# למעך תספר

A Journal of *Divrei Torah* in honor of Pesach 5778

Compiled by the Members of the



Bais Medrash of Ranchleigh





# A project of the **Zichron Yaakov Eliyahu Fund** of the Bais Medrash of Ranchleigh

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# לפען חספר

t is with tremendous hakoras hatov to the Ribono Shel Olam that we feel privileged to sponsor this special volume of Divrei Torah with which to inspire your seder table and Yom Tov. Kol HaKavod to all the contributors

of Divrei Torah and especially to Rav Abba Zvi Naiman Shlit'a for the initiative and for the special relationship he has with my dear mechutanim, Moshe and Lisa Rock. It is also wonderful to, in this small way, maintain my relationship with Baltimore, Ner Yisrael, and with Rabbi Naiman (who was already a major masmid in yeshiva back in my day). May the Rav be blessed with continued hatzlachah in his avodas hakodesh.

In the beginning of the Haggadah we say "Hoshatoh Hochoh" - Now, we are here! Why does the Baal Haggadah find the need to tell us where we are? It is quite obvious that "we are here!" The Chuster Rav explains that this expression is a source of chizuk and emunah to us. We have been through a lot in the past year. We have been through a lot in our jobs, with our families, and with our own struggles. As a nation, we have had to swallow some bitter historical pills which still plague. Yet, the Baal Haggadah reminds us, "Hoshatoh Hochoh." We are here! We are at our seder table once again, performing the mitzvos of the seder. We are surrounded by loved ones, family, and friends. WE ARE HERE! And we are here to stay.

We were zocheh this year to see the birth of two grandsons born to Michael Tzvi and Rivka Dear in Philadelphia, and to Avi and Dina Dear in Baltimore. Both were named after my father who passed away a few years ago. My father, Yeshaya A'H, had an optimistic approach and full belief in Hashem. He took every opportunity to perform acts of tzedakah and chessed. He personified this idea of "Hoshato Hochoh!" B'H, we have seen this middah trickle down to his grandchildren and now, great grandchildren. May we all merit to see much nachas from the generations that adorn our seder tables, us from our children AND our children from us.

Wishing everyone a Chag Kosher V'sameyach!

### Moshe and Sara Lea Dear

#### **Preface**

You hold in your hands yet another Pesach *kuntress*, the work of the members of our *chashuvah kehillah*, *bs* "d.

This year's Hebrew section highlights *divrei Torah* from two *marbitzei Torah* of our Beis HaMidrash. The first is the *Maggid Shiur* of our weekly *Yerushalmi Shiur*, and *Rosh Chaburah* of our weeknight Shivti Seder, HaRav Ori Millrod, *shlita, Mara D'Asra* of Kehillas Mevakshei Torah. The second is our long-time *Maggid Shiur* of our weekday morning Seder, HaRav Elya Caplan, *shlita*, who has completed many *mesechtos* over the years. The section also features two *sugyos* from our "alumni" R' Shmuel Chaim Naiman and R' Yosef Moshe Naiman, the latter being the *bris Torah* for Yaakov Eliyahu Naiman, *n"y*. This section is rounded out with a chapter of the *Ramchal's Maamar HaGeulah*, which we have been studying in *chaburos* over the year. We hope *bs"d* to publish a new edition of this sefer in the coming year as a companion volume to the *Derech Etz HaChaim* that we published last year. This particular chapter surveys the history of the world from Creation to the Era of the Mashiach.

I am honored that my esteemed colleague in the ArtScroll "Kollel," Rav Yoav Elan, agreed to share his expertise about Bais HaMikdash themes with the first two articles of this year's *kuntress*. I hope you will take further advantage of his expertise by accessing his blog, "*Beis HaMikdash Topics*."

I opened up our Memoriam section with my memories of Maran HaRosh HaYeshivah, z"l, the Avodas Levi. Although I have had these memories and more for the thirty years since his petirah, I was moved to put them in writing following a gathering of alumni in New York this year marking the thirtieth yahrzeit. I was not planning, though, on the next article, about the Rosh HaYeshivah, Rav Slanger, z"l. We were honored with his presence during off-Shabbasos of his Yeshivah when he moved his home closer to our Bais HaMidrash several years ago; we were all shocked and saddened by his sudden petirah. I am deeply grateful to Jeffrey Silverberg

who on short notice was able to convey a clear picture of this *Adam Gadol* who had become part of the fabric of our *kehillah*. This section is rounded out with a beautiful article about R' Aron Pernikoff, *a*"h, father of Mrs. Yitzchak Friedman, and an inspiring personality of my youth.

Our annual final word about the *divrei Torah* in this *kuntress*. The goal was not to create an original *chidush*, although there are many here. The assignment was to pick a *dvar Torah* that resonated in one's mind and heart, which he felt was worth sharing with his fellow members of the *tzibbur*. You, the reader, will therefore find a diverse selection of topics, but all written from the heart, each composed with the conviction that his words are worth writing and sharing with others.

I will close with a thank you to the members of the *maareches* who were indispensable in producing this work: R' Chaim Sugar, R' Moshe Rock, and R' Michoel Keidar. Thank you to R' Roman Kimelfeld, who I can always call upon to look over a difficult *sugya*. Thank you to Avi Dear for producing another beautiful cover this year. Thanks also to the generous sponsors who made the printing possible. And very special thanks to Rabbi and Mrs. Moshe Dear and family for sponsoring the *kuntress* name again this year; may it be a *zechus* for their entire family.

A final thank you is due to my *eishess chayil*, the *Rebbetzin*, who allowed me to spend time away from my family duties to work on this *kuntress*, even while *bs* "d preparing this year for the *chasunah* of our Meir, n"y.

Each year I express the wish that we be *zocheh* to produce another *kuntress* next year, in Eretz Yisrael, with the coming of the *Mashiach*, במהרה בימינו We have produced another *kuntress*, but sadly we are still in *galus* as of this writing. May we be speedily redeemed with the *geulah sheleimah*.

Abba Zvi Naiman Adar 5778

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### Preparing the Beis HaMikdash for Pesach Rabbi Yoav Elan <sup>1</sup>

In Temple times, the weeks leading up to Pesach included not only preparing the house but the body as well, for anyone who had contracted corpse-tumah had to purify themselves before partaking of the pesach offering or visiting the Beis HaMikdash. The procedure entailed a one-week quarantine during which the individual was sprinkled with spring water mixed with the ashes of the parah adumah. It was not necessary to travel to Jerusalem to do so but rather this could be carried out in the comfort of one's own city because the family groups [mishmaros] of Kohanim living throughout the land of Israel possessed small, but sufficient, amounts of ashes for this express purpose (see Parah 3:11 with Rav ad loc.).

It once happened in the First Temple era, during the reign of King Chizkiah, that an unprecedented breach of ritual purity caused the festival of Pesach to be delayed a full month (*Sanhedrin* 12a). One theory as to the source of this *tumah* is that the skull of Aravnah the Jebusite was discovered beneath the Altar (*Tosafos* ad loc., based on *Yerushalmi Sotah* 5:2). [Aravnah was the owner of the threshing floor that was later purchased by King David to serve as the site of the future Temple (see *II Samuel* 24:18-25).]

There are a number of difficulties with this theory:

1) If it was a matter of corpse-*tumah*, the purification procedure only takes one week, so why was a whole extra month needed?

<sup>&</sup>lt;sup>1</sup> Editor's note: Rabbi Elan is one of my esteemed colleagues in the ArtScroll "Kollel," and a popular lecturer on Bais HaMikdash themes. I invited him to share his expertise with us, and we thank him for these two fascinating articles.

- 2) If the remains of Aravnah were causing the *tumah*, could they not simply be removed from the Temple precincts (where they obviously did not belong) and reinterred elsewhere?
- 3) Why is it that the skull was only discovered at this point?
- 4) A closer look at the source in *Yerushalmi* indicates that this incident of the skull being found occurred in the Second Temple era, not the First Temple era (as *Tosafos* understand).

Chasam Sofer (to Sanhedrin 12a) offers a novel historical perspective which addresses each of the above questions. When Aravnah sold his threshing floor to King David he reserved a small portion of his estate for himself and it was there that he was eventually buried. In that region of Jerusalem there were many natural subterranean tunnels and the *tumah* from Aravnah's tomb made its way through them to the area beneath the Beis HaMikdash. Now, when the First Beis HaMikdash was built, King Solomon took this into account by designing the walls in such a way to form a *halachic* barrier for the *tumah* that kept it from invading the Beis HaMikdash grounds.

Many years later the evil King Achaz destroyed the original Altar and built a new one for idol worship in its place, and his "renovations" disrupted the *halachic* barriers put in place by Solomon. When King Chizkiah later took office and began to repair the Beis HaMikdash, the *tumah* from Aravnah's tomb was rediscovered. [Although the Gemara speaks of Aravnah's "skull," *Chasam Sofer* explains that the term גלגל actually refers to the spreading of *tumah* underground. See further there.] The remains could not be moved because they were in their rightful place, so Chizkiah needed to repair the *halachic* barriers in order to ready the Beis HaMikdash for use. This, however, was not a simple matter, and he found it necessary to delay the festival of Pesach by one month in order to allow his men time to carry out the repairs.

When the First Beis HaMikdash was destroyed by the Babylonians they razed the building down to its very foundations ["aru, aru, ad hayesod

bah"], once again breaking down the barriers that shielded the Beis HaMikdash from the *tumah* of Aravnah's tomb. The *Yerushalmi* which indicates that the skull was discovered during the Second Temple era is describing what happened when the Beis HaMikdash was rebuilt by the returnees from the Babylonian exile when, once again, they had to address the issue of Aravnah's remains.

May it be the will of God that we be given the opportunity to repair these *halachic* barriers once and for all with the building of the Third Beis HaMikdash, speedily in our days.

# How the "Friday *Erev Pesach*" Service Shaped the Structure of the Beis HaMikdash Walls <sup>1</sup> Rabbi Yoav Elan

The Gemara (Yoma 28b) states that the earliest time we may recite the Minchah prayer is "when the [eastern] faces of the walls begin to darken." At face value this means that the prayer may be recited immediately after solar noon, for at that point the sun has passed into the western half of the sky which causes a shadow to fall over the eastern face of a wall, thus darkening it. The Gemara goes on to demonstrate that in practice, however, this is not the case. We have as a general principle that our prayers correspond to the tamid offerings brought in the Beis HaMikdash, and that the time period allowed for the Minchah prayer is identical to that allotted for the afternoon tamid offering (Berachos 26b). If so, the afternoon tamid may also be brought "when the [eastern] faces of the walls begin to darken" yet we find that the earliest permissible time for the afternoon tamid is half an hour past noon. [When the Gemara speaks of "half an hour," it refers not to standard 60-minute hours but to "solar hours." A solar hour is calculated by dividing the total amount of daylight hours – sunrise to sunset – into twelve parts, and each part represents one solar hour.]

The Gemara (*Yoma* loc. cit.) suggests that there is no contradiction here because – unlike standard walls – the eastern faces of the Temple walls only fell into shadow at half an hour past noon. *Rashi* explains that this resulted from the Temple walls being thicker at their base than at their top; since they tapered as they rose, the sun continued to shine on their eastern faces even past noon, and only at half an hour past noon did the eastern faces finally darken in shadow.

The commentators explain that the Temple walls were purposely built in this fashion to ensure that the afternoon *tamid* offering not be brought too early (See *Tosafos Yeshanim* to *Yoma* loc. cit. and *Rabbeinu Tam, Sefer Hayashar* §308.).

<sup>&</sup>lt;sup>1</sup> This article was first published on the author's blog "Beis Hamikdash Topics" (beishamikdashtopics.blogspot.com/2012/02/slope-of-temple-walls.html) and will be featured in his upcoming book *The Original Second Temple*.

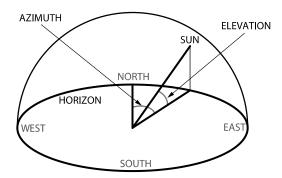
[These opinions understand that the *tamid* offering could, in theory, be brought immediately after noon. By building the Bais HaMikdash walls as described above, it created a buffer of half an hour to safeguard against bringing the offering earlier than noon.] Since the movement of the sun varies with the seasons, the length of a solar hour also changes throughout the year. One might think that the walls must be designed so that their eastern faces will darken at half (of a solar hour) past noon on any day of the year. This is not necessary, for the only time that the tamid offering was permitted to be brought as early as half past noon is when Erev Pesach is on a Friday (as it is this year). In this case it was necessary to start the tamid early in the day in order to allow enough time for the multitude of *pesach* offerings to be brought and roasted before the onset of Shabbos. As a result, the Temple walls were designed to darken at half past noon specifically on the fourteenth of Nisan (the approximate date of the spring equinox). [Although this phenomenon was meant to be observed on the interior of the Courtyard's western wall — for the benefit of those working in the Courtyard — the text of the Gemara indicates that all of the walls were designed in the same fashion.]

The position of the sun at half an hour past noon on the spring equinox in Jerusalem is a readily quantifiable phenomenon, making it possible to estimate the slope of the walls of the Beis HaMikdash.

#### Background

Sunrise and sunset times can be generated mathematically for any date and location on earth, and from this data it is possible to calculate the time of solar noon as well as the length of the solar hours. Dividing the length of a solar hour in half and adding it to the time for solar noon yields the time of day (in local time) at which the sun is at half past noon.

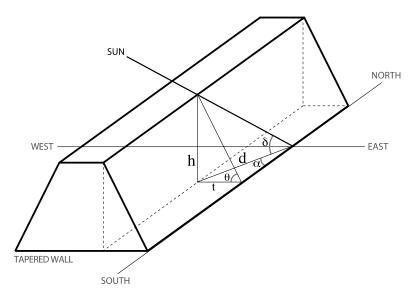
It is also possible to mathematically pinpoint the position of the sun in the sky relative to any given location on earth for any time and date. This position is given by two angles, azimuth and elevation, where azimuth is the angle between true north and the point on the horizon directly below the sun, and elevation is the angle between the line to the center of the sun and the horizontal plane. See diagram.



Knowing the azimuth and elevation angles of the sun at half past noon will allow the slope of the Temple walls to be calculated.

#### Calculating the Angle of the Sun at Half Past Noon

The position of the sun at half past noon in relation to the Temple walls can be represented as follows:



 $\delta$  = elevation  $\alpha$  = relative azimuth to N-S axis (actual azimuth-180)

 $\theta$  = slope of wall h = height of wall

The above relationships can be combined to yield a formula for wall slope.<sup>2</sup> In practical terms, it is helpful to represent the slope of the Temple walls as degrees away from vertical using the complementary angle of  $\theta$  as follows:

slope of walls=90-tan<sup>-1</sup> 
$$\frac{\tan \delta}{\sin \alpha}$$

#### **Data for Jerusalem**

The following set of data was generated/calculated for Jerusalem using the coordinates of the Temple Mount and an elevation angle at sunrise/sunset of  $-0.8^{\circ}$  on the spring equinox:

Sunrise <sup>1</sup>	5:42
Sunset <sup>1</sup>	17:51
Solar Noon	11:46
Half past noon <sup>2</sup>	12:16
Azimuth at half past noon <sup>1</sup>	193.9°
Elevation at half past noon <sup>1</sup>	57.6°

<sup>&</sup>lt;sup>1</sup>Generated from U.S. Naval Observatory www.usno.navy.mil/USNO/astronimcal-applications/data-services/alt-az-world, accessed 9-26-10)

#### Results

Using a relative azimuth angle of  $13.9^{\circ}$  (i.e., 193.9 - 180) for  $\alpha$  and an elevation angle of  $57.6^{\circ}$  for  $\delta$ , the slope of the Temple walls is calculated to be  $8.67^{\circ}$  from the vertical.

<sup>&</sup>lt;sup>2</sup>Calculated

<sup>&</sup>lt;sup>2</sup> The full derivation of this formula was omitted for brevity. It can be seen in the original blog post cited in note 1.

## Refusal to Eat the *Korban Pesach* Rabbi Yehoshua Silverberg

The Sefer HaChinuch in the mitzvah of achilas korban pesach brings the law that if someone refuses to perform a mitzvah, Beis Din must force him to do so. The Minchas Chinuch asks why did the Chinuch not mention this halachah in the earlier mitzvos, like milah and shechting the Korban Pesach.

The *Minchas Chinuch* answers that in regard to those *mitzvos*, it is obvious that coercion would be effective, since even under duress the *mitzvah* is performed properly, i.e. the *milah* and the *shechitah*. In contrast, the *mitzvah* to eat the *korban pesach* if performed under duress may be lacking, for if he has no *hanaah* it is not considered the normal way eating (*derech achilah*) and the obligation is not fulfilled. For this reason, the *Chinuch* tells us this *halachah* here, that as long as he does the *mitzvah* he is *yotzei*.

The solution of the *Minchas Chinuch* appears difficult, for we do not find that one has to have *hanaah* from eating the *Korban Pesach*, e.g. if one does not enjoy meat, he nonetheless fulfills his obligation of eating even without enjoyment. If so why would we think that one is not *yotzei* if forced to eat the *korban*?

In addition, the *Minchas Chinuch* cites a proof that one <u>is yotzei</u> even if forced to eat, from a well-known *halachah* in the *Rambam*. In *Hilchos Geirushin* (2:20) the *Rambam* discusses the case of one forced to give a *get*. "One upon whom the law dictates that we force him to divorce his wife, but he does not wish to divorce, etc., we hit him until he says "I want [to give a *get*]" and the *get* is Kosher."

The *Rambam* goes on to explain the reason for this *halachah*. Since the person wants to be part of *Klal Yisroel*, he wants to do all the *mitzvos*.

However, his *yetzer hara* has taken hold of him. But if he says "I want..." he divorces willingly. In other words, since the underlying desire of every Jew is to perform the *mitzvos*, when he says, "I agree" we know that this is an expression of his inner desire, and it is a willing and uncoerced *geirushin*. So too, says the *Minchas Chinuch*, once he agrees to eat the *korban pesach*, this is a complete fulfillment of his obligation.

This explanation, though, is difficult because it does not appear to answer the question. The *Minchas Chinuch* asked that since he does not have *hanaah*, it is not *derech achilah*. Even if we say that deep down he wants to eat the *korban pesach*, what bearing does this have on whether or not he has *hanaah*?

The *Mishnah* in *Terumos* (6:3) states: If one feeds his workers or guests *terumah*, he must pay them the value of a meal (since he was obligated to provide them with food). The *Yerushalmi* there asks why he must pay them anything. Did he not feed them? The *Yerushalmi* answers that *tevel* (nontithed) food gives no nourishment to the one who eats it. The *Rambam* extends this principle to other forbidden food as well. *Tos. Yom Tov* cites this *Yerushalmi* as well.

Thus, if someone does not wish to eat the food, they actually receive no *hanaah* from the eating. If so, the same may be said for someone who does not wish to eat the *korban pesach*. If he was forced to eat it, he will not receive any benefit.

This answers our first question, that there is no requirement to have *hanaah* from the *korban pesach*. The answer is that even if one does not enjoy the taste of the *korban* (*hanaas garon*), he nonetheless has *hanaah* from the satiation that it provides (*hanaas mei'av*). But one who does not wish to eat the *korban* does not even have nourishment, just as we see in the *Yerushalmi*. Hence, one might think that forcing is not applicable, as it will not result in the completion of the *mitzvah* which indeed requires *hanaah*. The *Chinuch* tells us that this is not the case.

In this light, the proof from the *Rambam* fits perfectly. We may have thought that forcing is ineffective, for if he does not want to eat, he does not have *hanaah*. The *Rambam* tells us that the true desire of every Jew is to perform all the *mitzvos*. As such, even if he only agrees to eat under coercion, since in truth his desire is to perform the *mitzvos*, he will indeed derive *hanaah* from the eating. Since here he does have *hanaah*, he completely fulfills his obligation. This is unlike the case of eating *Terumah*, where no benefit is derived as he truly does not wish to eat.

In the sefer Yad Hak'tanah on Hilchos Teshuvah, this is explained further. The Rambam says we force him until he says "I want..." Why do we force him to agree verbally? The Yad Hak'tanah explains that any physical action can be forced upon a person – his arms and legs can be moved like a puppet. But all the force in the world cannot make him speak against his will. Speech is an expression of his personal desire. It thus reflects his inner underlying principles and can be relied upon as an accurate determination of agreement.

May we be *zocheh* to express our inner desire and the desire of every Jew to fulfill all the *mitzvos* and to take part (willingly!) in the mitzvah of eating the *korban pesach*, speedily in our days.

## **Did Yaakov Discover How Yosef Got to Egypt? Moshe Kravetz** <sup>1</sup>

After twenty-two years of hoping and clinging to faith, Yaakov finally met his long-lost son, Yosef. How emotionally charged that moment must have been.

Interestingly, among the great mysteries of *Sefer Bereishis* is that Yaakov never seemed to question Yosef about the sequence of events *and* never discovered how Yosef became viceroy *of* Mitzrayim. The Midrash teaches us: We can learn the righteousness of Yosef, for he did not want to be secluded with his father, to prevent him from asking what had transpired with the brothers. He was afraid he might curse them for Yosef knew that every word from a Tzaddik is a decree and the curse would take effect.

We derive from the Midrash that Yosef was a caring and sensitive brother who set up every obstacle to keep his father from asking him to fill in the "blanks" for the last twenty-two years. It does not, however, explain what prevented Yaakov from summoning Yosef to a private father-and-son meeting in order to ask him this penetrating question.

We may ask a related question. Why did Yosef not notify his father of his whereabouts during these twenty-two years? He must have sensed that his father was mourning his loss. Why did he put him through this? Were his father's feelings any less significant than those of his brothers? The *Shem MiShmuel* responds to this question with the idea that Yosef realized that he was part of a Divine plan. Consequently, he chose not to divulge his whereabouts. If Hashem had chosen not to reveal to Yaakov that Yosef was alive, then Yosef was going to honor this secret. After all, Yitzchak was aware that Yosef was alive, but, nevertheless, chose not to impart this knowledge to Yaakov. Why should Yosef choose a different approach?

 $<sup>^{\</sup>rm 1}$  Adapted from Peninim on the Torah and Shem Mishmuel, Parashas Vayigash.

The *Shem MiShmuel* elaborates on this concept. By accepting the Divine plan, Yosef was able to correct a past problem that had been troubling him: the misuse of his speech. He had spoken ill of his brothers, something to which the Torah in *Parshas Vayeishev* (Bereishis 37:2) attests, "And Yosef would bring evil reports about them to his father." Yosef clearly spoke lashon hara about his brothers. While he had a *cheshbon*, justifiable reason, for doing what he felt was the right thing, he nonetheless spoke unfavorably about them. He misused his G-d-given power of speech. As a form of teshuvah, he was determined to remain alert whenever possible, speaking only when he was certain that he was carrying out the Divine will. Hence, Yosef would not carry on any conversation with Yaakov that did not adhere to the Divine will.

In contrast, Yaakov exemplified control in regard to his speech. Chazal tell us that he never said anything unnecessary except for the statement: "Why did you do me evil to tell the man (Yosef) that you had another brother?" (*Bereishis* 43:6). This statement, on some spiritual plane, caused the need for Yaakov's personal exile. This might be the meaning of the phrase in the Haggadah, "Anus al pi hadibur" which is usually translated as, "compelled by Divine decree," referring to Yaakov's being compelled to go down to Mitzrayim, as "forced by the word." In this alternate approach, Hashem was not the force that compelled Yaakov to go to Egypt. Rather, Yaakov's own speech necessitated the exile. Under normal circumstances, Yaakov would have had no reason to experience the exile. He was sufficiently holy. It was this one slip of the tongue that required an individual of his impeccable virtue to be forced to go down to Egypt.

Yosef took great pains to ensure that what exited his mouth was holy, pure and necessary. In this one instance, something went wrong – by Divine will. Hashem "made" him speak disparagingly of his brothers in order to create the excuse for the ensuing exile.

Now that Yaakov and Yosef were both in *Mitzrayim*, their "errors" had to be rectified. What better way than not to speak unless their speech was a

direct manifestation of the will of Hashem? We now have an idea why Yaakov could never ask Yosef to fill in the gaps in his life. It was not Hashem's will. Obviously, Yosef had no idea about Yaakov's speech and its consequent exile. Thus, as far as he knew, his father's speech was not impeded by an external restraint. We now appreciate why Yaakov would never ask Yosef. The Midrash explains that Yosef avoided being alone with his father, lest he be questioned in regard to the past.

### Pharaoh's Ostensible Generosity Dr. Eli Lazar Singman

As we read the *parshayos* of *Vayigash* and *Vayechi*, we might come away with the idea that Pharaoh was doing his best to welcome Yaakov and his family to Mitzrayim. Here are some of his statements suggestive of generosity:

- 1. *Vayigash* 45:16 "The report was heard in the palace of Pharaoh saying 'they have come, the brothers of Yosef' and it was good in the eyes of Pharaoh and in the eyes of his servants."
- 2. Ibid 45:19 "And you (Yosef) are commanded 'this shall you do: take for yourselves from the land of Egypt wagons for your small children and for your wives and you should carry your father and come.
- 3. *Vayechi* 50:6 "And Pharaoh said 'Go up and bury your father as he made you swear'."

The commentary on these statements, however, suggests that Pharaoh's generosity was actually self-serving.

For statement 1, the ArtScroll *Chumash* references the *Ramban* who points out that "Pharaoh was happy that Egypt would no longer bear the stigma of being ruled by an ex-slave and an ex-convict." Rather, Yosef was a scion of a most prominent and respected family. Furthermore, the *Sforno* is referenced to indicate that Yosef would "stop thinking of himself as an alien and be even more devoted to the best interests of the land."

For statement 2, the ArtScroll Chumash references R' Yosef Dov Soloveitchik who "conjectures that the reason Pharaoh was so anxious for Yosef's family to come, and was so generous in receiving them, was because of his great respect for Yosef's political and economic acumen. Pharaoh assumed there must be others in the family who were brilliant and could be impressed into Egyptian national service." Indeed, Yosef himself

sensed correctly that this would be the case (*Vayigash* 47:3) so he purposely presented to Pharaoh five of the "least" of his brothers (Ibid 47:2). Yosef also coached his brothers to tell Pharaoh that they were simple shepherds when Pharaoh asked them about their qualifications (Ibid 46:34), knowing that shepherds were not regarded highly in *Mitzrayim*; shepherds used sheep that the Mitzri worshipped.

For statement 3, *Me'am Loez* describes a discussion between Pharaoh and Yosef concerning Yosef's request to bury his father Yaakov in Eretz Canaan. It indicates that at first, Pharaoh would not give Yosef permission to leave and he even demanded that Yosef annul the oath he made to Yaakov promising to bury him in the Cave of *Machpeilah* (*Vayechi* 47:31). Yosef reminded Pharaoh that he also made an oath to Pharaoh, i.e., that he would not reveal Pharaoh's ignorance of Hebrew; according to Egyptian law, a king had to know every language in the world. Yosef threatened Pharaoh that if he had to annul an oath to his father, he could also annul an oath to Pharaoh; it was this threat that pressured Pharaoh into agreeing to let Yosef bury his father. As we read further in *Vayechi* 50:7-8, the *Me'am Loez* points out that all of Yaakov's sons set out with Yosef and their entire households to return to Canaan. Pharaoh refused to the let children and livestock go; they were to be hostages to ensure the return of the Hebrews and so began the Egyptian exile and oppression.

There is another statement made by Pharaoh that suggests generosity for which I could find no further commentary. In *Vayigash* 45:20, Pharaoh commanded Yosef to tell Yaakov that his "eye should not take pity on your vessels for the best of all the land of Egypt yours it is." Does this

<sup>&</sup>lt;sup>1</sup> *Nota bene:* Soon after Yosef was appointed to Viceroy, Pharaoh summoned Yosef for a private audience to test his knowledge. Yosef had to ascend 70 stairs to reach the throne and at each step Pharaoh asked him a question in a different language. At the top step, Yosef asked Pharaoh a question in Hebrew and Pharaoh could not answer; fearing for the loss of his throne because of his ignorance of a language, he made Yosef promise not to tell anyone of this deficiency (*Miketz* 41:41-2)

statement support the argument that Pharaoh was not entirely self-serving? In my opinion, it is the worst statement made by Pharaoh and one that suggests he wants to destroy the Jewish people!

In parshas Vayishlach (32:24-26) we read that Yaakov struggled with the Malach of Eisav when he was alone after re-crossing the Yabok brook to fetch small earthenware pitchers (pachim ketanim) that he had left behind (Rashi to Chullin 91a); from this we learn that "to the righteous, their money is dearer to them than their bodies" because they earn what they have honestly. The property of the righteous therefore becomes elevated into vessels bearing holiness. Moreover, the Ateres Zekeinim writes that at the time of the Chanukah miracle, the Jews merited the jar of tahor oil (pach shemen) used to light the menorah in the merit of the mesirus nefesh of Yaakov who returned for his vessels; those vessels were clearly important and worthy of great consideration. Hence, Pharaoh commanding Yosef to tell Yaakov to disregard his vessels and buy sparkling new things in Mitzrayim was tantamount to revealing a scheme to let the Hebrews descend in Kedusha and abandon holiness!

Was Pharaoh's suggestion any different than someone suggesting that Jews leave behind their *sifrei* Torah as they emigrate to a new country? Recognizing that the outcome of Yaakov returning for his pitchers was the greatest victory in all human history, i.e., winning at hand-to-hand combat with a *malach*, wouldn't Pharaoh detest and fear those pitchers that would serve to remind the Hebrews of their greatness and holiness as he tried to subjugate them?

I do not know whether the Hebrews took Pharaoh's advice and abandoned their vessels in Canaan when they left for Mitzrayim. But it certainly seems that they went on a buying spree when "Israel settled in the land of Egypt in the land of Goshen and they acquired property in it" (*Vayigash* 47:27). Indeed, the ArtScroll Chumash references the *Ibn Ezra* and the *Kli Yakar* to indicate that the Hebrews bought much more land and regarded themselves as permanent residents rather than aliens. Furthermore, the

*Me'am Loez* indicates that the Hebrews built "mansions and academies and acquired fields and vineyards." And what followed was the long slide into worsening oppression.

As we prepare for our Pesach Seder, perhaps we should take a minute to ask ourselves if we are elevating our own vessels into bearers of holiness. And perhaps we should make a *cheshbon* to determine whether we could have things just a bit less fancy and instead use some of our honestly-earned money to ensure that our neighbors who are less fortunate have vessels to bear holiness too.

# The Traveler and The Farmer Rabbi Paysach Diskind <sup>1</sup>

In *Parshas Shemos*, the Torah teaches us the power of yearning and hoping.

After informing us of the political atmosphere in Egypt and how it was slanted against our people, the Parshah discusses the birth of Moshe. As it continues discussing the development of Moshe, the Parshah breaks with the situation in Egypt how it took a turn for the worse and how our people cried out to Hashem. The commentaries explain the reason for this break was to indicate that the next stage of Moshe's development was a result of our people's crying out to Hashem. Immediately following that break Hashem appears to Moshe and instructs him to return to Egypt to take his people out. The Parshah is telling us that Hashem chose this moment to appoint Moshe to this mission because the people cried out; their situation had become unbearable.

In his communication with Hashem, Moshe argues that the people will not believe that he comes in the name of Hashem. Hashem responds that he need not worry, for they will surely believe him and they will believe in Hashem.

The question is why is it important that the people believe that Moshe is Hashem's messenger? Why do they even need to believe in Hashem? Let the plagues begin and over the course of that year of plagues the people will certainly accept Hashem and recognize that Moshe is His messenger. Even Pharaoh acknowledged it.

Our Sages (*Ramchal* in *Otzros Ramchal* p. 246) teach us that before Hashem can send His goodness and kindness to us, there needs to be a path along which that goodness will travel. The material used to construct this

<sup>&</sup>lt;sup>1</sup> To subscribe to Rabbi Diskind's weekly *dvar Torah*, please contact him at paysach@achim.org.

path is the person's קיווי (pronounced ki'voi), their hope in Hashem's help and anticipation for Hashem's response. The path upon which the help will come is constructed only when the person needing the help places his hopes in Hashem and anticipates His answer. There are many layers of hope and many layers of anticipation.

The layers of hope are dependent on the level of trust that one has in Hashem. The stronger one's trust in Hashem is, the more hope he has in Hashem. The layers of anticipation are dependent upon the degree of need that the person is in. If his need is urgent and his trust is strong, his anticipation will be great. If the matter is not urgent even if his trust is complete, his anticipation is diminished.

Compare the farmer who needs rain and trusts that Hashem will make it rain, to the traveler walking on the road during a torrential downpour. The farmer certainly trusts that Hashem will answer him but his anticipation is significantly less than the traveler's.

What is the nature of קיווי and how does it work? If we could better understand the nature of קיווי perhaps we could better relate to it.

The word קיווי, comes from the word קיווי, which means a line. A line connects two points. תְּקְנָה or תְּקְנָה, hope, creates the connection between us and the party upon whom we anticipate. If that party is Hashem, then we now have established a line between us and Hashem upon which that goodness can be transmitted.

Many of us experienced waiting for someone or something urgent to arrive immediately. It may have been an ambulance to our home or a bus at the bus stop or even a package in the mail. At every possible interval we go out and look down the block to see if it is coming or check the mail as soon as it arrives. Our entire focus is on that matter. This anticipation touches the very core of our *neshamah*. It is a form of dedicating our *neshamah* to Him. We are in constant awareness of Him and look to Him longingly. That yearning creates within us the capacity to receive His goodness.

Let us return to our questions.

As the situation in Egypt deteriorated the matter became urgent. Together with their trust in Hashem they were primed for the redemption. They approached the necessary level of קיווי. Moshe however questioned their level of trust because without their trust at the outset, the plagues could not begin. As our Sages have taught, before any goodness comes from Hashem there must a line upon which that goodness can travel.

# Shlach Na B'yad Tishlach Jeffrey Silverberg

The Jewish people have had the great fortune in every generation of having great tzaddikim, venerable and saintly scholars and halachic decisors, and pure, pious simple men and women who lived lives of *avodas* Hashem and *yiras* Hashem. The overriding goal of achieving *deveikus* to Hashem, cleaving to Hashem, has been pursued by our *avos*, our prophets, our Tannaim, Amoraim and Geonim, our Rishonim and Acharonim, and our later *talmidei chachamim* and rabbinic leaders.

Yet there can be no debate about which historical figure achieved the greatest closeness to Hashem Yisborach. The Torah testifies that Moshe Rabbeinu was the most trusted of all of Hashem's human creations, the only one who could speak to Hashem "face to face," the person who requested that Hashem show him His greatness and merited to have his wish answered. As we say in *Yigdal*, "Lo kam b'Yisrael k'Moshe od navi umabeet es temunaso."

And yet, when Moshe Rabbeinu turned aside to see the miracle of the burning bush that was not being consumed and subsequently given his mission to be Hashem's messenger, Chazal tell us that he hesitated. In fact, *Rashi* tells us that he spent an entire week attempting to forego this mission and convince Hashem to pick someone else. How could this be? How could it be that the person who would go on to become closer to Hashem than anyone else in history began his relationship with Him by trying to refuse His direct order?

This article will present a sample of approaches to this question as brought by Rabbi Aharon Rotter in his classic *Shaarei Aharon* as well as two or three interesting explanations suggested by other sources.

The *Ramban* offers the simple, rational answer that Moshe had a speech impediment. It would not be fitting for Hashem to be represented by a person who could not speak properly. He should instead choose a distinguished, eloquent orator (an Abba Eban, if you will). Moshe, in his modesty, considered himself to be the least appropriate choice for this position and reasoned that his limitations could result in a chilul Hashem.

Rashi brings a personal, familial reason. "Send the one who is appropriate to send," send my brother Aharon. He is older, more fitting, an experienced prophet, and all-around a better choice than I. (I recently heard a related explanation from Rabbi Shaya Taub, *shlita*, as to why both Moshe and Aharon were given roles in the redemption. Aharon was well-known to the Jews, but not known at all by Pharaoh. Moshe had been away for many years before returning to Egypt at the age of 80. He was practically unknown to the Jews, but very much on the Egyptian radar having been raised in the royal palace by Pharaoh's daughter. Therefore, both men were necessary to deal with the two constituencies involved).

Rashi continues by giving a different twist on the pasuk itself. "Send (now to take the Jews out of Egypt) the one (you will) send (in the future to take them into the Land of Israel)." Hashem told Moshe at the bush that He had seen the anguish of His people and that He would go down to bring them out of Egypt and subsequently bring them into a good land, flowing with milk and honey. But, explains the Be'er Yitzchak, there is a subtle distinction between the taking out and the bringing in. Hashem TOLD Moshe himself to go take the Jews out. However, He only REVEALED to him that the ultimate goal of this redemption would be entry into the Land of Israel, but He did not tell him to do it himself. Although Hashem's decree that Moshe would not enter the land did not occur until about forty years later, Hashem is not constrained by time and Moshe was aware, at least on some level, that he would not merit to "finish the job." He therefore asked that Hashem send one messenger to fulfill the complete mission.

The *Midrash Hagadol* looks forward in history. It cites the famous Gemara which tells us that during the week at the burning bush Hashem showed Moshe Rabbeinu the leaders of the Jewish people for all time to come. Moshe was so impressed by R' Akiva and his wisdom and learning that he told Hashem this great leader of the future should be chosen.

The *Maskil l'David* goes back in history. Pharaoh had sought to have Moshe executed. The executioner's sword was actually on Moshe's neck, but Pharaoh's wishes were thwarted when Moshe's neck turned to marble. Pharaoh's actual command was not a general directive that Moshe be killed, but specifically that he be beheaded. Moshe suspected that Pharaoh and his advisers would rack their brains to find another way to do away with him, and that their pre-occupation with this goal would interfere with his mission. It would be better for Hashem to choose someone else.

Rabbi Betzalel Radinksy, *shlita*, of Monsey, New York, offers a beautiful observation in his sefer *Mishkan Betzalel*. He points out that the path to the Egyptian exile began as a result of a conflict between brothers. Specifically, a younger brother, Yosef, had dreams and took certain actions which his older brothers felt were improper and disrespectful. Jealousy and hatred raged to such an extent that the brothers seriously considered killing Yosef, and finally settled on sending him into what they were sure would be a lifetime of exile in which he would be out of their lives forever. (R' Yaakov Kamenetzky, *zt'l*, wondered once why Chazal instituted a fast for Gedaliah and not any of the other righteous Jews who have been murdered throughout history. He answered that when it is a Jew who kills another Jew, that is cause for an annual fast and repentance. Such was the danger in Dosan with Yosef and his brothers).

Remembering this initial cause of the galus, Moshe did not want to repeat this mistake. Since a younger brother not showing proper respect for his older brothers had started the problem, how, R' Radinsky suggests Moshe thought, could his not showing proper respect to his older brother Aharon be a repair of these actions and lead to the redemption?

Hashem assured Moshe that the reality was *punkt farkehrt*. the exact opposite of what he thought it to be. The earlier problem arose because the OLDER brothers did not recognize the greatness of the YOUNGER brother, and not vice-versa. Yosef was destined to be a ruler, to be the supplier of food for the whole world, and to remain righteous and be able to withstand enormous spiritual challenges in the impure environment of Egypt. His older brothers could not fathom that, but the repair for their miscalculation was at hand. Moshe's older brother Aharon was on his way to meet Moshe, and he was sincerely filled with joy at the impending success and fame of his younger brother. This attitude would fix the damage caused many years earlier and set the stage for the geulah.

Finally, I heard a wonderful *vort* a number of years ago from Rabbi J.J. Schacter, *shlita*, which he gave just before the expulsion of Jews from Gaza. It was a very difficult time, a tragic time, as so many industrious, believing Jews were uprooted from their homes and jobs by a Jewish government. The repercussions are still being felt. Those who were carried from their homes and synagogues, those who cried with them as they carried them, and indeed all of us who care about them, are still in pain.

Rabbi Schacter brought the opinion of *Rashi* and *Be'er Yitzchak* mentioned above. "Send by whom you will send in the future." But unlike *Rashi*, Rabbi Schacter (following an idea in *Pirkei D'Rebbe Eliezer*, chapter 40) suggested that this plea was not for Hashem to select the one who would lead the Jews into Israel to also take them out of Egypt. Instead, Moshe reminded Hashem that there will be another redemption, a final redemption with miracles dwarfing the wonderful and awesome miracles that Hashem brought for the Jews in Egypt and at the Reed Sea. Bring THAT redemption, Moshe beseeched Hashem, let *Mashiach Tzidkeinu* come now and be the one to lead us out of Egypt and immediately into the Final Redemption. Spare the people of Hashem from having to experience the pogroms, the Inquisition, the blood libels, the concentration camps. Let this be the time, Moshe begged, for the entire world to recognize that Hashem is the G-d of the whole world, that Hashem is One.

It was not to be. Hashem in His ultimate wisdom decided that there had to be stages, that history had to play out, and that while the time for the redemption from Egypt had arrived, it was not yet time for the final redemption.

Rabbi Schacter brought this as a *nechamah*. The State of Israel had been established. The Six Day War had resulted in open miracles and the restoration of our people's homeland into Jewish hands. The expulsion from Gaza seemed to be a step back. But Rabbi Schacter said this is sometimes how Hashem works. Progress does not come in a straight line. There are pitfalls and setbacks, and there is waiting just as the Jewish people have had to wait so long for the final *geulah*. But it is coming, and may it arrive, speedily and in our days.

## **Greater or Equal? Reuven Kaplan**

It is written in the Torah: "This is Aharon and Moshe, to whom Hashem said: 'Take the Bnei Yisrael out of Egypt...'" (*Shemos* 6:26). On this *pasuk* Rashi comments as follows: "There are places in the Torah where Aharon is put before Moshe, and there are places where Moshe is put before Aharon, to indicate that they are equal." We also learn that Moshe was the greatest prophet that ever lived. This creates a small dilemma: were Moshe and Aharon equally great, or was Moshe "greater"?

The following Mishnah (*Menachos* 8:5) can help us answer this question: The Mishnah teaches us that the best quality olive oil comes from the olives that grow on the top of the tree, as they get the most exposure to sunlight. As we go down and inside the tree the quality diminishes. The first drop of oil from the top olives was of the most superb quality. Their second drop was similar to the first drop from the olives in the middle of a tree, and their third drop was equivalent in quality to the first pressed drop from the olives on the bottom. Yet, when it came to olive oil for the Menorah, the Mishnah teaches that only the first drop [of any olive] can be used. Therefore, the first drops from the olives at the top, middle and bottom of the tree were used for the menorah lighting, while the second and third pressed oil drops from the top olives were not used, even though they were equivalent to the first drops of the middle and bottom olives, respectively.

Chazal, expounding on this Mishnah, teach us that the Menorah represents the Oral Law, while the olives represent the Bnei Yisrael. The olives have no control on where they grow on the tree; that is predetermined by Hashem. Nevertheless, each olive, once reaching its full potential, is able to utilize its first oil drop to be used for the Menorah. So too is it with people. Not everyone is born with the same capabilities or into an environment that is most conducive to learning Torah. All Hashem is asking of us is to utilize all the resources that are available to us to their

fullest and reach our own, predestined, potential. Therefore, a talmid who is born into an environment analogous to the inside of the bottom of a tree and is only able to learn a few Mishnahs over his lifetime, yet through that achieving his full potential, in the eyes of Hashem he is considered equal to a talmid who reached his full potential of completing the Shas several times.

We can now apply this to our question above, of whether Moshe was greater or equal to Aharon. The answer is both. Moshe achieved his full predestined potential of being the greatest prophet through whom Hashem gave us the Torah. Aharon, while having lower prophetic capabilities than his brother, was still able to reach his full potential of becoming the first Kohen Gadol, and a person who would be described as a pursuer and a lover of peace, who brought people closer to Torah (*Pirkei Avos* 1:12). Moshe and Aharon achieved their unique individual potentials and thus were chosen to be the leaders of Klal Yisrael in whose merit Klal Yisrael was redeemed from Mitzrayim (*Shemos Rabbah* 15:3).

# The Frog Croaked Daniel Menchel <sup>1</sup>

Hashem instructed Moshe to warn Pharaoh that unless he liberates the Jews "the Nile will swarm with frogs" (*Shemos* 7:28). The obvious implication here is that an extremely large number of frogs would breed in the Nile. In its depiction of the plague's commencement, though, the Torah seems to deviate from the standard rules of grammar by switching to the singular form, implying that only a single frog emerged from the river: "Aharon stretched his hand over the waters of Egypt, and *the frog* emerged, covering Egypt" (ibid. 8:2). To solve this enigma, *Rashi* cites an interpretation mentioned in the Gemara: "The plague began with a single frog. When the Egyptians struck it, it shattered into particles, spawning additional frogs" (*Sanhedrin* 67b).

If one looks at that Gemara, he will see that the author of this strange statement was R' Akiva and in the Gemara, R' Elazar ben Azaryah disagreed with this interpretation, expressing his opposition in unusually harsh language. "Akiva, why do you tamper with Hagadah; stick to an easier subject!" After ridiculing R' Akiva for suggesting his unlikely interpretation, R' Elazar proceeded to offer his own view on the matter, which is no less outlandish: "There was indeed a single frog. It croaked and caused other frogs to come."

What prompted R' Elazar ben Azaryah to deride R' Akiva so inordinately? After all, the two interpretations are not so different from one another. We are left with the impression that this sharp exchange was an outgrowth a different issue entirely. The *Ner Uziel* says commentaries explain that their differences in the interpretation of this verse reflected these two Sages' political views on one of the most controversial events in all of Jewish history: Bar Kochba's rebellion against the ruthless policies of Rome. The Emperor Hadrian had banned Jews from entering Jerusalem, allowing

<sup>&</sup>lt;sup>1</sup> Adapted from Sefer Ner Uziel.

them to visit the city only one day a year, and prohibited the rite of circumcision. Bar Kochba began a revolt to throw off the Roman rule. Though initially successful, Bar Kochba's forces were brutally defeated and his movement resulted in the dispersal of Jews from their homeland.

We all know R' Akiva was Bar Kochba's main Rabbinical support. He was the first Sage to back Bar Kochba's rebellion openly. *Rambam* relates that in time other Sages rallied behind the general and lent him their support, but during the movement's infancy, R' Akiva's colleagues scoffed him relentlessly for placing so much faith in Bar Kochba. R' Elazar made his harsh comments to R' Akiva during this early period.

Initially, the overwhelming majority of Sages opposed the rebellion, because they believed that the Jews living in Israel did not stand a chance in a military conflict against the Roman troops occupying the land. Besides being vastly outnumbered, the Jews lacked the most rudimentary weaponry. The Sages considered it foolhardy even to contemplate taking up arms against the Romans. An insurrection, they said, would accomplish nothing, and it would jeopardize the existence of the struggling Jewish community that remained tenaciously in the already occupied and devastated land.

R' Akiva disagreed. He believed that if a small cadre of rebels would wage guerilla warfare against the militarily superior Roman legions and demonstrate that the Romans were not impervious to attack, a grass-roots resistance movement would soon develop. The Romans would then be forced to take measures targeted against the populace at large, fomenting further opposition and stoking the flames of the rebellion. The more Rome retaliated against the rebels, the more Jews would join the revolution and in time, R' Akiva thought a victory would emerge.

This was the real subject under discussion in the dialogue between R' Akiva and R' Elazar ben Azaryah in our Gemara in *Sanhedrin*. R' Akiva cited the Torah's account of the plague of frogs to support his contention

that a small guerilla force is capable of wearing down a vastly superior army, through turning the army's own strength against itself. Even Roman success in the battlefield would turn into a Pyrrhic victory for the oppressors, since such a resounding victory would serve only to unify and strengthen the resistance. Indeed, through exactly this strategy, a single frog brought the entire nation of Egypt to its knees. The more the Egyptians struck it, the more numerous its forces became, and the more resistance the frog offered. R' Akiva claimed that the same phenomenon would occur in the wake of a national insurrection fueled by Roman war on the populace.

R' Elazar ben Azaryah dismissed R' Akiva's proof out of hand and reproached his unconventional political convictions. "Roman retaliation is not a strong enough force to unite the people," R' Elazar claimed. "Israel will emerge victorious only if all the Jews unite together of their own accord." This idea is reflected in his opinion that "the frog croaked and caused other frogs to come" – only when the Jews will make a focused effort to unite will they gain sufficient power to overcome their enemies. With a united voice, Jews can bring huge change locally and globally. *Rashi* in the Gemara writes that the sound of the single croaking frog brought frogs from around the globe to Egypt to afflict it.

## Armies of Hashem Louis Leder <sup>1</sup>

Throughout the narrative of Yetzias Mitzrayim, we find that our nation is called an army. Before Moshe comes to Pharaoh, Hashem tells him (*Shemos* 7:4): "I will take out My armies, My nation Yisrael, from the land of Mitzrayim." Towards the end of the narrative, we are told (ibid. 12:41; see also 6:26, 12:17 and 12:51): "It was on this day that all of the armies of Hashem left the land of Mitzrayim." Why this designation? Why is our nation called Hashem's army and why in this setting?

An army is not just a large number of people. We use the term "army" when a large group of people is organized in a purposeful way, in a way that maximizes the cumulative power of all the people working as a coordinated whole. The designer of an army assigns a specific role to each individual in a manner that every unit complements and supports the other. There are platoons and battalions, regiments, brigades, and divisions. An army will have engineers and artillerymen, armor and infantry, air and naval forces. All of these together will form a force that is far greater than the sum total of its men.

The difference between an army and a random crowd is that the army is not random. Every individual of the army has a specific task and is trained and equipped to accomplish that task. Each individual in the army is there with purposeful intention and with a unique role to play in the grand scheme.

When Hashem took our nation out of Mitzrayim, He was not moving a large group of random people from one place to another. Hashem was creating an army. Hashem has a plan that He wants accomplished in this world, and we, Klal Yisroel, are His army that He designed to bring that

<sup>&</sup>lt;sup>1</sup> Adapted from an article by Rabbi Yisroel Chaim Blumenthal with permission of the author. Rabbi Blumenthal can be reached at www.judasmresources.com.

plan to fruition. In an army organized by humans, there is room for error; some people might not be needed. But in Hashem's army, there are no mistakes. Every individual was chosen for the army with the clear intention of the Creator of heaven and earth.

This concept is not limited to that generation that left the land of Mitzrayim. Hashem's army consists of all of Klal Yisroel throughout the generations. When Hashem took our ancestors out of Mitzrayim, He was looking into the future and He saw us. And He assigned a specific position to each one of us, a specific role to play in His master plan. And He endowed each of us with the capabilities and the tools we need with which to accomplish our detail of His plan.

## Our Sculpture Avi Dear

"ומן הנסים הגדולים המפורסמים אדם מודה בנסים הנסתרים שהם יסוד התורה כולה, שאין לאדם חלק בתורת משה רבינו עד שנאמין בכל דברינו ומקרינו שכולם נסים אין בהם טבע ומנהגו של עולם "

"And from the great miracles which are known, a person will concede to the hidden miracles, which are the foundation of the entire Torah. For one does not have a portion in the Torah of Moshe Rabbeinu until he believes that everything and every occurrence is a miracle, and there is no such thing as nature or 'the way of the world'" (Ramban, end of Parshas Bo)

He was the greatest sculptor for miles around. For six months, this gifted craftsman worked on creating a life-sized sculpture of a horse. Finally, his masterpiece was complete! He proudly brought the horse to the center of town, climbed up on top and sat there with a confident smile on his face. There he was in all of his glory. He already scripted his responses when the townspeople would ask him how he did it, how long it took, how he became such a gifted sculptor.

But not one person did. Our craftsman sat there on top of his stone horse in shock: nobody even noticed him and his wondrous sculpture. The delicate cuts by the eyes and ears, the smooth back, the lifelike strands of hair, the perfect hooves. How could they not appreciate this beauty?! Did they even realize how much work and expertise went into it? He spent a week simply choosing the type of stone!

After a full twelve hours, a sunburn, and a crushed ego, our insulted sculptor dragged his lifeless horse back to his shop.

He ran to his friend – a fellow sculptor – and brought him back to his shop. He asked his friend, "what is it that my sculpture is missing? Why do the

townspeople not care for, or even *see*, its beauty?!" His friend responded, "No, you don't understand. It is *because* of your expertise and the fine detail that you put into this sculpture of a horse, that you have made it simply look like a real horse! What is special about a real horse? Nothing. In the eyes of the townspeople, you were nothing but a man sitting on the back of a horse; the marketplace is filled with horses! Here's what you should do: slice your horse completely in half. This way, people in the marketplace will see a horse standing there that is cut into two...they'll come closer to check it out, and only then will they realize that it's a sculpture and notice your fine craftsmanship and expertise!

(Mashal of the Chasam Sofer)

Hashem created a world that seems to function on its own, says Rav Elimelech Biderman. We know the sun rises in the morning and sets in the evening. We believe that each morning we will wake up to the same life we lived when we went to sleep. It is sometimes hard to see the One running the show. It is sometimes difficult to notice the fine detail, the deep and intricate kindness that Hashem showers on us each moment. It is hard to realize how much in our life is perfectly designed and orchestrated by Hashem – how much is perfectly chiseled by Him, in just the right way. We have a hard time noticing the Sculptor behind the sculpture.

So, Hashem, in Mitzrayim, entirely uprooted nature. He took us out with the wondrous ten makkos and split the sea. Hashem in effect, *split* nature in half! But not in order for us to marvel at the open miracles alone. The split in nature was in order for us to step a bit closer, to focus on what was in front of us the whole time. Once we saw the Sculptor behind the sculpture, we were then able to notice the fine detail that he put into His masterpiece!

<sup>&</sup>lt;sup>1</sup> You can subscribe to his weekly *Divrei* Torah at <u>Mail@beerhaparsha.com</u>.

And at this point, if we are able to take that step closer to analyze this "horse" (which is our life and the world we live in!), if we are able to see all that Hashem does for us, then we will be able to be *makir tov*, to recognize the good that Hashem provides and realize that everything is *chasdei Hashem*. Rabbi Don Kestenbaum in *Olam HaMiddos* explains that the secret to being *same'ach bechelko*, happy with what you have, is to recognize that all you have is from Hashem! When we see the numerous *chasadim*, and how each fine detail in our life is a gift from Hashem – and each *moment* is a gift from Hashem – then we can genuinely be *same'ach bechelko*.

There is a famous Gemara (*Pesachim* 118a) that says it is as difficult for Hashem to provide our food as it was to split the *yam suf*. There are many different interpretations of this Gemara, and even the concept of something being "difficult" to Hashem is beyond our understanding. But Rav Shimshon Pinkus in *Shearim Batefillah* takes this *maamar Chazal* as is and powerfully applies it to our life. Imagine, he says, that you were one of the *yotzei Mitzrayim*. You experienced it all. The slavery, the *makkos*. And finally, when the *Mitzrim* chase after us at the *yam suf*, you run into the split sea with everyone else, you make it to the other side surrounded by countless open miracles, and the *Mitzrim* are entirely drowned in the sea. Imagine you were there! And then imagine what an amazing *shirah* you would sing at that moment! As everyone began to sing *az yashir*, you would join with them with such fervor and emotion out of thanks to Hashem!

And so, Rav Pinkus says, according to this *maamar Chazal*, each time you come home and your fridge is full with food, you have everything that you need, you're able to provide dinner to your family – that is *mamash* a *keriyas yam suf*! We should be pulling out our tambourines at the dinner table! We have to accustom ourselves, he says, to simply pause and think about it. To recognize the *chasdei* Hashem. Each moment we open the pantry or the fridge we're literally looking at *chasdei* Hashem in front of us. No less than the splitting of the sea.

So, as the *Chasam Sofer* and Rav Biderman explain, the cut in the horse is not what is important. *Kerias yam suf* was not the ultimate purpose in and of itself. This is all about stepping a bit closer and analyzing our lives. This is about *seeing* the never-ending kindness that Hashem showers on us. With our oh-so-busy lives, we unfortunately can become the townspeople who are blind to the beautiful piece of art right there in front of us. We see a horse without noticing its detail and craftsmanship – the work that went into it.<sup>2</sup>

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 $<sup>^2</sup>$  Editor's note: For a deep understanding of the *Ramban's* classifications of *nes nistar* and *teva*, see נפלאות האמונה by R' Yosef Jacobs. (A copy is available in our Beis HaMedrash.)

# Freedom from Mitzrayim and Slave Mentality Aryeh Stein

Pesach is known as the "Rosh Hashanah of Emunah" – the New Year for faith and belief in Hashem. While Shabbos demonstrates our belief that Hashem created the world, our celebration of Pesach, together with the other Yomim Tovim, demonstrates our belief that Hashem *continues* to run the world on a daily basis. As we prepare to sit down at the Seder with our family and friends to recount the seminal event of Yetzias Mitzrayim, it is curious that the *parshah* in the Chumash that describes this event begins with the following five words: *Vayehi beshalach Pa'aroh es ha'am* – "And it happened when Pharaoh sent out the nation."

Was it really Pharaoh who sent our ancestors out of Mitzrayim? Of course not! We are taught from the youngest age that Yetzias Mitzrayim was orchestrated by the Ribono Shel Olam – and only the Ribono Shel Olam. Pharaoh's role was merely that of a puppet *(lev melachim b'yad Hashem)*. If so, why does the Torah itself seem to give credit to Pharaoh for sending the Jewish People out of Mitzrayim?

This is not a new question, as various *meforshim* have dealt with this in a variety of ways. One of the earliest sources, the Midrash in *Shemos Rabbah*, asks this question by contrasting the Chumash's choice of words in *Beshalach* with the words of Bilam in *Parshas Balak*. After his attempts to curse the Jewish People fail time and time again, Bilam eventually sings the praises of Klal Yisroel and the Ribono Shel Olam with *Kail Motzio MiMitzrayim* – the God who has brought [the Jewish People] out of Mitzrayim. How can it be that Bilam recognized that it was Hashem who took us out of Mitzrayim but in Beshalach the Torah uses language that appears to give Pharaoh credit for sending us out?

<sup>&</sup>lt;sup>1</sup> In fact, one of the reasons given to explain the complete absence of Moshe Rabbeinu from the Hagadah is that Chazal wanted to make this point very clear – as great as Moshe was, it was Hashem, and only Hashem, that took us out of Mitzrayim.

The Midrash's answer seems, at first blush, to raise more difficulty than the question itself. The Midrash explains that Pharaoh is given a certain amount of "credit" for our exodus from Mitzrayim *mipnei she 'asah lahem halevaya* – because he escorted the Jewish People out of Mitzrayim. One of the fundamental facets of *hachnasas orchim* is to escort one's guests out when they leave one's home. The Midrash appears to be saying that we were "guests" of Pharaoh for 210 years and that, since Pharaoh "escorted" us out of Egypt, Pharaoh was given some reward for this action by being mentioned at the beginning of the *parshah*. Perhaps this can be understood as a manifestation of the principle that Hashem does not withhold reward from any living being; even a wicked person will receive the appropriate *sechar* for those good acts that he performs.<sup>2</sup>

The *Ohr HaChaim* discusses this question but prefaces it with a question regarding the Torah's choice of the word *vayehi*. The Gemara in *Megillah* states that whenever the Torah uses the word *vayehi* it is foreshadowing a sad and painful episode. The *Ohr HaChaim* wonders why the Torah uses a language of sadness when the moment of Yetzias Mitzrayim is obviously a time of happiness and joy. The *Ohr HaChaim* explains that, in fact, the actual leaving from Mitzrayim did not free the Jewish People of the pain and suffering from the hands of the Mitzrim. Instead, Pharaoh and his people pursued us after we left, thereby causing the Jewish People additional pain and suffering. The *Ohr HaChaim* explains that while Hashem could have taken the Jews out of Mitzrayim against the will of Pharaoh, Hashem chose to allow Pharaoh to affirmatively decide to let us leave. Since Pharaoh was under the illusion that it was he that let the Jewish People out, he was likewise under the illusion that he could change his mind and demand their return.

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<sup>&</sup>lt;sup>2</sup> Midrash Tanchuma states that the reward for Pharaoh "escorting" the Jewish People out of Mitzrayim is given in Devarim 23:8: Lo sesa'eiv Mitzri – Do not hate the Egyptian..., by allowing Mitzrim to join the Jewish People after three generations.

The *Ohr HaChaim* offers a second explanation of *Vayehi beshalach Pharaoh es ha'am* by noting that the Torah uses the word "am" and not "Bnei Yisroel." He brings the Zohar which states that whenever the Torah uses the word "am," it is referring to the *Eirev Rav* – those Jews who were not really worthy of redemption by Hashem. Accordingly, the *pasuk* is telling us that it was Pharaoh who sent the *Eirev Rav* out of Mitzrayim – and, as we know all too well, it was the *Eirev Rav* that was the source of much *tzaar* to the Jewish People during our time in the midbar. Hence, the usage of the word *vayehi*.

Rabbi Chaim Lerner, in his sefer *Imrei Chaim* (New York, 1958), offers an explanation similar to that of the *Ohr HaChaim* but suggests that the *Eirev Rav* had no desire to leave Mitzrayim and would have been perfectly content to remain in Egypt. However, Pharaoh sent out the *Eirev Rav* against their will so that they should serve as a bad influence on the rest of Klal Yisroel and convince them to return to Egypt.

Rav Aizik Ausband, in his sefer *Lekach Daas*, explains in a similar fashion that the Jewish People did not seek permission from Pharaoh to leave Mitzrayim, as they had complete emunah and bitachon in the Ribono Shel Olam. If Hashem said "Leave Mitzrayim," that was all they needed to hear – they left. The *Eirev Rav*, however, given their sorely lacking faith and trust in Hashem, felt obligated to first seek permission from Pharaoh to leave Egypt. Thus, the *pasuk* is telling us: *Vayehi beshalach Pharaoh es ha'am* – and it was when the Pharaoh granted permission to the *Eirev Rav* to leave Mitzrayim.

An entirely different approach to this pasuk is taken by Rav Yaakov Galinsky. He maintains that *Vayehi beshalach Pharaoh es ha'am* is indeed referring to the entirety of the Jewish People, and the *pasuk* is portraying the situation from the viewpoint of the Jews at that time. One has to keep in mind that the Jewish People had been enslaved by Pharaoh for over two hundred years. Generations of Jews knew nothing other than bondage and oppression, instilling a "slave mentality" in each and every Jew. Even after

Hashem told the Jewish People that they were free and that the time had come to leave Egypt, they still felt restrained by the chains of bondage that they had worn for so long.

While the literal chains had been broken, the Jews were still psychologically under the notion that they were still beholden to Pharaoh. Even though Hashem had told them to go, they needed to hear the order from Pharaoh himself for them to actually "get up and go." (It was only after the Jews saw their oppressors drown in the Yam Suf were they finally able to shed their slave personas and truly rejoice with the *Shirah Al HaYam*.) Consequently, when the Chumash states *Vayehi beshalach Pharaoh es ha'am*, this is reflecting the Jewish People's (misguided and unfortunate) view of their status as "slaves."

This insight into the psyche of the Jewish People at the time of Yetzias Mitzrayim can be very useful in our own lives. There are times when one feels trapped in a difficult situation with the belief that there is no way out. We tell ourselves that there is nothing that we can do to help ourselves — we need someone else to help us. While there certainly may be times that this may be true, how often have we simply fallen into the dangerous trap of feeling powerless when, in fact, we could summon our inner strength to effectively deal with our problems ourselves?

Whether it is a "slave mentality," resulting from an unconstructive focus on our past failings, or just simply an inferiority complex, it behooves each and every one of us to know and appreciate our strengths and abilities. The same way that the *Yotzei* Mitzrayim were able to feel truly free only after they perceived themselves as no longer being beholden to Pharaoh, the same holds true for our generation. Our avodas Hashem can be hampered when we allow ourselves to feel paralyzed by our past. Rather, we need to look forward and understand that Hashem has given us whatever *kochos* we need to effectively deal with the travails of life. By doing so, perhaps we can all experience our own personal redemption from whatever bonds are holding us back from realizing our full potential.

## Bringing Hashem into our Lives Moshe Rock

Yetzias Mitzrayim was a time when Hashem openly showed the world some of his power and awesomeness. Every makkah was a display of Hashem's greatness. It was a time of revealed miracles that were not hidden behind the yeil of nature.

We live in a time that has the same power, the same awesomeness. Hashem bestows his greatness on us with constant miracles, goodness, and compassion. It is not however as obvious to us as it was when the Jews were leaving Mitzrayim. We have the additional challenge of actively interpreting these events to see the *Yad Hashem*.

The more that we emulate the love and kindness that Hashem has for all of His children and recognize what he does for us individually, the more we will be able to break through the veil of nature and feel the closeness of HKB"H with us in every moment of our lives.

Here is a short compilation of some inspiring and witty thoughts taken from Think Hashem Daily, a project of Yeshiva Ateres Shimon, Far Rockaway NY. *Bs* "d we will be able to set our priorities to bring us closer to Hashem and to bring Hashem into our lives.

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Be Somebody Who makes Everybody Feel like Somebody Ray Nosson Tzvi Finkel *zatza"l* 

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If you want to know how rich you are, count all the things you have that money can't buy.

Those that have, don't always give While those that give, don't always have. It's Not happiness that brings us gratitude. It's gratitude that brings us happiness. The purpose of prayer is not to get us out of trouble. The purpose of trouble is to get us into prayer. Ray Yitzchok Hutner zatza"l Life is the only test you can't cheat on; Everyone gets their own unique paper. Thank you Hashem for grocery bills they have their tale to tell. They show we are not going hungry but are eating very well! Knowing the greatness of Hashem and yet opting to ignore Him, is like knowing how to swim and choosing to drown If we spent less time trying to make Hashem's world a better place to live in. and more time trying to make ourselves better persons to live with, Hashem's world would be a better place to live in.

Things turn out the best for people who make the best out of the way things turn out!

Lemaan Tesapeir

What may seem to us as rejection is really Hashem's redirection	
Imagine if we'd wake up with only the things we had thanked Hashem for yesterday!	
Why do people not have what they want? Because they don't want what they have. If only they would want what they have, they would have what they want! Rav Simcha Zissel - The Alter of Kelm	
Hashem is available for us all year to cry obut during the month of Elul He is like a land makes himself accessible in the fields Baal Hatanya	king who leaves his Palace
but during the month of Elul He is like a land makes himself accessible in the fields	king who leaves his Palace amongst his people.

Every time we see through nature and attribute it to Hashem, we fulfill the Mitzvah of Bitachon. Rabbeinu Yonah

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Nobody is a nobody and Hurt people, hurt people Rebbetzin Henny Machlis z"l

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הנסיון הוא לטובת המנוסה Tests are for the benefit of the one being tested Ramban, Parshas Vayeira

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A negative thinker sees difficulty in every opportunity, while a positive thinker sees opportunity in every difficulty.

# Breaking Up is Hard to Do Chaim Sugar <sup>1</sup>

Of the 15 *simanim* used by the Hagadah, people might consider some more difficult to perform than others. For example, *Kadesh* requires specific intent that this cup of wine, in addition to its being for Kiddush, is also the first of the required 4 cups. *Marror* can be difficult to fulfill if horseradish is being used, etc. Most people, however, would classify *Yachatz*, breaking the middle matzah, as one of the easier ones to fulfil. The most difficult aspect might be determining which is the bigger half.

Like all mitzvos, proper fulfillment requires proper intent. Proper intent requires knowing why we are performing the act. What is the reason for *Yachatz*? Many say it is to help the children stay awake, a reason given for other activities of the Seder night. However, based on a Gemara, the *Rambam*, *Tur*, and *Shulchan Aruch* all say that *Yachatz* is done to represent *lechem oni*, the bread of a poor man.

When is *Yachatz* performed? Probably, most of us do it just prior to reciting the Hagadah. This is so the Hagadah can be recited in the presence of *lechem oni*. The *Rambam*, even though he is a proponent of the *lechem oni* idea, requires that *Yachatz* be performed prior to washing to eat the meal. He believes the matzah being eaten needs to be *lechem oni* while the others hold that the Haggadah is to be recited in the presence of *lechem oni*.

The third Mishnah in the tenth *perek* of *Pesachim*, as translated by ArtScroll, reads in part "they bring it before him; he eats dipped lettuce before he reaches the course that is secondary to the matzah." The Mishnah is instructing us about the performance of *Karpas*. A vegetable is dipped and eaten before he reaches a certain next step. The word used by the

<sup>&</sup>lt;sup>1</sup> Based on a shiur given by Harav Yisroel Dovid Schlesinger.

Mishnah is an unusual one, "parpares hapas." According to the ArtScroll translation, which is based on Rashi, parpares hapas means a part of the meal eaten after the matzah, i.e. the marror. The Bartenura says it means the eating of the matzah, and the Mishnah is teaching that nothing is eaten between the karpas and the matzah. However, the Tosafos Yom Tov and the Tiferes Yisrael both hold that the correct text in the Mishnah is parpar and the words means to break. Accordingly, yet another explanation of the purpose of Yachatz is given by the Daas Zekeinim MiBaalei HaTosafos. In Parshas Bo they explain that Yachatz is performed as a remembrance of the splitting of the sea and that is why the Mishnah uses the word papar, which means to break, split.

As sometimes happens, when we open a box of matzahs at the seder we find more broken than whole matzahs. And we then need to take one of these whole matzahs and break it. Would it not be a better idea to initially use one of the broken matzos? In the famous poem that the *Maharshal* wrote about the pesach seder, he clearly states that the middle WHOLE matzah must be broken in half.

Rav Menachem Mendel of Riminov says that *Yachatz* is a bris, a covenant, that we make with the *Ribono Shel Olam*. The example he gives is of two friends who are separating for an extended period, they will break a ring in half and each friend takes one half with him for an eternal memory of his friend. So too with *Yachatz*, says Rav Menachem Mendel, we are breaking the matzah to show that we will always remember the Hashem and what he demands of us.

In the second *pasuk* in *Parshas VaEira*, the *Ribono Shel Olam* tells Moshe Rabbeinu that he has revealed himself to the Avos using the name *Shakai*, but not with the Name of YKVK. Rashi explains this to mean that My Name YKVK represents the attribute of Hashem keeping His trust. During the life of the Avos, the *Ribono Shel Olam* had made promises but had yet not fulfilled them. Is this something that the *Ribono Shel Olam* wants to mention, to point out? Promising and not fulfilling is very common. Ask

any treasurer of any shul! What the *pasuk* is referring to is the belief the Avos had in Him even if His promise had not yet been fulfilled. To believe that at some time in the future the promise will become a reality.

And this is what happens when we break the matzah. The smaller piece, which represents Klal Yisrael remains, and the larger piece, which represents HaKadosh Baruch Hu, is hidden. And we sit and wait for that hidden piece to be revealed. It may take a while, maybe even a long while. We have learned from our Avos that if need be we will wait and continue to believe that the promise will be fulfilled. Speedily in our days.

# Matzah: Bread of *Emunah* Aitan Zacharin

What does it mean to connect to Hashem?

Rav Shimshon Pincus z"l helps us understand what it means by using a mashal. Picture two people talking, one is outside and one is inside and there is a door closed in between them. If I am speaking with you on the outside, and I know that you know I am listening on the inside, that means we are connecting. When you talk to Hashem you know that Hashem knows you're talking, and you know that He is listening. The basis of this connection is called emunah, which is represented by the matzah. Matzah is called nahama demeihemnusa, bread of emunah. Emunah is the knowledge of Hashem. Mitzrayim was a seminar to teach us emunah, basic emunah. When our seichel realizes how exciting this connection is, that is yetzias Mitzrayim. Every year, in Hashem's chesed, he shows us wonders and signs, which help us reinvigorate our emunah and connection with the Ribono Shel Olam.

I am reminded of a story that happened to me some years ago. I joined a new Hatzalah chapter in a particular city in the States, which was preparing to "go live" on this particular motza'ei Shabbos. That Shabbos we went to a few shuls and appealed to the community for financial support, which would finance our first year of operations. I volunteered to do this appeal with another one of my fellow responders. We went to an affluent shul, a magnificent *mikdash me'at*.

The president of the shul came to me and my fellow responder and told us, "Listen guys, this is how it's going to work. Before Mussaf you're going to stand in front of the *kehillah* for two minutes, and let them know what you've accomplished so far, and what you need for this upcoming year. Then you'll sit down and I'll take care of the rest." This was going to be interesting.

My fellow responder stood up there and briefly spoke about what we had accomplished over the last year, our training, and our readiness to "go live." He then sat down and the president of the shul stood up to speak. He began by saying "Guys, we all remember when we were in (the town that the majority of these congregants were originally from), and this guy we all know had a heart attack and Hatzalah was there in a few short minutes to save his life, b"H. And, we all remember when we were in (the town where they were presently), and this guy was jogging and went into cardiac arrest, and it took the local EMS system over twenty minutes to come and he died; so let's raise these guys money! Just as he finished there were hands going up with significant pledges. The first man who raised his hand had pledged \$10,000, and the others followed with other significantly generous pledges.

That night we went live with Hatzalah at 12am. At 12:30am I heard a tone go off on my radio. I was sure this was a dispatcher testing the system. What were the chances of there being a call this soon? Sure enough, this was a real call. I responded with two other units to a two-year-old with difficulty breathing. Upon arriving, we administered oxygen and stabilized the toddler. The local EMS responders arrived approximately 18 minutes after us. The boy was transported to the hospital, and we found out later that he made a full recovery, *b"H*. As we were leaving the call, we took the elevator down to the lobby where we were greeted by a man. He came up to me and shook my hand and said "Hatzalah! You guys were amazing! You arrived so quickly, just a few minutes. Those other EMS guys took twenty minutes to come!" He continued, "I am the uncle of the boy that you just helped. Thank you." I humbly replied, "You're welcome, that's why we are here, and why we formed this Hatzalah."

He looked at me with a deep gaze and said, "You don't recognize me, do you?" I said, "No, I am sorry, I don't." He said, "I was the guy in shul this morning who was the first to raise his hand when you were asking for donations." Hashem allowed this man to see the fruits of his investment

right away, and I have no doubt that it increased his *emunah* and connection to Hashem.

We don't know HaKadosh Baruch Hu's plan. For us it's like a Rubik cube; when you see someone trying to put together a Rubik cube they usually try for one side and complete it. You see that when they complete one side they can't complete the rest because the second they try and make another move the whole side gets messed up again. If you see a professional do this, however, it looks like they're just making a mess of the cube. They're moving everything back and forth, spinning it over and over, and just at the last moment they do one or two more moves and the whole thing comes together and completes perfectly. This is the geulah. We see so many events happening around the world and in our personal lives, and we don't know how to make sense of it all; but the Ribono Shel Olam, the Creator of the World, knows exactly what He is doing. He is arranging the pieces to their completed destiny. Sometimes Hashem lets us see this through hashgachah pratis, like in the Hatzalah story. However, even when it's not so obvious, we have to remember that this is exactly what is going on at all times, and we should have perfect trust in Hashem for that reason.

Like the Haggadah tells us: "In every generation we are obligated to view ourselves as having left Mitzrayim." If we open our eyes and reflect on the wonders and signs that Hashem shows us in our daily lives we will be *zocheh* to strengthen our *emunah peshutah*, our connection with our Creator, and in doing so prepare ourselves for the final and everlasting *geulah* that we so desperately hope and wait for. May it finally be this year, Amen!

# Is the Custom of *Gebrokts* Binding? Roman Kimelfeld

Rav Moshe Feinstein in *Igros Moshe* (*Orach Chaim* 3:64) discusses whether it is permissible for someone who does not eat *gebrokts* (i.e. one who does not eat matzah that was wetted) to change his minhag. To help understand Rav Moshe's *teshuvah*, we will briefly explore some of the underlying concepts and sources.

#### **Personal Customs**

Shulchan Aruch (Yoreh Deah 214:1) deals with personal minhagim that are not observed universally. Per Shulchan Aruch, if someone has in the past accepted such a custom, but now finds keeping this custom difficult – he would need three people to be matir his neder. (There is also another opinion quoted in Shulchan Aruch – however according to Rama we follow the opinion that we just cited.)

To illustrate how this *siman* in *Shulchan Aruch* applies – when I was a bachur, I accepted a certain minhag that many people do not follow. When I became older, it became difficult for me to keep that minhag. I asked our Mara D'Asra if I can discontinue keeping that minhag. The Mara D'Asra assembled a *beis din* of three people and they were *matir* my *neder* of keeping that minhag.

#### The Customs of Bnei Baishan - City/Town Customs

There are some types of customs that are not possible for a *beis din* to be *matir*. For example, the Gemara in *Pesachim* (50b, at the bottom) states that it is not possible to be *matir* the customs of *Bnei Baishan*. (We will soon explain who they were).

Bnei Baishan had a custom that they would not travel from Tzur to Tzidon on Erev Shabbos. Their sons came to Rabbi Yochanan and they said: "For our fathers it was possible to keep this custom; whereas for us it is impossible." Rabbi Yochanan told them: "Your fathers already accepted

this custom upon themselves; and the *pasuk* states (*Mishlei* 1:8): "*Shema bni musar avicha* v'*al titosh toras imecha*." [Listen, my son, to the rebuke of your father, and do not abandon the teachings of your mother.]

Now, why was Rabbi Yochanan so strict with the sons of *Bnei Baishan*? At first glance, it would seem from this Gemara that the son is bound forever by all of his father's personal customs, with no possibility of ever changing them. In fact, the *pasuk* that the Gemara cites ("Listen, my son..."), which is in singular form, also seems to be referring to the personal customs of one's father.

Teshuvos Chavos Yair (§126) explains that such understanding of our Gemara is not tenable – as it would create impossible and counter-intuitive outcomes. Chavos Yair mentions the following reasons why our Gemara cannot be referring to personal customs:

- 1. There have been many righteous individuals who did not follow all of their father's personal customs. According to the Aruch HaShulchan (Yoreh Deah 214:19), an example of this is Mar Ukva who stated that his father waited twenty-four hours between eating meat and milk, whereas Mar Ukva himself waited six hours or so (per Gemara Chullin 105a).
- 2. If it was true that one can never stop keeping his father's personal customs, it would mean that these customs are far more binding for the sons (who merely inherited those customs) than for the fathers (who actually accepted them). The fathers who accepted personal customs can be *matir neder* if necessary, as we explained above. On the other hand, the sons, as our Gemara appears to indicate at first glance, could never be *matir neder*. This is counter-intuitive as the sons seem to be held much more accountable for their father's acceptance of the minhagim than the fathers themselves.

Due to the aforementioned difficulties that would arise if we were to interpret the Gemara above as referring to personal customs, *Chavos Yair* 

explains that our Gemara is instead referring to the customs of the locality. In *Chavos Yair*'s words, "*makom goreim*" – i.e. the individual is bound by the customs of his city. Per *Chavos Yair*, our Gemara is saying that residents of the city called Baishan are forever bound by the customs of that city. Similarly, new residents of Baishan also become bound by the customs of that city. However, if residents of Baishan leave their city and settle elsewhere – they are no longer bound by Baishan's customs.

The Chavos Yair's understanding of the Gemara is based on Teshuvos Rivash, as quoted by the last Beis Yosef in Yoreh Deah, §214, and as codified by Shulchan Aruch Yoreh Deah 214:2. As far as the pasuk in Mishlei that the Gemara cited – which seemed to refer to personal customs – per Chavos Yair, it is merely an asmachta; and not the real source for this halachah. (This cited pasuk hints that one should follow the mesorah – however we should not learn from this pasuk the details of when and how we should follow the mesorah.)

Based on the *Chavos Yair* that we quoted above, *Pischei Teshuvah* (214:5) states that the son is not obligated to observe the personal customs of his father. However, if the son chooses, as an adult, to observe any of his father's customs – then these adopted customs become binding for him – as is the case with any other personal customs that the son adopts.

#### The custom of Gebrokts

Based on all of the principles that we discussed above, *Igros Moshe paskens* as follows (toward the end of *teshuvah*):

- 1. If the individual resides in a city/town where the custom is to refrain from eating *gebrokts* the individual is bound by this local custom, and *hataras nedarim* will not help. (Because it is a city/town custom, like the custom of *Bnei Baishan*, as explained by *Chavos Yair*.)
- 2. If this individual now moves to a different city, where there is no local custom to refrain from eating *gebrokts*, he can discontinue observing the custom of his previous city. Again, as *Chavos Yair*

- explained, "makom goreim," so the individual's custom will now be based on his new place of residence.
- 3. If an individual resides in a city/community where there is no city/community-wide custom to refrain from eating *gebrokts* however his father refrains from eating *gebrokts* as a matter of a personal custom then the individual does not have to observe his father's minhag. (This is based on *Pischei Teshuvah* that we quoted above that the son is not bound by his father's minhagim.)
- 4. If in the situation above, the adult son has been practicing his father's personal custom of not eating *gebrokts* it means that the son has also adopted this minhag. However, since this is merely a personal custom, if the son needs to discontinue keeping this custom it can be done through *hataras nedarim*, as with any personal custom (based on *Shulchan Aruch Yoreh Deah* 214:1 that we quoted in the very beginning).

#### **Conclusion**

We see that the custom of *gebrokts* is, in some cases, a custom of the locality, in which case *hataras nedarim* will not help. In other cases, it is a personal custom, in which case *hataras nedarim* will help. In the instances where the father keeps *gebrokts* as a personal custom – the son is not bound by his custom.

Section IV: The Seder

# Five Cups: Innovation or Ancient Custom? Yehoshua Dixler

לָכֵן אֱמֹר לִבְנִי-יִשְׂרָאֵל, אֲנִי ה' **וְהוֹצֵאתִי** אֶתְכֶם מִתַּחַת סְבְלֹת מִצְרַיִם, וְ**הִצֵּלְתִּי** אֶתְכֶם מֵעֲבֹדַתָם; וְגָאַלְתִּי אֶתְכֶם בִּזְרוֹעַ נְטוּיָה, וּבִשְׁפָטִים גִּדֹלִים.

**וְלָקַחָתִּי** אֶתְכֶם לִי לְעָם, וְהָיִיתִי לָכֶם לֵאלֹהִים; **וִידַעְּתֶּם**, כִּי אֲנִי ה' אֱלֹהֵיכֶם, הַמּוֹצִיא אֶתְכֶם, מִתְּחַת סָבִלוֹת מָצְרַיִם.

ּוָהַבָּאתִי אֶתְכֶם, אֶל-הָאָרֶץ, אֲשֶׁר נָשָׂאתִי אֶת-יָדִי, לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָקּ וּלְיַעֲקֹב; וָנתתִי אֹתִהּ לֹכָם מוֹרשׁה, אַנִי ה'.

(שמות ו,ו-ח)

"Therefore, tell the Jewish people. I am Hashem and *I will take you out* from beneath the burden of Egypt and *I will save* you from their slavery and *I will redeem*... And *I will take you* to me as a people...and *you will know* that I am Hashem your God.... *And I will bring* you to the land..." (*Shemos* 6:6-8).

The first four bolded phrases are identified as terms of redemption (Bereishis Rabah 6:4, Talmud Yerushalmi Pesachim 10:1). In fact, the Pesach seder is full of fours – four sons, four questions, four cups – all patterned after the four terms used for redemption. This "rule of four" is surprisingly broken, according to the Geonim and almost all of the Rishonim, by the inclusion of a fifth cup. However, this position is contradicted by the Mishnah (Pesachim 99b): "And they [the poor] should not have less than four cups of wine, even from the public serving dish." This article will explain the rationale for including a fifth cup and suggest how this position may be the origin of the Ashkenazi minhag for pouring a special cup for Eliyahu.

#### **Talmudic Sources**

The Talmud (*Pesachim* 118a) discusses what is done between the third cup, following bentching, and the fourth cup, following the completion of hallel. "[On] the fourth cup, Hallel is completed and Hallel HaGadol

(Hodu laHashem ki tov, Tehillim 136) is said. These are the words of R' Tarfon." Likely due to the influence of Rashbam, printed on the page instead of Rashi, this has become the standard text. But the major Rishonim, Rif, Rosh and Rambam, all had a different version of the Talmud. "[On the] fifth cup is said Hallel HaGadol, these are the words of R' Tarfon." This version is the basis for considering a fifth cup at the seder. Interestingly, neither version of the Talmud mentions the cup of Eliyahu.

As a result of this alternate text, three approaches to a fifth cup emerge:

- 1) The Mishnah identifies four cups as the minimum requirement for the poor supplied by charity. Those supplying their own wine should drink a fifth according to R' Tarfon. (*Rambam Hil. Chametz U'Matzah* 8:10, *Rif Pesachim* 118).
- 2) R' Tarfon is not saying there is a mitzvah; rather, he holds it is permitted to drink a fifth cup by adding Hallel HaGadol (*Rosh* and *Ran Pesachim* 118).
- 3) Five cups are forbidden. R' Tarfon disagrees with the Mishna that says four cups are consumed, and we *paskin* like the Mishnah (*Baal HaMaor* quoted in *Ran Pesachim* 118).

Earlier authorities, the Geonim R' Hai and R' Sadia (*Tur* 481) also held there is a fifth cup. The students of R' Sadia Gaon even say this cup requires its own berachah beforehand (besides the blessing of *hagafen*). This means, both at the end of Hallel (*Yehallelucha*) and at the conclusion of Hallel HaGadol, there would be a blessing. Just as the first four cups all had blessings recited before drinking, so too should the fifth cup (*Bach* 481).

*Rama* (481:1) follows the Rishonim who permit drinking. He *paskins* that one who is finicky or has a strong desire to drink is allowed to drink if he reads hallel hagadol.

With such strong support for this practice, there should also be a hint in the Torah for a fifth cup. In fact, the Torah hints to the fifth cup in the last two bolded phrases in the verse quoted above. "I will bring" is the source according to *Raavad* (quoted by *Ran* §118) while "you will know" is the source according to *Haamek Davar* (*Shemos* 6:6). Why is this cup not obligatory like the other four cups hinted at in the same set of verses?

### Fifth Cup Not Required

Various explanations are given for the optional nature of the fifth cup:

- 1) Hadrash VeHaiyun (brought in Rivevos Ephraim 5:326): The fifth phrase "And I will bring" expresses Hashem's promise to give portions of Eretz Yisroel to all the tribes. The fifth cup is thus reserved for the time of Mashiach, when the tribe of Levi will also inherit a portion in the land.
- 2) *Haamek Davar* (*Shemos* 6:6): The fifth phrase "And you will know" refers to a deep spiritual connection (ruach hakodesh) unattainable to most. The fifth cup is reserved for the time of Mashiach when all Jews will be able to attain this level.
- 3) *Taamei HaMinhagim* (note on 551): The fifth phrase "And I will bring" expresses Hashem's promise to bring us into Eretz Yisrael. The fifth cup is reserved for the time Eliyahu announces our permanent return to the land at the time of Mashiach.
- 4) *Gra* (brought in *Rivevos Ephraim* 8:660 and *Taamei Haminhagim* 551): Today we are unsure whether to follow the authorities that forbid a fifth cup or who allow a fifth cup. Eliyahu will tell us whether to drink the fifth cup.

#### **Five Blessings**

Chidushei HaGriz on Rambam (Hil. Chametz U'Matzah 7:9) analyzes the primary reason for drinking the four cups and with it explains a difficult and contradictory Rambam. Tosafos (Pesachim 99b, Lo yipachsu lo mei'arba) only requires the head of household to actually drink the four cups and, much like kiddush, through the mechanism of "shomei'a ke'oneh," the others, who are merely listening to kiddush, are considered saying kiddush over wine themselves. If the primary reason for the four cups was to demonstrate our current freedom, actual drinking would be

necessary, as required by other Rishonim (*Ran* on *Rif*, *Pesachim* 118). Instead *Griz* understands from *Tosafos* that the four cups of the seder are only to enhance the reciting of the four preceding blessings.

Based on *Tosafos* and other Rishonim, explains *Griz*, drinking four cups is either to express freedom or to enhance blessings through wine. If so, *Rambam* (ibid.) is very hard to understand. On the one hand, *Rambam* writes, if someone drinks all four cups in sequence, without the interleaved blessings, he fulfills his obligation of freedom. The requirement to drink the wine indicates the four cups are to show freedom. On the other hand, if someone drinks the cups during the seder at the proper times, using some other beverage (i.e. *chamar medinah*), he fulfills his obligation of four cups but does not show freedom. This indicates the mitzvah does not require freedom and is similar to *Tosafos*. *Griz* concludes that *Rambam's* view is a hybrid: the cups show freedom and enhance the blessings.

How would this reasoning fit with those Rishonim, including *Rambam* and *Ran*, who include a fifth cup? According to those who hold wine is to demonstrate freedom, simply drinking more wine equates to a greater show of freedom. However, the idea, expressed by *Tosafos*, that wine is consumed to enhance the blessing would only make sense if there was a fifth blessing. Does *Tosafos* then agree with *Rashbam* and *Baal HaMaor* that no fifth cup is allowed? Perhaps not.

According to some Geonim, an extra berachah is required when drinking a fifth cup. *Tur* (481) quotes the opinion of R' Saadia Gaon's students who required a blessing both at the conclusion of Hallel (*Yehallelucha*) and after reciting Hallel HaGadol and *Nishmas*. *Bach* (ibid) explains this extra berachah is needed so that each blessing is paired with a cup.

Other authorities say there is no fifth blessing; however, Hallel HaGadol itself could be considered a blessing. *Rashbam (Pesachim* 118a, "R' Yochanan said *Nishmas*") explains that we rule like R' Yochanan to say both *Nishmas* and Hallel HaGadol after the second half of Hallel, "[so]

that now there is a **blessing** for each one." Since we know *Rashbam* does not allow a fifth cup, what does he mean by "a blessing for each one"? In the context of the Talmud, "each one" is referring to two parts: 1) the last part of Hallel 2) Hallel HaGadol and *Nishmas*. We see that he describes Hallel HaGadol together with *Nishmas* as a "blessing." Although it doesn't start with "Blessed are You" as would be expected, the appellation "blessing" can be properly applied to the content of Hallel HaGadol in which we attribute all good things to Hashem much as a blessing does. In this manner, even those, like *Tosafos*, who say the cups come to enhance blessings, could allow a fifth cup with the "blessing" of Hallel HaGadol.

#### When to Drink

It is logical for the fifth cup, representing the final redemption, to be consumed during the post-bentching part of the seder. In contrast to the first part of the seder when we praise Hashem for redeeming us from Egypt, after bentching we recite the second half of Hallel and other words of praise focusing on Hashem Who, due to His greatness and benevolence, will bring the final redemption. The fifth cup represents the future when we will experience both a complete redemption, manifested in permanent possession of Eretz Yisroel by all Jews, and increased spiritual knowledge resulting from our new closeness to Hashem.

#### **But We Don't Drink!**

Judging by the support from Geonim, most Rishonim, and *Rama* (481:1), at one point many people were accustomed to allow the drinking of a fifth cup. But by the latter half of the nineteenth century drinking the fifth cup had become so foreign a practice that the *Aruch HaShulchan* (481:2) remarked, "We do not hear or see who has such a custom."

The reasons for the cessation are manifold:

1) After the afikomen, one is not allowed to eat so as not to diminish the taste of matzah through the consumption of a non-mitzvah item. (Mishnah *Pesachim* 119b) This rule was extended also to

- include drinks such as wine (Shulchan Aruch 481:1, Mishnah Berurah)
- 2) There is a requirement to stay up late after the seder to learn the halachos and Midrashim about the Exodus. If one drinks a fifth cup, he may become too tired to learn. (*Tur* 481 quoting *Rabeinu Yonah*)
- 3) We do not drink the fifth cup so that the poor will not feel pressured to buy extra wine they cannot afford. (*Chok Yakov* 421:1, quoting *Raavad* in *Tamim De'im*)
- 4) The additional cup looks like "adding onto the cups" and will appear like the start of a new meal. (*Mishnah Berurah* 481:1 quoting *Pri Chadash*)

Since, according to all opinions, the fifth cup was never obligatory, and in deference to the above noted four concerns, including a fifth cup ceased at some point in the past. But there are a few communities that continue this practice.

#### **Current Practices**

Some Chasidim continue to drink five cups today. *Nitei Gavriel* (2:102:26, note 39) brings from *Divrei HaGaonim*, "I heard many, many gedolim have this custom" and mentions that the author of *Avnei Nezer*, from the tradition of Kotz, and additional tzadikim in Poland also have the custom to drink a fifth cup.

Maharal describes a very interesting approach to the fifth cup. According to Maharal, drinking a fifth cup is normative practice and Rashbam, whose version of the Talmud text only mentions four cups, goes against "all the commentators" (Lashon Limudim on Hodu in Hagadah). In his commentary Divrei Negidim, he elaborates that this fifth cup corresponds to the flow of parnasah (household support) from Hashem and, as such, only the head of the household, who is responsible for parnassah, drinks the cup. He rules that this cup should first be poured in honor of Eliyahu, the angel of blessing, and then only the head of household drinks it. The

drinking is after reciting *Hodu* whose 26 verses relate to Hashem's historic beneficence toward his people and his continued blessings of *parnasah*. Based on this *Maharal*, Rav Moshe Shternbuch (*Teshuvos Vehanhagos* 2:244) adopted the practice to pour the cup for Eliyahu at the start of *Hodu* instead of the more traditional practice to pour it immediately after bentching. This establishes a connection of the fifth cup, always associated with Hallel HaGadol /*Hodu*, and the cup of Eliyahu. Rav Moshe does not drink the fifth cup due to the concerns quoted from the Poskim above.

The *Shulchan Aruch* and *Rama* don't mention the cup of Eliyahu, even though *Rama* does bring a source (*Ran*) for *Shefoch Chamascha* (*Orach Chaim* 480). In accordance with this, Sephardim don't pour a cup for Eliyahu and certainly don't drink a fifth cup. Instead, *Yalkut Yosef* (*Pesach* volume, p. 410, topic of Hallel) says to recite *Shefoch Chamascha* after pouring the fourth cup. Since the fourth cup is used, he never uses the term "cup of Eliyahu."

Possibly in remembrance of the original fifth cup and fifth phrase pointing to the future redemption Ashkenazim pour a cup for Eliyahu, but don't drink it. Whether pouring for Eliyahu after bentching, when we also pour the fourth cup and recite *Shefoch Chamascha*, or pouring before *Hodu* as practiced by Rav Shternbuch in accordance with the original Talmudic design, this extra cup corresponds to the fifth cup included by many in former times.

#### Conclusion

Baal HaTurim (Shemos 6:6) finds a hint to the four cups in the four phrases of redemption. The numerical value of יוהוצאתי, והצלתי, וגאלתי, ולקחתי (2064 with the kollel) is equivalent to the יוהעני בישראל לא יפחתו לו מארבע כוסות (2064) – "And the poor in Israel should not be given any less than four cups." משה (345), who was sent by Hashem to redeem us from Egypt, is the same value as כוס times four (345 with kollel) (Chasam Sofer, Pesachim 109) which correspond to the four phrases of redemption.

Each year after we drink the four cups, when we pour the cup of Eliyahu, through our action we are asking Hashem to complete the five cups. We ask Him to redeem us again as he did before, but this time, as hinted in the fifth cup, with divine spirit for everyone and a permanent settlement in Eretz Yisroel.

# **Baruch HaMakom** – Blessed is The Place? Dr. Barry Reiner

The term *HaMakom*, variously translated as "The Omnipresent," "The Ever-present," "The All-present" or "The Almighty," among others, is used in reference to G-d in the Haggadah, in which we recall and relive the experience of Galus Mitzrayim and our subsequent Geulah, in a prayer for brethren in distress or captivity and in the traditional greeting recited to a mourner. One, however, cannot escape the literal meaning of the term which means "The Place." Indeed, we include a related term, *Mimkomo*, in our liturgy multiple times daily, and this is translated as "from His Place." What is being conveyed in the relationship between Hashem and Place and why is it expressed in these particular instances?

At least four times daily, we recite the Kedushah, which includes a verse from Yeshayah (6:3): Kadosh, Kadosh, Kadosh... M'lo Chol HaAretz Kevodo [Holy, Holy, Holy is the Lord of Hosts; the whole world is filled with His glory], immediately followed by a verse from Yechezkel (3:12): Baruch Kevod Hashem Mimkomo [Blessed is Hashem's glory from His place].

Yeshayah's vision occurs when the Beis HaMikdash was fully functional, in all its glory and Hashem's presence was obvious for all to experience. Yechezkel's vision, on the other hand, occurs after the Churban and the experience of Divinity seems distant, as though it is "from His Place." Rav Soloveitchik z"l (Festival of Freedom) explains: "Sometimes we need not search for the Holy One; we see His presence in the whole world. At other times we must search for Him at great length."

The term *HaMakom* similarly connotes distance, a time of *hester panim*, as though Hashem is far away, in "His Place." That is not the case; indeed, it cannot be the case. Rather, when the perception is that Hashem is far away, the term *HaMakom* also informs us that Hashem is truly close.

In the post-Churban era, which has engulfed our existence for thousands of years, Hashem certainly seems far, far away, and the term *Mimkomo* is easily understood. At the same time, we are being told, by the same term, that Hashem is always with us, always close by. *Imo Anochi BeTzarah*. Hashem went into Galus with us and is experiencing our trials and tribulations along with us. Indeed, we continually experience Hashem's miracles, on a personal and national level, minute by minute, day by day, year by year. *Mimkomo*.

A mourner is addressed using the all-too-familiar phrase: *HaMakom YeNachem...*, [May the Almighty comfort you among the other mourners of Zion and Jerusalem].

Here, again, it is easy to understand the use of the term *HaMakom*. In the immediacy of the loss, in those darkest and sorrowful days, when conversation comes only with difficulty but tears don't, Hashem seems very distant. We are instructed to accept the Judgement. *Baruch Dayan HaEmes*. And yet, the term *HaMakom* is comforting, because, at the same time, we can arrive at the realization that Hashem is, indeed, very close. Hashem is constantly at our side helping us repair our shattered world.

Similarly, the use of the term *HaMakom* is clearly appropriate in the poignant prayer, *Acheinu*, which we recite (and sing) as we beseech Hashem for compassion and salvation in dark and tragic times.

The section in the Haggadah dealing with how we are to instruct different types of children (the Four Sons) about the message of Pesach is introduced by the phrase: *Baruch HaMakom...* [Blessed is the Omnipresent – blessed is He. Blessed is the One who gave the Torah to his people Israel – Blessed is He]. What is the connection between the introductory phrase *Baruch HaMakom* and the seemingly unrelated subsequent section regarding the Four Sons?

Moreover, the use of the term *HaMakom* in this section seems inconsistent, and requires additional explanation. We are telling over and reliving the experience of wondrous salvation and glorious redemption. Even the most insignificant maidservant experienced in plain view and with complete understanding the multitudes of miracles that occurred at Yetzias Mitzrayim, the Exodus from Egypt, and Kerias Yam Suf, the splitting of the sea, leading up to Matan Torah, the giving of the Torah at Har Sinai (which is clearly cited in that very introduction). Why, then, the term *HaMakom*? Hashem hardly seems distant on this special and unique night. Quite the opposite!

It would seem less than satisfying to explain that the term *HaMakom* refers only to the first part of the story which describes the horrors of the existence as slaves in Egypt, before Hashem's direct intervention. In retrospect, we understand that this is all one story, one process, and that our slavery and the experience in Egypt was essential to the formation of Am Yisrael.

Perhaps the use of the term *HaMakom* is to convey to us an essential lesson for the Seder, for the story of Pesach, a lesson for us, and, perhaps more importantly, how we instruct our children. While, on this night we recount the wondrous miracles which clearly and unambiguously demonstrated Hashem's presence to his people, we must realize, and convey to our children, the necessity to recognize that our relationship, no less ambiguous or clear, with Hashem is, for now, that of *HaMakom*. Throughout the entirety of post-Churban history, be it shortly after the Churban, or later during the crusades and numerous subsequent massacres, or, in more recent times, at Sedarim conducted under the specter of immediate execution during the Holocaust or surreptitiously, at great risk, behind the Iron Curtain, up to this very day, our Nation has testified to its indelible relationship with *HaMakom*.

Each of us, in some way, suffers from our experience of distance from Hashem. May we all be comforted with the understanding that, at the very

same time, Hashem is truly close. And may we all be privileged to experience Hashem's miraculous presence, in all of its wondrous glory, bimheirah biyameinu.<sup>1</sup>

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<sup>&</sup>lt;sup>1</sup> Editor's note: For another look at the phrase *Baruch HaMakom*, see the excellent article by Dr. Eli Lazar Singman in the 5774 edition of our Pesach Journal, *Zichron Eliyahu Chaim*.

This *Dvar Torah* is dedicated to the memory of our father, Rabbi Dr. Jacob Reiner, HaRav Yaakov Yitzchak ben Shmuel Yehudah, *a"h*. He was the only child of Zeinwell (Shmuel Yehudah) and Yocheved Reiner, born in Tarnov, Galicia (Poland) in 1932. He and his mother sailed on the SS Pilsudski in 1939 to join his father who had left earlier for New York. The Pilsudski was the last ship to leave Poland before the borders were sealed.

Abba attended Torah V'Daas in Brooklyn followed by Yeshiva University and REITS, where he received semichah from Rav Soloveitchik. He also received a MA, DHL and PHD in Jewish History.

Abba was revered and beloved as a Rabbi at Congregation Rodfei Shalom, in Holyoke, Massachusetts and at Congregation Ohab Zedek, in Belle Harbor, NY. He was involved in Kiruv well before it became commonplace. As a young child, I recall clearly the vibrancy and enthusiasm with which he interacted with the families and, in particular, the youth of Holyoke. Abba played a critical role in their Jewish development, resulting in many frum families, both in Israel and the US, including our community. This legacy has been a true source of *nechamah* to us.

For decades, Abba was a Professor of Jewish History at Yeshiva University, teaching graduate and undergraduate courses at the main campus and at Stern College. Our family FAQ, anywhere we go, is "Are you related to Rabbi Reiner?" His students always recount his deep baritone voice and crystal-clear enunciation, how interesting and clear his material was, and, mostly, what a nice person he was.

Yehi Zichro Baruch

# **Experiencing the Exodus of Egypt** R' Eliezer Shames

On Pesach, the Haggadah states, one is obligated to feel as if one personally experienced the exodus from Egypt:

In every generation, a person is obligated to see himself as if he went out of Egypt. For it is stated (*Shemos* 13:8): You shall tell your son on that day, "It is because of this that Hashem did for me when I went out of Egypt." It was not only our father whom The Holy One, Blessed is He, redeemed. Rather also us He redeemed with them, as it is stated (*Devarim* 6:23): He took us out from there in order to bring us to give us the land that He swore to our forefathers.

This may seem challenging because we do not personally remember the suffering we had in Egypt nor the elation we had upon the exodus. This begs the question: How is it possible for us to fathom the affliction of Egypt and experience the salvation?

The servitude of Egypt emanated from *Parshas Shemos* when the children of Israel were multiplying in vast numbers<sup>1</sup> causing Pharaoh much consternation. The *Imrei Shefer*<sup>2</sup> explains that because Pharaoh knew how many Jews and Egyptians there were, he saw that the Jews outnumbered the Egyptians, and should a civil war breakout, the Jews would certainly win. However, the children of Israel were not aware of the numbers of each nation.

<sup>&</sup>lt;sup>1</sup> While one can argue the servitude of Egypt started with the *bris bein habesarim* with Avraham or when Yaakov went down to Egypt, I am referring to the servitude we commonly associate with the exodus of Egypt which started in *Parshas Shemos*.

<sup>&</sup>lt;sup>2</sup> Written by Rabbi Benyamin Kluger based of the teachings of his father Rabbi Shlomo Kluger.

Pharaoh, as a means of scuttling this perceived threat, created a ploy in which he would make decrees against the Jewish people that would give the impression that he was worried the Jews would eventually outnumber the Egyptians. He assumed the Jews would think they are smaller and weaker than the Egyptians, and would have to listen to what Pharaoh says, and would want to run away from Egypt. While the Jews could not run away while in Egypt because a slave cannot run away from his master while on his master's turf, Pharaoh assumed that if the Egyptians had to fight a war with another nation, the Jews would fight alongside the Egyptians. Once outside of Egypt, the Jews would be free to run away, and, thus, the threat of the Jews would be eradicated.

Based on this *Imrei Shefer*, Pharaoh did not have an innate animus against the Jews; in fact, he wanted a peaceful solution – the Jews will run away when fighting abroad on behalf of Egypt.<sup>3</sup> Pharaoh was worried, because the Jews were more powerful than his nation. However, this ultimately led to the Jews being enslaved for hundreds of years.

By understanding the challenges of our exile, we can come to feel the exile of the Jews prior to leaving Egypt. When we think about the world around us, we are faced with the challenge of inadvertently exerting ourselves over other nations of the world. The *Mishnah Berurah*<sup>4</sup> states that among gentiles one can tuck their tzitzis strings into their pants. We – the Jewish people – understand, all in our own way, that we must always be careful not to overuse our welcome in the various countries in which we reside. Should we overstep our bounds, we fret and agonize about the possible negative outcomes we may face.

<sup>&</sup>lt;sup>3</sup> I do not think that this contradicts the concept that Esau will always hate Yaakov. Perhaps, this concept caused Pharaoh to be nervous that the children of Israel will try to overpower the Egyptian nation.

<sup>&</sup>lt;sup>4</sup> Orach Chaim §8 11:25.

Unfortunately, there are already individuals who feel threatened like Pharaoh did and have acted. According to the Anti–Defamation League, in the year 2016, there were 1,266 acts of anti-Semitism targeted against Jews and Jewish organizations.<sup>5</sup> Moreover, the Maryland State Police reported that there were 40 hate crime incidents in Maryland involving a swastika during the year of 2016.<sup>6</sup>

Try to envision a world where we have none of these worries. We are welcomed everywhere with no strings attached, everyone is more than happy to adapt our way of life and our values, and we feel no shame, embarrassment, or nervousness in practicing our religion and faith. But most importantly, the nations of the world have no control over us. This is what we experienced when we left Egypt.

So, while participating in the Seder, in the privacy of our own homes, let us try to feel free and proud to be able to do what we know is right without the nations of the world looking over our shoulder – complete freedom. And may it be the will of Hashem that this year we merit in experiencing our final redemption and we will see, once again, with our very eyes, the ability to practice our religion free of worry both inside and outside the privacy of our homes.

<sup>&</sup>lt;sup>5</sup> https://www.adl.org/news/press-releases/us-anti-semitic-incidents-spike-86-percent-so-far-in-2017?\_ga=2.232367965.330568059.1505320836-2000410556.1505320836.

http://www.baltimoresun.com/news/maryland/crime/bs-md-hate-incidents-surge-20171020-story.html.

# Echad Mi Yodei'a? Rabbi Simcha Baer

In the *nirtzah* section of the Hagadah we sing *Echad Mi Yodei'a* as we count up to the number twelve and show the significance of each number in our special relationship that we forged with Hashem through Yitzias Mitzrayim. I would like to reflect on two of the numbers that are particularly obscure. We say that the number 9 corresponds to the nine months of gestation, the term of a pregnancy. Why are we singing about this at the seder? The other intriguing number is the number 11, which is a reference to the eleven stars in Yosef's dream. What makes that number significant to our seder festivities?

#### Part I: Nine

The nine months of pregnancy are relevant to the seder because the story of Yitzias Mitzrayim is indeed the Birth of a Nation and therefore its orchestration by Hashem took precisely nine months. From the time Hashem engaged Moshe at the *sneh* until the moment Klal Yisrael emerged from the womb of Mitzrayim was the nine-month gestational period of the nation of Yisrael. All the imagery employed by the Torah in its characterization of this story is in terms of a birth.

The opening story of *shibud* Mitzrayim is the story of the Hebrew midwives. One was named Shifra and the second Puah. There were not their real names, but rather their professional names as Rashi explains. The Gemara (*Sotah* 11b) states that the name Puah, which corresponded to Miriam, characterizes how she articulated a prophecy that her mother would bear the savior of Klal Yisrael. Why was this relevant to her professional life? Rashi says that she cooed to the newborns. The Gemara's explanation leaves us wondering. The lead story of the midwives is the precursor to the birth of Moshe Rabbeinu. His initial role vis a vis Klal Yisrael was as the midwife of the nation. He was the midwife who assisted in the delivery. His mother and sister's *mesiras nefesh* as

midwives was the requisite *zechus* for him to be born into this role. That is why her prophecy on this point was relevant to her profession.

Hashem dispatched Aharon with a *mofeis* to present to Pharaoh. His staff was cast onto the floor and changed into a *tannin*, which *Rashi* defines as a snake. This seems like a very strange *mofeis* for Hashem to present to Pharaoh if he wants to impress him. After all it was similar to a common parlor trick that even kids could seem to emulate. [According to National Geographic it is a common parlor trick in India to this day!]

Hashem sent this particular *mofeis* as his calling card because the *pasuk* in Tehillim says (42): בְּאַיֶּל הַּעָרֹג עַל־אָפִיקִי־סְיָם כֵּן נַבְּשִׁי הַעָּרֹג אַלִיךְ אֵלִקִים מּבּן נַבְּשִׁי הַעָּרֹג אַלִיךְ אֵלִקִים פּן נַבְּשִׁי הַעָּרֹג עַל־אָפִיקִי־סְיָם כֵּן נַבְּשִׁי הַעָּרֹג אַלִיךְ אֵלִקִים מּבּן that explains that when there is no rain in the natural habitat of the *ayal* all the animals in the area come to it to be their *shaliach tzibur* to cry out to Hashem. *Rashi* notes further that the *pasuk* should have said *ke'ayal yaarog* in the masculine form. It mixes genders with the feminine word *taarog* because the female *ayal* also cries out to Hashem. When she is ready to give birth, but her womb is constricted, she cries out too Hashem and Hashem responds by sending a snake to crawl in and bite her uterus to loosen it up so the baby can emerge.

I believe this Chazal is a metaphor for our story. Mitzrayim is the constricted womb that won't allow the emergence of the baby, Klal Yisrael, which is characterized as *beni bechori Yisrael*. The staff that represents Aharon's mission from Hashem is the proverbial snake that will bite the uterus to loosen it up so the baby can emerge. Truly a perfect characterization of the mission that he is demonstrating for Pharaoh.

The root of the name Aharon is *hei, reish, nun*, which is an allusion to pregnancy. We learn from Levi that those who haven't yet fulfilled the mitzvah of *peru u'rvu* can engage in procreation even in years of famine. For those who have already fulfilled the mitzvah it is inappropriate under those conditions. Yocheved, Levi's daughter was born two years into the famine. In fact, none of the brothers, with the possible exception of Asher, had yet fulfilled the mitzva of *peru u'rvu*, and yet they were presumed to

be abstinent in this period. Levi was motivated by his realization that the entire company of seventy souls who comprised Yisrael at that time had no female members except for Dinah who was deeply affected by the trauma of her abuse at the hands of Shechem, and possibly Serach if she was Asher's biological daughter (which is debated). Who would the members of Yisrael marry to preserve the purity of their refined DNA? With this in mind, he fathered Yocheved whose name has the same root as *kaveid*, the liver, which has the role of filtering out toxins from the bloodstream to preserve the integrity of the organism. Her son, Aharon was the concentrated DNA of the values of Yisrael. It was his collaboration with his brother Moshe that characterized the gestational period of the nation of Yisrael.

Everyone else was not a party to the process. The rest of Yisrael did not support the mission: וְלֹא שֵׁמְעוּ אָל־מֹשֶה מִקּצֶר רוּחַ וּמֵעֲבֹדָה קַשָּה. That is why there is a special standard of purity that has to be adhered to by the family of Aharon and they must be much more selective when finding a mate then the rest of Klal Yisrael.

The memorial to *makkas bechoros* is *kedushas bechor*. If you had to characterize the emergence of Yisrael from Mitzrayim as a birth, you would tend to think of it as a Cesarean section, that Hashem manually removed them. This is belied by the fact that *kidushas bechor* is not manifest in a Cesarean birth. The *korban pesach* was eaten: וְּאַכְלְהָּ הְּאֹכְלֹוּ אֹתוֹ בְּחַבְּזוֹן We initiated the birthing process with our *korban pesach* and at precisely the preordained moment we emerged as a force in the world.

Some people ask that the makkos took at least ten months because each makkah lasted a week and there was a three-week interval between makkos (see *Rashi, Shemos* 7:25). The makkos were in fact more compressed than that. *Makkas dever* took a single day, as did *arbeh* and *makkas bechoros*. We know that *barad* couldn't have happened earlier than Adar because the barley was characterized as *aviv* which cannot occur

before Adar (see *Ramban, Shemos* 10:4)) and *arbeh* and *choshech* were all completed before Rosh Chodesh Nissan. There is even evidence that the six days of *choshech* were the last six days of *makkas arbeh*.

Indeed, the entire Hagadah is communicated from father to son in a format that highlights that relationship to memorialize that we became *banim laMakom* through the process that we are reflecting on.

### Part II: Eleven

Now we can try to address the eleven stars. The second Chumash is called *Sefer V'eiyleh Shemos*. It is true that it starts with those words, but how is it an apt characterization of the entire sefer? A name is the embodiment of the essence of the subject. The names or *sheimos* of the eleven *shevatim* that are presented in the opening lines of the sefer are really an outline for the entire sefer and a perfect characterization of its essence. The names are presented in three discreet *pesukim*. These *pesukim* are not sentences; they just form a listing, so why are they parsed out into three separate *pesukim*?

There are three major themes that comprise Sefer Shemos and the names presented in each *pasuk* enumerate the salient points of each respective theme. The three major themes are Yitzias Mitzrayim, Matan Torah and Hakamas HaMishkan. The first *pasuk* of names Reuven Shimon Levi Yehudah represents the important points of Yitzias Mitzrayim. The second *pasuk*, Yisachar Zevulun U'Binyamin refers to Matan Torah. The third *pasuk*, Dan V'Naphtali Gad V'Asher refers to Hakamas Hamishkan.

Targum Yonasan in Parshas VaYeitzei notes that when Reuven was born that his mother said Hashem saw how I was suffering and he adds because of Reuven Hashem will see and pay attention to the suffering of Klal Yisrael in Mitzrayim. Upon the birth of Shimon he notes that Leah said Hashem heard that I am a senuah and so he will hear the cries of Klal Yisrael in Mitzrayim.

Indeed, Hashem tells Moshe at the sneh that I have seen Bnei Yisrael suffering in Mitzrayim and I have *heard* their cries. Hashem reacted to that and orchestrated the geulah by making His debut on the world stage on behalf of forging a relationship with Klal Yisrael. This is implied by Levi who moved his mother to comment at his birth that now my husband will accompany me, and Targum Yonasan notes that Hashem will be there for Bnei Yisrael. Hashem sent representatives from shevet Levi (Moshe, Aaron, and Miriam) to orchestrate the liberation of Klal Yisrael, and Klal Yisrael had to acknowledge that it was Hashem who redeemed them from Mitzrayim. This *hodaah* (from *Yehuda* whose mother said now I will thank Hashem) was the shiras hayam which changed their perspective from Vayehee bishalach Pharaoh es haam - whereas they had a sense that Pharaoh had sent them out, they came to the complete recognition that Hashem had taken them out and freed them in a way that only He could.<sup>1</sup>

Yissachar represents the acceptance of the yoke of the Torah (vayeit shichmo lisbole) and symbolizes Naaseh V'Nishma. Indeed, when he was born his mother said that Hashem gave me reward because I gave my maidservant to my husband. A second wife is called a tzarah, a competitor, because they compete in vying for their husband's attention. The yoke of responsibility of Limud HaTorah is the tzarah that every eishess chavil introduces into her home that vies for her husband's attention. Yissachar is the embodiment of that which Leah brought into the world by willingly bringing her tzarah into her household.

<sup>&</sup>lt;sup>1</sup> Even though the *pasuk* seems to say that Hashem first heard their cries and only afterward saw their suffering in Perek 2 pesukim 24-25; nevertheless at the sneh Hashem says that first he saw and then he heard and so Reuven precedes Shimon. In VaYigash when they set out for Mitzrayim initially and the Torah names the seventy souls that comprised Klal Yisrael it starts with Reuven and notes that Reuven was the bechor. This is to assure us that from the moment they set off to go down to Mitzrayim Hashem's focus was riveted on Klal Yisrael and although they suffered terribly in Mitzrayim He was constantly monitoring their situation and he wasn't ignoring them until their cries galvanized his attention. The proof is that when they did cry, they didn't even cry to Him; they just cried from the agony and Hashem responded to his commitment to the Avos and not to any pleas that were directed toward Him.

The second aspect of Matan Torah is personified by Zevulun whose birth moved Leah to reflect that she made a great bargain when she swapped the *dudaim* for Yaakov (*Sforno, Bereshis* 30:20), which is why Zevulun had such a great facility for being a successful trader. *Zvul* refers to the heavens (*Chagigah* 12b, based on *Yeshayah* 63:15). The Torah was Hashem's personal treasure in *shamayim* which he granted to us at Matan Torah in the *zechus* of the paradigm established with the birth of Zevulun.

The third aspect of Matan Torah is that the *Hashraas Hashechina* in Klal Yisrael was established at Matan Torah. Hashem rested His Presence on Har Sinai and enforced *hagbala* around the mountain. This formation was perpetuated in the Mishkan where the Shechinah rested upon the Aron which represented Har Sinai and there was *hagbala* around the Mishkan. This is symbolized by Binyamin whose berachah is *Yedid Hashem yishkon l'betach alay*.

The third theme is Hakamas Hamishkan which is represented by the *Bnei* HaShefachos, Dan, Naphtali, Gad, and Asher. Just as the Mishkan represented a secondary way to relate to Hashem after Maamad Har Sinai was not successful, so too the shefachos represented a secondary way to relate to Yaakov. In order to have a central bayis to be the focal point of a relationship with the tzibur as a whole (in lieu of discreet relationships with each and every individual) the prerequisite is that Klal Yisrael had to be formatted first into Hashem's nation so that they could send an emissary to go on their behalf to forge a national relationship with Hashem. The dinim, the Mishpatim, which preceded Moshe's ascent up Har Sinai on their behalf was how they were formatted into Hashem's nation through accepting His mishpatim as their civil laws. Melech b'mishpat yaamid eretz. This of course is merumaz in Dan. Upon his birth Rachel said (Bereishis 30:6): Danani vechivani vezekani; Hashem judged me and I failed and was condemned to be an akarah. but I was able to salvage a son vicariously through Bilhah's bearing Dan. So too Klal Yisrael was judged to be incapable of relating directly to Hashem, but salvaged the ability to vicariously relate through the Kohanim in the Mishkan.

When Naphtali was born, Rachel exclaims *Naphtalei Elokim niphtalty;* even though I have no children of my own I too now have a full share in my husband's house (based on *Rashi* 30:8, quoting *R' Menachem ben Seruk*). Everyone had a portion in contributing to the project of the *hakamas haMishkan* and they responded swiftly (*ke'ayalah sheluchah*) to donate *pesilim* (fabrics) for the *yerios hamishkan* and the *bigdei kehunah* (as per the aforementioned *Rashi*). This is clearly hinted in the name, Naphtali, which has as its root, *pesil*.

Gad gdud yigudenu is manifest in ki sisah es rosh Bnei Yisrael lephekudeihem. We became tziv'os Hashem by each and every member of the yotzei tzava contributing a machtzis hashekel.

MeiAsher shemeinah lachmo v'hu yitein maadanei melech. This represents the shemen hamishchah and the shemen lamaor and the ketores that was maadanei melech.

In Parshas Pekudei we learn that the names of the shevatim were inscribed upon the *avnei zikaron* and enshrined in the Mishkan. This is because they represent the qualities whereby Hashem orchestrated his entire relationship with Klal Yisrael. They are inscribed in the order that they are presented in Chumash HaSheni according to the Gemara (Sotah 36b), in the order that they appear in the opening lines of Sefer Shemos. It is called Pekudei because it evokes the sod hageulah that Yosef foretold to his brothers on his deathbed. Pakod Yifkod Elokim eschem; the story of Shemos is the story of the *pekidah* of each of Yosef's eleven brothers in sequence. How did Yosef know that they would be niphkad? Because in his dream they are portrayed as eleven stars. Rashi in the beginning of the sefer notes that they are enumerated here by name because they were meshulim to the kochavim (in Yosef's dream) and just as Hashem is machnis and motzi each star by name, so too for Yosef's brothers. What does it mean that Hashem has a specific name for each star and he is machnis and motzi each star by name? The stars are the tzivos hashamyim. They are the physical manifestation of the idea of the malachim. Just as

every malach has a unique mission, so too each star represents a specific idea and is so named. When it is time for that idea to be played out upon the world stage Hashem summons the star by name and it becomes visible and prominent in the sky at that time. By representing his brothers in his dream as stars Yosef understood that each represented an important idea which would be orchestrated by Hashem one at a time in the world to bring their hallmark *middah* to bear in the unfolding drama of Sefer Shemos.

And that is the *sod* of the *achad asar mi yodei'a* that we sing at the end of the seder. We refer to *achad asar kochvaya*, the eleven stars in Yosef's dream. Why are they so significant that they represent the ultimate significance of eleven in the world? Because they represent the *kochos* by which our entire relationship with Hashem was forged.

That is why it was crucial that Chazal note that the zechus of Klal Yisrael to be saved from Mitzrayim was on account of shelo shinu es shemam. What does that really mean? They didn't name everyone the names of the seventy souls. It means that they identified themselves as Bnei Reuven and Bnei Shimon and so forth. Otherwise it would have been impossible for Hashem to be pokeid the shevatim long after they had left the world. In fact, since Bnei Reuven identified themselves as such, Reuven still had a viable presence in this world and could be *nifkad* as well as all the brothers. That is why the Torah is meyacheiss the families of Reuven and Shimon in parshas VaEirah before it presents the yichus of Moshe and Aharon and the families of Levi. Moshe reports to Klal Yisrael a message from Hashem, Pakod Pakaditi eschem; the pekidah foretold by Yosef has begun; Reuven was nifkad and Shimon was nifkad and now it is Levi's turn. And it is all only possible because the *yuchsin* were preserved by the families who proudly identified themselves in terms of their illustrious forebearer.

## *Plag* Minyanim Rabbi Abba Zvi Naiman

We are fortunate to live in a town where there are many options for our *tefillah batzibur*. I would like to explore the issue of the proper time to dayen Minchah and Maariy.<sup>1</sup>

We begin with the Mishnah in *Berachos* (26a):

עַד הָעָרָה הַמְּנְחָה עַד הָעָרָה — **The Minchah** Shemoneh Esrei may be recited **until the evening.** עַד פָּלַג הַמְּנְחָה — **R' Yehudah says**: עַד פָּלַג הַמְּנְחָה — **Until plag** [half] **of** minchah, an hour and a quarter before shekiah.

The Gemara discusses how we pasken (27a):

אָמַר לַרב יְצָחָק — Rav Chisda said to Rav Yitzchak: התם אמר הַב כָּהָנָא הַלְכָה כָּרָבִּי יָהוּדָה — There, with regard to Shacharis, Rav Kahana said that the halachah follows R' Yehudah that it may be recited until the end of the fourth hour, הוֹאָיל וּתָנַן בָּבָחִירְתַא כָּוַותֵיה since a Mishnah in the choicest tractate, Eduyos, follows his opinion. הכא מאי — Here, with regard to Minchah, what is the law? Do we follow אָישָׁתִּיק וַלֹא אַמַר לֵיהּ וַלֹא מִידִי — [Rav the Rabbis or R' Yehudah? Yitzchak] was silent and did not reply to him at all. אַמַר רַב חָסָדָא — Thereupon Rav Chisda said: נְחֵנֵי אַנֵן — Let us see for ourselves: יוֹם מָבְעוֹד יוֹם — From the fact that Rav prayed the Maariv Prayer of the Sabbath on the eve of the Sabbath, i.e. on Friday, while it was still daytime, שָׁמַע מִינָה הַלֶּכָה כְּרַבִּי יִהוּדָה — learn from this that the halachah follows R' Yehudah.

The Gemara counters:

אַדְרַבָּה On the contrary, אַדְרַבָּה שׁר אַוֹרָבְּנָן לֹא הָווּ מְצַלּוּ עַד אוֹרְתָּא — from the fact that Rav Huna and the Rabbis would not pray Maariv until nightfall, שְׁמַע מִינָה אֵין הָלְכָה כְּרַבִּי יְהוּדָה — learn from this that the halachah is not in accordance with R' Yehudah.

<sup>&</sup>lt;sup>1</sup> I have often pointed out how things have changed since the times of the Gemara. Then people would eat two meals a day and daven three times. Now, we eat three meals a day and daven two times – since we have Minchah/Maariv.

The Gemara concludes:

Now this Gemara seems to conclude that it's a free-for-all; we can daven Minchah and Maariv whenever we want after the *plag*. However, the Rishonim do not understand the Gemara this way. We will divide our discussion into the proper practice during weekdays and on *erev* Shabbos.

### [1] Minchah/Maariv on weekdays

The *Rosh* quotes the *Gaon* who rules that if someone davens Maariv before night, he must daven Minchah before *plag*, in accordance with R' Yehudah. By the same token, if he davens Minchah after *plag*, he may not daven Maariv between *plag* and *shekiah*. For it is not possible to act sometimes in accordance with R' Yehudah and other times in accordance with the Rabbis.

The *Talmidei Rabbeinu Yonah* write that one may not have his practices contradict one another... to sometimes treat the period of *plag* as day and other times as night. Since nowadays the custom is to daven Minchah after *plag*, one may not daven Maariv before *shekiah*.

The *Meiri* is more lenient, writing that only in the same day one may not daven Minchah and Maariv during the same period between *plag* and *shekiah*. But one may switch from day to day by davening either Minchah or Maariv at this time.

The Shulchan Aruch (Orach Chaim 233:1) rules in accordance with Talmidei Rabbeinu Yonah that one should be consistent with the time he

davens Minchah, and therefore since nowadays the custom is to daven Minchah after the *plag*, one may not daven Maariv before *shekiah*.

The *Mishnah Berurah* (§6, based on the *Magen Avraham*) clarifies that the *Shulchan Aruch* means that one may not daven in accordance with one view one day and another view the next day, and certainly one may not follow contradictory views on the same day. It would thus emerge that if someone has a general practice (as many shuls do) to daven Minchah after *plag* before *shekiah* and Maariv after *shekiah*, he may not for convenience sake daven Maariv one day at a shul that is davening Minchah before *plag* and Maariv after *plag*.<sup>2</sup>

However, the *Shulchan Aruch* concludes that in an extreme situation one may daven Maariv after *plag* even though his usual practice is to daven Minchah after *plag*. But *Mishnah Berurah* (§11) adds that he may do so in this situation only if he davens Minchah before *plag* that day; he is not permitted to daven both Minchah and Maariv during the *plag* period because that would be a contradictory practice in the same day, which is prohibited. According to this leniency, if someone needs to catch an airplane shortly after *shekiah*, he may daven Maariv before he goes to the airport, provided that he davened Minchah before the *plag*.<sup>3</sup>

<sup>&</sup>lt;sup>2</sup> However, *Toras Chaim* (Sofer §4) cites the view of the *Meiri* that there is only a problem of contradictory practices on the same day, but one may change his practice from day to day.

<sup>&</sup>lt;sup>3</sup> We should make note of the *Pnei Yehoshua* 's fascinating suggestion. He reminds us that our Maariv prayer corresponds to the burning of the sacrificial parts of the *korbanos*, which could be done all night long. But in truth these parts could be burned any time after *minchah gedolah* (a half hour after *chatzos*). According to this reasoning, one should be able to daven Maariv well before the beginning of the *plag*, and it should not have any bearing on when one davens Minchah. The *Pnei Yehoshua*, though, concludes that he does not mean to contradict the ruling of most *Poskim* that the times of Minchah and Maariv *are* dependent upon one another; he is writing it only a sort of defense for those who are accustomed to following contradictory leniencies in their davening practice. [The *Aruch HaShulchan* (235:3), following similar reasoning, writes that on *erev Shabbos*, it

### [2] Minchah/Maariv on erev Shabbos.

Now let's move on to *erev* Shabbos. The *Shulchan Aruch* (267:2) rules that on *erev* Shabbos we daven Maariv earlier than on weekdays, and one may accept the Shabbos through Maariv from *plag* and on.

The *Mishnah Berurah* (§3) writes that from the *Magen Avraham* it appears that even if one usually davens Maariv after nightfall [and as we learned above he should not change his practice to daven Maariv early even on a different day], on *erev* Shabbos he may daven Maariv earlier than usual. This is so because since there is a mitzvah to accept the sanctity of Shabbos as soon as possible and people generally do so while it is still daylight, we can rely upon those who hold that this acceptance transforms the daylight period into *halachic* night when Maariv may be recited. However, the *Mishnah Berurah* adds that in this case one should daven Minchah before the *plag* and Maariv after the *plag* so there won't be contradictory *tefillos* on the same day.<sup>4</sup> And a *tzibur* has a further leniency in case of necessity that it may daven Minchah after the *plag* as long as Maariv will not be recited before *shekiah*. In this case it will be necessary to repeat *Kerias Shema* after dark (*tzeis hakochavim*).<sup>5</sup>

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would be preferable to daven Maariv before *shekiah* because it was forbidden to burn the sacrificial parts after nightfall on Shabbos.]

<sup>&</sup>lt;sup>4</sup> There are various ways of calculating the *plag*. It would appear that any *plag* may be used, depending upon which is most convenient for the particular *tzibur*. In fact, Rav Moshe Heinemann, *shlita*, holds that a shul can even switch the *plag* it is using week by week to keep the Minchah start time relatively uniform. [But see the next note for a way to keep Minchah at a standard convenient time even using the same *plag* each week.] However, care must be taken when using the first *plag* to ensure that the women do not light the *neiros* too early, before even this *plag*. Because if Minchah begins, say, eighteen minutes before the first *plag*, the women will have to take care to light only after the *plag* but before the minyan accepts Shabbos.

<sup>&</sup>lt;sup>5</sup> The *Mishnah Berurah* writes further that one should not rely on the view that in the case of a *tzibur* it is permitted to daven Maariv even before *shekiah* when Minchah has been recited after the *plag*. I have asked various Rabbis why in the summer they daven Minchah on *erev* Shabbos the same time every week (say 7:00) even though this will result in non-compliance with the ruling of the

### Section VI: Tefillah on Pesach and Beyond

This entire discussion refers to where it is possible to sustain a minyan when following these guidelines. But in a community where it this is not possible, there might be a further leniency in davening both Minchah and Maariv during the *plag* period before *shekiah*. See *Mishnah Berurah* (133:11) there for further details.<sup>6</sup>

Mishnah Berurah. One answer they give is that their members will find it hard to daven Minchah a different time each week. But they do it in the winter; why should it be harder in the summer? And in addition, since Kabbalas Shabbos takes some time before Maariv begins, it is possible to keep the Minchah start tiem steady for the bulk of the summer and just move it forward for the several times when Maariv will otherwise start before shekiah and move it back for the several times when Minchah will otherwise begin after the plag.

<sup>&</sup>lt;sup>6</sup> I assume this refers to an elderly community, where it will be difficult to have ten men available who can stay out after dark. They can therefore rely on davening both Minchah and Maariv between *plag* and *shekiah*, especially using the earliest *plag*. But it's hard to imagine what the difficulty is with young, vibrant *shul*-goers, who can walk hope in the dark.

## Hallel on the Last Day of Pesach Rabbi Moshe Grossman

On Pesach, we say full Hallel on the first two days and half Hallel on Chol HaMoed and the last days, unlike Succos, when we say full Hallel during the entire holiday. The Gemara (Arachin 10a-10b) explains that the reason we say full Hallel every day of Succos is that each day has a different korban. However, on Pesach, since the days of Chol HaMoed and the last days have the same korban, we only say half Hallel. The Taz (Orach Chaim §490) cites a Midrash that gives a different reason why only half Hallel is said on Chol HaMoed and the last days of Pesach. Kerias yam suf occurred on the seventh day of Pesach. The Midrash states that the malachim at kerias yam suf wanted to say shirah to Hashem. Hashem told them, "The works of my hands are drowning in the sea, and you want to say shirah?" Therefore, our celebration of kerias yam suf is muted, and we say only half Hallel. Since we do not say full Hallel on the seventh day, we also do not say it on Chol HaMoed so that Chol HaMoed does not appear to be of greater significance than the seventh day, which is a Yom Tov.

Why does the *Taz* cite the Midrash to explain this halachah? Why doesn't he mention the reason given in the Gemara? Interestingly, the *Mishnah Berurah* (loc. cit.) quotes the *Taz* and cites the Midrash as the reason for saying half Hallel on Pesach. However, in *Hilchos Succah* (§644), the *Mishnah Berurah* states that the reason we say full Hallel on Succos is because, unlike Pesach, each day has a different *korban* as mentioned in the Gemara in *Arachin*. Why does the *Mishnah Berurah* give a different reason for the halachah in *Hilchos Succah* from that stated in *Hilchos Pesach*? It appears that there is a contradiction in the *Mishnah Berurah*.

However, the Gemara in *Arachin* itself is problematic. The Gemara later asks why we say full Hallel on Chanukah and answers that full Hallel is said because of the miracle. If so, why don't we say full Hallel on the seventh day of Pesach in recognition and praise for the miracle of *kerias* 

yam suf? Although the reason given in the Midrash for saying half Hallel would also answer this question, the Gemara does not discuss it.

I think that we can answer these questions with a different understanding of *geulas Mitzrayim* and of the Gemara. Pesach is, of course, a commemoration of the Exodus and all the miracles associated with it. The first day of Pesach, the fifteenth of Nissan, is the day that the Jewish people left Egypt, and the seventh day (the twenty-first of Nissan) is the day that *kerias yam suf* occurred. The *geulah* extended from the actual leaving Egypt on the fifteenth until the twenty-first because the Jewish people were not completely free from the Egyptians until that event. Thus *geulas Mitzrayim* actually lasted for the entire seven-day period. While we can understand that we need to commemorate and recognize the first day as the beginning of the *geulah* with the prescribed *korbanos* and all the activities of the first day, why is there no special recognition of the seventh day's event, *kerias yam suf*? Why does it not have its own special *korban* like every other day that is termed a "*Mikra Kodesh*" in the Torah?

There are two aspects to the seventh day of Pesach. First, it is the day of the miracle of *kerias yam suf*; second, it is the end of the process of *geulas Mitzrayim*. Since their enemies were dead, the Jewish people no longer had anything to fear from the Egyptians and lost any sense of servitude to them. They were completely free. It should be both a day of celebration for the miracle of *kerias yam suf* and a day to mark the completion of the *geulah*. It is, therefore, surprising that it does not have its own *korban* to show appreciation and gratitude for the *geulah*. However, since the salvation of the Jewish people required the deaths of the Egyptians, Hashem muted the show of gratitude by not specifying a special *korban*. Since Hashem showed that the celebration must be lessened, we do not say full Hallel. Thus, the Midrash provides the reason both for the absence of a special *korban* and for reciting only half Hallel.

Therefore, there is no contradiction in the *Mishnah Berurah*. There is really only one reason why we say half Hallel on Chol HaMoed Pesach

and full Hallel on Chol HaMoed Succos. The *Mishnah Berurah* gives the relevant part of the answer in each place. The reason we say half Hallel on Pesach is due to the deaths of the Egyptians. But on Succos, we say full Hallel because each day of Chol HaMoed is a Moed to itself and requires its own *korban*.

We learn from this Midrash how precious human beings are to Hashem. The Egyptians had enslaved and persecuted the Jewish people and had even murdered Jewish babies. Why should Hashem decree that the celebration of *kerias yam suf* be subdued because it involved the loss of the Egyptians' lives? The seventh day of Pesach could be an opportunity to publicize the miracle. A public memorial of *kerias yam suf* through special *karbonos* and full Hallel could bring about a greater awareness of the miracle and yield great spiritual growth. Yet we learn from the Midrash that our recognition of the innate greatness of human beings and the tragedy of their destruction is a greater lesson for us. If we need to appreciate the inherent greatness and potential in people such as these, how much more so are we obligated to appreciate the greatness in our fellow Jews. It is incumbent on us to treat each other with the deepest respect. Such conduct will help to raise us to the highest spiritual level that we all truly seek.

# Switching the Hand and Head Tefillin Chaim Strauss

The Gemara in *Menachos*, 34b, says: אמר ר' יוסי ומודה לו ר' יהודה ברבי שאם ברבי שאם אמר היוסי ומניחה אין לו תפילין של יד ויש לו שתי תפילין של ראש שעולה עור על אחת מהן ומניחה. Rav Yose said: Rav Yehudah agrees that if a person does not have a תפילין של ראש and he has two של יד של ראש with "one" piece of leather and wear it as a "של יד"."

The Gemara questions this from a statement of Rav Yochanan that you can't make the מעלין בקדוש ואין מורידין because מעלין בקדוש ואין מורידין, you may not take an object from a higher level of *kedushah* to a lower level. The Gemara answers that Rav Yose's statement that allows the use of a של יד as a של יד is referring to a new pair of חפילין that was never used, and is based on the opinion of Rav that איז היא setting an object aside for a specific purpose does not designate it specifically for that purpose. The Rishonim pasken that you may use a new של יד as a של יד because we hold like Ray that איז מילתא היא because we hold like Ray that

R' Akiva Eiger in his *Teshuvos* asks that Abaye and Rava argue about תשמישי only regarding תשמישי. But they both agree that as it relates to קדושת הגוף we derive from the laws of *eglah arufah* that הזמנה Therefore, since tefillin are קדושת הגוף, even Rava agrees that מילתא היא. So why would you be permitted to make a של יד into a ?של יד?

Rav Chaim Yitzchok Korb, my great-great-grandfather (who I am named after) talks about this issue in his sefer, *Nesivos Chaim*. He brings the *Noda BeYehudah* who asks, since putting the *shin o*n the של itself is still only considered הזמנה, we should likewise say regarding a Sefer Torah that the writing itself is only הזמנה. But this is not logical. Using this Nodah BeYehudah, the *Nesivos Chaim* questions the Gemara. Why is the של ראש more של ראש from the של ראש from the קדוש of the של ראש has a *shin*, and that is what makes it more קדוש themselves are equal,

or do we say that even the פרשיות שכרסme more קדוש? He brings the Shaagas Aryeh that says it is only the shin that makes it more קדוש, but the פרשיות are equal. He brings a proof from our Gemara in Menachos, which says you can use the של יד for a של יד. And if you wrote the פרשיות for the של יד, which is less של יד, how can you use it for a של יד which is more תפילין זו מזוזה? It should be just like you cannot use a מזוזה for המור אשל.

However, we find it difficult that he learns the only reason why the Gemara in *Menachos* said it is forbidden to make a של יד מ של ראש בחשל בחשל של האש by covering it with one piece of leather, so why don't you say to cover over the *shin* of the של ראש with leather, so that it is like in a box, and we are not using the של ראש at all. Also, it will not be a הציצה since it is the same מין at all. And you should be able to use an old של ראש as well. So, it must be that even the פרשיות themselves of the של ראש have a higher קדושה. But if so, the *Shaagas Aryeh's* question comes back: Why can we use the יד של for a של?

The Nesivos Chaim therefore answers the question as follows: The פרשיות are equal when they are written, but the פרשיות of the של ראש get a higher קדושה when they are placed in the של ראש with the shin. This is the exact opposite of the Shaagas Aryeh. That is why you can make a של יד into a פרשיות but not the opposite. And that is referring to the פרשיות.

# The Berachah of *Baruch She'patrani* Eli Lauer

The Rama writes (225:2): יש אומרים מי שנעשה בנו בר מצוה יברך ברוך אתה ד' ברוך ברוך מענשה מי שנעשה בנו בר מצוה יברך ברוף אלקינו מלך העולם שפטרני מענשו של זה, וטוב לברך בלא שם ומלכות someone who has a son who becomes bar mitzvah should say the berachah: Blessed is the One that I am exempt from the punishment of this one; and it is proper to say it without the Shem and Malchus.

The source for this *berachah* is found in the *Midrash Rabbah*: R' Elazar says: one is obligated to take care of his son until he reaches thirteen, after which, he should say של זה ברוך שפטרני מענשו של זה.

The *Mefarshim* explain that this is actually a dual responsibility with both the father being accountable for the sins of the son and the son being accountable for the sins of the father. As a result of this, there is a dispute as to which punishment the father refers to when making this *berachah* – is it the sins of the father to the son or the son to the father? If we are talking about the punishment that the father gets as a result of the sins of the son, the word if denotes that the son is the cause of the punishment. But if we are talking about the punishment of the son, the implication of the word is that the sins of the father result in the punishment of the son.

The source of these two approaches in the interpretation of the berachah is found in the Magen Avraham who brings both explanations. He explains that although a katan is patur from mitzvos until he reaches the age of bar mitzvah, Chazal placed a certain burden of responsibility upon the father to educate his son in mitzvos in order that he should be learned and accustomed to the mitzvos. This obligation is derived from the pasuk in Mishlei (22:6): אַם כִּי-נַוְקִין לֹא-יָסוֹר מִמְּנָה, Educate the youth according to his way, (so that) even as he gets older he will not stray from it.

The Magen Avraham explains that if the father is negligent in this, it will result in the father being punished for the sins of his son. The son reaching the age of bar mitzvah, however, signifies the end of his chinuch obligation, resulting in a release of responsibility resting upon the father. The father therefore makes this berachah to recognize this release of liability.

The Magen Avraham also cites another explanation in the name of the Levush regarding the son being punished for the father's sins (until he reaches bar mitzvah). He says that the reason is that although the pasuk says in Devarim (24:16): לֹא-יוּמְתוּ עַל-בָּנִים, וּבְנִים לֹא-יוּמְתוּ עַל-בָּנִים, Children will not die for their fathers; a man will die for his own sin. The Rambam infers from the word איש, man – that the pasuk is specifically referring to a child who is halachically classified as a gadol, implying that a katan can indeed be punished for the sins of the fathers.

Using this inference, the *Levush* explains that the reason that the *berachah* is made with the child reaching the age of bar mitzvah, in turn attaining that status of a *gadol*, is that he will then be exempt from the punishment of his father's sins.

By delving into the depths of this dispute we will discover a wonderful principle in the whole subject.

Why does the *Levush* reject the reasoning of the *Magen Avraham*? There is a well-known concept in the Torah that although a child reaching the age of bar mitzvah signifies a new-found obligation in mitzvos, however until a child reaches the age of thirteen, he is not held accountable for any of the sins that he commits. According to this, it would seem problematic to say that in making the *berachah*, the father gives thanks for no longer being liable for the sins of his son (brought about by negligence in chinuch) seeing as the son himself isn't even liable to be punished!

A simple answer to this question can be found in the *Lechem Chamudos*. He clarifies that even though the father should not have been punished as a result of his son's sins as the son himself is not accountable, however the father is still punished as a direct result of his son's sins. The reason for this is because the burden of responsibility for the child's chinuch falls upon the shoulders of the father, and therefore he is directly accountable as a result of any shortcomings in his son's mitzvah observance, even though the child himself would not actually be punished for his sin. This is because the mitzvah of chinuch is a direct obligation of the father, and he neglected his obligation.

Based on this, we have an obvious question. Why don't we say this berachah when a girl turns bas mitzvah too?

The *Pri Megadim* infers from the *Medrash* cited earlier that the *berachah* was only instituted for a boy reaching bar mitzvah and not for a girl reaching bas mitzvah.

This ruling would seemingly be difficult to understand according to both opinions on the subject. According to the *Levush*, a girl would also be liable for the sins of her father and according to the *Magen Avraham*, a father should also be obligated in the chinuch of his daughter.

We will now see that this difference is based on a deeper understanding of the mitzvah of chinuch.

The *Radal* explains that there are two separate aspects to this mitzvah. One is a Rabbinic obligation to "train" the child to perform the mitzvos. There is, however another aspect of chinuch which is Biblical in origin – the mitzvah of teaching one's child Torah. While the general mitzvah of chinuch to perform the mitzvos is practiced with both sons and daughters, the mitzvah of teaching one's child Torah only applies to sons. The *Radal* suggests that the *berachah* refers to the mitzvah of teaching one's child

Torah and therefore it is only relevant to say for a son and not for a daughter.

The *Pri Megadim* says another difference is that although a father is equally obligated in the chinuch of all of his children, his daughters simply do not have so many mitzvos to be educated in in their youth, and thus his level of liability for their sins isn't great enough to warrant making a *berachah* upon its release.

The *Mishnah Berurah* (225:6) writes that the minhag is to recite the *berachah* when the bar mitzva boy leads the tzibur as the chazzan or when he gets his aliyah on the first Shabbos since it is then recognizable to all that he is bar mitzvah.

# Shomei'a K'oneh in Birkas Kohanim Yisroel Nissim Schuchman<sup>1</sup>

#### Ray Betzalel HaKohen from Vilna

In *Elul* 5624 (1864), Rav Betzalel HaKohen (5580-5638), a *dayan* in Vilna,<sup>2</sup> travelled over 1700 miles to Corfu, Greece to investigate the *kashrus* of *esrogim* grown there. On his way, he spent *Shabbos* in Trieste, a city in northeastern Italy. Unlike *Ashkenazi* practice outside *Eretz Yisael* that performs *birkas* Kohanim only on Yom Tov, the Italian *minhag* was to *duchen* every *Shabbos*. As a *kohen*, he was preparing to ascend the *duchan* when the *gabbai* asked him something which, to Rav Betzalel, seemed strange, "Will you accept the honor of reciting the *pesukim* of *birkas Kohanim*?"

What did the *gabbai* mean? Don't all Kohanim in shul say the *pesukim*? To his surprise, the answer was no. The local custom was that just one Kohen said the *pesukim* out loud while the others listened. Using *shomei'a k'oneh*, the halachic device which considers listening to words as tantamount to saying them, is how the other Kohanim fulfilled their *mitzvah*.

Later, when Rav Betzalel wrote about this experience in his sefer Reishis Bikurim, he commented that only then did he understand the Mishnah in Megillah (4:5): המפטיר בנביא הוא פורס על שמע, והוא עובר לפני התיבה, והוא נושא

<sup>&</sup>lt;sup>1</sup> These divrei Torah are adapted from a shiur delivered by HaRav Moshe Twersky ז"ל הי"ד on Erev Shabbos Parshas Naso 5774. They were presented on the occasion of my bar-mitzvah, leil Shavuos 5777 and the following Shabbos Parsha Naso, which contains the mitzvah of birkas Kohanim. Thank you to my father, Rav Moshe Schuchman שליט"א, for preparing these divrei Torah for me.

<sup>&</sup>lt;sup>2</sup> Already at a young age he was a noted *talmid chacham*, completing *Shas* before his bar-mitzvah and delivering a long original *pilpul* to mark the occasion. Among his other works, he authored *Mareh Kohen*, glosses printed in standard editions of the Talmud.

את כפיץ, One who receives the honor of maftir gets a package deal.<sup>3</sup> He is also privileged to lead the berachos of Shema and chazaras haShatz, and if he is a Kohen, he lifts his hands to bless the congregation. This last clause is problematic; doesn't every Kohen in shul participate in birkas Kohanim? But after witnessing the Italian minhag he understood the Mishnah to be referring specifically to the Kohen who has the honor of reciting the pesukim out loud while his fellow Kohanim listen silently.<sup>4</sup>

### Beis HaLevi

The *Beis HaLevi*, Rav Yosef Dov HaLevi Soloveitchik (Volozhin, Slutsk, Brisk), in his *sefer* on *Chumash* (end of *Bereishis*), quotes an anonymous "*chacham echod*," apparently referring to Rav Betzalel, who permits Kohanim to fulfill the mitzvah of *birkas Kohanim* through *shomei'a k'oneh*. He concedes that it makes for a nice *peshat* in the Mishnah in *Megillah* but it is a misapplication of the concept of *shomei'a k'oneh*.

According to the *Beis HaLevi, shomei'a k'oneh* allows a listener to be considered as saying the words recited by the speaker, but not more than that. Other properties in how the words are said are not transferred from speaker to listener.

Regarding birkas Kohanim, the pasuk writes (Parshas Naso 23:6): אַבּר אָל בְּבּר אָל מְּבּר לָהָם בּר הְבָּרְכוּ אָת בְּנֵי יִשְׂרָאֵל אָמוֹר לָהָם From the words אַמור להם From the words אַמור להם. ("say to them"), the Gemara (Sotah 38a) derives that when blessing the

<sup>&</sup>lt;sup>3</sup> In *halachah* there are other similar instances of 'package deals', i.e. the Kohen privileged to perform *terumas haDeshen* is also assigned other *avodos* as well.

<sup>&</sup>lt;sup>4</sup> Some recent *seforim* attribute this same interpretation to *sefer Beis David*, a commentary on Mishnah written by Rav Dovid Chaim Korinaldi, published in Amsterdam 5498. However, a more careful reading of the *Beis David*'s words show that he describes a situation where one Kohen is "*mevaraich*" out loud while the others do so quietly. This is clearly not an instance of *shomei'a k'oneh*. Furthermore, it's unclear if he refers to the *birkas haMitzvah* or to the actual *pesukei berachah*. Whatever the case, he says this was the ancient custom is various locations.

congregation, a Kohen must say the words audibly (בקול רם), and not quietly (בלחש). He must express them as would a person speaking with his friend (כאדם האומר לחבירו).

The *Beis HaLevi* explains that although *shomei'a k'oneh* considers the Kohen-listener as saying the words personally, it does not give those words any volume. Certainly, a Kohen with laryngitis, who cannot speak audibly, is unable to fulfill the *mitzvah* of *birkas Kohanim*. This Kohenlistener is no better than one saying the *pesukim* quietly. Therefore, rules the *Beis HaLevi*, using *shomei'a k'oneh* is an invalid method for performing *birkas Kohanim*.<sup>5</sup>

#### Netziv I

The *Netziv*,<sup>6</sup> Rosh HaYeshiva and Rov of Volozhin, also a contemporary, agrees with the *Beis HaLevi* that the *halachah* does not follow the Italian *minhag*, but he disagrees with the *Beis HaLevi*'s reasoning. He proves that *shomei'a k'oneh* is effective not only to consider the listener as if he recited the words, but it also transfers additional *halachic* properties associated with the reading.

He demonstrates this from *hilchos keri'as haTorah* where the *mitzvah* requires reading *pesukim* from a written text (מֵן הֹכתב). Saying the words by heart (בעל פה) does not fulfill the *mitzvah*. The *Netziv* assumes that congregants fulfill their obligation through *shomei'a k'oneh*, by listening to the *baal korei*. Now, if the *Beis HaLevi* was correct that *shomei'a k'oneh* only accomplishes crediting a listener with saying words but those words are not endowed with other qualities, then how would a listener gain the

<sup>&</sup>lt;sup>5</sup>Minchah Chareivah, by Rav Pinchas Epstein, on Maseches Sotah (39a), writes that he heard from his rebbi, Rav Zalman Sender Kahana Shaprio (who shared a grandmother with the Beis HaLevi; his son was the Dvar Avraham) that the Beis HaLevi once remarked that had he known this practice was an actual Italian minhag he would have acquiesced (מבטל דעתו), his question notwithstanding.

<sup>&</sup>lt;sup>6</sup> Meishiv Davar, Orach Chaim, siman 47, also found in his other sefarim. See Meromei Sadeh to Megillah 24a, Haamek Sh'eilah 125:11

additional property of reading from a text? He should be equivalent to someone who read the words by heart, which does not fufill *keri'as haTorah*.

Rather, it must be that *shomei'a k'oneh* attributes all the qualities of the reader to the listener, including ancillary properties such as reading from a text. This, he says, is true even for Torah readings which are obligatory *m'doraisa*, such as *Parshas Zachor*. It follows that the requirement of אמור , saying the *pesukim* of *birkas Kohanim* out loud, will also transfer from the Kohen-speaker to a Kohen-listener and will allow him to silently fulfill the mitzvah.

### Chazon Ish

Without mentioning the *Netziv*, the *Chazon Ish*, <sup>7</sup> raises the same challenge against the *Beis HaLevi*, only he brings proof from reading *Megilas Esther*, which must be read from a *klaf*, a written parchment. Everyone in shul fulfills the *mitzvah* of *keri 'as haMegillah* listening to the *baal korei* even if they are not following along with a *klaf*. Similarly, kiddush on *Shabbos* and *Yom Tov* must be recited while holding a cup of wine (על הכום). Those listening fulfill their *mitzvah* despite not having wine in front of them. This indicates that *shomei'a k'oneh* is effective even when there are other conditions that must accompany recitation of the words. Accordingly, the *Chazon Ish* held that Rav Betzalel HaKohen's presentation is the correct *halachah*.

### Netziv II

As mentioned above, the *Netziv* agrees with Rav Betzalel's application of *shomei'a k'oneh* but nevertheless holds that *birkas Kohanim* cannot be fulfilled by one Kohen saying the *pesukim* and the others listening. He supports his objection from the Gemara in *Megillah* 27b where R' Elazar ben Shamua, who was a Kohen, asserts that he merited long life because he always recited the *birkas haMitzvah* ('אשר קדשנו בקדושתו של אהרן וכו')

<sup>&</sup>lt;sup>7</sup> Orach Chaim, siman 29

before *birkas* Kohanim himself and did not rely on *shomei'a k'oneh*. Were Rav Betzalel correct that *shomei'a k'oneh* works for the *pesukim* as well, why didn't R' Elazar commend himself for also saying the *pesukim* himself and not utilizing *shomei'a k'oneh*? Evidently, *shomei'a k'oneh* cannot possibly work for the *pesukim*, only the *birkas haMitzvah*.

Why should *shomei'a k'oneh* be ineffective for the *pesukim* component of *birkas Kohanim*? The *Netziv* applies a *halachah* found in the *Talmud Yerushalmi*, cited by the *Ran* at the end of *Maseches Rosh HaShanah*: The *Yerushalmi* rules that a *baki* – someone proficient in reading *lashon haKodesh* – may not rely on shomei'a *k'oneh* to fulfill three types of *mitzyos*:

- 1) Birkas HaMazon bentsching (this includes Al HaMichyah)
- 2) Kriyas Shema
- 3) Tefillah

According to the *Netziv*, the *berachos* proffered to the congregation by the Kohanim are a type of *tefillah*. Therefore, a Kohen who knows *lashon haKodesh* must say the *pesukim* himself and may not rely on *shomei'a k'oneh.*<sup>8</sup>

### Resolution of Beis HaLevi - Eimek Berachah

In *sefer Eimek Berachah*, Rav Aryeh Pomeranchik, a student of the Brisker Rav, defends the *Beis HaLevi*. He avers that, of course, the *Beis HaLevi* agrees *shomei'a k'oneh* also transfers other attributes, besides the actual words, from speaker to listener, as the proofs advanced by the *Netziv* and *Chazon Ish* clearly indicate.

<sup>&</sup>lt;sup>8</sup> According to the *Netziv*'s explanation, it stands to reason that if a Kohen did ask a fellow Kohen to be *motzi* his obligation and then listened silently, it would work *bedieved*, similar to these three *mitzvos* where *shomei'a k'oneh* also works *bedieved*. However, according to the *Beis HaLevi's* position, it wouldn't work even *bedieved*.

<sup>&</sup>lt;sup>9</sup> הלכות נשיאות כפים סימן ה'

What the *Beis HaLevi* meant is that the requirement of volume (קול רם) in *birkas Kohanim* is not merely a condition in how the words must be enunciated, along the lines of reading the Torah from a text (מן הכתב). If that's all it was then *shomei'a k'oneh* would be effective. Instead, it is a requirement that the congregants must hear the words of the Kohanim. The mitzvah is for the Kohanim to speak with sufficient audibility that their words are heard. As such, even though *shomei'a k'oneh* deems a Kohenlistener as if he said the words, it cannot consider the people in shul as if they heard actual words from physically silent Kohanim.

### Resolution of Beis HaLevi - "Brisk"

Rav Moshe Twersky הצוק"ל הי"ז, himself a great-great grandson of the *Beis HaLevi*, related that "in Brisk" a different approach to understanding the *Beis HaLevi* is offered: As the *Eimek Berachah* already suggested, the *Beis HaLevi* surely agrees that shomei'a *k'oneh* is capable of providing the listener with other attributes, such as volume. However, the Torah's stipulation of אמור להם is not a requirement of how to say the words – in a loud voice as opposed to a soft voice – which would be eligible for transfer through *shomei'a k'oneh*. Rather, אמור להם establishes the אמור להם, גורת המעשה the performing the *mitzvah*. Essential to the act of *birkas Kohanim*, the כאדם המדבר עם, is for the Kohen to address the congregants היברו, as a person speaks with his friend.

In this regard, birkas Kohanim is different from other mitzvos involving דיבור, speech. Unlike kiddush or keri'as haTorah which involve saying words with certain additional conditions such as על הכוס (over a cup of wine) or מן הכתב (reading from a text), integral to the mitzvah of birkas Kohanim is to speak directly with those receiving the berachah.

<sup>&</sup>lt;sup>10</sup> Rav Twersky admitted that the written words of the *Beis HaLevi* can be read the original way too.

Accordingly, applying shomei'a *k'oneh* accomplishes nothing toward this objective which is critical to fulfilling the *mitzvah* of *birkas Kohanim*.<sup>11</sup>

#### Popular Chakirah – Uncommon Understanding

Some attempt to apply the opinion of the *Beis HaLevi* when examining the mechanics of *shomei'a k'oneh*. The concept states that the person listening is "like" (using "cusing") the one reciting the words. Thus, an analytical question (*chakirah*) can be posed: Does *shomei'a k'oneh* — שומע בעונה — mean that the listener is exactly the same as the speaker; is the listener considered as if he himself said those words? Or, is he only "like" the one who said the words with respect to fulfilling the mitzvah, but we don't attribute to him the act of recitation.

Prima facie, it appears the Beis HaLevi holds of the second approach, that although the listener fulfills the mitzvah, he is not equal to the one who said the words. That is why the listener does not gain attributes such as audibility (קול רם).

However, according to the latter two approaches of understanding the *Beis HaLevi*, his position yields nothing of relevance to the topic of *shomei'a* 

<sup>&</sup>lt;sup>11</sup> See Hegyonei Halachah (vol. 1 p. 113; see also Mikra'ei Kodesh, Purim) who cites the Rogotchover's explanation for the prevelant minhag of everyone in shul reciting Aseres B'nei Haman on their own before hearing it from the baal korei. Ostensibly, he holds that shomei'a k'oneh will not fulfill the additional requirement of saying the names in "neshimah achas," one breath, because it cannot transfer additional properties in how the words are said, like the common understanding of the Beis HaLevi. However, this is not necessarily true. Here too, the Rogotchover may hold that saying the names in one breath entails a מעשה which, although it involves זיבור, is fundamentally different than a חיוב of saying words with other conditions attached. If this minhag was only to add another condition for reciting the words, in addition to the general condition of מן הקלף, then how was it adopted as a לכתחילה fulfillment when reading words from a printed text (not a parchment) is only a קיום בדיעבד? The Chayei Adam (152:22) objected to the *minhag*, presumably on these grounds. But if the *minhag* involves a צורת המעשה that is not essentially דיבור with an added condition, then one can comprehend how the ציבור first fulfills the minhag and then afterwards listens to the words read from a קלף, fulfilling the קריאה in an optimal manner.

*k'oneh*. These approaches demonstrate that although *birkas Kohanim* is a mitzvah involving speech, it is fundamentally different from other speech-based mitzvos. Its fulfillment contains elements upon which *shomei'a k'oneh* has no effect.

Others attempt to ascribe this *chakirah* to a famous dispute between *Rashi* and *Tosafos* in *Maseches Sukkah* 38b (also found in *Berachos* 21b). Rashi holds that if someone is in the middle of *shemoneh esrei* when the *shaliach tzibur* reaches *kedushah* in *chazras haShatz* or *amen yehei shemei rabbah* in *kaddish*, he should pause his *tefillah* and fulfill the mitzvah by listening quietly. He cannot say the words of *kedushah* or *kaddish* himself because that would constitute an interruption (הפסק) in his *tefillah*. Through listening, he fulfills these mitzvos through *shomei'a k'oneh*. *Tosafos* question this ruling. They assert that listening silently should also be a popa, interrupting the *tefilah*.

A conventional interpretation of the dispute is that *Tosafos* understand *shomei'a k'oneh* to be an exact equivalence. Hence, even listening to the words of *kedushah* or *kaddish* will constitute an interruption. *Rashi*, on the other hand, holds that the listener is only "like" – "¬" – the speaker. The listener fulfills the *mitzvah*, but we don't regard him as someone who said actual words.

Rav Twersky heard from his grandfather, Rav Yoshe Ber HaLevi Soloveitchik זצ"ל of Boston,<sup>12</sup> that it cannot be that the disagreement between *Rashi* and *Tosafos* involves a fundamental *machlokes* in the mechanics of *shomei'a k'oneh*. More accurately, they are arguing about

<sup>&</sup>lt;sup>12</sup> Rav Twersky's grandfather told him that his own grandfather, Rav Chaim Soloveitchik, son of the *Beis HaLevi*, would challenge his prime student, Rav Baruch Ber Lebowitz, to "think differently", "טראכט אנדעריש". This does not mean that one should be different. It means that one need not stay locked into pre-

conceived notions and ideas. He should make an effort to think originally.

whether fulfillment of another mitzvah (קיום מצוה) is considered an interruption, הפסק, to the mitzvah that one is presently performing.

To conceptualize this approach, it helps to bear in mind that, halachically, a *hefsek* is not limited to speaking extraneous words. For example, if someone recites for himself, or hears another person make, the *berachah* of *haMotzi*, and before eating bread he communicates with sign language or other sorts of gestures, that too is a *hefsek* and he loses the *berachah rishonah*, even though he didn't articulate any words.

The point of disagreement between the *Rishonim's* dispute is whether a *kiyum mitzvah* alone constitutes a *hefsek*. *Rashi* holds fulfilling the mitzvos of *kedushah* and *amien yehei shemieh rabbah* are not a *hefsek* in *tefillah*, while Tosafos hold that it is a *hefsek*. <sup>13</sup>

<sup>13</sup> עמ' א עמ' ח"א עמ' לוי בריסק ח"א מבית הר"ע קהילות "ע"ע הר צבי או"ח א עמ' או"ח הר צבי או"ח סי' יג, הר צבי או"ח הגש"פ מבית לוי ברכות סי' יג, הר צבי או"ח הגר"ח בשם הגר"ח.

# Achieving Harmony at the Shabbos Table Rabbi Chaim Morgenstern <sup>1</sup>

The Shabbos seudah, when the entire family is together, provides a tremendous opportunity for parents to build and strengthen three vital areas of family life: 1) the *kesher* with their children, 2) their children's self-esteem, and 3) family harmony. Additionally, it can be used for training children in *derech eretz*, good middos and the mitzvos of honoring and revering their parents.

These objectives can only be accomplished, however, when the right atmosphere prevails at the seudah. With many families, especially ones with small children, the Shabbos table is a real challenge to keep orderly, while with others it is a struggle to survive in one piece. Without an orderly table, it is impossible to reap the many benefits that the Shabbos table has to offer. The following guidelines can help parents to have an orderly Shabbos meal.

## How long should a child be expected to stay at the meal?

Since young children cannot sit orderly at the Shabbos table for a long time, parents must determine the length of time that they should be at the meal. A young child who feels that he is forced to stay at a meal will become restless and disruptive. (Rav Wolbe told me that we cannot expect young children to sit for a long period of time at the Shabbos table; even 45 minutes is too long.)

<sup>&</sup>lt;sup>1</sup> Practical Advice for Conducting an Organized and Meaningful Family Shabbos Meal.

This presentation is adapted from Rabbi Morgenstern's booklet "Achieving a Harmonious Shabbos Table and Pesach Seder." We were honored to have Rabbi Morgenstern spend Shabbos in our Bais Medrash this winter. This is only a small sample of his excellent advice in conducting the Shabbos Se'udos. For the rest of this booklet and many more of Rabbi Morgenstern's shiurim, see www.toras-chaim.org.

Section IX: Chinuch

#### Here is my advice on this matter:

• For toddlers below five, it is usually best to feed them before the meal. Try to have them hear Kiddush and Hamotzi, and let them stay at the table for short periods during the meal to participate however they can. If they show interest, they can sing zemiros or give over what they learned in kindergarten on the parshah.

- When the child is a bit older, set time limits at the table based on his ability to sit orderly. For example, start with Kiddush and Hamotzi, part of the meal, one of his favorite zemiros and perhaps add a few extra minutes to hear a *dvar* Torah from the father or for the child to give over something his Rebbe taught him. Allow the child to leave the table and go play if he gets restless. By knowing in advance that he will only have to sit orderly and participate in the meal for a short while, the child will find it easier to behave properly. As the child gets older and more settled, the limits can be extended.
- Do not force a young child to sit through the entire meal if it is too strenuous for him. Otherwise, parents only stand to lose in the long run, as the child will grow up with resentment and an aversion toward Shabbos meals.
- When it comes to bentching, require the child to say only what he bentches in school and no more.
- After the meal, give each child who behaved properly a nice treat. This will give them an incentive to do the same, or better, the next time.

### Dealing with disorderly or restless children

It is very common for two or more children to quarrel or *chepper* each other at the Shabbos table. In some families, there is one child who always seems to be the Shabbos table *nudnik*, annoying whomever is sitting next to him. Although there are no simple solutions to this problem, having a better understanding of the child can help alleviate the situation.

Sometimes a child may be suffering from a lack of attention and then seeks it at the Shabbos table. Children may reason that stale bread is better than no bread, i.e., it is better to receive some type of attention – even as a troublemaker – than no attention at all. The solution for this problem is for parents to find ways to give the proper attention he requires. Parents should also strive to give the child attention at the Shabbos table by having him lead some zemiros, saying a *dvar* Torah and helping serve food. (This and other strategies are discussed at length in my tape, "Attention and Affection – Your Child's Most Precious Needs.")

Jealousy can be another cause of the quarreling, and is very common among siblings. Parents should never sit two rivaling siblings together. (The Shabbos table is not the time to discipline children.) If two children start quarreling, they should not be allowed to disrupt the table; rather parents should send them away until they settle the problem themselves. Do not start an investigation or a "court case" on who started first or whose fault it was, as you will never get to the bottom of it. For example, one child will say that his sibling hit or kicked him, took away some of his food or called him a name, while the other will retort that it was a retaliation for what he did to him yesterday. This useless bickering can go on and on.

Another possible cause of restlessness can come from too much pressure during a week in which the child has a very rigid schedule. As soon as he comes home from school, he could be busy with homework and household help and have very little play time, which is vital for children. As a result, he may consider the Shabbos table as his first (or only) opportunity to relax and as an outlet for his tensions. Requiring him to sit orderly for an extended amount of time may be asking the impossible. On the contrary, his time at the table should be minimal. Sometimes, even a five- or six-year-old may not be ready to sit at the Shabbos table. Just as teenagers "settle down" at different ages, each child has his own timetable for growing up. A child may be restless simply because he has not yet grown

out of the toddler stage. Patience is of utmost importance, and parents should never compare one child's development to another.

Whatever the problem may be, parents can help by making the Shabbos table more interesting, with nice zemiros and interesting *Divrei* Torah. Children will naturally become restless if: 1) the parents are constantly preoccupied with disciplining their children, 2) the *Divrei* Torah or zemiros are not suited or boring to them, or 3) if the parents pay too much attention to the Shabbos guests. (These last two points will be discussed later.)

Another idea is for parents to involve their child's Rebbe or teacher by creating a class project aimed specifically at improving behavior at the Shabbos table. The teacher could explain the significance of the Shabbos meal and reward those children who return on Sunday with a satisfactory note from their parents.

Finally, the words of Rav Avraham Pam may offer parents some consolation. At a chinuch convention, someone asked Rav Pam the following questions: "What about common childhood problems such as sibling rivalry, possessiveness and jealousy, which are usually considered natural and normal? Are they, in fact, natural and normal, or are they just early signs of poor midos? What is the source of these problems, and how should parents handle them?"

Rav Pam replied, "Sibling rivalry, possessiveness and jealousy are indeed very normal. Intelligent parents will realize this and not expect their children to be completely righteous (*tzadikim gemurim*) or perfectly in control of their emotions (*baalei midos*). They will do their utmost to avoid situations that would create conflict or rivalry among the children. They may have their favorite child, but they will be careful not to show it. When children get out of hand, a parent should remember that children are children. Don't overreact, especially do not label them 'bad, mean, liar, stupid,' etc. I once heard a mother say to her son, a three-year-old, 'You

are a bad boy!' The child cried hysterically. Name-calling of any kind, under any circumstances, often leaves scars and causes psychological problems. Given time and a good education, they will be like good wine that improves with age, and they will give the parents a great deal of nachas."

#### **Giving attention**

The Shabbos table is among the best settings for providing one of the most important needs of children: receiving proper attention from their parents.

Every week, young children look forward to their family's Shabbos meal, waiting their turn to give over what they have learned in school about the weekly parshah or an interesting story. Therefore, it is of utmost importance for parents to not only give young children their undivided attention, but to also ensure that the other children do not disrupt.

Parents also should be careful not to doze or fall asleep while their child is speaking. Imagine how you would feel if your spouse started to doze while you were eagerly trying to share your feelings with him or her. Your child would feel the same way. Commonly occurring during summer Friday night meals, after serving the gefilte fish, parents may suddenly start to feel the end-of-the-week exhaustion and slowly drift into dreamland, while their young child is giving over his *Dvar* Torah. When this occurs, it is a tremendous disappointment for the child.

In addition to making time for the children's Divrei Torah, parents should also praise, compliment and show appreciation to each child's individual participation and assistance during the meal, whether they helped to serve or clear, washed the dishes, prepared the food, sang zemiros nicely or gave a good D'var Torah. This positive attention will automatically build the child's self-esteem and confidence, and will help create emotional stability. Because compliments and displays of appreciation are enjoyable,

they also naturally motivate and give the child an incentive to do a better job the next time.

#### Role modeling

Role modeling exerts a subtle yet very powerful influence on children, as they learn more from what they see than from what they hear. Parents and teachers can speak much about the severity of lying or speaking lashon hara, but if they are living examples of it, these concepts will make lifelong impressions on the children (This subject is discussed on my tape, "Your Influence as a Role Model"). The Shabbos table provides an excellent setting for parents to role model many areas of derech eretz and chinuch for their children. The following are some examples:

- Eating with derech eretz. As with many middos, children learn how to eat with derech eretz from their parents. Therefore, during the meal, the parents should role model eating with derech eretz, e.g., taking moderate portions from a center plate, refraining from overeating and using proper table etiquette. Likewise, at a simchah such as a Shalom Zachor or Kiddush, the parents should train their children in proper etiquette, such as not grabbing food, waiting their turn in line, placing food on their plates neatly, using a napkin, etc.
- Appreciating and complimenting. Another essential middah in chinuch provided by the Shabbos table atmosphere is training children to thank and express appreciation to another person who has benefited them. This middah is especially important in today's times, when many children are brought up spoiled by their parents and are always on the receiving side (some term this an "es kumpt mir" generation meaning, "it's coming to me"). This is best accomplished when parents role model appreciation by verbally thanking a child who helps set the table, serves food, cleans up nicely, sings zemiros or says a dvar Torah. Parents should also do the same for each other. The husband should thank, appreciate and compliment

his wife on the preparation and tasty Shabbos food, and the wife should do the same about her husband's *dvar* Torah. Rav Yisroel Salanter aptly captured this concept by stating, "To compliment a woman's cooking is like complimenting a rosh yeshiva on his shiur." If this is true regarding adults, even more so it applies to children.

• Berachos and bentching. Children learn how to say berachos and bentch properly from their parents. When Rav Yaakov Kaminetsky was asked how and when he trained his children to make brachos, he replied, "We never taught them. They saw us making berachos before and after eating, and because children naturally imitate their parents, they started saying brachos too."2

Therefore, it is vital for the father to say kiddush and hamotzi slowly and clearly. Fathers who run through berachos and kiddush will subconsciously train their children to do the same.

When bentching, parents should bentch from a siddur and avoid making gestures to other family members. They should impress upon their children that bentching is a *mitzvah d'Oraisa* and should be treated as important as Shemoneh Esrei.

<sup>&</sup>lt;sup>2</sup> R' Yaakov, Artscroll p. 324.

# Maran HaRosh HaYeshivah: The Avodas Levi HaRav Yaakov Yitzchak HaLevi Ruderman, z"l R' Abba Zvi Naiman <sup>1</sup>

Before I begin, I confess that I was not one of the members of the Rosh HaYeshivah's "inner circle," who knew him much better than I did and could offer a comprehensive study of this *Gadol* who lived in our midst. However, I was *zocheh* in his later years to be part of the rotation of *bachurim* and *yungerleit* who were able to visit him each week at a designated time. I therefore can share with you my personal experiences with him, which I'm sure can be duplicated by thousands of others with similar experiences.

My first encounter with the Rosh HaYeshivah was instigated by HaRav Kulefsky z"l when I was in Rav Kulefsky's shiur. He thought it was important for the *bachurim* to meet the Rosh HaYeshivah, and he would introduce us to him one at a time. The Rosh HaYeshivah, with his typical warmth, welcomed me and invited me to come over and talk in learning whenever I wanted. I took advantage of this offer a little while later when I asked him about a difficult *Rashba* in *Berachos* I had seen. He listened to the issue and said he would think about it. I figured that was the end of that question, but to my surprise a few days later, when we all knew that the Rosh HaYeshivah was on his way to the Agudah Convention, he called me over after Minchah and told me the *pshat* in the *Rashba*. You can imagine how this made a young teenage *bachur* feel. Here was one of the most important leaders we had, on his way to a meeting with the other *Gedolim*, taking time out to explain a *Rashba*.

And this warmth remained throughout the years I knew him, including the years when I was what they called then *an elter bachur*. (Nowadays I would be labeled as a "single.") The Rosh HaYeshivah was always

<sup>&</sup>lt;sup>1</sup> Following a very special commemoration of the thirtieth yahrzeit of the Rosh HaYeshiva, *z* "*l*, I was moved to write my personal memories.

encouraging, almost never disapproving (I'll talk about the one exception later on), to the point of one time saying: "By me you're already in the Kollel." He gave me *semichah* and a *haskamah* to my first sefer without any indication that it was only *bedieved* since I was not married. And I truly believe that after he was *niftar* he arranged my *shidduch* that year (along with those of some other *elter bachurim*) through his *hamlatzas yosher*.

#### Ahavas HaTorah

It is of course not possible for me to understand the depth and breadth of the Rosh HaYeshivah's *gadlus baTorah*. But I can relate several personal stories that demonstrate his love of Torah.

A good deal of my personal relationship with the Rosh HaYeshivah was my relating to him my various acquisitions on my "Sefarim-buying" trips to New York. (With Hebrewbooks.org and *Otzar HaChachmah*, etc. I don't know if people still make these trips. But if you're my age, you understand what this really means.) One time I bought a non-lomdishe sefer, which I was unsure whether I should tell him. Instead, I said just that I saw that they reprinted the *Asarah Maamaros* by the Rema MiPano. He immediately asked: "Did you buy it?" When I said "yes," he asked me to bring it the next time I came. The next week, I brought it, and he was wondering why it was so thick. I told him because it had an extra *maamar* in the back. He wanted to take a look at his copy, but it was missing from its shelf, which I saw made him unhappy.

I thought that was the end of the story until a few weeks later, when I was walking with the Rosh HaYeshivah to the Bais Medrash he asked me how I knew about the *Asarah Maamaros*. I told him that the *Magen Avraham* mentions him with relation to the judgement during the *Yomim Noraim*. But that wasn't enough. He saw a *chashuva* Kollel member (most of you reading this would know him if I mentioned his name) walking by and asked him if he knew what the *Asarah Maamaros* was, and the Kollel member said "no." So the Rosh HaYeshivah turned to me and said

something like: "See, he doesn't know about it; where did you really find out about it?" Because the truth was I knew about it not from the *Magen Avraham*, but from other sefarim that I was too scared to mention.

I thought that was the end of the story, but months later, R' Zalman Leff came over to me asking to borrow my *Asarah Maamaros*. I asked him how he knew I had one, and he answered that the Rosh HaYeshivah told him. Did the Rosh HaYeshivah actually remember every sefer I told him I had bought?

It was several years later that I discovered that the Rosh HaYeshivah was particularly attached to the Asarah Maamaros. R' Yitzchok Margareten and R' Yisroel Moshe Janowsky had just spoken to the Rosh HaYeshivah, and R' Yitzchak (my chavrusa at the time), related the story the Rosh HaYeshivah had told them. The Rosh HaYeshivah was a bachur in the Slobodka yeshivah when the Russian revolution had thrown the country into anarchy, with bands of gangsters on both sides roaming the streets. During one of these riots the gangsters broke into the yeshivah and pulled the future Rosh HaYeshivah into the street threatening to kill him r"l. When Rav Moshe Mordechai Epstein, Rosh HaYeshivah of the Slobodka yeshivah, heard what was happening, he ran into the street yelling at the gangsters to kill him instead. Through the commotion the bandits ran away, sparing the future Rosh HaYeshivah. What was the Rosh HaYeshivah thinking at the time, with the gun pointed at him? He told R' Yitzchok and R' Yisroel Moshe that what bothered him most was that he was in the middle of reading an amazing sefer and was upset that he would never be able to finish it. The name of the sefer? Yes, the Asarah Maamaros.

This finally explained the Rosh HaYeshivah's interest in my purchase. But it also explains the depth of his love of Torah.

The Rosh HaYeshivah was of course known for his *gadlus* in *lomdus*, but as the previous story indicates, he did not hesitate from learning any sefer. For example, when I told him I was learning the sefarim of Rav Tzadok HaKohen, he asked me if I kept them on the same shelf as the *Shem MiShmuel*. (I don't remember how he knew that I also had the *Shem MiShmuel*. It might have been in that conversation or some earlier time.) When I said "yes," he asked how I could do that when the Sochatchavers would not let the sefarim of Rav Tzadok in their Bais Medrash because of what he wrote about the *Ramban* in his *Kuntress Shevisas Shabbos* (35b in the first volume of *Pri Tzaddik*, first printing). I figured that since the Rosh HaYeshivah shared this information with me, I could ask him if he had learned the sefarim of Rav Tzadok. When he replied in the affirmative, I asked him what he thought of them, and he replied, "It's his *derech*."

On a similar note, a controversy had erupted over an English biography about a certain *Gadol*. I had just come back from a trip to Eretz Yisrael where I had bought the set of that author's history work in the original Hebrew. I asked the Rosh HaYeshivah what he held of the books and he said "They are filled with inaccuracies," giving me his source of this fact. When I asked him if I should then not read the set, he said, "No, you can read it."

#### Hanhagos

I was once sitting in his office, and he told me that he thinks he owes my grandfather, Morris Siegel, money for Bufferin he bought from his warehouse. I said I would ask my grandfather on Shabbos when I saw him next. (In those days you could go home for Shabbos). The Rosh HaYeshivah did not want to wait. "Call him now." I called, and my grandfather said that the order was from a while back and of course the Rosh HaYeshivah had paid. The Rosh HaYeshivah said then to order another three bottles. When I brought them a few days later, Estelle his nurse couldn't understand why the Rosh HaYeshivah had asked for it,

since he had stopped using Bufferin. Obviously, the Rosh HaYeshivah just wanted to give my grandfather some business.

On one of my trips to New York, I met HaRav Chaim Friedlander, z"l, who was unfortunately in the States for treatments of a machalah from which he was niftar soon after. At that time, he was holding the Shaarei HaRamchal that he had just published. He urged me to learn it, saying that "everything is in it." When I returned to Baltimore, I mentioned to the Rosh HaYeshivah that the new sefer had just come out, and he asked to see it. I saw that he liked it and told him that he could keep it and I would get another one for myself. He asked me how much it cost; I said it was \$12, but it would be my pleasure to give it to the Rosh HaYeshivah as a present; however, he insisted on paying. He did not have the money on him and asked me to come to him the next day to get it. Of course, I had no intention of pursuing this further, but the next day R' Ezra Slotchiver came over to me with a check from the Rosh HaYeshivah, explaining that the Rosh HaYeshivah knew I wasn't going to ask him for the money. (I was thinking of not cashing the check, but didn't think that would be right.)

As previously mentioned, I was fortunate to be on the rotation of *bachurim* and *yungerleit* who could visit the Rosh HaYeshivah every week. One time, he wanted the Rebbetzin to be able to get out of the house and asked me to drive them through a nice area. I started walking him to my car thinking that I would go back and help the Rebbetzin. However, he insisted that I help the Rebbetzin to the car, and he walked behind. When we got to the car, I assumed he would sit up front; but this was a ride for the Rebbetzin, who sat up front while we drove up Park Heights Avenue with the Rosh HaYeshivah in the back seat.

#### Rischa D'Oraisa

One day after davening, he called over a *bachur* and was clearly agitated with him. When we asked him what that was about, he said that the Rosh HaYeshivah was upset that he was pacing during davening.

Another time, we saw him agitated with a *bachur*. We asked him what that was about, and he answered that the Rosh HaYeshivah was upset that he had not come over to him wearing a jacket.

And then there was the time on Rosh Hashanah when we saw that he was out of sorts. It seems that women had gone together with the men to Tashlich before Minchah. He gave a blistering *shmuz* how that should not happen again and made a *takanah* to ensure separation of the men and women in future years.

And now the story you're probably waiting for, the time he shared his disapproval of me. It was after one of my trips to New York, where I had picked up some impressive sefarim (I don't remember which ones they were), and was excited to share the news with the Rosh HaYeshivah. However, to my surprise he responded sharply with "you're making the *ikur* the *tafel* and the *tafel* the *ikur!*" Since this was certainly an atypical response, I took the Rosh HaYeshivah seriously and made a *cheshbon hanefesh* whether I did have my priorities straight.

#### In Conclusion

The Rosh HaYeshivah once gave a *shmuz* to teach us how we should view the Tannaim and Amoraim, and certainly the people mentioned in *Tanach*. He said that when he would go talk to the Alter he would *tzitter*. And when the Alter spoke to the Chofetz Chaim, he would *tzitter*. And were the Chofetz Chaim to speak to the Gra *z"l*, he would *tzitter*. And would the Gra speak to the *Rambam*, he would *tzitter*... and so on. (I might not be remembering his exact examples correctly.)

When I would go to speak to the Rosh HaYeshivah, I would *tzitter*. I knew I was speaking to one of the *Gedolim*, someone who knew *kol haTorah kulah*. The one time I met Rav Shach *z"l* on a trip to Eretz Yisrael he asked me to be sure to send his regards to the Rosh HaYeshivah. And someone recently told me that he was in the office of Rav Moshe *z"l* many years ago when an important *klal* issue came up. Rav Moshe asked him to call

the Rosh HaYeshivah to ask him his opinion, and when he heard it Rav Moshe said, "er is a kluger." How could I not tzitter when approaching the Rosh HaYeshivah – or approaching the task about writing about him? I can just conclude with thanks to HaKadosh Baruch Hu that I was zocheh to experience such gadlus in Torah and avodas Hashem first hand. And I hope the Rosh HaYeshivah is getting some nachas from what I and his multitude of talmidim gained from him and continue to impart to others.

# A Remembrance of Rav Slanger, zt"l Jeffrey Silverberg <sup>1</sup>

These words are being written as the family of the founder and Rosh Yeshiva of Bais HaMedrash and Mesivta of Baltimore, Rabbi Zvi Dov Slanger, *zecher tzadik livrachah*, is getting up from *shivah*. The sudden loss of this vibrant leader has cast a pall on the city and shocked those close to him. It is felt in no small measure in our shul, Beis Medrash of Ranchleigh, which Rabbi Slanger in recent years chose to attend for davening when the yeshivah had an off-Shabbos and during *bein hazemanim*. Our *mara d'asra*, Rabbi Naiman, *shlita*, is justifiably proud of the many compliments that the shul received from the Rosh Yeshiva for its proper decorum and atmosphere during *zmanei tefillah*.

I shall attempt in this article to relate some stories, some of which were told during *shivah*, others from my personal experience, to present a picture of the Rosh Yeshiva. I acutely recognize that whatever I may write will fall well short of the kavod that Rav Slanger deserves, but I will do my best.

Any appreciation of Rav Slanger has to start with his appreciation of the Gedolim of recent generations. He was privileged to know and have personal relationships with Rav Elya Lopian, the Brisker Rav, the Chazon Ish, the Steipler, and the Satmar Rav, *zichron tzadikim livrachah*, among others. He had a long and very close relationship with Rav Schach, *zt"l*. Rav Slanger's greatness began with his ability to incorporate the *middos* of these great people into his very being. His son, Reb Elyasaf, *l'havdil bein hachaim l'chaim*, said at the *levayah* that the Rosh Yeshiva was so close to these Gedolim that he "lived Rav Lopian, he lived Rav Schach." He related a story at *shivah* about a time when Rav Lopian was to visit the Zichron Yaakov Yeshivah where Rabbi Slanger was learning. He was

<sup>&</sup>lt;sup>1</sup> Editor's note: It is with great sorrow that we add this piece after the sudden *petirah* of Rav Slanger, who made such a strong impression on our *kehillah* when he davened with us over these past several years.

delayed and, after waiting an appropriate time, the yeshivah began to daven Maariv. Of course, that is when Rav Elya arrived and he took a seat in the back of the Bais Medrash next to the young Rabbi Slanger. Many years later Rabbi Slanger told his son that he could still hear the beautiful and unique *Kerias Shema* of Rav Elya. Reb Elyasaf asked if he could hear it, if his father could replicate it. When Rabbi Slanger complied and began to say *Kerias Shema*, Reb Elyasaf thought he was joking. The *Kerias Shema* that Rav Slanger was saying sounded just like the beautiful one of Rav Slanger himself. And then he understood. His father had been so affected by Rav Elya's *Kerias Shema* that he instilled it into himself and said it exactly the same way!

During his recent hospitalization, the Rosh Yeshiva was focused on leaving the hospital and returning to the yeshivah to do the work that he felt must be done. On one occasion he was alone for a moment and actually disconnected the monitors, causing alarms to go off and hospital staff to come running. When Reb Elyasaf told him that it just was not "shayich" for him to leave at that time, Rabbi Slanger's response was telling: Rav Schach would leave, he told his son in Yiddish; if he would, so must I.

Another window into how Rabbi Slanger viewed himself is evident in a story told by Rabbi Ayson Englander at the *shivah* home. Reb Ayson was a *bachur* in the Rav's shiur and was trying to find a particular sefer. He approached his Rebbe to see if he might have it. I'm sorry, said Rabbi Slanger, who had lived by that time in America for many years, but it's <u>at home</u> in Bnei Brak.

Rav Slanger wore long *payis* that he tucked behind his ears. It was related during *shivah* that this was not his custom growing up in Hungary, and in fact he had not adopted this practice until he was a Maggid Shiur at Ner Yisroel. Why did he change? It seems that he had a talmid with similar *payis* who was being made fun of by some of the other talmidim. If I also grow *payis*, the Rebbe told the talmid, they won't be able to make fun of you anymore. And so, he did.

The Rosh Yeshiva was in Bergen Belsen for about eight months as a boy of nine or ten years. Reb Elyasaf repeated many times that he left that Gehinnom not with bitterness, not with questions, but with *hakaras hatov*. For the rest of his life he valued a slice of bread, he was *machshiv* a blanket. On the first night of his yeshivah's existence there were fifteen boys in the dining room to eat the catered dinner of chicken, potatoes, and vegetables. These American boys ate some of the chicken, some of the potatoes, and those that did not like the vegetables left them on the plate. Reb Elyasaf said his father was horrified. Horrified! How could food be wasted? How can its availability not be cherished?

It was mentioned at the *levayah* that Rabbi Slanger, a very popular Rebbe at Ner Yisroel, had reached the age of sixty-five when he founded the Bais HaMedrash and Mesivta of Baltimore. How many people begin such an arduous endeavor at that age? How many people at the age of eighty-three undertake a massive (and very expensive) expansion of their school? Rabbi Shaul Sinsky, *shlita*, who gave shiur at the yeshivah for many years, had a *pshat* as to what motivated Rabbi Slanger to do so. The Torah in Parshas Mishpatim tells us in one place "naase v'nishma." But a few *pesukim* before the Torah says just "naaseh." We will do! The Jewish people were so in love with the Ribono Shel Olam at that point that they felt the need to express this love. We must do! We must demonstrate our desire to be close to HaShem. Rabbi Slanger was such a person, a "naaseh" person. He had such love for HaShem Yisborach and the Jewish people that he <u>always</u> was searching for a way to express this love and do something to help Klal Yisrael. Age was not a factor.

The Rosh Yeshiva had many, many *nisyonos*, many difficulties to confront, but Reb Elyasaf says he never once heard any complaint. My son, Yehoshua, who learned at the yeshiva for several years, bolstered this point. Two years ago, he went to visit the Rosh Yeshiva at his home. Rabbi Slanger was in tremendous back pain at the time, but insisted on coming into the study to be *mekabel* his talmid. Shua told me that it was painful to watch, that each step for the Rosh Yeshiva was excruciating and that he did not even go to his chair, but instead sat down on the same side of the

desk as my son. But what did he tell him? This is the best *zacht*, Rav Slanger said. It is only pain, it is not dangerous, and a person can learn until 120 with back pain!

Speaking of sitting, Rebbitzen Cohen, the Rosh Yeshiva's daughter, said at *shivah* that her father never sat on a couch. A chair is to sit in, he thought, a bed to sleep in. A couch? *Nishta'hin, nishta'her*! And he had no pretensions. His daughter told me that if he needed something he would get up himself and not "trouble" anyone else for help.

My wife, Leslie, once had a paper to deliver to Rabbi Slanger when he and his family lived on Hal Court. She called to make sure that they were home, and the Rosh Yeshiva tried to insist that he come to our home to get the paper instead. Only when my wife assured Rabbi Slanger that she had to go out anyway was he persuaded to allow her to make the delivery. He waited at the window for her arrival and came outside to escort her into his home to drop off the paper and to greet his Rebbetzin. He then walked with her back to the car.

My personal experience with Rav Slanger begin with my son's becoming his talmid. The yeshivah at the time was at Ner Tamid Synagogue, across the street from our house. I would often daven Maarivh with the yeshiva and frequently attended a shiur given by Rabbi Emanuel Goldfeiz just before prayers. Many times, the Rosh Yeshiva would greet me with his magnificent smile and delight in telling me that I was now fully admitted as a student in his yeshivah!

When Rabbi Slanger decided to attempt to purchase the Summit Country Club, the current home of the yeshivah, I had the great *zechus* of being asked to be of assistance. It was not an easy process for the Rosh Yeshiva. He was a person who could not imagine, could not understand, could not be *soveil* the concept of not paying a bill on time. (Reb Elyasaf said at *shivah* that one of his greatest fears was that he had money that somehow did not belong to him). There were many nights that I sat in the school office with Moshe Rappaport and we watched the Rosh Yeshiva silently

struggle as he considered whether this was an endeavor that he could responsibly undertake.

In the end, why did he decide to go forward? Because Rav Schach told him that he should do so and gave him a berachah that he should be *matzliach*. With that in hand, how could the yeshivah not succeed?

There was much palpable *siyata d'shemaya*. A contract with an agreed upon price was turned down by the country club at the last minute. Despite all the agonizing, all the *agmas nefesh*, Rabbi Slanger accepted this without complaint. And he was rewarded when negotiations were revived several months later and the deal was consummated – at a purchase price that was over \$400,000.00 <u>less</u> than the original!

Rabbi Slanger had a smile and an unassuming attitude that made everyone feel comfortable. Sol Levinson has a website which allows friends to post remembrances of the departed. There are currently four postings for the Rosh Yeshiva, one from the couple whose property adjoins the yeshiva's property "Very sorry for the loss of a great man. (We) are privileged to have known him and to be his neighbor" and three separate ones from employees of the banking institution from which he obtained the refinance for the current expansion. A sample: "I am so saddened ...I always enjoyed our interactions. I will always remember his kind and thoughtful words and having the strongest handshake...even as an elderly Holocaust survivor." All of these people are non-Jews, as are the hospital employees for whom Rabbi Slanger was concerned during his hospitalization. He asked that his family not just bring food for him, but also for them.

My family and I had the *zechus* to become close to this great man, the epitome of an *anav*, of an *eved* Hashem, of what a person should be. I had the honor of working with him on many occasions and we sometimes talked several times a day. (Hello, it's Rabbi Slanger calling). Never once, not one time, never, did a call end without the Rosh Yeshivah saying to me "thank you, Mr. Silverberg, thank you very much." These thanks were

not said by rote, they were sincere, heart-felt, and genuine, even if I had not done very much since our last conversation a short time before.

Now I must tearfully express my thanks to the Rosh Yeshivah, *zecher tzadik livrachah*, and to the Ribono Shel Olam for allowing our family to be close to his.

Yehi Zichro Baruch.

# With Harp in Hand: Reb Aron Pernikoff, a"h R' Yisroel Besser 1

He was just an old, retired gentleman who made his place between the walls of the Montreal Community Kollel, but those in the know perceived that he was far from simple.

Reb Aron Pernikoff hadn't enjoyed an easy life, but he exuded a certain tranquil joy, a certain tangible awareness of his Creator. He was mostly retired from his business, and would spend time in earning and tefillah in the Kollel, where he became a dear friend of the *yungeleit*.

There was a *vertel* he would share. He would quote the famous *pasuk* in *Tehillim* that tells of the tragic descent of *B'nei Yisrael* into *galus* after the destruction of the Beis HaMikdash. *Al naharos Bavel, sham yashavnu gam bachinu b'zachreinu es Tzion,* [We sat and wept by the rivers of Bavel when we recalled Yerushalayim]. *Al aravim besocha talinu kinoroseinu,* [we hung our harps in the willow trees...]"

"From where did they have harps?" Reb Aron would ask. "When people are herded into *galus*, they take only the bare necessities – how did they have harps with them?"

And Reb Aron would answer, "Because a Yid knows that no matter where he is going, no matter how bleak the landscape ahead, there will always be

<sup>&</sup>lt;sup>1</sup> Editor's note: This article, presented by Rabbi Yitchak Freidman at a *kiddush* marking the *yahrzeit* of his father-in law, was originally printed in Mishpacha Magazine, and is reprinted here with permission by Rabbi Besser. I remember Reb Aron from my youth, when he was the Gabbai at our family's shul and owned Pern's Hebrew Book Store. And in his later years, he would daven in our Bais HaMedrash when visiting his family. I have often offered my thanks to him for, among other things, encouraging me when I was a bar-mitzvah *bachur* to keep the *Avnei Miluim* that was given to me even though I had no idea what it was at the time. He told me, "One day you'll need it." And *bs* "d I have put it to much use over the years.

reason to sing! They took their musical instruments along in anticipation of those opportunities."

One day, we heard that Reb Aron Pernikoff had been diagnosed with a terminal illness, r "l, and the prognosis was not good. Within a few months, he was admitted to the Mount Sinai Hospice, where the focus was on controlling and easing his pain rather than trying to cure him.

One motza'ei Shabbos, my father asked me if I wanted to accompany him to visit Reb Aron, and though I wasn't thrilled at the idea, I joined him nonetheless. The thought of walking into such a place, to see hallways filled with rooms of people who have given up, was dreadful.

Indeed, the feeling upon entering was the acute sense of hopelessness in the sterile halls. People spoke softly, and some even laughed, but it was all hollow, resigned. We approached Reb Aron's room with hesitant steps.

We entered and there he was, the familiar joyous countenance, even as he lay there, pale and wan. He greeted us and we made small talk. Then when asked how he was doing, he lit up and said that he was doing great and was in high spirits.

## Why?

Reb Aron explained. Without pretense or affectation, he explained that some years earlier, he had decided that he could live without the media. He felt that radio and newspapers weren't making him into a bigger person, and that he could function just as well without them. From that time, he had weaned himself off from them and their influence.

He had grown with this *kabbalah*, maintaining it fiercely. "But then," he said, "I was admitted here and I realized that this isn't my own home; here, I am not the *baalebos*. Here I cannot dictate what should be on or off, and

that once again, I would have to contend with the impure, harmful pressure of secular media. I was worried."

Then Reb Aron smiled broadly. "But the Ribbono shel Olam, in His great kindness, spared me this unpleasantness. The first roommate I had was unconscious, and obviously had no use for a television or radio, and this new one," he indicated the bed on the other side of the drawn curtain, "is hearing impaired, so he watches television with the sound off! Therefore, I am *besimchah*.

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What was the *vort* he was so fond of saying? *Because a Yid knows, that no matter where he is going, no matter how bleak the landscape ahead, there will always be reason to sing.* 

שמטמא בגדים, אבל קודם יציאתה מעזרה אינה מטמא בגדים. והמשנה מדבר על עיקר דין הפרה, שמטמא רק לאחר היציאה.

ולפ״ז נראה לבאר דברי הגמ׳ בדף קה. דאיתא התם, ״ת״ר פרים ופרה וכו׳ הן עצמן אינה מטמא בגדים אבל מטמאין אוכלין ומשקין דברי ר״מ״. והיינו דלר״מ יש דין בפרים הנשרפין שבנוגע מטמא אוכלין, וביאר הגמ׳ דברי ר״מ כדתנא דבי ר״י ״על כל זרע זרוע מה זרעים שאין סופן לטמא וטומאה חמורה וצריכין הכשר אף כל וכו׳״ ודין נבלת עוף טהור הוא שסופה לטמא טומאה חמורה ואין צריכה הכשר, ע״כ. והיינו שתנא דבי ישמאעל דרש שדבר שסופה לטמא טומאה חמורה דהיינו טומאת בגדים מטמא מיד טומאת אוכלין בנגיעה. ואומרת הגמ׳ שזה הפשט גם בר״מ שכיון שפרים הנשרפין סופה לטמא בגדים בשעת שריפה א״כ מטמא מיד אוכלין ע״י נגיעה. ושואלת הגמ׳ ״בעי ר״א פרים ושעירים הנשרפים מהו שיטמאו אוכלין ומשקין בפנים כבחוץ מחוסר יציאה כמחוסר מעשה דמי או לא״.

וצ"ע למה זה מחוסר מעשה דהא דבעינן יציאה הוא כדי לחול הטומאה בהאדם וכמו שאם הוא בחוץ מטמא אוכלין אע"פ שעדיין לא נשרפה ואין זה מחוסר מעשה והיינו משום דהא דבעינן השריפה היינו רק כדי לחול הטומאה. אבל להיות מעשה והיינו משום דהא דבעינן השריפה היינו רק כדי לחול הטומאה. אבל להיות דין שמטמא טומאה חמורה אינה מחוסר מעשה, שכבר דינה לטמא טומאה חמורה, ומאי שנא קודם יציאה מאחר יציאה [וכעין סברא זו מטו משמיה של הגרי"ז להביא ראיה ליסוד של הבית הלוי שאין נבלת עוף טהור חפצא של טומאה עד שהוא בבית הבליעה ואין המכניס אותה למקדש חייב משום מכניס טומאה למקדש. והביא הגרי"ז ראייה שהגמ' שם קה: אמרה גם בנבלת העוף שאם נחתא ארעא הוה מחוסר מעשה, ואמר הגרי"ז שאם נימא שלא כהבית הלוי ונימא שנבלת עוף טהור הוה חפצא של טומאה גם קודם שנכנס לבית הבליעה א"כ למה הוא מחוסר מעשה שהרי הא דבעינן שיהא בבית הבליעה היינו רק כדי לטמא האדם אבל אינה מחוסר מעשה להיות דינה שמטמא טומאה חמורה. ובע"כ כהבית הלוי שכל החפצא של טומאה של נבלת הסוף הוא רק כשהוא בבית הבליעה.]

ועכ״פ לפי מה שיוצא מדברי רש״י שהדין שפרים הנשרפים מטמאים בגדים חלה רק לאחר יציאה א״כ א״ש בפשטות שקודם יציאה לא הוה דין כלל שמטמא טומאה חמורה ומש״ה הוה מחוסר מעשה שרק לאחר הוצאה חלה בזה הדין שמטמא בגדים. ולא בעינן היציאה כדי לחול את הטומאה אלא שכל עיקר דינה שהפר מטמא חלה ביה רק לאחר יציאה.

מסייע בשריפה ונכלל בהאי דין ששריפה מטמא. וכן מדוייק קצת ברש"י בדף קה: שעל דרשה של הרבנן כתב "לומר לך כיון שיצאו חוץ לעזרה המתעסקין בהן מטמא בגדים" ומשמע קצת שהא דנתרבה יציאה שמטמא, אינה משום היציאה עצמה אלא משום שנחשב שמתעסק בשריפה. (וע' בעולת שלמה שכתב כעין זה לבאר דברי רש"י.) ומש"ה סובר רש"י שכמו דחזינן לרבנן שהיוצא מטמא משום שנחשב מסייע בשריפה א"כ המצית האור והמסדר המערכה ג"כ מטמא דחזינן שלא רק השריפה עצמה מטמא. ורק לר"ש דרשינן שרק גוף השריפה (וכלשון רש"י ע"ש) מטמא בגדים ולא המצית האור.

ויש להעיר בזה שבגמ' פסחים (פה:) איתא שכמו שליציאה דשבת בעינן עקירה והנחה כמו"כ יציאה של פרים הנשרפים מטמא רק בעקירה והנחה אבל אם מגררים ע"ג הקרקע לא מטמא. וחזינן בגמ' שיש דינים במעשה היציאה כמו שיש ביציאה דשבת. ובשלמא אם היציאה עצמה מטמא דלרבנן נתרבה מטמא אחרת של יציאה, א"כ א"ש דהגמ' אומרת שצריך יציאה כמו בשבת, ושייך שיהא דינים במעשה היציאה. אבל אם נימא כמו שביארנו ברש"י שאין היציאה עצמה מטמא אלא שמטמא משום שנחשב מסייע בהשריפה א"כ קשה, שמה שייך דינים במעשה היציאה עצמה מטמא, ואיך שייך זה להוצאה דשבת, והרי צריך רק לדון אם הוה מסייע בהשריפה או לא. והרי הוא אותו מסייע גם בלא עקירה והנחה. (וע' בקר"א שביאר ע"פ סברא זו למה הרמב"ם השמיט את הגמ' הנ"ל.)

ועכ״פ ביארנו ברש״י שאין היציאה עצמה מטמא, אלא שמטמא משום שמסייע בהשריפה. והנה הא וודאי חזינן בהמשנה שהטומאה תלוי באם יש כאן יציאה בהפר, ובאם הוציא רק מקצת הפר אינה מטמא בגדים. והגמ׳ דנה אם מועיל בזה רובו ככולו ובאם הרוב תלוי בכל הבהמה או בכל אבר, אבל מבואר שהטומאה תלוי באם היתה יציאה בכל הפר. ויש לעיין לפי מה שביארנו בדברי רש״י, דלמה תלוי באמת ביציאת כל הפר, וכי נאמר כאן שיעור במה נחשב מסייע שרק המוציא כל הפר הוה מסייע בהשריפה אבל מיעוט של הפר אינה נחשב מסייע. ואם נאמר כן וכי מועיל רובו ככולו לזה והרי עכ״פ לא הוציאה את כולו. וכי נאמר כאן גזה״כ שרק אותה מסייע של יציאת כל הפר מטמא.

אלא יותר נראה שמה שנאמר בהמשנה הוא דין אחר לגמרי ואינו מיירי בדין של יציאה אם היציאה מטמא, אלא שנאמר בהמשנה שכל הדין שיש בפרים הנשרפים שמטמא, שזה חלה רק ביציאה מהעזרה. שכשיצא הפר מהעזרה אז הוא שחלה בו

## בענין פרים הנשרפים מטמאים בגדים הרב יוסף משה ניימאן

במשנה (קד:) איתא לגבי פרים הנשרפים "היו סובלין אותה במוטות, יצאו הראשונים חוץ לחומת העזרה והאחרונים לא יצאו, הראשונים מטמאין בגדים והאחרונים אינם מטמאין בגדים עד שיצאו. יצאו, אלו ואלו מטמאין בגדים. ר"ש אומר אינם מטמאין עד שיתיך הבשר ברובן". והיינו שנחלקו החכמים ור"ש האם המוציא בשר פרים הנשרפים מטמאין בגדים, או שרק השורף מטמא בגדים. שלהחכמים המוציא מטמא בגדים ולר"ש אינה מטמא.

ובגמ' קה: מביא מקור לשיטת החכמים, "מנה"מ דת"ר להלן הוא אומר חוץ לג' מחנות כאן למחנה אחת, לומר לך כיון שיצא חוץ למחנה אחת מטמא בגדים". והיינו שהחכמים דרשו מהפסוק של "אל מחוץ למחנה והשורף אותם יכבס בגדיו" שהמוציא פרים הנשרפים מטמא בגדים. ובפשטות הוה אמרינן דלרבנן נתחדש בהאי דרשה שמלבד מה ששריפה מטמא בגדים יש מטמא אחרת של יציאה שהיציאה עצמה מטמא בגדים. ונמצא דלרבנן יש ב' מטמאים נפרדים בפרים הנשרפים, שהשריפה מטמא וגם יציאה מטמא. ור"ש לית ליה כלל האי דינא שיציאה מטמא.

אמנם עי' בגמ' קו. "ת''ר השורף מטמא בגדים ולא המצית האור מטמא בגדים ולא המסדר את המערכה מטמא בגדים" וע' ברד'יה "השורף", "והאי תנא אית ולא המסדר את המערכה מטמא בגדים" וע' ברד'יה "השורף", "והאי תנא אית להו כר''ש דאין מטמאין בגדים עד שיוצת האור ברובו" וצ''ע שאיך זה שייך למח' רבנן ור''ש. שהברייתא דן על דינה של שריפה במה נכלל בשריפה שנאמרה בה שמטמא בגדים. ואמר הברייתא שהמצית האור והמסדר המערכה אינה בכלל השורף מטמא בגדים. אבל המח' ר''ש ורבנן אינה בדיני שריפה אלא נחלקו אם נתרבה שיש מטמא אחרת לגמרי שהמוציא ג''כ מטמא ואיך זה שייך להברייתא דמיירי בדיני שריפה. וצ''ע בדברי רש''י, אבל הא מיהת משמע לן מרש''י שלא כהנחה הנ''ל והוא דלרבנן מה שהמוציא מטמא אינה דין אחרת ממה ששריפה מטמא, ונימא שנתרבה להרבנן מטמא אחרת של יציאה, אלא שנתרבה מ''אל מחרץ למחנה" שגם המוציא מטמא משום שגם הוא שייך להשריפה ונחשב שמסייע בשריפה, ונמצא דלא פליגי רבנן ור''ש אם נתרבה מטמא שניה של יציאה, אלא דלרבנן דרשינן שגם המוציא נחשב אלא דלרבנן דרשינן שגם המוציא נחשב

משא״כ לדעת הרא״ה ישנו הבדל יותר מהותי בין הבליעה שחייב בליבון לזה שמספיק בו הגעלה. כשהמאכל האסור רואה את פני האור — אז צורת הבליעה מוגדר כבא מעצם האש, וכנגדו צריך הכשר ע״י אש ממש דהיינו ליבון. אבל כשהאש חימם גוף אחר שחזרה והבליעה את טעם האסור, הרי זה סוג אחר של בליעה שמספיק לו הגעלה. באופן שמעלת רואה פני האור אינו מצד כמות גדולה של בליעה מחמת תוספת חמימות, וכמו שהעיר עליו הרשב״א במשה״ב לשיטתו. אלא משום שיש דין שונה לסוג הזה של חום שהביא לבליעת האיסור ישר מהאש בלא הפסק.

ולדעתי שתי השיטות האלו לא המציאו רבותינו ז"ל מדעתם הרחבה, אלא מקורה בשני הפירושים הנ"ל בפסוק. אם נניח שהרשב"א פירש כמו הרמב"ן (או רש"י) שהרישא בליבון והגעלה והסיפא בהדחה, יצא שגם הגעלה נקראת בתורה "אשר יבא באש". וא"כ מובן היטב שיטתו שאין הבדל בינו לבין הליבון בעצם מהותם, וכל השינוי ביניהם הוא בחוזק של האש – האם גדול הוא או קטן. משא"כ הרא"ה (לג.) כבר גילה לנו את דעתו כהסמ"ג שהגעלה מפורש בסיפא דקרא, עי' מה שהביא דרשת הספרי "לענין הגעלה" – "במים ולא ביין..." (ובמק"א הרחבתי עוד בדבריו). ולדרך זה התורה בעצמה הפרידה בין סוגי הבליעות לגבי הכשרתם, כי הקב"ה אמר למשה רבינו שרצונו שנלבין את הכלי הרואה את פני האור, וכל שאינו רואה את פניו – "אשר לא יבא באש" – מספיק כשנפליט את הבליעה מתוכו ש"י הגעלה.

[עד כאן הנראה לי בשורשים של הסוגיא הגדולה הזו. במקום אחר (קונטרסי "הכשר כלים" סימן ב) הארכתי לייסד ולפרש עוד את השיטות של רבותינו הרשב"א והרא"ה ז"ל בדרכי בליבון והגעלה ע"פ דבריהם לגבי ה"כלל הגדול" של כבולעו כך פולטו. ומזה הסתעף פירוש המשנה בסוף מס' ע"ז (סז:) על כל חלקיה, וגם ליבון וטבילה. עיין שם.]

## ב. ההבדל בין הכלים החייבים בליבון לאלו שמועיל בהם הגעלה

בתורת הבית להרשב"א (לה.) כתוב גדר מעניין במה נקרא שימוש בכלי ע"י האור שלא מספיק לו הגעלה, וז"ל: "ואע"פ שהאסכלא כשצולין על גבה טשין אותה באליה או מושחין פניה בשמן, אין רטיבות זה מצילה מהיות האש שולט בה לגמרי, ואינה דומה לקומקמוסין ומחמי חמין וליורות דמשקין מרובין". הרי מבואר דעת הרשב"א שסיבת הקולא בקדירה של בישול יותר משפוד של הצלי הוא שדרך הבישול להיות עם הרבה מים. ועפ"ז ממשיך לפסוק שהמחבת שמטגנין בה אין לה הכשר אלא בליבון, שלפעמים השמן כלה או אינו מהלך על פני כולה, ונמצא שבלעה את האיסור ממקום שאין השמן צף עליו.

אבל הרא"ה בבדק הבית אינו מקבל שהמשקין משפיע כלום על חוזק הבליעה (נדפס בדף לו:): "ואינו נכון, שאין הדבר תלוי במשתמש בו ע"י משקין, שאילו בא להשתמש דבר האסור ביורה בלא משקה אינה צריכה ליבון בכך". ולכן פירש את ההבדל שבין הכלים שדינם בליבון הגעלה באופן אחרת: "אלא הדבר תלוי בראיית פני האור, כל שרואה פני האור צריך ליבון, וכל שאינו רואה פני האור דינו בהגעלה". ומסיים בלחלוק על הרשב"א בדין המחבת, שהואיל ואינו רואה את פני האש מספיק בו הגעלה.

ובמשמרת הבית תמה על סברת הרא״ה, ובתוך דבריו גילה את שיטתו ביתר שאת (שם): ״וכי האור רואה פני השפוד, מקום שהבשר נתון בו, וכן באסכלא, הא אינו אלא כל שהאור מהלך תחתיו ואין בתוכו משקין להרטיב ולהקליש הכח שלא יסתרך הבלע בתוך הכלי״.

הנראה לי בביאור מחלוקתם: לדעת הרשב״א כל סוגי הבליעות נפעלים מענין אחד שהוא החום המתפשט מתוך האש, אלא שלא כל ה׳חומים׳ שוים בהגיעו לכלי. כי המבשל עם מים שטבעם לקרר ולהחליש את כח החום¹, לא יבליע את הטעם של איסור באותו דרגע של הצולה בשפוד שאין בו רוטב ויכול להכניס את בליעתו בלא שום מונע ומעכב. ולכן בכל מקום שאין הרבה מים – חייבים בליבון, בין אם האש נוגע ישר באיסור ובין כשהמחבת מפסיק באמצע.

<sup>&</sup>lt;sup>7</sup> והיינו שגם כשהמים מתחממים ונרתחים, אי"ז מפקיע מהם את טבעם הקר שמקורו מושרש ביסודות הבריאה, ואינו מקרה הנלוה להם בלבד, עי" הל' יסוה"ת (פ"ד ה"ב).

שדרך תשמישם מוגדר כ״לא יבא באש״ - דר״ל הבישול בקדירה וכדו׳, ואולי כולל בזה גם הדחה לאלו שדרכם בצונן. ואכן כך פירש הסמ״ג (לאוין קמח, קרוב לסוף) שהסיפא בהגעלה ֿ.

ושו"ר בתוס' רי"ד (ע"ז עה:) שהביא מפירוש לספרי של "רבינו הלל מסלווידי זצוק"ל", דהרישא בליבון והסיפא כולל הגעלה וגם הדחה. והיינו כעין דרכו של הסמ"ג. אבל התרי"ד העיר עליו מלשון הספרא, עיי"ש, ולכן לדעתו הרישא בליבון והגעלה, והסיפא בהדחה בלבד, וכדעת הרמב"ן. ושוב הביא כדרכו של ר' הלל מפורש בספיר זוטא. וע"ע נוסח הגר"א לספרי, שלכאו' לפיו מפורש כדרך הרמב"ן. הרי ששני הפירושים בפסוק החולקים על רש"י – מקורם טהור בספרי.

ולא זו בלבד, אלא יש שהביאו מקור גם לדרכו של רש"י מהספרי. שהרמב"ן הקשה עוד על רש"י מסוגיות הגמרא שדרשו טבילת כלים מהרישא דקרא, ולכן מפרש הנצי"ב (עמק הנצי"ב) שאה"נ הרישא הוא המקור לטבילה בכלים שדרכם בחמין, אבל רש"י פירש ע"פ גירסא אחרת בספרי שהסיפא בא לחייב טבילה לכלים שהשתמש בצונן. וע"ע ברא"ם ומלבי"ם, ובפירוש כתר כהונה לספרי. ונמצא שיתכן שהשורש לכל השלש שיטות הוא מנוסחאות שונות בספרי.

ועכ״פ הצד השוה שבין שני הדרכים החולקים על רש״י הוא שהכשר הדחה מוזכר בפסוק אבל הטבילה לא, ועוד הסכימו שהרישא דיבר בליבון והסיפא בהדחה. אמנם עלינו להתבונן בהשינוי הגדול והנורא שביניהם, והוא באיזה חלק מהפסוק כתובה הגעלה. שהרמב״ן ודעימיה מפרשים בזה ע״ד רש״י שהגעלה נכלל עם ליבון ב״כל אשר יבוא באש – תעבירו באש״, דגם הבליעה ע״י בישול בקדירה נחשב כמו אש ממש של צלייה. אבל להסמ״ג ודעימיה הכלי החייב בהגעלה נקרא בשם ״כל אשר לא יבא באש״, שעליה כתובה בתורה דין אחרת של ״תעבירו במים״. ונ״ל שבשני האפשריות האלו בקריאת התושב״כ, מושרש מחלוקתם של רבותינו הרשב״א והרא״ה ז״ל בגדר ההבדל שבין הכשר ליבון להגעלה. הבה נלמד את דבריהם ז״ל.

<sup>&</sup>lt;sup>5</sup> עיי״ש בסמ״ג, ולדעתי אין כוונתו ש״תעבירו במים״ כולל הגעלה וגם טבילה, דהא לא כתוב אלא ״מים״ פעם אחד, אלא ר״ל שההעברה במים היא דומיא דההעברה באש של הרישא שיש עמו טבילה. ושו״ר שכך מפרש האו״ה (שער נח ס״א) בשם הסמ״ג, עיי״ש.

ולהבין שיטת רש"י, עי" ברא"ם שמיישב דלא דיבר הכתוב אלא על טעם של איסור הבלוע בתוך דופני הכלי, כי בלא"ה היינו חושבים שבליעה כזה אינו אסור כלל, או שלא היינו יודעים את דרך פליטתו בליבון והגעלה. אבל האיסור העומד בעינו על דופני הכלי – לא הוצרכה התורה להודיענו שהיא אסורה ואיך להכשיר אותה, אלא גלוי וידוע שעלינו להדיח את הכלי ולשפשפו היטב לפני שנבשל בתוכו מאכלנו הכשרים. וכעי"ז מפרש הנצי"ב (עמק הנציב על הספרי, העמק דבר עה"ת, העמ"ש קלז אות יב דף קמו-ד), ומוסיף שחובת ההדחה מובן ממילא מהטבילה המפורש בקרא – כי השומן הנדבק בכלי הוא חציצה לפסול את הטבילה.

ויש לשים לב לכמה יסודות חשובים היוצאים ממחלוקתם. לדעת רש"י הנושא של הסיפא הוא טבילת כלים, ולדרכו פשוט שחובתה מן התורה. אבל הדחה אינו מפורש בקרא כלל, ולכאו' אין להגדירה כמעשה של הכשר לכלי כמו הגעלה וכו', אלא ענינו להציל מתערובת איסור או הכנה לטבילה. משא"כ לרמב"ן המקור לטבילת כלים אינו אלא מדרשות הגמרא (ע"ז עה:) על הרישא דקרא, ולכן צידד דטבילת כלים אינו אלא מד"ס והדרשות הם אסמכתא בעלמא, עיי"ש. (ובמק"א הרחבתי עוד איך בכל שיטה בפירוש הכתובים מושרש הבנתו בפירוש התושבע"פ על הענין, ועמדתי עוד על הנפק"מ היוצאים להלכה).

והנה הרמב"ן המשיך⁴: "ולשון ספרי, 'תעבירו באש', כגון הסכינין מפני כוית הגוים, 'וכל אשר לא יבא באש', כגון הכוסות, 'תעבירו במים' מפני גיעול הגוים". ובפשטות כוונתו למקור נוסף לפירושו שהסיפא דקרא דיבר על הדחה, כי לדעתו גם הכשר זה הוא בשביל "גיעולי גוים". אך אי"ז ברור לי, ויתכן שכאן רוצה להציע פירוש שלישי בפסוק, והוא שהרישא בליבון בלבד שענינו להכשיר עם אש את הבלע ע"י גוף האש בשעת הצלייה וכדו', והסיפא בהכשר הגעלה עם מים לכלים

הש"ס שדרשו טבילה בב' אנפי מהרישא של הפסוק, עי' בהעמ"ש (שם) ובמש"כ בפנים בהמשך מפירושו לספרי.

<sup>&</sup>lt;sup>8</sup> אולם מש״כ הרא״ם עוד לפרש דמש״כ רש״י ״טבילה״ היינו הדחה, לכאו׳ נסתר מפרש״י למשנה שהטבילה כפשוטו, וכמו שהרחבתי ע״ז במק״א. וע״ע בבאר בשדה שדחה דברי הרא״ם ממה שהמשיך רש״י עה״ת לכתוב ״ודוקא בכלי מתכות״, והרי הדחה שייך בכל הכלים.

<sup>4</sup> יש כמה נוסחאות בתוך פירוש הרמב"ן, בנוסף לכל השינויים בגירסאות הספרי בעצמו. ציטטתי מהרמב"ן מהדו' מוה"ק.

# הכשר ליבון והגעלה הרב שמואל חיים ניימאן

בָּל דָּבָר אֲשֶׁר יָבֹא בָאֵשׁ תַּעֲבִירוּ בָאֵשׁ וְשְהֵר, אַדְּ בְּמֵי נִדְּה יִתְחַשְּא, וְכֹל אַשֶּׁר לֹא יָבֹא בָּאֵשׁ תַּעֲבִירוּ בַפָּיִם. (במדבר לֹא, כג)

## א. שלש דרכים לפרש ״כל אשר יבא באש... ואשר לא יבא באש...״

יש לעיין מה כוונת תורתינו הק' כשחילקה את דרך ההכשר לשני סוגים של פעולות. עלינו לברר, על איזו כלים דיבר הרישא של הפסוק – "כל דבר אשר יבא באש תעבירו באש", והסיפא – "וכל אשר לא יבא באש תעבירו במים"? ומצינו שלש דרכים בזה בדברי רבותינו הראשונים ז"ל, שכנראה תלויים על פירושם או נוסחתם בדרשת חז"ל בספרי.

רש"י מפרש את הרישא של הפסוק על ההכשרים של ליבון או הגעלה בכלים שדרכן להשתמש בחמין, והסיפא לאלו שדרכן בצונן שבהם מספיק טבילה – "ודיו". וכ"פ בתרגום יונתן. והקדים פירושו להרישא בזה"ל: "כדרך תשמישו – הגעלתו", ולכאו' כוונתו לדייק לשון הכתוב שהעמיד ענין האש שהשתמש בו הגוי במקביל לההכשר עם אש, ועפ"ז מבאר שאופן ההכשר ע"י אש הוא שוה לדרך שהשתמש בו הגוי עם איסור!. משא"כ בסיפא ההכשר ע"י מים לא נכתב במקביל לצורת השימוש אצל הגוי, ולכן פרש"י דמיירי בכלים שלא התחייבו בהכשר בליעותיהם מחמת השימוש של הגוי, אלא מספיק בהם טבילה במקוה בלבד.

אולם הרמב״ן השיג על רש״י שגם הכלים שדרך תשמישן בצונן צריכים הכשר בנוסף לטבילה, וכמ״ש בברייתא (ע״ז עה:) ״מדיחן ומטבילן״, ולמה הכשר זה אינו מוזכר בתורה? <sup>2</sup> ולכן מפרש הרמב״ן שהסיפא מיירי בהכשר הדחה לכלים שדרכם להשתמש בצונן.

<sup>1</sup> כפירושו עה״ת כאן דהרישא מיירי בליבון וגם הגעלה (ונראה בפנים שבזה הסכים עמו הרמב״ן, ודלא כהסמ״ג שחלק) – הלך לשיטתו בפירושו לש״ס בפסחים (דף מד:, צוטט בהערה לסימן א אות א) וזבחים (צז. ד״ה מידי), עיי״ש.

<sup>2</sup> כך השאלה השנייה של הרמב"ן. על שאלתו הראשונה ש"תעבירו במים" אינו משמע טבילה, עי' ברא"ם ובהעמ"ש (קלז אות יב, דף קמו-ד). ולשאלתו האחרונה מסוגיות

תגובה, אז אין יחס ואין אהבה. "ותלמודו" הוא תורה מן השמים שמורה לו עבודתו וחיובו.

וכן מקביל לאלו הם מה שנשנית במשנת פרק חלק: "כל ישראל יש להם חלק לעולם הבאה... ואלו שאין להם חלק לעולם הבאה, (א) האומר אין תחיית המתים מן התורה — נגד מציאותו כמו שהסברנו שאין ענין תחיית המתים שממשיכים לחיות ולרוץ ולעשות עוד דברים חדשים אלא שמה שחיו ומת חוזר ונעשה טפל למציאותו האמתי וזה עומק ההבנה ב"אין עוד מלבדו" שהכל טפל וחלק מציאותו ית'. (ב) ואין תורה מן השמים. ו(ג) אפיקורוס, פי' הפקר בלי חיוב פ' שאין השגחה ואין תגובה. אלו הם האמונות שבהם יש לו חלק לעולם הבאה ושאר הדברים במשנה הזאת הם פעולות, ולא אמונות, שבהם מפסיד אדם את חלקו לעולם הבאה. וכל אלו עיקרי העיקרים הם יסוד הדת בכלל, ומבואר בתהליך יציאת מצרים עד מתן תורה.

# שלש אמונות הרב אליהו קפלן

בתהליך יציאת מצרים נאמר שלשה פעמים "ויאמינו". (א) במצרים [שמות ד'] "ויאמן העם וישמעו כי פקד ה' את בני ישראל וכי ראה את עניים". (ב) בקריעת ים סוף נאמר [שמות י"ד] "ויאמינו בה' ובמשה עבדו". (ג) אצל הר סיני נאמר [שמות י"ט] "הנה אנכי בא אליך בעב הענן בעבור ישמע העם בדברי עמך וגם בך יאמינו לעולם".

המהר״ל (גבורת ד׳ פרק מ״ז) מסביר כי ג׳ אמונות אלו הם יסוד הדת ואם תיפול ח״ו אחד מהם אז תיפול הדת בכללה. האחת היא ההשגחה שהיא משגיח בתחתונים ולא כמי שאומרים המינים, עזב ה׳ את הארץ שאים אין משגיח למה נעבוד אותו. ובירור זה היה במצרים. שנית היא מציאות ה׳ שאין דבר חוץ ממנו שזה רואים בקריעת ים סוף ואמרו ״זה קלי ואנוהו״. ושלישית שידבר ה׳ את האדם ויתן לו תורה, וזהו אמונת תורה מן השמים.

ומסביר הגאון ר' משה שפירא זצ"ל שזה בסדר ההתפתחות המוח. בתחילה מרגישים שיש משגיח בעולם שמחייב משהו. כשמתבוננים הלאה תבינו את מציאותו עצמו ש"אין עוד מלבדו" – לא אין אלהות מלבדו אלא שאין מציאות מלבדו, ואת זה הכירו בקריעת ים סוף שנפתח להם שבעה רקיעים והגיעו לדרגת נבואה של "ה' ימלוך לעולם ועד" שהיא תחיית המתים שהיא העמקות של מציאותו ית' שהכל חוזר אליו בתחיה ונעשה חלק ממציאותו יתברך. והג' היא תורה מן השמים.

שלש אמונות האלו הם "עיקרי העיקרים" אשר המציא ר' יוסף אלבו בעל ספר העיקרים לחלוק על הרמב"ם שפסק שיש י"ג עיקרים. ובעיקר לא חולק הרמב"ם על המציאות שאלו הם יסודי כל דת בעולם שבלעדיו אין דת. אלא שהוא מלמד שלא די בהם אלא שחייב להכיר בפרט כל הי"ג בפרוטרוט כדי להיות שלם באמונתו. שלש אלה הם נזכרים ברמב"ם בהלכות קריאת שמע (פ"א הלכה ב): "ומקדימו לקרות פרשת שמע מפני שש בה יחוד השם ואהבתו ותלמודו שהוא העיקר הגדול שהכל תלוי בו". יחוד ה' הוא מציאותו, אהבתו הוא השגחתו כי אין אהבה אלא בין שני צדדים שמכירים אחד את השני. ובלי השגחה, פי" ראייה וגם

אולם, כשמתו בעליהן שפיר אמרה להן נעמי לב' כלותיה שיכולות הן למחות ומה להן להידבק בה שהיא עניה וממילא בזה שיחזרו לבית גלולי אביהן אין לך ראיה גדולה מזו שהן מוחות ביהדותן. ואה"נ ערפה שבה לגלולי אביה ואילו רות דבקה בה וקיבלה על עצמה מצוות התורה וזה גופא הוי קבלת מצוות אף לשיטת התוס' והב"ח הנ"ל. וא"כ פשוט הוא שמחלון וכליון לא עברו שום עבירה בנשואיהן שהלא גיירום כדין. אלא, שכיון שהיו גדולי עולם היה זה נחשב להם לפגם שהלא כשנמצאים בארץ נוכריה איכא ספק גדול אם ירצו הגרים הקטנים לעמוד בגירותם או חלילה לחזור לסורם ואם חלילה יחזרו לסורם הלא מעיקרא גויים היו ומעולם לא היה להם זיקת יהדות. אשר ע"כ נענשו שנסעו לחו"ל ובזה נתגלגל לידם נכריות אלו לגיירם ונשאום ודבר זה היה רע בעיני ה' ולכן המיתן.

ולפי״ז שפיר נתיישבה התמיהה כמין חומר, דהא כשאמרה נעמי לכלותיה ״בִּי אָמַרְתִּי, יֶשׁ לִי תִקְנָה בָּם הָיִיתִי הַלַּיְלָה לְאִישׁ, וְגַם יָלַדְתִּי בָנִים״ היינו, דכיון שקטנות אָמַרְתִּי, יֶשׁ לִי תִקְנָה בָּם הָיִיתִי הַלַּיְלָה לְאִישׁ, וְגַם יָלַדְתִּי בְנִים״ היינו, ואביהן הנכרי היו ע״כ שכל קידושיהן הוא מדרבנן שהלא אין להן דעת להינשא, ואביהן הנכרי אינו יכול להשיאן. וממילא כיון שעיקר קידושיהן מדרבנן הלא יתכן מאוד לומר שבזמן השופטים לא גזרו בזה איסור קורבה לאחר מיתה, ולכן אמרה נעמי שאם היה לה עוד בן הייתה מציעתן, ודו״ק.

ונראה באופן פשוט וברור, דמה שאמרו חז"ל נשים נכריות לאו למימרא שהיו נוכריות ממש אלא "אבק נוכריות" שהלא מחלון וכליון לא ידעו בוודאות שלא יחזרו הן לסורם וממילא לפום דרגתיה היו צריכין לחשוש לזה, הילכך פגעה בהם מידת הדין, ודו"ק.

אלא היכא דאיכא תפיסת קידושין. [איברא, שרש"י אזיל הכא לשיטתו שבמעשה דבועז לא פירש שהיה זה מדינא והלכתא דיבום אלא הקמת שם בעלמא יעויי"ש. עוד נראה בדרך אפשר שרשב"י דס"ל בגמ' במס' ב"ב צא. שמחלון וכליון גדולי הדור היו, ס"ל הכא ג"כ כפי שכ' בזוה"ק שח"ו לומר שנשאו מחלון וכליון נכריות וכל עונשם היה מפאת שעזבו את ארץ ישראל בשנת רעבון, ודו"ק].

והנראה ליישב העניין, ובהקדם, הנה איתא בגמ' במס' כתובות [יא.] אמר ר"ה גר קטן מטבילין אותו על דעת בי"ד מאי קמ"ל, דזכות הוא לו וזכין לאדם שלא בפניו, אמר רב יוסף הגדילו יכולין למחות. ובגמ', כיון שהגדילה שעה אחת ולא מיחתה שוב אינה יכולה למחות עיי"ש. ופרש"י שם, "דאין לך גר בלא מילה וטבילה". ועיין שם בריטב"א שהוסיף ביה נופך, וז"ל, ואע"ג דגר בעלמא בעינן שיודיעהו קלות וחמורות כדאיתא ביבמות [מז.] ההוא למצווה ולא לעכב, והכא דלאו בר הודעה הוא אינו מעכב עכ"ל.

והנה יעויין בתוס' במס' סנהדרין [סח:] בשלהי ד"ה קטן, שפליגי על שיטת הריטב"א וס"ל בזה"ל, ואין חסרים אלא קבלת מצוות ומתוך שגדלו ולא מיחו היינו קבלה, היינו שבאמת הקבלה מעכב אלא שאין מתקיים הקבלה עד שעת גדלותו ושמח בקבלתו והיינו קבלת מצוות.

וכ״כ הב״ח ביור״ד [סימן רס״ח] וז״ל, דלעניין מגעו ביין וכיוצ״ב הוי גר אבל לא להשיאו אשה ישראלית דכיון שאם הגדיל יכול למחות הוי נכרי למפרע עיי״ש.

ומדאתינן להכא נראה לבאר בזה, ובהקדם שיטת התוס' במס' נזיר [כג:] בד"ה בת בנו של עגלון, וז"ל, לאו דוקא נקט בת בנו וכן [בסנהדרין קה:] דאמר בתו של עגלון לאו דוקא, אלא הרבה דורות היתה אחר עגלון דאמר פרק החולץ [יבמות מח:] מפני מה גרים מעונים בזה"ז מפני ששיהו עצמן לבא תחת כנפי שכינה מאי קרא "ישלם ה' פעלך ותהי משכורתך שלמה אשר באת לחסות תחת כנפיו" משמע שהיתה רות קטנה כשנתגיירה, והרי יש מעגלון ועד אבצן יותר ממאתים שנה ודו"ק ותשכח, ואמרי' ב"ב [צא.] אבצן זה בועז, ואי בתו של עגלון היתה א"כ לא היתה קטנה עכ"ל.

וא״כ שייך לומר דכשנתגיירו היו אכן קטנות וע״פ בי״ד נעשה דהלא זכין לו לאדם שלא בפניו, ובודאי זכות גדולה היא להן להינשא לשני גדולי הדור מחלון וכליון.

ישראל לחוץ לארץ לעולם אלא ללמוד תורה או לישא אשה או להציל מן העכו"ם ויחזור לארץ וכן יוצא הוא לסחורה אבל לשכון בחוץ לארץ אסור אלא א"כ חזק שם הרעב וכו' ואע"פ שמותר לצאת אינה מידת חסידות שהרי מחלון וכליון שני גדולי הדור היו ומפני צרה גדולה יצאו ונתחייבו כלייה למקום עכ"ל. וביותר יעויין בזוה"ק [זהר חדש מדרש רות] שכתב שם ח"ו שנשאה מחלון והיא גויה אלא כשנשאה נתגיירה והשם "רות" ניתן לה לאחר שנתגיירה, ואמרו שקודם שנתגיירה היה לה שם אחר.

עוד חזינן בשלהי מגילת רות [פרק ד׳ פסוק י׳] ״וְגַם אֵת רוּת הַמֹּאֲבָיָה אֲשֶׁת מַחְלוֹן ָקָנִיתִי לִי לְאִשָּׁה, לְהָקִים שֵׁם הַמֵּת עַל נַחֲלָתוֹ, וְלֹא יִכָּרֵת שֵׁם הַמֵּת מֵעִם אֶחָיו, וּמִשַּׁעַר מָקוֹמוֹ: עָדִים אַתָּם, הַיּוֹם. יא וַיֹּאמָרוּ כַּל הַעָם אֲשֶׁר בַּשַּׁעַר, וְהַזְּקְנִים עָדִים; יָתֵּן יְהוַה אַת הַאַשַּׁה הַבַּאַה אֵל בֵּיתַדּ, כָּרַחֵל וּכְלֵאָה אֲשֵׁר בָּנוּ שְׁתֵּיהֶם אֶת בִּית יִשְׂרָאֵל, וַעֲשֵׂה חַיִל בָּאֵפָרַתַה, וּקְרַא שֶׁם בָּבֵית לַחֶם״. ופירש שם התרגום, שרצה לקיים בה מצוות יבום. וכמו שכ׳ הרמב״ן בפרשת וישב במאמר סוד מצוות יבום, שמעשה דבועז היה משום מצוות יבום [פרק ל״ח ח׳] וז״ל, אבל הענין סוד גדול מסודות התורה בתולדת האדם, וניכר הוא לעיני רואים אשר נתן להם השם עינים לראות ואזנים לשמוע. והיו החכמים הקדמונים קודם התורה יודעים כי יש תועלת גדולה ביבום האח, והוא הראוי להיות קודם בו ואחריו הקרוב במשפחה, כי כל שארו הקרוב אשת אשר הוא יורש נחלה יגיע ממנו תועלת. והיו נוהגים לישא אשת המת האח או האב או הקרוב מן המשפחה. ולא ידענו אם היה המנהג קדמון לפני יהודה. ובבראשית רבה [פ״ה ה׳] אמרו כי יהודה התחיל במצות יבום תחלה, כי כאשר קבל הסוד מאבותיו נזדרז להקים אותו. וכאשר באתה התורה ואסרה אשת קצת הקרובים, רצה הקדוש ברוך הוא להתיר איסור אשת האח מפני היבום, ולא רצה שירחה מפניו איסור אשת אחי האב והבן וזולתם, כי באח הורגל הדבר ותועלת קרובה ולא בהם, כמו שהזכרתי. והנה נחשב לאכזריות גדולה באח כאשר לא יחפוץ ליבם, וקוראים אותו בית חלוץ הנעל [דברים כ״ה י׳] כי עתה חלץ מהם, וראוי הוא שתעשה המצוה זאת בחליצת הנעל. וחכמי ישראל הקדמונים מדעתם הענין הנכבד הזה, הנהיגו לפנים בישראל לעשות המעשה הזה בכל יורשי הנחלה, באותם שלא יהיה בהם איסור השאר, וקראו אותו גאולה, וזהו ענין בועז וטעם נעמי והשכנות. והמשכיל יבין, עכ״ל.

ואם נימא שלא הייתה מקודשת וכמו שפרש"י לעיל, אלא הייתה נכרית בשעת נשואיה למחלון לא היה שייך כאן דין יבום כלל וכלל שהלא לא נאמר פרשת יבום נכריות וכמו שפירש רש"י גופא על הכתוב שם "כי זקנתי מהיות לאיש" וז"ל, שאנשא לו ואוליד בנים ותנשאו להם שאינם אסורים לכם ואינכם אסורים להם משום אשת אחיו שלא היה בעולמו שאינה זקוקה ליבם לפי שלא היו למחלון וכליון קדושין בהן שנכריות היו ולא נתגיירו ועכשיו הן באות להתגייר כמו שנאמר כי אתך נשוב לעמך מעתה נהיה לעם אחד עכ"ל.

איברא שכך הובא במדרש רות פ״ב ״וישאו להם נשים מואביות״ תני בשם רבי מאיר ״לא גירום ולא הטבילו אותם״ ע״כ.

והנה אמרו בגמ' במס' בבא בתרא [צא:] כתיב מחלון וכליון וכתיב יואש ושרף, רב ושמואל חד אמר מחלון וכליון שמן, ולמה נקרא שמן (שרף ויואש) יואש, שנתיאשו מן הגאולה. שרף, שנתחייבו שריפה למקום. וחד אמר יואש ושרף שמן ולמה נקרא שמן מחלון וכליון, מחלון שעשו גופן חולין, וכליון שנתחייבו כליה למקום. תניא כמאן דאמר מחלון וכליון שמן, דתניא מאי דכתיב "ויוקים ואנשי כוזיבא ויואש ושרף אשר בעלו למואב" עיי"ש. ופרש"י, ואנשי כוזיבא, הכי קאמר מי שהקים שבועה לאנשי כוזיבא דהיינו יהושע אבל אנשי כוזיבא לא משבט יהודה הם שהרי כנענים היו שכיזבו ביהושע. אלו מחלון וכליון, שהיו משבט יהודה בני אלימלך בן נחשון עכ"ל.

ויעויין בפירוש המהרש"א שם וז"ל, מחלון שעשו גופן חולין ופרשב"ם חוץ לארץ ארץ טמאה היא, עכ"ל. אבל, א"כ יהיה אביהם גם כן בכלל? ויותר נראה לפרש, שעשו גופן חולין במה שנשאו להם נשים מואביות נכריות אחרי מות אביהם שעדיין אף רות לא נתגיירה עד שהלכה לא"י עם נעמי כמפורש בהחולץ גם ע"ז אמר שנתחייבו כלייה כמ"ש ולא תתחתן בם וגו' כי יסיר את בנך וגו' והשמידך מהר וק"ל עכ"ל.

אולם לאחר כל הנ"ל, צע"ג ממה שאמרו במס' בבא בתרא [צא.] וכן היה ר"ש בן יוחאי אומר אלימלך מחלון וכליון גדולי הדור היו ופרנסי הדור היו ומפני מה נענשו מפני שיצאו מארץ לחוצה לארץ שנאמר "ותהם כל העיר עליהן ותאמרנה הזאת נעמי" מאי הזאת נעמי א"ר יצחק אמרו חזיתם נעמי שיצאת מארץ לחו"ל עיי"ש. ולכאר זה ממש פלא פלאים שנראה בעליל שכל עוונם היה שעזבו את ארץ ישראל לחו"ל בשנת רעבון שהיה להם ממידת חסידות להישאר בארץ ישראל לרום מדרגתם וכמו שכ' הרמב"ם בהל' מלכים [פ"ה ה"ט] וז"ל, אסור לצאת מארץ לרום מדרגתם וכמו שכ' הרמב"ם בהל' מלכים [פ"ה ה"ט] וז"ל, אסור לצאת מארץ

הנה נא' בכתובים "וַיִּשְׂאוּ לָהֶם נָשִׁים מֹאֲבִיּוֹת שֵׁם הָאַחַת עַרְפָּה, וְשֵׁם הַשֵּׁנִית רוּת, וַיִּשְׁבוּ שָׁם כְּעֵשֶׂר שָׁנִים." [היינו, שרות וערפה היו נשים נוכריות] ועל דא נתפרש בתרגום [שם] "ועברו על גזירת מימרא דה' ונטלו להן נשים נוכראין מן בנת מואב שום חדא ערפה ושום תנייתא רות בת עגלון מלכא דמואב ויתיבון תמן כזמן עשר שנין, ועל דעברו על גזירת מימרא דה' ואתחתנו בעממין נוכראין אתקטעו ימיהון ומיתין אף תרויהון מחלון וכליון בארעא ממאבתא ואשתארת אתתא מתכלא מתרין בנהא וארמלא מבעלה" עכ"ל.

עוד נראה להוכיח שאכן רות וערפה היו נוכריות, מדברי נעמי בפסוק ח׳ ״וַתּאמֶר נְצֵמִי, לְשְׁתֵּי כַלֹּהֶיהָ, לֵכְנָה שֹׁבְנָה, אִשָּׁה לְבֵית אִמָּה יַעַשׁ יְהוָה עִמְּכֶם חֶסֶד, כַּאֲשֶׁר נְצֵמִי, לְשְׁתֵּי כַלֹּהָיהָ, לֵכְנָה שֹׁבְנָה עְמִי, לְמָה תַלַכְנָה עִמִּי, הַעּוֹד לִי צְשִׂיתֶם עִם הַמֵּתִים וְעִמָּדִי״, ״וַתֹּאמֶר נָצֵמִי שֹׁבְנָה בְנֹחַי, לָמָה תֵלַכְנָה עִמִּי, הַעּוֹד לִי בְּבָתְב בְּמֵעִי, וְהִיּוּ לָכֶם לַאֲנָשִׁים״. וערפה אכן עזבה את נעמי, ואילו רות דבקה בה. ואעפ״כ עדיין נעמי ניסתה לשכנע את רות שתחזור לארץ מולדתה, ״וַתִּאמֶר הִנֵּה שָׁבָה יְבָמְתַּךְ אֶל אֲלָהִיהָ; שׁוּבִי אַחֲרִי יְבִמְתֵּךְ. וע״ז אמרה לה רות, ״וַתִּאמֶר הָּלִינִי רוּת אֵל תִּפְּנְּעִי בִי, לְעָזְבַךְ לְשׁוּב מֵאַחֲרָיִךְ: כִּי אֶל אֲשֶׁר תִּלְכִי אֵלֵך, וּבַאֲשֶׁה יְהוָה לִי אָלִין עַמֵּךְ עַמִּר, וֵאלֹהַיִךְ אֱלֹהָי, בַּאֲשֶׁר תְּמוֹת, יְשִׁם אֶקְבֵר; כֹּה יִעֲשֶׂה יְהוָה לִי וְכֹתוּרתו, ״וַתַּרֶא כִּי מִתְאַמֶּצֶת הִיא לְלֶכֶת אִתָּה; וַשִּחְדֵּל, לְדַבֵּר לֹהִיך בעם ישראל ובתורתו, ״וַתַּרֶא כִּי מִתְאַמֶּצֶת הִיא לְלֶכֶת אִתָּה; וַתָּחְדַּל, לְדַבֵּר אֵלִיה,״ ע״כ.

ואיכא למידק, איך עשתה כן נעמי להסיתן שיחזרו לעבודה זרה שלהן והלא קיי"ל ברמב"ם בהל' עבודת כוכבים פרק ה' הל' א' וז"ל, המסית אחד מישראל בין איש בין אשה הרי זה נסקל אע"פ שלא עבד המסית ולא המוסת עבודת כוכבים אלא מפני שהוראהו לעבוד יעויי"ש. וא"כ כ"ש הכא שהסיתן לחזור לגלולי אביה, אע"כ כדאמרן שבאותו שעה היו נוכריות, ודו"ק.

שוב ראיתי להביא ראיה נוספת שאכן היו נוכריות ממה שאמרה נעמי "העוד לי בנים במעי והיו לכם לאנשים" וצ"ע, דלכאורה משמע שאם אכן היו לה עוד בנים במעיה הייתה מציעתן להן לאנשים, וזהו תימה דהלא זהו "אשת אחיו שלא היה בעולמו" וזהו איסור ערווה דאשת אח ואין כאן זיקת יבום כלל ועיקר וכמו שכ" הרמב"ם בהל' יבום וחליצה פ"ו הט"ז וכן אשת אחיו שלא היה בעולמו הואיל ואין לו עליה זיקה שנא "כי ישבו אחים יחדיו" עד שישבו שניהן בעולם הרי זו ערווה עליו לעולם משום אשת אח ופוטרת צרתה עיי"ש. אלא ע"כ כדאמרן שהיו

#### בעניין רות המואביה והמסתעף הרב אורי משה מילרד

אַ ״וַיְהִי, בִּימֵי שָׁפֿט הַשֹּׁפְטִים, וַיְהִי רָעָב, בָּאָרֶץ; וַיֵּלֶךְ אִישׁ מִבֵּית לֱחֶם יְהוּדָה, לְגוּר בִּשָּׁבִי מוֹאַב--הוּא וְאָשָׁתּוֹ, וּשְׁנִי בַנַיו. ב וְשֵׁם הַאִּישׁ אֵלִימֵלֶךְ וְשֵׁם אִשְׁתּוֹ נַעֲמִי וְשֵׁם שְׁנִי-בָנָיו מַחְלוֹן וְכִלְיוֹן, אֶפְרָתִים--מִבֵּית לֶחֶם, יְהוּדָה; וַיָּבֹאוּ שְׂבִי-מוֹאָב, וַיִּהְיוּ-שָׁם גַ וַיָּמָת אֱלִימֶלֶךְ, אִישׁ נָעֲמִי; וַתִּשְּׁאֵר הִיא, וּשְׁנֵי בָנֶיהָ ד וַיִּשְׂאוּ לָהֶם, נְשִׁים מֹאֲבִיּוֹת שֵׁם הָאַחַת עָרְפָּה, וְשֵׁם הַשִּׁנִית רוּת; וַיִּשְׁבוּ שָׁם, כְּעֵשֵׂר שָׁנִים ה וַיָּמֻתוּ גַם-שָׁנֵיהֶם, מַחָלוֹן וְכִלְיוֹן ; וַתִּשָּׁאֵר, הָאִשָּׁה, מִשְּׁנֵי יִלָבֵיהָ, וּמֵאִישָׁהּ וֹ וַתִּקָם הִיא וְכַלֹּתֵיהָ, וַתִּשָׁב מִשְּׂבִי מוֹאָב: כִּי שָׁמְעָה, בִּשְׂבָה מוֹאָב-כִּי-פָּקַד יְהוָה אֶת-עַמּוֹ, לְתֵת לְהֶם לְחֶם זַ וַמֵּצֵא, מִן-הַפְּקוֹם אֲשֶׁר הָיְתָה-שָׁפָּה, וּשְׁמֵי כַלּוֹתֶיהָ, עִפְּה; וַתִּלַכְנָה בַדֶּרֶךְ, לְשׁוּב אֶל-אֶבֶץ יְהוּדָה חַ וַתּאמֶר נָצֵמִי, לִשְׁתִּי כַלֹּתֶיהָ, לֵכְנָה שֹׁבְנָה, אִשָּׁה לְבֵית אִמָּה; יעשה ָנַעַשֹׂ) יְהוָה עִּמָּכֶם חֶסֶד, כַּאֲשֶׁר עֲשִׂיתֶם עִם הַמֵּתִים וְעִמָּדִי טֹ יִתֵּן יְהוָה, לָכֶם, וּמְצֶאן (יַצַשֹׂ) מְנוּחָה, אִשָּׁה בֵּית אִישָׁה; וַתִּשַּׁק לָהֶן, וַתִּשֶּׂאנָה קוֹלָן וַתִּבְכֶּינָה. יֹ וַתֹּאמַרְנָה לָּה, כִּי אָתָּךְ נְשׁוּב לְעַמֶּךְ .יֹא וַתֹּאמֶר נְצֵמִי שֹׁבְנָה בְנֹתֵי, לְמָה תַלַכְנָה עִמִּי, הַעוֹד לִי בָנִים בָּמֵצֵי, וְהָיוּ לָכֶם לַאֲנַשִׁים. יב שֹבְנָה בִנֹתַי לֵכָן כִּי זָקַנְתִּי מִהִיוֹת לְאִישׁ: כִּי אָמַרְתִּי, יֵשׁ לי תִקְנָה גַּם הַיִּיתִי הַלַּיִלָה לְאִישׁ, וְגַם יַלַדְתִּי בָנִים. יג הַלָהֵן תִּשַׂבֵּרְנָה, עַד אֲשֶׁר יִגְדַּלוּ, הַלָהַן תַּעָגנָה, לְבִלְתִּי הֵיוֹת לְאִישׁ; אַל בְּנֹתַי, כִּי-מֵר-לִי מְאֹד מִכֶּם--כִּי-יָצְאָה בִי, יַד-יְהנָה יד וַתִּשֶּׁנָה קוֹלָן וַתִּבְכֶּינָה עוֹד; וַתִּשַׁק עָרְפָּה לַחֲמוֹתָה, וְרוּת דְּבְקָה בָּה. טוּ וַתֹּאמֶר, הַנָּה שָׁבָה יִבְמְתַּךְ, אֶל עַמָּה, וְאֶל אֱלֹהֶיהָ; שׁוּבִי, אַחֲרֵי יִבְמְתַּךְ טזּ וַתֹּאמֶר רוּת אַל תִּפְגְּעִי בִי, לְעָזְבֵךְ לְשׁוּב מֵאַחֲרָיִךּ: כִּי אֶל אֲשֶׁר תֵּלְכִי אֵלֵךְ, וּבַאֲשֶׁר תָּלִינִי אָלִין עַמֶּךְ עַמִּר, וֵאלֹהַיִךְ אֱלֹהָי. יז בַּאֲשֶׁר תָּמוּתִי אָמוּת, וְשָׁם אֶקָבֶר; כֹּה יַעֲשֶׂה יְהוָה לִי, וְכֹה יוֹסִיף כִּי הַפָּנֵת, יַפְרִיד בֵּינִי וּבֵינֵךְ יֹ**ח** וַהַּרֵא, כִּי-מִתְאַמֶּצֶת הִיא לְלֵכֶת אִתָּה; וַמֶּחָדַל, לְדַבֵּר אֵלֵיהָ. ישׁ וַמַּלַכְנָה שְׁמִּיהֶם, עַד-בּוֹאָנָה בֵּית לָחֶם; וַיְהִי, כְּבוֹאָנָה בֵּית לֶהֶם, וַתַּהֹם כֶּל-הָעִיר עֲלֵיהֶן, וַתֹּאמַרְנָה הֲזֹאת נָעֲמִי כֹ וַתֹּאמֶר אֲלֵיהֶן, אַל-תִּקְרָאנָה לִי נַעֵמִי: קָרָאוַ לִי מַרָא, כִּי-הַמֵּר שַׁדִּי לִי מִאֹד. כא אַנִי מְלֵאָה הָלַכְתִּי, וְרִיקָם הֲשִׁיבַנִי יָהוָה ; לָמָה תִקְרֵאנָה לִי, נַעָמִי, וַיהוָה עַנָה בִי, וְשַׁדֵּי הֵרַע לִי. כב וַתַּשָׁב נַעָמִי, וְרוּת הַמּוֹאֲבִיָּה כַלָּתָהּ עִפָּה, הַשָּׁבָה, מִשְּׁדֵי מוֹאָב; וְהַפָּה, בָּאוּ בֵּית לֵחֶם, בִּתְחִלַּת, קְצִיר שערים״.

#### תקופת ימות המשיח

והנה בזמן ההוא כבר תתבלע הקליפה, כי הטוב מן הטומאה יסתלק ויהיה נמשך אחר הקדושה, והרע ידחה למטה, והשאר נדבק באומות שכבר מתו בגיהנם<sup>64</sup>. ובאמת שצערם גדול יהיה בזמן ההוא בהיות הקליפה עצמה בלא שום אור וטוב, וישאר הרע ההוא עד סוף ימי הארץ. והנה אז בהיות הקדושה שולטת לבדה יהיה התיקון תיקון גדול כאשר היה יכול לתקן אדם הראשון בראשונה, ואז ישתלם הבנין שלא נשלם וזה בכל ימי המשיח.

#### כריתת הרע

ובסוף הימים יהיה עוד יום הדין הגדול להשלים צירוף כל הנשמות וכל הבריאה, וזה נתבאר במקום אחר ולא אאריך בו עתה<sup>14</sup>, ובדין ההוא תשאר כל הבריאה טהורה לגמרי וכל הרע יאבד ויכלה, ומשם והלאה יבנה העולם בנין חדש אשר לא פורש ואשר לא נודע לעמוד לנצח נצחים<sup>42</sup>.

והרי כללתי לפניך כל מקרי העולם למיום הוסדו ועד סוף כל הדורות ותדע כמה עמקו מחשבות האל ה' וכמה שגבו דרכיו מדרכי בני האדם במאד מאד עד אפס ערך.

ופירוש הרמח"ל על הכתובים (אוצרות עמי קצא). [ועייע בכתבים (ספר הליקוטים פי פינחס).] ועי עיונים תרון משיחין.

<sup>&</sup>lt;sup>40</sup> רבינו אינו מתכוון להגיהנם לאחר מיתת האדם שהוא לתקן הנשמה כדי שיכנס לגן עדן כמו שמבאר בשאר ספריו (עי׳ למשל במאמר החכמה, ענין גיהנם). אלא שזה הגיהנם הנמצא לאחר היום הדין הגדול בסוף ששת אלפי שנה (עי׳ שער הגמול, ענין יום הדין הגדול, סי׳ ריז במהרדורה חדשה של חזון יואל), שבו יבערו הרשעים מן העולם. ובאדיר במרום כותב רק (עמ׳ קצט): בזמן ההוא הקב״ה יחבר יחד הרע הנדחה בדין הגדול והס״ם הרע של הס״א, ושניהם ביחד ייסר אותם בתוקף הגבורה אשר יגיע להם להעביר צורתם. ע״כ. [ובענין עונש אומות העולם עי׳ דברי הרמד״ו בעת לחננה ח״ב עמ׳ 41, ובשו״ת וישב הים מאת הרי״מ הלל שליט״א, ח״ג סי׳ לח.]

<sup>41</sup> עי׳ למשל דברי רבינו בקל״ח (פתח עט): יום הדין הגדול, פירוש זה הוא היום שעתיד הקב״ה לדון את כל מעשיו. הנה הכוונה בו הוא לסדר כל משפטו מראשית ההנהגה עד הסוף, להוכיח על פני האדם יושר משפטיו, ע״כ. **וע׳ עיונים: יום הדין הגדול.** 

<sup>&</sup>quot;עין א ראתה השמיני, ועולם החד חרוב ה' יבנה עולם חדש באלף השמיני, ועולם ה' "עין א ראתה במ"ל סד"ה ואתה כבר. כנ"ל סד"ה ואתה כבר.

והנה להם היו שני כתרים כנגד (שמות כד, ז) "נעשה ונשמע" והכל סוד אחד כי הם בסוד החסד והגבורה והם סוד תפארת ומלכות והם נגד עשו וישמעאל<sup>36</sup>, וזה מה שהתנצלו שם. ואלמלא חטאו היו הולכים מיד לארץ ושם היו נתקנים תיקון גדול עד שהיו מגיעים לתיקון הראשון. אבל כיון שחטאו לא עלה בידם, וכל שכן שחזרו עוד וקלקלו במרגלים ולא אבו ללכת אל הארץ, וניטל מהם הכח. ועל כן עמדו מ" שנה במדבר בסוד כללות הקליפות ששלטו עליהם<sup>37</sup>. והאמת שזה הרע שחזר ונדבק עדיין לא הטהרנו ממנו, וזה נמעט וחסר או חזר ונתגבר אך לא יצא לגמרי.

#### בנין בית המקדש

אלא שבזמן שלמה עמדו בתיקון ונבנה הבית, ונאמר (מלכים-א ה, יח) "אין שטן ואין פגע רע". ובאמת אלמלא בת פרעה, היה הרע מסתלק וכלה, אלא שעל ידה עוד נשאר לפנים<sup>38</sup> אלא שמעט היה. וחזר עוד ונתגבר עד שהחריב את הבית, ועמדו בגלות ע' שנה לפי הכח שקבלה הקליפה. וכאשר היניחתם מעט, חזרו ובנו את הבית, אך לא נסתלק אלא נמעט ונחלש, ועל כן היה להם מקום לישראל להתחזק. אבל לא עמדו הרבה עד שחזרו ונחשך להם אור חושך לגמרי, ועמדו בחשוכתו עד עמוד לכסא משיח צדק. כי בזמן ההוא יעמדו שני המשיחים ובהם יתתקן העולם כי יקחו ישראל הממשלה מעשו ומישמעאל, ומשה הרועה הנאמן<sup>39</sup> יהיה להשלים תיקונם של ישראל.

<sup>&</sup>lt;sup>36</sup> עשו הוא לשון עשייה ובשם ישמעאל יש לשון שמיעה (עי' פנינים משלחן הגר"א שם לג, ב; ביאור הגר"א על תיקוני הזהר קנא. ד"ה מיא ועוד). ולפי ההערה הנ"ל זה לא כסדר כי עשו הוא בשמאל וישמעאל בימין.

<sup>37</sup> כותב רבינו בפירושו על התורה בענין עליית משה רבינו להר ארבעים יום קודם קבלת הלוחות (אוצרות עמי קיד): הסוד הוא מדבר הוא מקום שליטת ס"א, ושולטים שם ד' קליפות קשות, בסוד נחש שרף ועקרב וצמאון כידוע. וכל קליפה מתחלקת לעשר מדרגות, ובסוד זה הם מ'. וקודם קבלת הלוחות הוצרך להכניע אלו המ' מדרגות של קליפה, בסוד ארבעים יום מתוקנים האלו. ע"כ. וא"כ כותב רבינו כאן שאחר חטא המרגלים כללות הקליפות שלטו על בנ"י לארבעים שנה. [הענין של מקום הקליפות במדבר נמצא בכתבים (שער ההקדמות פה., שער הפסוקים, פרשת בראשית וספר שופטים).]

<sup>38</sup> איתא בגמרא (שבת נו:): אמר רב יהודה אמר שמואל, בשעה שנשא שלמה את בת פרעה ירד גבריאל ונעץ קנה בים ועלה בו שירטון ועליו נבנה כרך גדול [של רומי]. ע״כ.

<sup>99</sup> ענין זה מבואר בשאר ספרי רבינו. למשל עי' קנאת ה' (עמי צח): אך הענין הזה נאמר על הנשמות הגדולות, ראשי ישראל כאשר שמעת, והם משה ושני המשיחין, שעליהם על הנשמות הגדולות, ראשי ישראל כאשר היטב. ע"כ. וע"ע אדיר במרום (עמי שעט), נאמרה פרשת "הנה ישכיל עבדי", והבן היטב. ע"כ. וע"ע אדיר במרום (עמי שעט),

ניטלה השליטה מן האומות ובראשם עשו וישמעאל כמו שנתבאר, וזהו שאמר (דברים לג, ב) "ה' מסיני בא וזרח משעיר למו הופיע מהר פארן ואתה מרבבות קדש"<sup>32</sup>. ואז לא די שלא שלטו האומות בישראל אלא שישראל לקחו הם הממשלה, אם לא שחטאו בעגל.

#### חטא העגל

והנה בעגל חזר הרע ונדבק בהם שכבר יצא. ואז נאמר (שמות לג, ו) "ויתנצלו בני ישראל את עדים מהר חרב". והבן מה הוא זה העדי, כי מה שלקחו מן עשו ומן ישמעאל נעשה להם עדי יקר סביבם, כי באמת לבוש הוא על גביהם, וכן הוא לפי סדר המדריגות כנודע למי שהוא רגיל בארחות האמת<sup>33</sup>, והנה אז התנצלו אותו<sup>34</sup>. ולכן ניתנה עוד ממשלה לאומות העולם, ומאז שלטו בהם<sup>35</sup>.

התחילו הנשמות הבאות מן הטוב. וגם אלו היו צריכות להתברר ולהתלבן בגלות מצרים, שסודו כור הברזל. ושם נדחו כל הנשמות שהיו רע, והשאר שהיו טוב נשארו טהורות לגמרי, ויצאו מתוקנות, והיו ראויות לקבל התורה. ע״כ.

<sup>&</sup>lt;sup>32</sup> ר״ל כאשר מיאנו לקבל התורה. ענין זה מבואר בהרבה ספרים מחז״ל. למשל איתא בפרי צדיק (חג השבועות [ט]): בשעת מתן תורה איתא בזוהר הקדוש (ח״ג קצב:) שלקחו מכל שרי האומות מתנן ונבזבזן כמו שנאמר ״מתנות באדם״ ודרש מדכתיב ״וזרח משעיר למו הופיע מהר פארן״, והיינו שעשו שהוא שעיר נתן הכח דברי תורה שיש בהאומות המסתעפין ממנו ל״ה משמאלא. וישמעאל נתן הכח דברי תורה הנמצאים בהאומות ל״ה מימינא המסתעפים ממנו. ע״כ.

<sup>.</sup> בספה"ק. למעלה למעלה מיש ענין לבושים ענין שמרמז שיש אם לא כדאיתא צ"ע כוונתו אם א"ק.  $^{33}$ 

<sup>34</sup> כדאיתא בגמרא (שבת פח.): דרש רבי סימאי בשעה שהקדימו ישראל נעשה לנשמע באו ששים ריבוא של מלאכי השרת לכל אחד ואחד מישראל קשרו לו שני כתרים אחד כנגד נעשה ואחד כנגד נשמע. וכיון שחטאו ישראל ירדו מאה ועשרים ריבוא מלאכי חבלה ופירקום, שנאמר "ויתנצלו בני ישראל את עדים מהר חורב". ע"כ.

<sup>&</sup>lt;sup>35</sup> איתא בגמרא (עירובין נד.): אמר רבי (אליעזר) [אלעזר] מאי דכתיב "חרות על הלוחות" אלמלי לא נשתברו לוחות הראשונות לא נשתכחה תורה מישראל. רב אחא בר יעקב אמר אין כל אומה ולשון שולטת בהן שנאמר "חרות" אל תיקרי חרות אלא חירות. ע"כ. וע"ע שמות רבה לב, א.

#### יציאת עשו וישמעאל

וכיון שלקחה חלקה זה הגדול, הנה עוד לא היה שליטה כראשונה בשום דבר אך עדיין נמצא לה כח גדול. ועל כן גם דורות נח לא הצליחו, אלא שבסופם לא הוצרכם כליה, אבל שם נעשה ענין הפלגה והוא כי ניתן מקום וגבול לטומאה, והקדושה לקחה לה מקום וגזע מיוחד והוא שורש אברהם אבינו ע״ה־². ועדיין היתה מתפשטת בשאר העולם בערבוביא. ובצאת עשו וישמעאל אז גם נסדרו, וזה היה תקון לעולם להיותם מתחלקים אלו לכאן ואלו לכאן ²², ממה שיהיו הולכים בערבוביא כחיות המשולחות מן היער².

והנה משם והלאה הלכו ונתפשטו כן צד החול לעברו וצד הקדושה לעברו, אך צד הקדושה לא נתחזק עדיין, וצד החול שלט הרבה. ועם כל זה כתיב (בראשית לג, יב) "נסעה ונלכה ואלכה לנגדך", כי כן היו מתפשטים זה כנגד זה, אבל צד הקדושה לא נטהר מן הדיבוק הראשון שנתדבק החול בקדש<sup>30</sup>. וסוף טהרתם היה במצרים כור הברזל ששם נטהרו<sup>13</sup>, ובצאתם קבלו התורה ואז נתחזקו בתיקונם היטב. ואז

ולולי כן היה העולם חוזר לתוהו ובוהו וכמו שהיה בדור המבול דנשאר רק נח איש צדיק דממנו הושתת העולם אחר כך, ע״כ.

<sup>27</sup> רבינו מבאר ענין ההפלגה בדרך ה׳ (ח״ב ד, ג): ואברהם לבדו נכחר במעשיו ונתעלה, ונקבע להיות אילן מעולה ויקר, ע״כ.

<sup>28</sup> רבינו מבאר בשאר ספריו שלישמעאל יש כח בימין ולעשו יש כח בשמאל (עי׳ למשל אוצרות עמ׳ נו ועמ׳ עה, קנאת ה׳ עמ׳ קז, תקט׳יו תפילות תפילה שצג, תיקונים חדשים תיקונא שתיתאה). והם השרשים של כל השבעים אומות.

<sup>&</sup>lt;sup>29</sup> וזה נוגע גם לגלות שלנו שעשו הוא השרש של הנוצרים וישמעאל השרש של איסלם כידוע. ודברי הרמב"ם ידועים (הלי מלכים יא, ד, הובא עייי הגרייא זייל בפנינים משלחן הגרייא, פרי וזאת הברכה לג, ג): וכל הדברים האלו של ישוע הנצרי ושל זה הישמעאלי שעמד אחריו אינן אלא לישר דרך למלך המשיח, ולתקן העולם כולו לעבוד את יי ביחד, שנאמר (צפניה ג, ט): "כי אז אהפוך אל עמים שפה ברורה, לקרוא כולם בשם יי לעבדו שכם אחד". כיצד, כבר נתמלא העולם מדברי המשיח ומדברי התורה ומדברי המצוות, ופשטו דברים אלו באיים רחוקים ובעמים רבים ערלי לב, והם נושאים ונותנים בדברים אלו ובמצוות התורה. אלו אומרים מצוות אלו אמת היו, וכבר בטלו בזמן הזה ולא היו נוהגות לדורות. ואלו אומרים דברים נסתרים יש בהן ואינן כפשוטן, וכבר בא משיח וגילה נסתריהם. וכשיעמוד המלך המשיח באמת, ויצליח וירום וינשא, מיד הם כולם חוזרים ויודעים ששקר נחלו אבותיהם, ושנביאיהם ואבותיהם הטעום. ע"כ.

ועל כן יעקב אבינו לא רצה להיות קרוב לעשו. <sup>30</sup>

<sup>13</sup> ענין זה מבואר בקיצור הכוונות (עמי פו; ועייע דרך הי חייד ד, ט): כל הנשמות שבאו בעולם עד זמן משה היו מעורבות מטוב ורע. אך בבא משה, שנאמר בו "כי טוב הוא",

המדריגות להיות השפע שלם לנצח נצחים כאשר יהיה בחידוש העולם, והוא (ישעיה סד, ג; ועי׳ ברכות לד:) "עין לא ראתה אלקים זולתך".

והנה לתיקון הזה הגיעו ישראל במתן תורה<sup>22</sup>, על כן אמרו "נעשה" על המצות עשה, "ונשמע" שלא לעבור על המצות לא תעשה. אבל בשאר הזמנים לא זו הדרך אלא "סור מרע ועשה טוב"<sup>23</sup>. ונמצא שנצטוה אדם להשלים הבנין, וכן כתוב (בראשית ב, טז) "מכל עץ הגן אכול תאכל" והוא מצות עשה לתקן הבנין כמו שאמרתי, (שם יז) "ומעץ הדעת טוב ורע לא תאכל" הוא הלא תעשה. וכאשר חטא אדם אז נתערב החול בקדש ולא היו עוד "זה לעומת זה" לבד<sup>24</sup>, כי כבר נתדבקו מדריגות החול במדריגות הקדושה. ומשם והלאה נתחזקה הרבה להתפשט בכל העולם, ובכל עשר הדורות שמסוד אדם עצמו נתחזקה הרבה.

#### דור המבול

והנה היצר הרע מתחילה לא היה רע באדם, ונעשה רע אחר כך<sup>25</sup>. ובדור המבול היה הזמן שנתגבר יותר. ושם נאמר (בראשית ו, ה) "וכל יצר מחשבות לבו רק רע כל היום". והנה הקליפה היתה מתפשטת לכל הצדדין בכל העולם כולו ולא היתה נותנת מקום לקדושה כלל. ועל כן בסוף עשר הדורות הוצרך לתת לקליפה חלקה, ואז נטלה כל חלקה בכל בני העולם, וגם בעולם עצמו כי כמעט שחזר העולם לתוהו ובוהו<sup>26</sup>.

<sup>22</sup> עי׳ שבת (קמו.) שפסקה הזוהמא של הנחש. ובדרך ה׳ (ח״ד ד, ט) מבאר רבינו איך שעבוד מצרים טיהר את זוהמת הנחש כדי שיוכלו לקבל את התורה. וע״ע לקמן.

<sup>&</sup>lt;sup>25</sup> ידועים דברי נפש החיים שקודם החטא (שער א פ״ו): כחות הרע היו עומדים לצד וענין בפ״ע חוץ ממנו, והיה בעל בחירה ליכנס אל כחות הרע ח״ו כמו שהאדם הוא בעל בחירה ליכנס אל תוך האש, לכן כשרצה הס״א להחטיאו הוצרך הנחש לבא מבחוץ לפתות, לא כמו שהוא עתה שהיצר המפתה את האדם הוא בתוך האדם עצמו, ומתדמה להאדם שהוא עצמו הוא הרוצה ונמשך לעשות העון ולא שאחר חוץ ממנו מפתהו, ובחטאו שנמשך אחר פתוי הס״א, אז נתערבו הכחות הרע בתוכו ממש, וכן בהעולמות, וזהו עץ הדעת טו״ר. ע״ש עוד.

<sup>26</sup> ענין זה מבואר בכתבי הר' צדוק הכהן (תקנת השבין אות ו): כל בנין הבריאה יש לו יסוד שעליו נתכונן וכמו שנאמר (משלי י, כה) "צדיק יסוד עולם" שעליו העולם עומד,

שהקליפה תהיה גם היא במדריגת קדושה¹¹. כי לא תהיה רק הדין הסותם כמו שביארנו, וזה צריך תמיד כי אין המקבלים יכולים אלא בגבול¹¹.

ומה שכתוב (ישעיה ל, כ) "ולא יכנף עוד מוריך"<sup>17</sup>, הוא כי בהיות הקליפה היא טמאה<sup>18</sup> אז היא מחשכת האור, ונשאר רק חשך ולא אור. אבל בהיות הקליפה סוד הגבורה לבד, הנה גם היא תאיר ולא תחשיך ולא יהיה שימושה אלא לתת גבול. אבל ריוח גדול ימצא כמו ששמעת עד הנה<sup>19</sup>.

ונימצא שכך היה צריך אדם הראשון לתקן תיקונו להשלים בנינו בראשונה במצוות עשה, ואחר כן לשית השמירה סביב והוא סוד הגבורה, ואז ישאר הכל בתיקון, והקליפה לא ישא בה לבבה עוד להדבק בקדושה, אך תבלע לעולם<sup>20</sup>.

ואתה כבר שמעת<sup>21</sup> כי בהתקן המדריגות הבריאה באור החכמה כבר היתה הקליפה אובדת, ועל ידי אדם היה נעשה זה, ונשאר לו השכר לנצח, כי אחר יתקן המאציל

<sup>15</sup> הספרים הקדושים מבארים שיש ארבע קליפת הרמוזים במעשה המרכבה בספר יחזקאל (א, ד): "רוח סערה, וענן גדול, אש מתלקחת, ונוגה לו סביב". ומבאר רבינו במאמר החכמה (הספירות): שלש מאלה הד' הם רע גמור, אך קליפת נוגה יש לה זמנים ופעמים שמתחברת עם הג' ונעשית רע ופעמים משתעבדת לקדושה ונטפלת לה, והיינו שנפרדת מן הג' ומתחברת לקדושה ומיטהרת ונקראת תוספת מחול על הקדש והיא טוב. ע"כ. (וע"ע דברי רבינו שם בענין סדר ליל הפסח, בפתחי חכמה ודעת סי' קיג, באדיר במרום עמי קצו-ר, ובאוצרות עמ' נועמ' קפג, ועוד.) וכוונת רבינו כאן נוגע לתיקון של קליפת נוגה.

לתת האין ענין קליפת עניה רק לנסות את האדם, אלא היא צריכה לבנין העולם לתת הבול להאור כדי שהנבראים יוכלו לקבל אותו.

<sup>17</sup> פרש"י שם: "ולא יכנף", לא יתכסה ממך בכנף בגדיו כלומר לא יסתיר ממך פניו. "מוריך" הקב"ה המלמדך להועיל. ורבינו מקשה שמשמע מפסוק זה שלא יהיה שום לבוש ומחיצה בין הקב"ה וישראל (עי שערי אורה שער ה בענין זה) וכאן כותב שלעולם צריכים לגבול.

<sup>.</sup> וכו'. ממאה היא של נוגה היא טמאה וכו'. אל לכאורה ר"ל כאשר הקליפה  $^{18}$ 

<sup>19</sup> כן מפרש תלמידו הרמ"ו וואלי את הפסוק הזה בספר הליקוטים (ח"א עמ' רפד). וע"ע דברי רבינו באדיר במרום עמ' רכה.

<sup>20</sup> ענין בליעת הקליפה מבאר רבינו לקמן (ד״ה והנה בזמן ההוא): כי הטוב מן הטומאה יסתלק ויהיה נמשך אחר הקדושה, והרע ידחה למטה, ע״כ. וא״כ מה שכותב כאן שהקליפה לא תדבק בקדושה היינו לגבי הרע של הקליפה שאין בה תיקון.

<sup>.21</sup> בתחילת הפרק

כמו שאפרש לך עוד לפנים<sup>7</sup>. ואם היה המאציל מתקן העולמות ראשונה בסוד החכמה, היתה הקליפה אובדת<sup>8</sup>. ונמצא שביד האדם היה תלוי התיקון<sup>9</sup>.

וזה הענין נזכר בפסוק (בראשית ב, טו) "ויניחהו בגן עדן לעבדה ולשמרה". ואמרו (זוה״ק ח״א כז.) "לעבדה" אלו מצוות עשה, "ולשמרה" אלו מצוות לא תעשה¹י. ואודיעך בזה סוד גדול מאד, כי בדרך הזה אמרו גם כן במתן תורה (שמות כד, ז) "עשה ונשמע"¹¹. אבל במקום אחר כתוב (תהלים לד, טו) "סור מרע ועשה טוב״. והאמת כי עתה אחר חטא אדם הראשון כבר הקליפה נתדבקה בקדושה, ועל כן לא יוכל איש לתקן תיקונים עד שלא יפריד הקליפה ממנה כי לא יצלח. אבל בראשונה לא כך היה, כי כבר היו נבדלים הקדש והחול זה מזה ועל כן לא היה צריך לזה הדרך, אלא בדרך אחר היה צריך להיות התיקון.

והענין כי סוד המצוות עשה הם בסוד החסד, ומצוות לא תעשה הם בסוד הגבורה<sup>12</sup>. והנה היה צריך להשלים בנין הגן בראשונה בסוד המצוות עשה, ובהיות הבנין הזה נשלם אז תבא השמירה<sup>13</sup>. ועוד אבינך זה הענין באר היטב.

הנה לחוץ צריך תמיד להמצא הגבורה הסותמת, והיא נקראת קליפה. ומבית יהיה האור הנקרא מוח<sup>14</sup>. והנה עתה היתה הקליפה טמאה, והיא צריכה, ושימושה לשמור המוח, אבל כשתעבור מן העולם לא ישאר המוח בלתי הקליפה רק

<sup>.</sup>אמן ד״ה ואתה כבר שמעת  $^7$ 

<sup>.</sup> מבטל כל כחות הטומאה. אור החכמה היה מבטל כל כחות הטומאה.  $^{\rm 8}$ 

<sup>&</sup>lt;sup>9</sup> לעלות למדריגת חכמה.

איזה איזה (אות ב) לביאור עין עמי כד). ועי' עיונים ב שם הדרך עץ החיים לביאור איזה ועי' עיונים ב שם הדרך איזה מצות עשה היתה חייב אדם הראשון בגן עדן.

<sup>11</sup> כותב הרד"ק (ספר השרשים, ערך סכת) : "נעשה" מצות עשה ו"נשמע" מצות לא תעשה שהם בשמיעה וקבלה לבד, ע"כ. וע"ע מהרש"א (שבת פח:).

<sup>&</sup>lt;sup>12</sup> יסוד זה נמצא בכתבים (אוצרות חיים שער אבי״ע). וידועים דברי הרמב״ן (שמות כ, ח): הנשמר מעשות דבר הרע בעיני אדוניו ירא אותו, ולכן מצות עשה גדולה ממצות לא תעשה, כמו שהאהבה גדולה מהיראה, כי המקיים ועושה בגופו ובממונו רצון אדוניו הוא גדול מהנשמר מעשות הרע בעיניו, ולכך אמרו דאתי עשה ודחי לא תעשה. ע״כ.

<sup>.</sup> עדן עדן הראשון אדם הראשון עדן עדן דרך עץ דרך על במהדורתנו של בגן עדן. <sup>13</sup>

<sup>.</sup> אגוז שיש קליפה סביב המוח, ר״ל האוכל. <sup>14</sup>

#### מאמר הגאולה<sup>1</sup> פרק יג – כריתת הטומאה מימות אדה"ר

בפרק זה יבאר רבינו תהליך כריתת הקליפות מזמן בריאת העולם עד זמן הגאולה.

ועתה אפרש לך סדר הדברים היטב איפה הלכו למיום היות אדם על הארץ ועד אחרית כל הימים, ותראה עומק מחשבות אלקינו ב״ה.

#### אדם הראשון ומתן תורה

בשעה שברא הב״ה את בריותיו, גם לקליפה הניח מציאות בסוף כל המדריגות², לנסות בה את בני האדם שיהיה להם שכר טוב בעמלם³. ותדע שעל הזמן ההוא נאמר (קהלת ז, יד) ״גם את זה לעומת זה עשה האלקים״, כי לא היו מתדבקים הקדושה והטומאה זה בזה כלל. רק הקליפה עומדת נוכח הקדושה ותאותה להדבק, אך לא ניתן לה רשות כי חק הושם⁴ עליה ולא תעברנהו.

ותדע שלא ברא הב״ה את האדם רק בסוד הבינה⁵, ועל כן נברא זכר ונקבה בפרצוף א׳ אחוריהם ביתה זה כנגד זה⁵, כי עליו היה המשא להשלים התיקון בסוד החכמה,

י זה דוגמא של הוצאה חדשה של מאמר הגאולה מרבינו הרמחייל שמקווים להוציא לאור בשנה הבאה באותו דרך למהדורתנו של דרך עץ החיים שהבאנו לאור בשנה שעברה. פרק זה הוא ענין מסוים של תולדות העולם מבריאת אדם הראשון עד ביאת משיח צדקנו בבייא.

<sup>2</sup> עי׳ דברי רבינו בדרך עץ החיים (עמי מג במהדורתנו) ״שאחיזת הס״א מן המדריגה התחתונה שבכל המדריגות שבמלכות״.

 $<sup>^3</sup>$  ענין זה מבואר בכל ספרי רבינו איך הקב״ה רוצה להטיב לאדם בתורת שכר שלא יהיה כנהמא דכסופא. עי׳ למשל מסילת ישרים (פייא), דרך ה׳ (חייא פייב), ודעת תבונות (סיי עב וסיי צו).

ע״פ שמואל-א ל, כה 4

האדם אלקים ה' אלקים ה' ורזא א וייצר ה' אלקים את האדם כותב רבינו בתיקונים חדשים (האידרא קדישא): ורזא ה' אלקים את האדם (בראשית ב' ז). וייצר בתרין יודי"ן ודא צירי בינה, דמתמן נפקין או"א כמה דאתמר, ואינון תרין יודי"ן. ע"כ.

<sup>.</sup> כמ"ד בברכות (סא.) דאדם נבאר דו פרצופין $^6$ 

# מדור לשון הקודש

# **Dedications**

#### לעילוי נשמת

#### יעקב אליהו בן דוד עייה ניימאן

- ליד באלטימאר מעורב עם הבריה 🕻
  - וד בנערותו שימש גדולים בתורה
    - יים מצות בשדה מלחמה 🍞
    - אשת נעוריו שמח נייא שנה 🗅
      - ח נאמן עד דשבק חיים 🗙
      - אחר שנעשה עייז בשנים ל
      - סורים סבל בסבר פנים
    - ניח אחריו בנים ובני בנים
    - כולם עוסקים בתורה וחסדים

נפטר בשם טוב חי שבט תשסייה לפייק

ת. נ. צ. ב. ה.

#### In honor of our dear mother,

#### **Deborah Naiman**

Thank you for all that you have done and continue to do for us.

Love,

**Irvin and Family** 

## לזכר נשמת מורינו הראש הישיבה הגה"ר צבי דוב בן ר' אברהם יצחק זצ"ל

the Silverbergs

#### In Memory of הרב יעקב יצחק בן שמואל יהודה ע"ה נפטר כ"ב מרחשון, תשע"ח



by the Reiners

# In appreciation of the Rav and the Rebbetzin

by the Solomons

# In honor of the Rav, Gabbayim, and Kiddush Committee for their tireless efforts at BMR

by

the Sugars

## Compliments of the The Singmans



#### by

#### **Your Friends at BMR**

# In honor and appreciation of Rabbi and Rebbetzin Naiman for all they do for the Bais Medrash and the entire kehillah

by

# Eli and Janice Friedman and Family

**Compliments of** 

the Coopermans

לעילוי נשמת אליעזר בן שלמה, ז"ל Mr. Louis Cooper and רחל בת זלמן, ע"ה Mrs. Ruth Cooper

Compliments of

**Anonymous** 

