for the starving Russian people. The *Chofetz Chaim* was ecstatic about the news. The Russian Jews will now have *matzah* for *Pesach*. It was a tremendous relief for him.

Wanting to express his great appreciation to the United States for the kindness and largesse they carried out, the *Chofetz Chaim* was well aware that simply writing a letter addressed to the American Government would probably not do the trick. Yet, he still very much wished to somehow express his appreciation to the American people.

The *Chofetz Chaim* therefore invited the only American *bochur* at that time learning in the *Radin Yeshiva* to his house where he made him feel very special and showered him with *berachos*. This was the only way he could show a measure of *Hakaras Hatov* to the United States for the kindness it had done. Although he knew that the American Government and the American people would never hear about his gesture of thanks, he nevertheless understood that gratitude was something that a person must show regardless if the person who extended the kindness is aware of the thanks or not. We must always recognize the good in others as well as the good done for us by others. (**R' Eliezer Abish, Portraits of Prayer**)

מצה זו שאנו אוכלים על שום שלא הספיק בצקם של אבותינו להחמיץ (סדר הגדה של פסח)

Two of the local *Gabbai Tzedaka* had come to the home of the **Apter Rov, R' Avraham Yehoshua Heschel ז"ל**, with a request for *matza* to give to the township's needy families. The *Rebbetzin* was busy and flustered in the kitchen with the last-minute bustle of preparations in the hours before the *Seder*, so someone else answered the door. Seeing a stack of *matzos* wrapped up in a napkin, the person who opened the door innocently gave them away and hurried back to work.

Puffing and steaming, the *Rebbetzin* came along soon after and saw that the *matzos* had vanished. She was appalled: these were none other than the select *erev Pesach matzos* which had been baked that same day with devout intentions, and with all manner of meticulous precautions against *chometz*, especially for the *Seder* table - her husband's own *shemura matza*!

She discovered soon enough what had happened, but it was too late to undo. She felt her heart sag; how could she tell her husband of the mishap and cause him angst? There was only one thing to do. She took a bundle of plain, ordinary *matzos*, baked well before *Yom Tov*, and deftly wrapped them up in the very same napkin, pretending to know nothing of the whole affair.

That same evening, the *Apter Rov* conducted his *Seder* table with the simple *matzos* his wife gave him. Nothing seemed out of the ordinary and the *Seder* was spectacular, as usual. The *Rebbetzin* breathed a sigh of relief.

Soon after *Pesach* was over, the *tzaddik* was visited by an unfortunate couple seeking a divorce. "What makes you want to divorce your wife?" he asked the husband. The young man answered that his wife had refused his request to cook for him during *Pesach* in separate utensils without "*shriya*" - for it is the custom of certain *chassidim* and pious individuals to avoid allowing even baked *matza* to come in contact with water throughout the entire *Yom Tov*.

On behalf of thousands of Shomer Shabbos Jews - www.dickensforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead

מעשה אבות ... סימן לבנים

שבעת ימים שאר לא ימצא בבתכם כי כל אכל מחמצת ונכרתה הנפש ההוא מעדת ישראל (שמות יב-יט)

The village of Maad, in Hungary, was also known as Tokaj-Hegyalja. It was an area rich in grapes and vineyards, and was praised for its unique wines, especially Tokaj wine. These qualities attracted the Jews from Poland and Moravia, and the first Jewish community was established in the first half of the eighteenth century. Maad became renowned among the *kehillos* in Hungary and many scholarly *rabbanim* who lived in the town attracted *talmidim* to the great *Yeshiva* of Maad from all over the country. It became one of the famous *Torah* centers in all of Hungary and beyond.

The *Rav* and *Av Beis Din* during the mid-1800's was the *Gaon, R' Nosson Feitel Reinitz ז"ל*, author of *Divrei Ranaf*. R' Nosson Feitel was busy all day with his communal obligations but after nightfall, when things settled down, he would light a candle and indulge in his most pleasurable activity: learning *Torah*. Everyone in town, Jew and Gentile alike, knew that the *Rav* was awake all night learning *Torah* and many took advantage of this opportunity to talk to him in learning.

The custom in many villages and towns in the old country was to hire a local villager to stand watch against intruders and outside attackers. he would roam the village at night, check all the stables and common areas. He would also be the time-keeper, and it was his duty to announce the hour of the night and when the sun was coming up. Most of these watchmen kept a personal watch on them but in the case of the watchman of Maad, he could not read time and had no use for a watch. How, then, did he announce the nightly hour and sunup? He would walk by the rabbi's house every few hours and knowing that R' Nosson Feitel was awake, would inquire through the window what time it was. The *Rav* always responded to him in a pleasant tone of voice with the correct time and the villager would then go around and call out the time.

This practice went on for years and the rabbi and the villager became friendly. R' Nosson Feitel even used this villager to sell the town's *chometz* each year. The man took his role seriously and would buy all the *chometz* from the *rabbi*. After *Yom Tov*, R' Nosson Feitel would return the money and always gave the man a little extra on account of his "cooperation."

One year, the local authorities bought a large town clock and placed it on the wall of the main building in the center square. They felt that there were too many discrepancies with the time and as their winemaking business was important and lucrative, it was necessary to have one standard for all. They instructed the night watchman that he must walk by the main building every hour and get his time directly from the clock. He was not to ask anyone else for the time nor could he get from a different source. His job depended on it. This put the simple villager in a bind. He had no idea how to tell time and apparently was unable to learn either. His system had been working for years and now, he would be unable to continue his job.

He ran to his friend, the rabbi, and poured out his simple tale of woe. "What can I do now," he asked, "how will I be able to get the time from the clock if I cannot read the clock at all?" R' Nosson Feitel thought about it for a moment and then hit upon a plan. Each night, the watchman should walk to the main building and remove the large clock and carry it to the rabbi's home, where R' Nosson Feitel would read the clock and tell him what time it is. That way, he could fulfill his duties and get the correct time. The villager thought it was a great idea and this is what he did.

It all worked great until one night, a few days before *Pesach*, when R' Nosson Feitel traveled out of town for a *simcha*. When the night watchman came by, lugging the big clock, the rabbi was nowhere to be found. There was no else around and he had no idea what time it was, so he started making up numbers. At 3:30 am, he announced it was 6:00 am, which everyone in town knows is the time to milk the cows. People woke up and things did not go as they were supposed to. It got really messy and many villagers were quite upset. When the townspeople learned that the watchman had mixed things up, they wanted to fire him and he was understandably upset. The very next day, he ran to R' Nosson Feitel and begged him to intercede. The rabbi handled the matter and got his job back, but that night, the watchman came by and told him, "Rabbi, you cannot go away even for one night. In fact, I'll pay you to stay." He then took out the money he was giving to buy the *chometz* and added the bonus he usually received after the holiday - to ensure the rabbi's "cooperation."

נשמת כל חי תברך את שמך ה' אלקינו ורוח כל בשר תפאר ותרומם וכרך מלכנו תמיד ... (סדר הלל)

Chazal teach us the importance of gratitude from the *Makkos* in *Mitzrayim*. Since the Nile River protected *Moshe Rabbeinu* when he was thrown into it as a baby, he was not able to be the one to hit it, not for the plagues of blood or frogs. Rather, he had to instruct his brother Aharon to do it. The same idea applied to the *Makka* of lice and the ground could not be struck by Moshe as it enabled him to bury the Egyptian he had killed with the *Shem Hameforash*. This is all due to his all-important obligation of *hakaras hatov* to the Nile and to the ground itself.

Rabbi Alexander (Sender) Linchner ז"ל, the Founder of Boys Town Jerusalem, was born and raised in the United States, right after the turn of the 20th century. He was one of the few American *bochurim* to study at the great *yeshivos* of Eastern Europe before the Holocaust. During the course of his studies at the *Yeshiva* at Radin, Poland, he came under the direct, personal influence of the holy **Chofetz Chaim, R' Yisroel Meir Kagan ז"ל**, and for the rest of his life, he always considered