

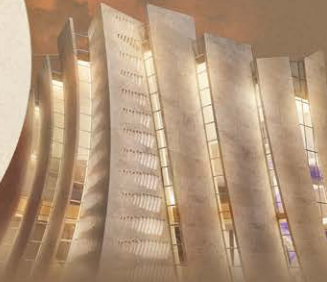
PACHAD DAVID

Chol Hamo'ed Pesach



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The Ohr Hachaim HaKadosh asks a question on the following verse in Parshat Emor: "Speak to the Children of Israel and say to them: Hashem's appointed festivals that you are to designate as holy convocations — these are My appointed festivals. For six days labor may be done, and the seventh day is a day of complete rest, a holy convocation, you shall not do any work; it is a Shabbat for Hashem in all your dwelling places. These are the appointed festivals of Hashem, the holy convocations, which you shall designate in their appropriate time" (*Vayikra* 23:2-3).

To quote the Ohr Hachaim: "We need to know why it repeats the words, 'these are My appointed festivals.' We also need to know why the Torah repeats the command about observing Shabbat, and I also notice that the repetition of 'these are the appointed festivals of Hashem,' follows the command about Shabbat."

All these questions can be reconciled with an ethical perspective:

Hashem wished to impart the seriousness of upholding the holiness of the festivals, so a person should not think — I will certainly be particular to observe Shabbat and also urge my household to do so, since one is punished for profaning it. But concerning the festivals which are not as holy, for on these days we are permitted to do some of the *halachot* forbidden on Shabbat, maybe it is not so important to be meticulous. Therefore, the Torah places the warning about Shabbat next to the warning about the festivals, to make it clear that they are equal in holiness, and far be it for a person to make light of them and be more meticulous about Shabbat.

We find this idea in the Gemarah (*Beitza* 2b): Why is Yom Tov different in that the *halacha* is decided according to R' Yehuda who is more stringent with the laws of *muktzah*? The answer is that since people take the severity of Shabbat seriously, the Sages were lenient with [various laws of] *muktzah* on Shabbat, as R' Shimon holds. However, because people are laxer with [the holiness of] Yom Tov, they might come to be negligent, so the Sages

maskil Le'David

The Festival Days
- An Opportunity
to Feel the
Shechina's
Presence



were stringent in the case of *muktzah* and established the *halacha* according to R' Yehuda.

In addition, we find that the festivals are actually called "Shabbat," according to the words "on the morrow of the rest day" (*Vayikra* 23:11), which our Sages explain (*Menachot* 65b) refer to the day after the festival. This is a proof that Yom Tov is equal to Shabbat

in all ways, besides for the *halachot* concerning the preparation of food. We

are told about the festivals: "No work may be done on them, except for what must be eaten for any person — only that may be done for you" (*Shemot* 12:16). Similarly, we find that the Mishna writes (*Beitza* 36b), "There is no difference between Yom Tov and Shabbat, only concerning preparing food."

A person must be extremely careful with the holiness of the festivals, and Chazal were most severe about the retribution of one who disgraces them. They decried (*Avot* 3:11): "One who desecrates sacred things, who disgraces the festivals, who humiliates his fellow in public, who nullifies the covenant of our forefather Avraham, or who perverts the Torah contrary to the *halacha* — though he may have Torah and good deeds, he has no share in the World to Come." The Gemara also expresses this idea very strongly: "One who disgraces the festivals, it is considered as if he worships false gods" (*Pesachim* 111a).

We also find that our Sages say (*Torat Kohanim, Emor* 9:7): "Why is Shabbat inserted in the middle of the section about the festivals? To teach us that anyone who profanes the festivals is considered to have profaned the Shabbat." The Maharal of Prague, zt"l, in his sefer *Gur Aryeh*, explains this idea in the following terms:

"One who profanes the festivals which are also called Shabbat, and they are seven days: the two days of Pesach, one day of Atzeret (Shavuot), one day of Rosh Hashana, one day of the Fast of the Tenth (Yom Kippur), two days of Succot, these are seven [days] corresponding to the day of Shabbat, the seventh day... is considered as if he has profaned Shabbat, for the festivals are portions of rest while the Shabbat encompasses all rest."

cont. p. 3.>>>

19 Nissan 5784
27 April 2024

1058



Hilula

19 Nissan
Rabbi Ahron HaGadol of Karlin

20 Nissan
Rabbi Yitzchak Churi

21 Nissan
Rabbi David Laikes,
a talmid of the Ba'al Shem Tov

22 Nissan
Rabbi Yehuda Rosanis,
author of *Mishna L'Melech*

23 Nissan
Rabbi Moshe De-Trani,
author of *Responsa of the Mabit*

24 Nissan
Rabbi Chaim Yitzchak Chaikin,
Rosh Yeshiva of Aix-le-Bains

25 Nissan
Rabbi Chaim Halberstam,
author of *Divrei Chaim*





STORY FOR THE CHAG

When the Satan Sows Seeds of Despair

And the Children of Israel were going out with an upraised arm (Shemot 14:8).

What is the implication of this verse? Previously we are told, "It happened on that very day: Hashem took the Children of Israel out of the land of Egypt, in their legions" (*Shemot* 12:51). And later on it says, "The Children of Israel raised their eyes and behold! – Egypt was journeying after them, and they were very frightened; the Children of Israel cried out to Hashem. They said to Moshe, 'Were there no graves in Egypt that you took us to die in the Wilderness? What is this that you have done to us, to take us out of Egypt? Is this not the statement that we made to you in Egypt, saying, "Let us be and we will serve Egypt"? – for it is better that we should serve Egypt than that we should die in the Wilderness!" (*Shemot* 14:10–11).

This teaches us that sometimes a person can elevate himself to high levels of holiness and fear of G-d, exerting himself to serve his Creator while achieving true spiritual elevation, and then what does the Satan do? He throws the person down from his high level and sows seeds of despair in his heart by making him feel worthless. This is exactly what Bnei Yisrael said: "Were there no graves in Egypt that you took us to die in the Wilderness? What is this that you have done to us?"

This is why it says over here "And the Children of Israel were going out with an upraised arm," which is followed by, "Were there no graves in Egypt?" The Torah is warning us: Be careful! When the Satan tries to make you despair, don't pay attention to him! And if you claim – but he caused me to plummet so how will I now serve Hashem? Hashem answers: I have a precious gift called prayer. Even if you cannot serve Me because the Satan made you fall, cry out to Me! A cry alone, even though you are unable to pray in the regular way, is nevertheless enough for Me, and I will listen.



INYANEI D'YOMA

How Does One Appear Before the King?

The Gaon Rabbi Reuven Elbaz, shlita, quotes a question that Rabbi Chaim Kreiswirth, zt"l, asked on the words of the Gemara (*Chagiga* 4b): When Rav Huna reached the following verse, he would cry. The Torah says: "Three times a year all your males should appear before Hashem, your G-d, in the place that He will choose" (*Devarim* 16:16). Rav Huna said, "A Master who awaits his servant will then distance himself from the servant? As it says, 'When you come to appear before Me, who sought this from your hand, to trample My courtyards?'"

This whole discussion is very hard to understand. Hashem says "Three times a year all your males should appear before Hashem," but this seems to be a contradiction to "When you come to appear before Me, who sought this from your hand..."

The Gemara (ibid.) tells us about several Amoraim who cried. Rav Huna cried on reading the above-mentioned verse, Rabbi Yochanan cried on reading a different verse: "I will be a swift witness against the sorcerers; against the adulterers; against those who swear falsely" (*Malachi* 3:5).

How come Rabbi Yochanan did not cry over the verse, "All your males should appear before Hashem," but only over the verse, "I will be a swift witness"?

The point is that every *neschama* has its own specific key which opens its heart. The key to Rabbi Yochanan's heart was, "I will be a swift witness," and Rav Huna's key was, "All your males should appear before Hashem."

A tear shed by a person whose heart and mind are alive has great significance.

When Rav Huna or Rav Yochanan cried, their tears flowed from something alive. Their hearts and minds were connected, and that is what brought on the tears.

The Navi Yirmiyahu says, "If only my head would be water and my eyes a spring of tears" (*Yirmiyahu* 8:23). Tears flow from the eye, but they need to stem from the head which should be connected to the heart.

Hashem says to Am Yisrael: "Who sought this from your hand, to trample My courtyards?" I asked you to be *oleh regel*, but with what are you coming? You send your legs to fulfill, "Three times a year all your males should appear."

The legs arrive, but where is the person

himself? "Who sought this from your hand, to trample My courtyards?" I want to see *you!* Don't leave your heart and mind outside, come to Me together with them! I am waiting for you, not for your legs!

Rabbi Chaim added a personal anecdote: When I was at the Kotel, praying before the remnant of the Beit Hamikdash, I thought to myself: How much would my grandfather from Warsaw have been prepared to sacrifice just to have the opportunity of standing in this place... And what would my grandmother not have given to merit the opportunity of praying here...!!

These are the words of Rabbi Yehuda HaLevi's famous *piyut*, describing the beauty of Eretz Yisrael and Rabbi Yehuda's longing to dwell in its midst: "יפה נוף משוש תבל קריה למלך רב, לך נכספה נפשי מפאתי מערב, המון רחמי נכמר כי אזכרה קדם כבודך אשר גלה, ונווד אשר הרב... ושעם רגביך לפי מדבש יערב."

"The taste of your clods of earth": Rabbi Yehuda HaLevi says, the taste of the mud of the holy city of Yerushalayim is sweeter for me than honey!

I remember that when I was young child, elders from Eretz Yisrael would come to our home collecting funds for their institutions. My mother would exclaim in admiration: "He is a messenger from Eretz Yisrael!" I remember removing the mud that was stuck to their boots and saying to myself, "This is from Eretz Yisrael!" I would take the mud, put it in my soup and eat it...

Oh... Eretz Yisrael...! I merited eating Eretz Yisrael!

The Gaon Rabbi Eliyahu Lopian, zt"l, was particular to spit only into a cloth. *Chalilah* to spit onto the holy soil of Eretz Yisrael!

Even though I was only eleven years old at the time, I remember the great excitement we felt when we arrived in Eretz Yisrael. We disembarked at the Haifa port, and as soon as we left the gangplank, we prostrated ourselves on the ground and started to cry. This is something I will never forget...

This is the way to come to Eretz Yisrael, and this is the appropriate way to come to the Beit Hamikdash! Not with one's legs, but with one's entire being! "You wished to draw me near" (*Shir Hashirim* 1:4).



WORDS OF THE SAGES

Putting Chumrot in Their Place

The days leading up to Pesach and the festival itself presents abundant opportunity for advancing in our avodat Hashem, if the preparations are carried out in the correct way, with peace of mind and moderation. Hashem requests from His children to love and honor each other, and this command applies even in times of pressure which sometimes cause us to lose our peace of mind. One who prepares himself and works on his *middot* throughout the year has charged himself with a wide range of good *middot* and behaviors, so that in times of preoccupation he will remain calm and composed.

Chacham Rabbi Ben Zion Abba Shaul, zt"l, was once called to calm down a *ba'al teshuva* who was terribly anxious because of the many mitzvot a Jewish person has to fulfill. The Rav explained to him that performing the mitzvot must always be done with joy.

He related that in his youth he was most anxious that the matzot he baked for Pesach should meet all the extra stringencies. Later he saw his father's matzot, which were less exceptional than his, yet his father rejoiced with the merit he had of fulfilling this mitzva. This taught him not to go into a frenzy, even for the sake of beautifying the mitzva, but instead to perform all the mitzvot with joy.

GUARD YOUR TONGUE



The Townspeople Are Obligated to Support Him

Every town is obligated to support its poor. If someone spreads a rumor that a certain poor man is really deceiving people, accepting this information as the truth is included in the prohibition of accepting *lashon hara*. The Torah permits a person to be cautious and inquire discreetly as to the true situation. But as long as the truth of the matter has not been determined, one is obligated to support him.

cont. from p. 1 >>>

The Maharal writes about the festivals (*Ohr Chadash* pg. 69): "All the festivals show the connection and cleaving which Yisrael feel toward Hashem, and therefore they are called 'Moed' (appointed festivals), as in, 'It is there that I will set My meetings with you (וַיִּסְעַדְתִּי לְךָ שָׁמָּה), and I shall speak with you from atop the Cover' (*Shemot* 25:22), an expression of meeting and connection."

Even though the generally accepted *halacha* is that the blessing over sweet smelling spices is not recited at *havdalah* for the festivals, since the *Tosfot* explain that there is no *neshama yetera* (additional soul) on Yom Tov (*Pesachim* 102b), nevertheless, some of the Kadmonim (later authorities) would recite this blessing (*Or Zaru'a* section II, *siman* 92, in the name of the *Ramah*). From this we can derive that there is an opinion that on the festivals too one receives the additional soul. This is indeed clear from several of the *Rishonim*. (*Tosfot Pesachim* *ibid.* in the name of the *Rashbam*. Also the opinion of the *Rashba* in his responsa, brought in the *Avudraham*, *Seder Motzei Shabbat*).



WALKING IN THEIR WAYS

Tidbits of faith and trust
penned by Moreinu v'Rabbeinu
Hagaon Hatzaddik Rabbi
David Chananya Pinto, *shlita*

Man is Born to Toil — in Spirituality Too

Somebody once came over to me and started pouring out his troubles. He didn't have anywhere to live, he had no source of income and on the whole, his entire situation was bleak. In his great distress he wished to know how he could improve his lot.

My answer to him was that I suspect his troubles stem from laziness. He must understand that as long as he sits with his arms folded, he will not achieve anything. He must get up eagerly each morning and go out to work so he has a source of income from his own hard work. This will bring him satisfaction, and then with *siyata diShmaya* his situation will improve. "Man is born to toil" and without toil and investment, there are no achievements.

In contrast, I was acquainted with someone who originated from Syria and later moved to Venezuela. When he first started out, he was a poor, unfortunate fellow who did not seem to be making it in life. However, he did not give in to despair. He decided to take up any form of work that would present itself, as long as it would provide some source of income.

He told me that each day he made his way over to the grounds where the factories used to dispose of their spare bolts of cloth, and he used to gather together the remnants which were still in good condition. At home, he and his family would fashion ties from these pieces of cloth, which he then proceeded to sell. From day to day his situation improved and he was soon able to purchase better quality materials, until the day came when he had the means to open a store. With Hashem's help he was eventually considered one of the wealthiest in his country.

These festivals days are days of preparation for receiving the Torah on the festival of Shavuot. And just like toil and exertion is necessary to achieve every good and valuable thing which a person wishes to acquire, so too one who wishes to merit the crown of Torah is obligated to exert himself in the battle against his evil inclination.

If this is true with material acquisitions, how much more so with spiritual matters, where a person is required to toil greatly and exert himself as much as he can to wisely prepare his soul to merit acquiring the Torah.

This is how tzaddikim merited achieving the highest levels — solely due to the great toil which they invested to refine their souls and purify their thoughts, while being prepared to reject materialism and forgo worldly pleasures. With great strength they fought a mighty battle against their evil inclination and therefore merited to strive in

Torah and *yirat Shamayim*.



SONG OF PRAISE

(סימן: אני חיים בר שלמה חזק. נועם ה' א-להי אתה)

The following is a *piyut* for Pesach from the saintly Rabbeinu Chaim Pinto, זצ"א

שלוש השמורות סודם,
שלוש ראשונות מאירות
מוחין דאבא יסודם,
המה בראשו עטרות
זרוע קו ימין נגדם,
ביצה לצד הגבורות
מרור ביניהם מתווך,
לקח אליו פי שניים
ויהיו אלה בתווך,
והוא בין המשפתיים

בחזק יד הוציאנו ה' ממצרים:

חרוסת תחת זרוע,
סודות נצח בה נתכנו
ההוד אל הכרפס ריע,
ותחת הביצה תנו
וביניהם הן בוקע,
יסוד חזרת אופנו
קערה מלכות אמנו,
נשלמו עשר אורים

בחזק יד הוציאנו ה' ממצרים:

שירו מאד לא-ל הודו,
פינו יספר נוראותיו
טוב וסלח גבר חסדו,
עלינו על פי מידותיו
כל גויים כאין נגדו,
ובישראל שם תורותיו
ויכתירם בעטרותיו,
לאיש כתרים שניים

בחזק יד הוציאנו ה' ממצרים:

חדש כקדם ימינו,
למה נשכחנו
זה כמה, זכרנו ושמחנו
עשה בגויים נקמה,
קנא לכבודך אבינו
ושלח מנחם נחמה
אז יגדל שמך רב עוצמה
הנוטה כדוק שמים

בחזק יד הוציאנו ה' ממצרים:

דבר ושחין במ נגפו,
ברד כבד בו רשפים
הכה בו רעים מקציפים,
אל מתחת השמים

בחזק יד הוציאנו ה' ממצרים:

יסף אדיר להכותם,
מכה רבה ועצומה
ארבה עלה לאדמתם,
ויכסה את אור החמה
אכל פרי תנובתם,
וכל עשבי האדמה
נהלל לשוכן רומה,
השם נפשינו בחיים.

בחזק יד הוציאנו ה' ממצרים:

מלך שלח חושך להם,
ונעשו כולם כעורים
ולא ראו את אחיהם
שלושת ימים אמורים
ולא קמו מתחתיהם,
שלושת ימים אחרים,
נגלו מצפונים אחרים,
אל בני א-להים חיים

בחזק יד הוציאנו ה' ממצרים:

בכל זאת חיזק את לבו,
רשע עריץ ולא אבה
לשלח את עם קרובו,
אל ארץ טובה ורחבה
ויך כל בכור באויביו,
הוא ולא מלאך שר צבא
ויציל לאום אהובה,
ולא חלו בה ידים

בחזק יד הוציאנו ה' ממצרים:

רצה לזכות עדתו,
וברוב חסדיו גמלם
לפרוש מחמץ מצוותו,
בזמן זה לדורות עולם
כי עם השטן חברתו,
אחים, ולא יתפרדו כולם
מצה חלקם וגורלם,
הנה טובים השניים

בחזק יד הוציאנו ה' ממצרים:

אשורר שירה חדשה,
לה' עושה גדולות
הלוא הוא, הפליא ועשה,
מופתים ואותות מעולות
ועדה ברה וקדושה,
הוציא אותה מאפלות
ואור גדול האיר לנו,
כאור חמה שבעתיים

בחזק יד הוציאנו ה' ממצרים:

נתן לדם את מימיהם,
ולשתות מהם לא יכלו
וכן עשו חרטומיהם,
לשטח הנראה כולו
כי אין השליטה להם,
במה שהוא מתחת לו
ולא סר ממעללו,
האכזר מלך מצרים

בחזק יד הוציאנו ה' ממצרים:

יחיד שליט בנבראים,
גזר וצפרדע עלתה
וממנה היו יוצאים
מחנות וזעקה רבתה
ובתוך מעיהם נחבאים,
לא האמינו גם עתה
כי בלהטיהם נעשתה
צפרדע במצרים.

בחזק יד הוציאנו ה' ממצרים:

חזק יסף להכותם,
בכנים בכל גבולם,
רחשו במ ובבהמתם,
כי כן גזר מלך עולם
חרטומים קצרה יכולתם,
בושו ונכלמו כולם
אמרו זאת אצבע חי נעלם,
של א-להי השמים.

בחזק יד הוציאנו ה' ממצרים:

יחד באו ונאספו,
כל מיני חיות הטורפים
טרף גדול בהם טרפו,
מאד והנם זועפים