



## Rabbi Reisman – Parshas Bo 5783

### 1 – Topic – A Discussion of a Fundamental Idea Regarding Drashos in the Torah

As we prepare for Shabbos Parshas Bo. While certainly these phone calls are mainly to give a thought, a Machshava on the Parsha, today I would like to discuss with you a general Yesod or very basic fundamental and difficult question on the Drashos of the Torah which is of course related to many Parshios in the Torah. What I would like to discuss is the manner in which Chazal saw fit to Darshun, to understand the Limudim of the Parshios of the Torah. I will explain.

Let me start with something very basic. If the Torah says (בחודש הראשון) in the first month you should eat Matza and Maror so we understand that the Mitzvah is to do it in the first month of the year. If somebody would say, look it says (בחודש הראשון), that is a Mi'ut. The Posuk is coming to exclude Chodesh Hasheini. That you don't do it in the second month. Then he would say how do you know that you don't do it in the third month, if you only have a Mi'ut to exclude the second month how do you know to exclude the third month? We would tell this person you don't know how to learn. It is not that the Torah is coming to exclude the second month, the Torah is introducing us to Matza and Maror which is done exclusively in the first month. What I am telling you now is very basic and a very simple idea.

The problem is it does not seem to fit everywhere. I will give you a well-known example. The Torah says that if you dig a Bor in a public place (ונפל לתוכו שור או חמור) and what falls into it is an ox or a donkey, you have to pay for the damages. That is the Mazik that we call Bor. The Gemara expounds on this Posuk and tells us (שור ולא אדם, חמור ולא כלים). What that means is that if you dig a Bor you are only obligated to pay for damages to animals. (ולא אדם) and not if a person fell in. That is a Mi'ut.

A Second Drasha (ולא כלים). It says (חמור) and that excludes Keilim (objects that fall in). So the Gemara is saying that there are two Drashos, one Drasha to exclude Adam and one Drasha to exclude Keilim. I don't get it. The Torah says that if you dig a Bor and an animal falls in you have to pay. Why do we need two Limudim, one to exclude people that fall in and one to exclude animals that fall in? It should just say there is no Mi'ut, the Torah just says the rules of Bor apply to animals that fall in and nothing else. What is the idea that we need two Pesukim for these two Limudim? It seems to be a very strange and difficult idea.

The question I'm asking is when do we say an exclusion is a Limud, is a Drasha, when you exclude one thing and when do we say that an exclusion is not an exclusion and it is just a Posuk? This is a problem which disturbed me and the Menahel in Yeshiva Rav Elya Katz pointed me to a Rav Elchanan in Kovetz Shiurim Pesachim Os Tes Zayin.

Rav Elchanan is going on a Posuk in this week's Parsha. We have towards the end of the Parsha the Halacha that is found in 13:7 (וְלֹא-יִרְאֶה לְךָ חֶמֶץ), the Posuk says that you are not allowed to have Chometz that you are able to see, a Jew is not allowed to have Chometz at all. We call that Baal Yai'ra'eh. It says (וְלֹא-יִרְאֶה לְךָ חֶמֶץ). What does Lecha come to teach us? The Gemara says in Pesachim 5b (8 lines from the top) (שֶׁלֶךְ אִי אַתָּה רוֹאֶה) that you are only commanded on a Jews Chometz, (אֲבָל אַתָּה רוֹאֶה שֶׁל אַחֲרִים וְשֶׁל גְבוּהַ). A Jew is not commanded against seeing Chometz that belongs to Hekdish or Chometz that belongs to a non-Jew. So that, from (שֶׁלֶךְ) we learn out two exclusions, an exclusion of Chometz of a Goy which the Jew is permitted to see and an exclusion of Chometz from Hekdish which you are allowed to see.

Tosafos there brings two versions of the Gemara. One version of the Gemara says as I said earlier, that it is not two Derashos, the Torah is saying that Chometz of a Jew is Assur. It excludes everything else. The other version of Tosafos is that no, it is two Derashos. It says (לֶךְ) twice, once to exclude a non-Jew and once to exclude Hekdish. There, Rav Elchanan is bothered by the question that I am posing to you today. When do we say that one Posuk excludes two things and when do we say that one Posuk is only able to exclude one thing. Or in other words, when do we say that a Posuk is a Drasha and when do we say it is the Pshat of the Posuk? This is something which needs an explanation. There are multiple other cases where this could apply.

I will give you a couple of quick examples to make it easier for you. For example, it says in Shemos 21:35 (וְכִי-יִגַּף שׁוֹר-אִישׁ אֶת-שׁוֹר רֵעֵהוּ). That if your animal does damage you are only obligated if it is the animal of your friend. (רֵעֵהוּ) comes to exclude a non-Jews animal. That if your animal does damage to the animal of an Akum you are Patur. It comes to exclude Shor Shel Hekdish, if it is an animal of Hekdish that your animal does damage to, you are Patur. Is that one Drasha or is it two Drashos?

Well here again in Baba Kamma (37b to 38a) it seems to be unclear. It definitely excludes Hekdish. Does it include a non-Jew? The Gemara asks a question if it means to exclude then such and such, if it doesn't mean to exclude then it should be such and such. The Gemara seems to be unclear. So all of this needs an explanation of what is included and what is excluded.

I am getting very technical, but really the point is how do we learn Chumash. When the Chumash says something specific, when do we read it as one would read the commandment of Hashem and just understand it as literally as Torah She'baal Peh allows us, and when do we say we have to roll up our sleeves and make a Drasha.

Rav Elchanan gives the following basic rule and again I say it is the basic rule as this setting doesn't allow for expounding a lot upon it, but this is the rule. Sometimes the Torah says something and the thing it says is the reason for the law. For example, in the first month of the year you should eat Matza and Maror. The first month is the reason, the reason this takes place is because of something that happened in Nissan. If what happens is the reason then it is not a Mi'ut, just read it and understand it and the Torah is teaching us a fact. On the other hand, sometimes it is not the reason, there are exclusions. For example, if someone digs a pit in the street and it causes damage you are obligated. (וּנְפֵל לְתוֹכוֹ שׁוֹר אוֹ חֲמוֹר). Shor is not the reason that you are obligated in paying for damage of a Bor, it is logical that you should pay for damage of a Bor. Shor is just a Posuk and

is one of the Dinim. In that case it is a Mi'ut, it is a Drasha. It is a Chiddush to exclude people, it is a Chiddush to exclude utensils. So in that case we Darshun it as a Mi'ut to exclude a particular item and if there are two Pesukim to exclude two. So what we are saying is that every time we learn a Halacha in the Torah we have to understand the fundamental message of the Torah. When you have the message of the Torah you can start to understand how Drashos are made. This is the basic idea of this Rav Elchanan. It is like a treasure because it is so difficult to understand the Drashos of the Torah and this is something that gives us a little of a handle into it.

Having spoken about this, I want to share with you the message of Rav Yisrael Salanter in his Igros, in his letters. He has something that is known as an Igeres of Limud Hatorah and it is the 18<sup>th</sup> letter in Ohr Yisrael (page 70). He tells us the following rule. He tells us that when it comes to Darshuning the Torah, the 13 ways that the Torah is Darshuned, in our generation we don't Darshun the Torah. We take the Drashos that we have B'kabbala in Chazal and Gemara and that is what we learn. Of course there is a possibility of more Drashos, but it is not our job. Our job in Limud Hatorah is to learn the Drashos of Chazal. Everything we have and everything we know is built on the Divrei Chazal.

Another example is that Rashi in Vayikra 1:3 it says that a Korban Olah is a Zachor, a male. (זכר ולא נקבה). It is a Drasha. An Olah is a male animal and it is a Mi'ut that is M'ma'ait a Nekaiva. Then Rashi says (כשהוא אומר זכר למטה, שאין תלמוד לומר, זכר ולא טומטום ואנדרוגינוס). I don't understand it. Zachar means that it has to be a male, what does it mean L'mi'utai? Very confusing.

If someone has another Mar Makom to explain the Derech of the Drashos Hatorah I would appreciate it. And so, this is something fundamental in Limud Hatorah.

## **2 – Topic – A question on the Parsha**

Let me try to Chap a' Rein a couple of minutes on something perhaps a little lighter regarding Parshas Bo. In Parshas Bo it says (בְּקֶצֶי הַלַּיְלָה) in 12:30 (וַיָּקָם פְּרַעֲהוֹ לַיְלָה). Rashi says (ולא כדרך המלכים) (not like kings). Kings normally get up three or four hours into the day. Can you imagine that they get up 9 o'clock in the morning or 10 o'clock. No, he got up at midnight not like the Derech of Melachim.

Kasha. Pharoh didn't get up at 9 o'clock in the morning. We already established in last week's Parsha that Pharoh (הַגֵּה יֵצֵא הַמִּיָּמָה, וְנִצְבְּתָה לְקִרְאָתוֹ, עַל-שְׂפַת הַיָּאֵר) That Pharoh used to go out early in the morning, he would go out at the crack of dawn to the Nile River as we are taught. He tried to convince his people that he is a god and doesn't have to relieve himself. In order to do that he went out early in the morning to relieve himself. So that Rashi is a little out of context because Rashi says that Pharoh got up at midnight instead of at 3 – 4 hours into the day. Pharoh never got up 3 – 4 hours into the day. He woke up early in the day. Interesting Rashi.

## **3 – Topic – A question on the Parsha**

There is an interesting Ramban. You will see in this week's Parsha that the commandment to put the blood of the Korban Pesach on the Mezuzos and Mashkof on the doorpost and over the door

is mentioned twice. It is mentioned once in a command to Moshe and it is repeated when Moshe told it over to the Zekainim. Why is it mentioned twice?

The Ramban says to teach you, over here in the Parsha the blood is applied with an Agudah, with a bundle and taken from a utensil, from a Saf, from a basin. Says the Ramban, this teaches you that whenever blood is Shpritzed by a Korban you have to do Kabbalas Hadam with a Kli, you have to catch the blood in a Kli Shareis, in a proper Keli. Whenever you spray it you spray it B'agudah, you spray it with a bundle of grass or whatever it is in the grass which you spray. Ad Kan Divrei Haramban. He says the Pesukim are repeated here to teach us L'doros that that is what is done.

I don't know what to say, I don't understand. To say that Kabbalas Hadam is always in a Keili I understand. But to say that the application of the Dam onto the Mizbaiach is always with an Agudah, that is not so. Where does that come from? Korban Chatos is poured directly from the Kli and the other spraying of Dam is done with the hand of the Kohen. I have no clue what the Ramban is talking about.

Plenty to keep you busy with this Mishmar evening! Wishing everyone an absolutely wonderful Shabbos!

## **Rabbi Reisman – Parshas Bo 5782**

### **1 – Topic – A Halacha Thought**

As we prepare for Shabbos Parshas Bo the Parsha of Yetzias Mitzrayim. Let's discuss a somewhat Halachik issue and a Machshava issue and maybe even a question to end with. Let me start with one topic which involves a Ramban in Parshas Bo and a Ramban in Parshas Yisro and in both of them the Ramban introduces a topic which is somewhat ambiguous whether the words of the Ramban are Halacha L'mayseh.

On the Posuk that is found in 12:2 (הַחֹדֶשׁ הַזֶּה לְכַסֵּף) the Ramban says that it is a Mitzvah to count the months starting with the month of Nissan. Even though the year begins with Tishrei, but it is a type of Zeicher Yetzias Mitzrayim that Jews count the months from Nissan of year one, year two and so forth. All the months all have names; Nissan, Iyar, Sivan, Tammuz, Av... and these names don't appear in Tanach until the end of the Galus of the Bayis Rishon. In Megillas Esther and in Zecharya we find these months. The Yerushalmi says that these are not Jewish names and that they are names which came with them from Paras and Madai and they are not Jewish names at all. Why did Jews use non-Jewish names?

The Ramban says that it is a Kiyum of Yirmiyah's Nevuah. Yirmiyah said that the Jews will return to Eretz Yisrael after 70 years. Yirmiyah 16:14 (וְלֹא יֵאמֶר עוֹד חַי ר' אֲשֶׁר הָעִלָּה אֶת בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם) (16:15 (כִּי אִם-חַי-יִרְוֹר, אֲשֶׁר הָעִלָּה אֶת-בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ צָפוֹן) (מצרים). We are going to praise Hashem not just for taking us out of Mitzrayim but for bringing us back from the Galus Bayis Rishon and as a Kiyum of that we have these names. So we use the names Nissan, Iyar, Sivan, Tammuz, Av, Elul with a Kiyum of Nevuas Yirmiyah to use names that were brought back from Bavel with the

Yidden by the Bayis Sheini. What does the Ramban mean? Does he mean that the Mitzvah changed? The Sefer Ha'ikrim in Maimar Gimmel Perek Yud Ches wonders because it sounds like the Ramban holds that the Mitzvah changed.

The Abarbanel in this week's Parsha says no. He says that Minyan Chadasha Lo Zaza Mimikoman. We still count the months by their number but we also have a name. He brings numerous examples from Megillas Esther. It says in 2:16 (בַּחֹדֶשׁ הָעֵשְׂרִי, הוּא-חֹדֶשׁ טַבַּת). It says in 3:7 (בַּחֹדֶשׁ הָרְאִשׁוֹן, הוּא-). It says in 3:13 (בְּשִׁלּוּשָׁה עָשָׂר לְחֹדֶשׁ שְׁנַיִם-עָשָׂר הוּא-חֹדֶשׁ אָדָר). In each of these cases it says the number plus the name. The Minyan – for example – (לְחֹדֶשׁ שְׁנַיִם-עָשָׂר) plus the name (חֹדֶשׁ אָדָר). Says the Abarbanel that is the idea of the Ramban that we have name plus number and that is the way we deal with months today.

There is a Shtarka Kasha on this. The question is if you listen carefully when they are reading a Kesuba and the same thing is true when Gittin are written, we say B'yom Ploni L'chodesh and we right just the name of the Chodesh like we say L'chodesh Shvat. If you go to a wedding you will see that they say Chodesh Shvat. Why are they saying Chodesh Shvat why don't they say Chodesh Achad Asar Hu Chodesh Shvat? It is a big Tzorech Iyom Gadol on our Hanhaga. The Ramban says that it is a Mitzva to count months by the number and we don't.

You know something, why do I have to mention a Kesuba, when we Bentch Rosh Chodesh we said Rosh Chodesh Shvat Yi'yeh B'yom Sheini Habo Aleinu V'al Kol Yisrael L'tovah. Why do we say Rosh Chodesh Shvat, why don't we say Rosh Chodesh Achad Asar Hu Chodesh Shvat Yi'yeh B'yom Sheini?

Tzorech Iyun Gadol. It needs a Hesber as to why we do Kiddush Hachodesh without mentioning the name of the month and not the number of the month. As I said at the outset, it is a little ambiguous as to whether this Ramban is Halacha L'mayseh.

There is a second matching Ramban. The Ramban in Parshas Yisro in 20:8 talks about the days of the week and there he says that it is a Mitzvah to count the days of the week from Shabbos and that is part of the Mitzvah of (זָכוֹר אֶת-יְמֵי הַשַּׁבָּת). It is to count the days of the week by Shabbos. Just like days of the month in the Torah there are no names for the month, same thing names of the week there are no names for the week anywhere in the Torah.

The Torah Temimah there in Yisro Os Nun Ches says that not only don't we find names of the day of the week but we don't even find the name of the week mentioned in the Torah. The Torah always tells us dates, the Torah doesn't tell the day that we left Mitzrayim, the day we stood at Matan Torah etc. The Torah never mentions it.

The Torah Temimah asks why when we write a Kesuba or Gittin do we write the name. If you listen when they read the Kesuba under the Chuppah they will say (if it is a wedding on a Monday night B'ezras Hashem), B'yom Shlishi Asara Yomim L'chodesh Shvat. Why do they say the name of the week, who asked them to write the name of the week in the Kesuba or in a Get, if the Torah never writes it why is it that we do? It needs a little bit of an explanation.

Our Minhag in general needs explanation. We use the name of the week Sunday, Monday, Tuesday, Wednesday or in Yiddish Zuntig, Muntig, Dinstig, we do use the name of the week. It needs something of an explanation that the second Ramban that we don't seem to practice.

The Satmar Rebbe in Sh'Ut Divrei Yoel Siman Tes Vav says that we don't Pasken like this Ramban. The Ramban says (זְכוּר אֶת-יְוֹם הַשַּׁבָּת). Part of the Zechira of Shabbos is to mention the day of the week until Shabbos. We have other Drashos from (זְכוּר) as Rashi brings there in Parshas Yisro. He says I guess we don't Pasken like this. But it is interesting that the Torah doesn't have names for both the day of the month and the day of the week and we in our expressions constantly do use names of days and names of months. It is also interesting in the Gemara it always says years by the name of kings and we for whatever reason count years to Maiseh Beraishis when we talk about Jewish years. It is interesting that we do things so differently.

At any rate, these are two Ramban's. Mis'tum it is good to do the Ramban's Mitzvah even if we don't Pasken like the Ramban and to say what day is it today? It is Yom Chamishi. Everyone knows when is Mishmar? Mishmar is Leil Shishi. It is coming Erev Shabbos. Leil Shishi is a special Zechus to stay up and learn. If not a whole night then late and learn. That is called Leil Shishi. That is tonight. As I say these Ramban's are Halachik Rambans but somewhat ambiguous as to Halacha L'mayseh.

## 2 – Topic – A Machshava Thought

Rav Schwab on the Haggadah writes an interesting idea. That when a Rasha uses a Middah Tovah, afterwards it gets pulled away from him and if he doesn't grab it right back he goes to the opposite extreme. When a Rasha uses a Midah Tovah he has an opportunity, and if he doesn't hold onto it tightly then he loses it.

He gives a few examples. Eisav in the beginning of Parshas Vayishlach, Nich'miru Rachamav, he genuinely expressed love for his brother Yaakov. After that, (וְעִבְרָתוֹ שְׁמֵרָה נֹצְחָה) as it says in Amos 1:11. His anger is eternal. He had a Nisayon to grab onto that Midah and once he lost it, it was gone forever.

The Mitzrim, as it says in 11:2 (וַיִּשְׁאַלְוּ אִישׁ מֵאֵת רַעְהוּ, וְאִשָּׁה מֵאֵת רַעוּתָהּ). Rashi on 12:36 says that somehow Klal Yisrael found Chein in the eyes of the Egyptians at that moment. (אף מה שלא היו) (שוואלים מהם היו נותנים להם). They gave with a genuine desire to give. So for a moment there was an expression of Midah Tovah to Klal Yisrael and they didn't hold onto it. Afterwards they ran after them to kill them, to kill Klal Yisrael. Midah Tovah, they expressed it and it came to the forefront, and once they lose it they don't hold onto it and it is gone.

Rav Schwab, the same thing with Germany. Germany in the 1800's was open to Jews, was kind to Jews. They let go of that Midah. Once they let go of that Midah they had a terrible hatred for Klal Yisrael which of course came out in our century. So this is an observation of Rav Schwab.

I would like to add a Nekuda to this. Rav Pam used to say that just like the Gemara says Hillel is Mechayeiv the Aniyim, certain people are Mechayeiv other people. Rav Pam often said that every person has their own time that is Mechayeiv him. What he said was that sometimes you do

something that is a kindness to somebody else, that is a special Chesed to somebody else, and at that time when you achieve that level, you have to hold onto it. You grab it and you have to hold onto it. It is a Mechayeiv. It sort of obligates you to try to stay with that which you have held onto a Midah Tovah.

According to Rav Schwab you better hold onto it. It is a Sakana. Once you shine at something, you got to grab onto that Midah and hold that Midah. Once you start for example giving over to a Tzibbur, being involved with a Shul, helping with even the practical things in Shul, don't let go of it. Because if you let go of it, it is a Sakana that you will go to the other extreme. Once you do a Hanhaga Tovah you have to be careful to hold on as best you can to that Hanhaga Tovah. It is a danger that you will lose it. It shines and it is meaningful to you, preserve it, stay with it and guard it.

### **3 – Topic – A Question of the week**

There are two Rashi's in this Parsha that need explanation. The Posuk in 12:3 says (בְּעֶשֶׂר, לַחֹדֶשׁ) (הַיְהִי: וַיִּקַּחוּ לָהֶם, אִישׁ שֶׁהָ לְבֵית-אָבֹת). On the 10<sup>th</sup> of Nissan the Jews took a sheep which was offered for a Korban Pesach and it was a miracle that the Mitzrim could do nothing. They saw that this was their god, the sheep and they did nothing. It was a miracle. Some miracle. Rashi in 10:22 says (חֲשֶׁךְ) was for six days. Rashi in 11:4 says that Pharoh when he told Moshe Rabbeinu don't come see me again and Moshe said that Hashem had said (אֲנִי יוֹצֵא בְּתוֹךְ מִצְרַיִם). He told him about Makkas Bechoros. That was in the same time that he was standing there by the end of Makkas Choshech. So that Choshech ended and it was in the same time that they were standing there that he told Pharoh that tomorrow is Makkas Bechoros.

If that is true and you count back that Makkas Bechoros would be the next day that means that they were standing there on Yud Gimmel. So Choshech was six days and let's say Yud Gimmel was one of them. It means that Choshech was Ches, Tes, Yud, Yud Aleph, Yud Beis and Yud Gimmel. On the 10<sup>th</sup> of Nissan the Mitzrim were in the middle of the Yemai Hachoshech. What is Rashi saying that they saw Klal Yisrael taking sheep and they could do nothing. What did they see if Choshech means darkness, Choshech presumably means that they did not see. It needs an explanation. What does it mean that they saw and they could do nothing?

I hope before the Pesach Seder we have an answer because I am going to file this Kasha away Bli Neder for Pesach for the Seder night. This is a new Kasha that needs an answer. With that I will wish everybody an absolutely wonderful Mishmar night. Wishing everyone an absolutely wonderful Shabbos Kodesh!

### **Rabbi Reisman – Parshas Bo 5781**

#### **1 - Topic - A Dvar Halacha on the Parsha from Rav Yaakov and Rav Pam**

As we prepare for Shabbos Parshas Bo. Today I would like to share with you a Machshava as well as a Dvar Halacha. I would like to start with a Dvar Halacha that has to do with the Parsha because there is a great Simcha for me to see this in the Emes L'yaakov. It is possible that I have seen this before. I don't think that I have ever mentioned it here before but you will enjoy.

The Dvar Halacha starts with a Psak Halacha from Rav Pam. Let me tell you that when we write a Kesuba at a wedding typically the Kesuba comes with blank spaces of course for the names of the Chosson and Kallah, the date and the place that the Kesuba is being written. That is typical. Everyone knows that it has to be filled in because it is unique to each wedding.

In addition, there is one word in the regular Tofes Hakesuba, the regular form which is usually left out and that is the word V'kanina. At the end of the Kesuba it says V'kanina, we did a Kinyan with the Chosson to obligate himself in the Kesuba. Why is that word left out? Halachically it does not have to be left out, however, the custom has become that first you do the Kinyan, that is usually the Mesader Kiddushin or the witnesses give a handkerchief or a pen to the Chosson and with Kinyan Chalipin the Chosson in exchange obligates himself in all of the obligations that are included in that document. The custom is not to write V'kanina until after the Kinyan has taken place.

It is important to note that that is not the Halacha. Halacha allows for the Shtar to be pre-written. Nevertheless, this is the custom among Ashkenazim that the word V'kanina is left out and is filled out after the Kinyan. That is the background.

It happens occasionally that a Mesader Kiddushin forgets to fill in V'kanina. In other words, the whole Kesuba is written but when he fills in the name and the date he can't write V'kanina yet as the Kinyan wasn't done. So he leaves it blank and they do the Kinyan and then they forget. If the Aidim already signed, writing V'kanina later doesn't work.

What Rav Pam did was to write V'ranina. That is to write in V'kanina but in the place of the Kuf to just write a Reish and then do the Kinyan and when the Kinyan is done to fill in the leg Reish so that it becomes a Kuf. I don't say that he did it all the time but it is something that he spoke about doing. There are some Kesubos that come that way with the word V'ranina which of course doesn't mean anything and the leg of the Kuf is added after the Kinyan so that the word is completed later.

Here is the Shaila. What happens if someone forgot to add that leg of the Kuf and it remained V'ranina after the Aidim signed it and the Kesuba is given? Now what do you do?

Rav Pam had a Machberes of Halachos, he had a number of them. He once gave me one of those Machberesin for whatever reason and in it he has this Shaila and he has a Raya from a Teshuva of R' Yitzchok Elchanan that it is good. That if you wrote V'ranina it is good. Why? Because everyone knows you mean V'kanina, you mean to say the full word and V'ranina is a senseless word, and everybody knows what is meant to be written. It is not the same if you leave it blank because if you leave it blank it doesn't say that there was a Kinyan, but V'ranina works. This is the Psak Halacha that he had and I saw that he had added if I recall correctly a postscript that subsequently he had heard this Psak Halacha from Rav Moshe as well. This is a Dvar Halacha.

In this week's Parsha in the Emes L'yaakov Rav Yaakov (page 291) has a piece at the end that is a very Geshmake piece towards the end of the Parsha. By the Mitzvah of Tefillin the Tefillin has to be written of course completely. It has to be written properly. We learn out of the Posuk ( **וּכְתַבְתֶּם** ) ( **שְׁתַּחֲמַתְּ כְּתִיבָהּ תָּמָה** ), that the writing of a Sefer Torah, Tefillin or Mezuzos has to be complete. The language that the Gemara uses on Shabbos 103b (11 lines from the bottom) is ( **שְׁלֹא יִכְתּוּב אֶלְפִין עֵינִין** ) don't write an Aleph in place of an Ayin, ( **בֵּיתִין כַּפִּין** ) don't write a Beis in the place of a Kaf. So Rav Yaakov says why do I need a Gezairas Hakasuv, of course Tefillin have to be written properly. If an

Aleph is written in place of Ayin or a Beis in the place of a Chaf of course that is not Kosher. Why would I think that it is Kosher? Why do I need a special Gezairas Hakasuv?

Rav Yaakov answers a very Geshmake Yesod. When a word is written, it is meant to convey a certain message. A written word conveys the idea of the words that are behind the written word. So if you write a letter to somebody and you write words and the person could read it then you have written the words. You may have a sloppy handwriting, but you have written the words.

M'ikar Hadin if you would write instead of the words Beraishis Bara you would write Beraishis Kara, you would write a Kaf instead of a Beis. Beraishis Kara Es Hashamayim V'es Ha'aretz. Really it should be good because anybody who reads it knows that it is just missing the foot of the Beis and it means Beraishis Bara. Any normal person who reads it knows exactly what is missing.

Really as far as the rules of writing are concerned that should be written well. That is why you need a special Gezairas Hakasuv (וכתבתם שתהא כתיבה תמה) that the Kesiva has to be complete. Because except for Sefer Torah, Tefillin and Mezuzos where we have this Gezairas Hakasuv, in any other topic of writing if the writing is understood then it is considered as if the item had been written. So with this he explains why you need a Gezairas Hakasuv of (כתיבה תמה).

Rav Yaakov adds that with this is answered Rav Akiva Eiger's Kasha. Rav Akiva Eiger asks if Kesiva is K'dibbur Dami, if a written word is as if it is spoken. How can anybody write a Yud Kei Vav Kei, Kesiva is K'dibbur. When you write a Yud Kei Vav Kei it is as if you speak out that Sheim and of course you are not allowed to speak out that Sheim. You are not allowed to speak out the name of the Yud Kei Vav Kei. So if you hold that writing is like speaking how are you allowed to write Yud Kei Vav Kei?

Answers Rav Yaakov, nowadays Yud Kei Vav Kei as the Sheim of Adnus it is not read the way we would pronounce Aleph Daled Nun and Yud. So therefore, Zagt Rav Yaakov the written word is only the way it is read. If you write Yud Kei Vav Kei today it is as you said the Sheim Adnus. This is the Yesod that Rav Yaakov says.

Mimeila, that is really the Psak of Rav Pam that V'ranina is good because everyone knows it means V'kanina. It is an important message that the written word is measured by how it is read.

Rav Yaakov there mentions that if you have an abbreviation, the abbreviation has a Din Kesiva for the way that the word is read. All Inyanei Kesiva are written to a degree in which the word is read.

I would add that it would seem according to Rav Yaakov if you have a one letter abbreviation, let's say you have a question and answer sheet, if you write Q by the question and A by the answers, even though by Shabbos you have to write two letters to be Chayuv, it maybe if someone just writes the A and it is understood to mean answer or Q and it is understood to mean question, according to Rav Yaakov it would seem to come out that he is Chayuv because he is writing a whole word. Tzorech Iyun. Al Kol Panim, the Yesod I was overjoyed to see the Yesod here in Rav Yaakov.

## **2 – Topic – A Dvar Torah on the Parsha**

This Dvar Torah is an Inyan of Machshava that also happens to have a connection L'halacha. Most people are familiar with the fact that there is a dispute as to the proper timing of the eating of the

Matzah. In other words, does the Matzah have to be eaten by midnight on Pesach night or can it be eaten all night. It is a Machlokes Rabbi Akiva and Rabbi Elazar Ben Azarya in Berachos 9a (31 lines from the top). Rabbi Akiva says that the Korban Pesach is eaten (בהפזון עד שעת הפזון) until the time the Jews rushed. Rabbi Akiva understands it to mean the Chipazon D'yisrael, when the Jews rushed out of Mitzrayim it was daybreak. So therefore, the whole night is Kosher for the eating of the Matzah.

Rabbi Elazar Ben Azarya disagrees. He says it doesn't mean the Jews rushing it means Chipazon D'mitzrayim, when the Mitzrim came to rush the Jews out of Mitzrayim which took place at midnight by Makkas Bechoros.

So Rabbi Elazar Ben Azarya holds it is Chipazon D'mitzrayim so it is at midnight, while Rabbi Akiva holds it is Chipazon D'yisrael which means until the morning. This is in the Gemara. The Rambam Paskens like Rabbi Akiva. Tosafos Paskens like Rabbi Elazar Ben Azarya. There is a dispute. Therefore, the Shulchan Aruch says that a person should try to be careful to complete eating the Matzah by midnight, by Chatzos Laila which is our practice with the Afikomen.

The Kasha is why are we Yotzei eating Matza at the beginning of the night, if you need Shas Chipazon the Chipazon was at midnight for the Mitzrim and in the morning for the Jews. The beginning of the night when they brought the Korban Pesach where is the Chipazon, where is that, it is missing in the Chipazon, in the rushing of the Jews in Mitzrayim, amazing. How are you Yotzei on the first half of the night?

I saw a Yesodosdika answer. For Geulah, to be Nig'al, for someone to go out of Mitzrayim there are two things that are required. One is the Geulah of the Guf, that the body left Mitzrayim, the other is Geulas Hanefesh. That the souls of the Jews detached themselves from the connection to the Mitzrim. What is the Geulas Hanefesh? It always has to come before the Geulas Haguf. The soul has to be free in order for the Guf to be free. (קָרְבָּה אֶל-נַפְשִׁי גְאֻלָּה) as is says in Tehillim 69:19. (קָרְבָּה אֶל-נַפְשִׁי גְאֻלָּה) there has to be a certain K'raivus Hanefesh for there to be Geulah.

The first half of the night was the Dam Milah and the Dam Pesach, that was the Geulah. That is the time of Geulah without any Chipazon. That is the Lashon of Pakeid Yifkod Hashem Eschem, Geulas Hanefesh and Geulas Haguf, you need both. So that the first half of the night it goes without saying you can eat the Matzah Bish'as Geulah. The Chiddush is the second half of the night which is the time of the Geulas Haguf.

When is Geulas Haguf? That is the dispute. Is it the Chipazon of Mitzrayim, when they were actually chased out, or is it the Chipazon of Yisrael when they actually walked out? That is a Machlokes. But the Geulas Hanefesh that was the first part of the night when the Yidden ate the Korban Pesach.

It is important to note that any Yid who wants to free himself of the Hash'pa of the Galus, of the Hash'pa of the influence around him has to start with Geulas Hanefesh. It doesn't work. A person can't say that he is going to be an Ehrliche Yid and he will do that without disconnecting himself from some sort of a connection with the culture, and the influence of the world around him. It just doesn't work that way. The world doesn't work that way.

A person needs to have a disconnect from the negative influence, the distracting influence. It means it is bad, it means it is not a Yiddish influence of the world around him. When a person can distract himself from the negative influence of the world around him then he can be an Ehrliche Yid. But in

order to be an Ehrliche Yid he has to be able to first and foremost disconnect from the influence of the world around him. Geulas Hanefesh Kodem L'Geulas Haguf, Ai we should be Zoche to it.

If we could be Zoche to that and disconnect, we could all want to move to Eretz Yisrael. We all want to be there as what do we have here? What do we have here? Good food, comfortable homes and everything about America. Wishing one and all a wonderful Shabbos Parshas Bo a Shabbos of Geulah. Let it be a Geulas Hanefesh for all of us!

## **Rabbi Reisman - Parshas Bo 5780**

### **1 - Topic - A thought on the beginning of the Parsha from Rav Druk.**

As we prepare for Shabbos Parshas Bo some thoughts on the Parsha of Yetzias Mitzrayim. Let us begin with the very famous Chazal as is found in 11:2 (דָּבַר-נָא, בְּאֶזְנֵי הָעָם) (שלא יאמר אותו צדיק אברהם). That HKB"H told Moshe Rabbeinu to speak to Klal Yisrael, to go and borrow from Mitzrayim and Rashi says (בראשית טו יג) ועבדום וענו אותם קיים בהם, (שם יד) ואהרי כן יצאו (שלא יאמר אותו צדיק אברהם). Avrohom shouldn't complain and say (ברכוש גדול לא קיים בהם). Avrohom shouldn't complain, so therefore, they should collect.

I don't understand, if I was Moshe Rabbeinu I would say, Ribbono Shel Olam you are afraid that Avrohom is going to complain? You just told me at the beginning of Parshas Va'eira that when Moshe Rabbeinu complained and said 5:22 (לָמָּה הִרְעַתָּה לְעַם הַזֶּה) (שלא יאמר אותו צדיק אברהם). So You said to me Ribbono Shel Olam in 6:3 (וְאָרָא, אֶל-אַבְרָהָם אֶל-יִצְחָק וְאֶל-יַעֲקֹב--בְּקֹל שְׁקִי; וְשָׁמִי יְרוּר, לֹא נִוְדַעְתִּי לָהֶם) (שהרי הבטחתים ולא קיימת). That I appeared to the Avos and I made certain promises and Rashi says (שלא יאמר אותו צדיק אברהם). To the Avos I made promises and they didn't see any type of Kiyum, and they didn't complain. So Moshe Rabbeinu should say Ribbono Shel Olam, You just finished showing off the Avos that they don't complain about anything and now about money they are going to complain? It is something of a difficulty in understanding as to why HKB"H used a Lashon that Avrohom is going to complain (שלא יאמר אותו צדיק אברהם).

I want to share with you a thought from Rabbi Druk's Sefer Darash Mordechai (on page 96) in the name of the Klausenberger Rebbe. He has a different understanding of what Avrohom Avinu would complain about. The Klausenberger Rebbe said that when he was in the concentration camps Rachmana Litzlon, they suffered terribly. There was a Jew there who was a Yehudi Meshumad, before the war he threw away Judaism and made himself into a Catholic and when the Nazis came they said he is a Jew and they put him in the Concentration Camps. So this Yid told the Klausenberger Rebbe, I am going to Olam Habo like you. The Rebbe said how do you know? This Yid said if I am a Jew enough to suffer like this and be punished like this, then I am Jew enough to be a Yid when it comes to the Olam Ha'emes.

The Klausenberger Rebbe said that is the idea. If the Ribbono Shel Olam said I will promise them a Rechush Gadol but they don't deserve it because they are in the Mem Tes Sharei Tumah. So then HKB"H would have every reason to say they don't deserve it. Zagt the Ribbono Shel Olam to Moshe Rabbeinu (וְעַבְדֻם, וְעֲנוּ אֹתָם--אַרְבַּע מְאוֹת, שָׁנָה) (שלא יאמר אותו צדיק אברהם). Avrohom Avinu will say (וְעַבְדֻם וְעֲנוּ אֹתָם קיים בהם) (שלא יאמר אותו צדיק אברהם). To work hard they are enough Yidden. For (וְעַבְדֻם וְעֲנוּ אֹתָם קיים בהם) (שלא יאמר אותו צדיק אברהם) so (וְעַבְדֻם וְעֲנוּ אֹתָם קיים בהם) (שלא יאמר אותו צדיק אברהם). They are not good enough for the Rechush Gadol that comes next? That Avrohom Avinu will speak up and say they are not Yidden, they are not Frum enough, they are not Ehrlich enough? Avrohom Avinu that he would speak up and say they are not my children? They are my children! If they are enough my children for

(וְעַבְדִּים, וְעַנּוּ אִתָּם) then they should be enough for my children for the Kiyum of (בְּרִכַּשׁ גְּדוּל). This is what it says in Darash Mordechai.

With this, I might be able to understand a little bit better that which the Rama says in the beginning of Hilchos Aveilos that if someone is a Meshumad we don't say Kaddish for him, we don't sit Shivah for him. But if he is killed because he is a Yid so then we do sit Shivah for him and we do say Kaddish for him.

The Velt says that someone who gets killed because he is a Jew it is called that he died Al Kiddush Hashem. There is no Mekor for that, however, it is confused probably with this. It says there that a Yehudi who is not Frum at all, he was Meshumad and throws off the yoke of Yiddishkeit, we don't sit Aveilus for him and we don't say Kaddish. But if he is killed because he is a yid then we do say Kaddish. It could be that it goes with the same approach. If he is enough Yid to be killed for being a Yid then he is enough Yid that we should say Kaddish for him and that we should do things L'ilui Nishmaso.

## 2 - A Practical Piece of Divrei Torah

Every day, twice a day and many of us three times a day say (אָנִי ר' אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי מֵאֶרֶץ מִצְרַיִם) (אָנִי ר' אֱלֹהֵיכֶם לְהַיּוֹת לָכֶם לְאֱלֹהִים אֲנִי ר' אֱלֹהֵיכֶם). We mention Yetzias Mitzrayim in the last Posuk of the Parsha of Tzitzis which is in Parshas Shelach. Everyone says it twice a day in Shacharis and Maariv and if you follow the Mishna Brura you say it by Kriyas Shema Al Hamitah where the Mishna Brura says to say the whole Shema and not like what is printed in the Siddurim and to say Shema until Hashem Elokeichem Emes.

Either way, what is the double (אָנִי ר' אֱלֹהֵיכֶם)? It is a highly unusual Posuk to say (אָנִי ר' אֱלֹהֵיכֶם) twice in one Posuk. What does it mean and what is the Kavana?

Rav Schwab in his Sefer on the Siddur has a wonderful Pshat and with this he explains (אָמֵת וְנִצִּיב וְנִכּוֹן) as well. Zagt Rav Schwab, (אָנִי ר' אֱלֹהֵיכֶם), Hashem appears in this world in two ways. He appears in rare instances B'gilui Panim, where you can see that there is a Borei Olam, and most of the time B'hester Panim, where we can't see that there is a Ribbono Shel Olam.

What we say in Shema is that we say HKB"H's Havtacha. Hashem tells us (אָנִי ר' אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי) (אָנִי ר' אֱלֹהֵיכֶם מֵאֶרֶץ מִצְרַיִם). I am the same G-d who took you out of Eretz Mitzrayim, which was B'gilui. (אָנִי ר' אֱלֹהֵיכֶם) all the time. The (אָנִי ר' אֱלֹהֵיכֶם), the relationship that Hashem has with Klal Yisrael is the same whether it is either a time of Gilui or a time of Hester. That is the Kavana. (אָנִי ר' אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי) (אָנִי ר' אֱלֹהֵיכֶם). I am that Hashem who took you out of Egypt B'gilui. (אָנִי ר' אֱלֹהֵיכֶם) and I am still that (אָנִי ר' אֱלֹהֵיכֶם). It is the same (אָנִי) that Yeshaya says in 48:15 (אָנִי אֲנִי דְבַרְתִּי, אֶף-קָרָאתִיו) (אָנִי). The Eben Ezra says (אָנִי אֲנִי) I am the same one. I am the same Hashem Bish'as Rachamim and I am the same Hashem by Hester Panim.

It is a hard piece of the Avoda to remember that the same Ribbono Shel Olam who showers blessing on us in times of Rachamim is the same (אָנִי ר' אֱלֹהֵיכֶם) who keeps an eye on us even at the time that there is a Hester Panim, that we don't see the Ribbono Shel Olam. That we are struggling or that we are suffering. Very very important.

In Parshas Ki Savo at the end of the Tochacha it says in 29:5 (לָחֶם לֹא אֶכְלֶתֶם, וַיַּיִן וְשִׁכָּר לֹא שְׁתִּיתֶם) in the Midbar, (לִמְעַן, תִּדְעוּ, כִּי אֲנִי יְיָ, אֱלֹהֵיכֶם). You should know that (אָנִי ר' אֱלֹהֵיכֶם) that the (אָנִי ר') is that I am

here all of the time. That is followed by (אָמַת וַיִּצִיב). (אָמַת וַיִּצִיב וְנָכוֹן וְקִיָּם וַיִּשָּׂר וְנֶאֱמַן וְאֶהוּב וְחָבִיב וְנִחְמַד וְנִעֲמִים are 8 sets of double expressions. There are sixteen words there. The first is the Gilui Panim. Emes when you see Hashem in Eretz Mitzrayim the Yatziv and it stays standing, it stays solid all the time when you don't see, (וְנָכוֹן). (אָמַת וַיִּצִיב). (וְנָכוֹן וְקִיָּם). (וְנָכוֹן וְקִיָּם) when you see (וְקִיָּם) and it continues even when you don't see it. (וַיִּשָּׂר וְנֶאֱמַן) Hashem is Yashar when you can see the Yashrus. (וְנֶאֱמַן) the Emunah when there is a Hester Panim that is (וְנֶאֱמַן). And so on.

This is the Kavana to have in (אָמַת וַיִּצִיב). We say that this which we said that it is the same Borei Olam when things are going well and Lo Aleinu when things are going with difficulty is the same Borei Olam (אָמַת וַיִּצִיב וְנָכוֹן וְקִיָּם וַיִּשָּׂר וְנֶאֱמַן וְאֶהוּב וְחָבִיב וְנִחְמַד וְנִעֲמִים and נֶאֱמַן וְאֶהוּב וְחָבִיב וְנִחְמַד וְנִעֲמִים are 8 sets of double expressions. There are sixteen words there. The first is the Gilui Panim. Emes when you see Hashem in Eretz Mitzrayim the Yatziv and it stays standing, it stays solid all the time when you don't see, (וְנָכוֹן). (אָמַת וַיִּצִיב). (וְנָכוֹן וְקִיָּם). (וְנָכוֹן וְקִיָּם) when you see (וְקִיָּם) and it continues even when you don't see it. (וַיִּשָּׂר וְנֶאֱמַן) Hashem is Yashar when you can see the Yashrus. (וְנֶאֱמַן) the Emunah when there is a Hester Panim that is (וְנֶאֱמַן). And so on.

### 3 - Topic - An Eternal Difficulty

I want to end with an eternal difficulty that I don't ever remember seeing a good answer to. Pharoh says to Moshe bring Korbanos in Mitzrayim and Moshe says 8:22 (וְלֹא יִסְקָלְנוּ). It will be great we could bring it in Mitzrayim but the Mitzrim are going to kill us when we Shect the (תּוֹעֵבַת מִצְרַיִם, לְעֵינֵיהֶם). So Moshe Rabbeinu says that we have to leave.

Here in this week's Parsha all of the Jews bring the Korban Pesach, they bring the To'avas Mitzrayim and they Shect it right in front of them and nothing happens. Why didn't Pharoh come back and say you could bring this Korban in Mitzrayim. Why do you have to leave? You had a Taina that you were going to get killed, but you didn't get killed? Someone should at least discuss the Kasha! I will leave that as it is as a question for the Shabbos table. Wishing everybody an absolutely wonderful Mishmar night and of course a Good Shabbos!

### Rabbi Reisman - Parshas Bo 5779

#### 1 - Topic - Two explanations from Rav Schwab regarding Bechira.

As we prepare for Shabbos Parshas Bo. I would like to share with you a thought or two regarding the Schar that was given to the Kelavim, the dogs. As the Posuk says in 11:7 (לֹא יִהְיֶה זֶרְעֵם לִשְׂנֹאֵי) the dogs by Yetzias Mitzrayim were given Schar that they didn't bark on the night that Klal Yisrael was saved from Mitzrayim, the night of Makkas Bechoros and the morning of Yetzias Mitzrayim, and in that Schar in Parshas Mishpatim it says as is found in Shemos 22:30 (וּבִשָּׂר בְּשֻׂדָּה טְרֵפָה לֹא תֹאכְלוּ, לְכֹלֵב תִּשְׁלַח) (אֲתוּ). Rashi says that this is Schar for not barking. Of course the question is, dogs don't have Bechira, they don't have free will and why over here would the dogs get Schar for something that they did not choose to do?

I know that there are a number of Mehalchim, a number of approaches to it. I would like to share with you two approaches from Rav Schwab.

The first is what is from Rav Schwab's Sefer on Chumash but in next week's Parsha. Parshas Beshalach 15:8 (page #167 - 169). There, Rav Schwab explains the Yesod as follows. He says that whenever miracles are taking place, at a moment of Nissim (miracles) in the world, at that moment there is a Gilui Shechina which causes that Baalei Chayim, that living creatures have free will.

We find this in many places. He brings a number of them. I would add to his list Eliyahu B'har HaCarmel, where Eliyahu is about to perform an incredible Neis of bringing down fire from heaven. Chazal say (Gemara) that the Par, the animal that was going to be offered to Avodah Zora refused to go and said me and my twin brother are the same. Why should he be a Korban to Hashem and I be a Korban to Bal. Now that miracle that took place was because in a moment of miracles there is Gilui Shechina and then there is Bechira for Baalei Chaim. Now that sounds like a rule that doesn't have an explanation. Why when it is a time of miracles do Baalei Chaim have Bechira and Rav Schwab explains the following.

During the days of creation when Hashem created Maasei Beraishis, all of the creatures that Hashem created had free will. The Gemara says in Masseches Rosh Hashana 11a (22 lines from the top) ( דא"ר ) ( יהושע בן לוי כל מעשה בראשית (לקומתן) נבראו לדעתן נבראו (לדעתן), with their agreement.

Rashi says (שאלם אם חפצין להבראות ואמרו הן). That they were asked and agreed to be created. The way we understand it is that there was an element of Bechira, of free will in all of the creatures that HKB"H created.

That is why we find that during the days of Maiseh Beraishis, the sun and moon had a Vikuach and the moon said how can two kings be in the heavens. It was the moon that had Bechira.

We find in Beraishis 1:11 (עץ פרי עשה פרי למינו) that (עץ עושה פרי). We find that the trees had a certain level of free will to obey or not obey HKB"H's command. So that we find during Maiseh Beraishis that everything in creation had free will.

What happened is that when HKB"H completed his creation for seven days, HKB"H then put a cycle we call Teva or nature into the world. The cycle of Teva precludes animals from doing anything that is unnatural, and therefore, for all intents and purposes as long as there is Teva in the world, then they have no free will. At a moment of miracle, when the Teva in the world is compromised, it goes back to Maiseh Beraishis and everything in creation has Bechira.

This is Rav Schwab's rule and it is a nice rule to answer questions from a number of places in Chazal including more places if you look it up in Parshas Beshalach at Kriyas Yam Suf where the creatures of the world once again had Bechira or free will.

What I would add to this is something that it says in Darash Moshe where Rav Moshe added that it would be healthy for us to realize that really all of creation would have Bechira except that it is so clear to those creatures that don't have Yetzter Horas to do G-d's bidding, to do what HKB"H wants.

It would be healthy for us to look at the sun every day as deciding to follow HKB"H's will and to see that as an example that really it should be in the Teva, in the nature of a human being also to do the will of Hashem and that should be an impetus or an incentive to go in such a path.

At any rate, this is Rav Schwab's explanation that when nature or Teva is removed, then all the creatures have free will, have Bechira. That is explanation # 1.

Explanation # 2 is also something that I have seen by Rav Schwab on page 54 in Parshas Chayei Sarah 23:16 (Ed. Note: this was discussed on Parshas Chayei Sarah 5772 Ayin Sham). That is that Rav Schwab says that we find sometimes that Malachim were punished or rewarded. Malachim don't have free will. How are they punished or rewarded?

In addition, we find that after Moshiach comes and the Yeitzer Hora is gone there will be a Techiyas Hameisim. Human beings will return to their Guf and the Rambam says that all of the Mitzvos will apply. But if there is no yeitzer Hora then what Bechira, what free will is there that Mitzvos should apply?

Rav Schwab answers that when there is a Yeitzer Hora the struggle is to do good or G-d forbid to do bad. When there is no Yeitzer Hora or Malachim who have no Yeitzer Hora, they still have a Nisayon as to how perfectly, how willingly they will do Ratzon Hashem. There is no Nisayon. If G-d wants you to do a Mitzvah you will do a Mitzvah because you have no Yeitzer Hora. However, there will be a Nisayon at how well you do it. Malachim have a Nisayon not for good or bad as they have no Yeitzer Hora, but as to how well they behave when they do Ratzon Hashem.

They said as is found in Beraishis 19:13 (פִּי-מִשְׁחָתִים אָנְחָנוּ, אֶת-הַמָּקוֹם הַזֶּה) to Lot. We will destroy the city. That is called Gaiva. They should have said that Hashem is destroying the city. So that, there are imperfections even when there is no Yeitzer Hora and for that there is a certain level of Schar and Onesh depending on how well you do a Mitzvah.

The same thing could be said for the Kalavim (dogs) in Mitzrayim. To do bad, they have no Bechira. However, how well they serve Hashem, that they do have Bechira. These are two ideas regarding Bechira which is Geshmak. We should realize that even when there are Mitzvos that we do because we are accustomed to doing it and we are comfortable doing it, the level of Cheishek with which we do it is still part of Nisyonos Hachaim.

And so, we have dealt with the idea of Bechira as our first offering for this Shabbos.

## **2 - Topic - Rav Mordechai Druk regarding the Kisai Hakavod.**

The following concept is not limited to Parshas Bo and as a matter of fact it is something that I have wondered about numerous times and I don't remember if I ever mentioned it but the idea of the Kisai Hakavod, G-d's throne so to speak is mentioned a little here and a little there. It is sprinkled throughout Chazal a mention of the Kisai Hakavod, of HKB"H's throne.

What I realized is that on Shabbos we mention the Kisai Hakavod a number of times and if you keep your antennas up you will notice. Most prominently in the Birchah Kriyas Shema where we insert the words Uvyom Hash'vii Nis'ala V'yashav Al Kisai Kevodo. In the Beracha we insert a mention of the Kisai Hakavod. Of course in Ha'keil Bis'atzumos Uzecha Hagibor Bich'vod Shemecha... Hamelech Hayosheiv Al Kisai Ram V'nisa. We insert it right before Yishtabach as well. You will see when we take out the Sefer Torah we insert it and mention it. There are a number of places that we mention the Kisai Hakavod. What does it got to do with Shabbos?

In the Darash Mordechai from Rav Druk on Parshas Bo, he has an explanation on page 109. He quotes the GRA (ידועים דברי הגר"א שלא מצינו בנוסח הברכות להזכיר את ענין כסא הכבוד רק בשני מקומות). We mention the Kisai Hakavod in only two places. One by Shabbos Birchah Kriyas Shema and one in Asher Yatzar where we say (גְּלוּי וְיָדוּעַ לְפָנַי כֶּסֶף כְּבוֹדָךְ). It seems to be that Asher Yatzar has no connection to Shabbos.

Says Rav Druk and it is hard to know from the Sefer if he is quoting the GRA or he is saying his own, he says that the concept of Kisai Hakavod is a concept of HKB"H's Hashgacha, HKB"H Kavayochel sitting and running the world.

The Emunah that Klal Yisrael has that the Ribbono Shel Olam is the creator and runs the world, is something which is inherent in Shabbos. We believe that not only did HKB"H create the world but that HKB"H continues to run the affairs of this world. L'afukai those who say there is a creator but he is not busy with us now. It is not so.

HKB"H has a continued Eisek with the world. That is why on Shabbos we mention that Shabbos is a reminder of HKB"H's continued presence and relevance and His influence on the affairs of this world. That is what Shabbos is about, and therefore, on Shabbos we look to recognize the King, the Melech Malchei Ham'lachim sitting on his Kisai Hakavod, sitting and running Kavayochel the affairs of the world. This is related to Shabbos.

Why does Rav Druk bring this in? He explains why Shabbos Hagadol, the 10<sup>th</sup> of Nissan which was Shabbos in Mitzrayim remained Shabbos Hagadol every year. Normally, if something happens on a certain day for example Purim happened on the 14<sup>th</sup> day of Adar, so it remains. It doesn't go by the day of the week. Why does Shabbos Hagadol go by the day of the week?

This is because Yetzias Mitzrayim is in essence a declaration of faith that HKB"H keeps on running the world. That as is found in 12:21 (מִשְׁכּוֹ, וַיְקַח לָכֶם), that recognition on Shabbos Hagadol is related to Shabbos, and therefore, it remains part of Shabbos throughout.

Why do we mention the Kisai Hakavod by the Beracha of Asher Yatzar? Asher Yatzar has to do with the affairs of relieving oneself, bathroom things, things which we certainly don't look to ascribe to HKB"H. HKB"H is busy that people can control themselves? People can release their waste? And we say yes. (גְּלוּי וַיְדוּעַ לִפְנֵי כֶסֶף כְּבוֹדָךְ). That HKB"H is busy with everything that happens in this world, even affairs on which we say Asher Yatzar.

It reminds me of something that I once heard from Rav Avigdor Miller. Only he could say this. Rav Avigdor Miller in a Shiur said, when you go and relive yourself in the bathroom, think thank you Hashem. Divrei Torah you are not allowed to think in the bathroom but Hashem's presence you can think about. Think thank you Hashem my plumbing works.

Rabbi Miller said as only he could say, think thank you Hashem that my plumbing works and believe me there is a lot to be thankful for. Ask Jack here, tell everybody, what happened with you when your plumbing wasn't working? They had to take you to the hospital, they had to snake you out. It hurt. When you go to the bathroom and the plumbing works, be thankful.

Now I can't say those words, but I can quote Rabbi Miller who said it. Ask Jack what you have to be thankful for. I don't know which Jack he was referring to, but HKB"H's Hashgacha is everywhere. (גְּלוּי וַיְדוּעַ לִפְנֵי כֶסֶף כְּבוֹדָךְ) and that is the connection to the Kisai Hakavod to Shabbos Kodesh. With that, what do you know a connection to the simple affairs of the Guf. Wishing everybody an absolutely wonderful meaningful Shabbos Kodesh Parshas Bo. Let it be a Shabbos of Aliya for one and all!

## Rabbi Reisman - Parshas Bo 5778

### 1 - Topic - A thought on Matza

As we prepare for Shabbos Parshas Bo the Parsha of the Geula. The first thought is a thought about Geula and it has to do with the word Matzah. The word Matzah Rav Schwab says in his Sefer on Chumash Mayan Beis Hashoeva (on page 147 & 148 on 12:27) is actually related to the Lashon of Matza Umi'riva or as it says in Shemos 21:22 (כִּי-יִנָּצוּ אֲנָשִׁים). It is a language of struggle, a language of fighting. Rav Schwab says Ain Sheim Lechem. Matza is not a name of a type of bread, Ela Lashon Matza Meriva. Matza is a Lashon of struggling. How so?

He says because the natural tendency of water and flour that is mixed is for it to rise and become Chometz. The Mitzvah of Matzah is to struggle, is to fight the natural Teva and by constantly working with the dough and not letting it stand and being a Zariz to get it quickly into the oven, you fight the natural tendency of the dough to rise and you remain with the Matza by fighting the natural Teva of the way things go. The P'ula Tivis has to be resisted.

In life, the P'ula Tivis, the natural tendency is to do things that are easy, to do things in a lazy way, to do things that are not necessarily meaningful or have long lasting meaning. The P'ula of Matza is the P'ula of Olam Hazeih. To push, to fight, to try to make things happen.

In Rav Schwab's Sefer Iyun Tefilla where he discusses Mizmar L'sodah, he brings this idea in a footnote and he says there is no Chametz in a Korban generally, the idea that Kol Machmetzes, all Chometz is not allowed to be part of the Korban, is based on this idea. Because a Frum Yid rejects Chometz. The natural tendency of things to be allowed to follow in a way that it turns things into Chametz. We have to be able to work, to work hard, to make things happen properly.

The idea in the context of the Parsha is that Klal Yisrael went from being Avadim to Mitzrayim to being Avadim to the Ribbono Shel Olam, to being servants of HKB"H. To be a servant of HKB"H basically means to bend your thought to the thoughts of the Ribbono Shel Olam.

At the Pesach Seder we say Podedh K'halacha. That HKB"H redeemed Klal Yisrael out of Mitzrayim K'halacha. According to the Halacha. What Halacha? What does Halacha have to do with Podedh?

I saw once I believe in the name of the Sfas Emes, that the Halacha is if you have an Eved Kenani who is the Eved of a Ger who has no Yorshim, he is an Eved Kenani to someone who will die and then there will be no natural Yoresh, if you want to transfer ownership from the Ger who is dying and owns this Eved to someone else, there has to be no break in between.

The Gemara says that there was a Ger who was dying and his Eved would have gone free with his death. So the Gemara in Kiddushin 22b (3 lines from the bottom) says (ר' יהודה הנדואה גר שאין לו יורשין ) (הוה חלש על מר זוטרא לשיולי ביה חזייה דתקיף ליה עלמא טובא אמר ליה לעבדיה שלוף לי מסנאי ואמטינהו לביתא) that one of the Amoraim said to the Eved carry my things for me. This was so that the moment the Ger died he went directly from being someone working for his previous master to someone working for his new master. There was no break. The idea is, that for the Avdus to continue that there can't be a break that the person is Os Eved for a moment then he doesn't become an Eved again.

Podeh K'halacha, HKB"H told Klal Yisrael you were Avadim in Mitzrayim, now you are Avadim to the Ribbono Shel Olam. If there is a space in between of being lax, of being lazy, of things not happening in a constructive way, then it is very hard to get back on track. Podeh K'halacha, HKB"H was Podeh Klal Yisrael without a break in between.

I very often think the same thing is true that as is found in Beraishis 2:24 (על-כן, יעזב-איש, את-אביו, ואת- ) (אמו; ונדבק באשתו, והיו לבשר אחד). It is healthy for a person to go from living with his parent's and then to live with a wife. Not to have an in between stage where he lives alone and gets used to doing things in his own selfish way without taking other people's thoughts into consideration.

The point of all this being, that there needs to be a constant fight and struggle. An effort to keep things on the right track so that they don't go off. That is Matza. Matza means, they say the bread of affliction? No. It is the bread of hard work and hard labor. The bread of a struggle. In Mitzrayim we struggled, we had hard labor for our Egyptian masters and today Boruch Hashem we are Zoche to struggle for far greater and more important spiritual purposes. The word Matza.

2 - Topic - A thought on Suma (someone who is blind).

Let me move to a second word and this is the word Zeh or Zu. At the Pesach Seder we say Matza Zu She'anu Ochlin Al Shum Ma. It is fascinating, in the Chok Yaakov in Shulchan Aruch Taf Ayin Gimmel (473) S'if Kotton Lamed Tes (39), it says if a person Lo Aleinu is blind he should not say Matza Zu She'anu Ochlin, he should say Matza She'anu Ochlin. Since he does not see it and he does not recognize it, the word Zu or by Maror the word Maror Zeh is inappropriate and doesn't belong there. This is because it indicates that he recognizes it which is not true. So the Chok Yaakov holds that when you say Matza Zu it indicates visual recognition.

The Chayei Adam in Klal Kuf Lamed Os Yud Aleph (130:11) brings the Chok Yaakov and he says that since you are lifting it up, a blind man can say Matza Zu and it makes sense. So the Chok Yaakov holds that we are talking about visual recognition and the Chayei Adam says no you don't need that.

It is interesting that this is dependent on a Sugya in Arvei Pesachim 116b (שנאמר והגדת לבנך ביום ההוא ) (לאמר בעבור זה עשה ר' לי בצאתי ממצרים). The Gemara says that it says (בעבור זה עשה ר' לי בצאתי ממצרים). So the Gemara says that it excludes blind people who can't say (בעבור זה). The Gemara compares it to that which is written in Devarim 21:20 (בגנו זה סורר ומרה) that (פרט לסומין) (אף כאן פרט לסומין). If one of the parents are blind they can't say (בגנו זה). Wow. We have here already a few different cases besides for the Chayei Adam and Chok Yaakov's case. We have Pesukim (והגדת לבנך ביום ההוא לאמר בעבור זה) which excludes blind people. (בגנו זה סורר ומרה) excludes blind people.

It is interesting that in the Gemara in Pesachim 116b that Rav Yosef and Rav Sheishes argue and say that even though it says (בעבור זה) it does not exclude blind people. It is interesting because Rav Yosef and Rav Sheishes were both blind. Be that as it may, what is our discussion today, whether the word Zeh implies visual recognition or not. The Chok Yaakov holds based on the Sugya that it does and the Chayei Adam holds that it doesn't have to be a visual recognition at all.

Lechora, this should have many more Nafka Minas. At a wedding when Harei At Mekudeshes Li B'tab'as Zu is said. Does a Suma, a blind person say the word Zu. When you are at a Pidyon Haben, the father of the Ben says Zeh B'ni Bechori. If he is a Suma does he say Zeh Bni Bechori?

At a Bar Mitzvah the father says Boruch Shepetrani Mai'onsho Shel Zeh. We are finding the word Zeh all over the place. Does a blind person say Zeh? By Kapparos, does a blind person say Zeh Chalifasi, Zeh Temurasi or not? This is suddenly all over the place. In many cases there is a Machlokes Chok Yaakov and the Chayei Adam that should be Talui in this.

I once saw a piece in the Yeshurun (I believe that it was volume 34) where someone collected a whole list of places where Zeh implies visual recognition. Zeh Keili V'anveihu at the Yam Suf. Chazal say that they were Mar'eh B'etzba, they were able to show with their finger Zeh Keili this is my G-d. They were able to show. This is obviously a Drasha from the word Zeh.

Shlosa Devarim Her'eh HKB"H B'etzba. The Gemara says in Maseches Menachos 29a that Hashem showed literally, he pointed with his finger. The Gemara there is talking about the Menorah. As it says in Bamidbar 8:4 (וַיִּזְהַר מִצֵּשֶׁה הַמְּנֹרֶה). He showed the Menorah quite literally.

Rashi in Parshas Ki Sisa 32:1 (וַיִּזְהַר מִצֵּשֶׁה הָאֵשׁ). The people were afraid of what happened to Moshe. Zeh Moshe says Rashi, the Sattan showed them an image of Moshe Rabbeinu having passed on.

In Parshas Vayechi (48:9) Yosef says these are the children ( וַיֹּאמֶר יוֹסֵף, אֶל-אֶבְרָהָם, בְּנֵי הָאֵשׁ-נְתַן-לִי אֲלֵרִים ). Rashi says that he showed a Shtar Kesubah and Shtar Kiddushin. What a magnificent collection.

In our Parsha it says in 12:2 (וַיִּזְהַר ה' הַחֹדֶשׁ הַלֵּךְ, רֵאשׁוּת הַחֹדֶשׁ). Rashi says that Hashem showed the new moon to Moshe. So suddenly we see that the word Zeh is mentioned in numerous places which is a reference to someone who sees something. That is all a Raya to the Chok Yaakov. Gevaldig! If I would stop here it would be a beautiful collection.

But one minute. What about the Chayei Adam? The Chayei Adam must be Mod'e that Zeh means recognition so from where does he get that picking up the Matza is adequate for the recognition. Ulai, he got it from another Posuk in the Torah.

Where was there a blind person in the Chamisha Chumshei Torah? Yitzchok when he gave the Berachos was a Suma, was blind. Guess what? If you open the Chumash and look for a Zeh, it says as is found in Beraishis 27:21 ( וַיֹּאמֶר יִצְחָק אֶל-יַעֲקֹב, בְּשֵׁה-נָא וַאֲמַשְׁךָ בְּנִי: הֲאֵתָה זֶה בְּנִי עֵשָׂו, אִם-לֹא ). He didn't see him so how could he say Zeh if Zeh means seeing? Ah, but the Posuk says first he said ( בְּנִי בָּא וְאֲמַשְׁךָ ) come closer and I will tap you and when he felt that his skin was hairy then he said ( זֶה בְּנִי הֲאֵתָה זֶה בְּנִי ). Maybe that is the Mekor for the Chayei Adam.

It is true that Zeh always means recognition and usually visual recognition, but since we find by Eisav (וַיִּזְהַר עֵשָׂו) that Yitzchok was blind. Why? Because he tapped and he felt what it was, so that would be a Mekor for the Chayei Adam. So it is Gevaldig.

For the Chok Yaakov we defend him by bringing a list of Gezairas Hakasuv and I am sure that you can add to it. To defend the Chayei Adam we bring one more Gezairas Hakasuv and it would seem the word R'ai (see) does not necessarily means see with your eyes, but I see, I understand, I recognize, with my eyes. Sometimes you can recognize with your hands. What a beautiful collection and what a beautiful defense of the Chayei Adam. It looked hopeless. I was reading the Pesukim and it says Zeh, Zeh Zeh which is all visual. It looked like the Chok Yaakov was going to carry the day. Ah, but this one Posuk comes through (וַיִּזְהַר עֵשָׂו) to show that it doesn't have to be visual recognition and it could be any recognition at all even by feeling. So one Vort on Matzah and one Vort on Suma.

### 3 - Topic - A thought on the Machala in Mitzrayim.

Let me end with something I was told on the plane today. I took a trip today and I came to NY and someone on the airplane told me a beautiful Vort from one of the Gedolei Hachassidus whose name unfortunately I don't remember, however, his Yahrtzeit is today. A quick beautiful Vort.

It says in Shemos 15:26 (כָּל-הַמַּחֲלָה אֲשֶׁר-שָׁמַתִּי בְּמִצְרָיִם, לֹא-אֲשִׁים עֲלֶיךָ, כִּי אֲנִי יְרֹנֵר, רַפְּאֵה). All of the diseases that I placed in Mitzrayim I will not place upon you because I am G-d who heals you. What was the Machala that was placed in Mitzrayim, there were Makkos? There were diseases? The word Machala seems inappropriate.

The answer is that there was one Machala. The Machala was the Chibud Leiv the stubbornness, that was to the Ribbono Shel Olam. (וַיִּכְבַּד לֵב, הוּא וַעֲבָדָיו). That was the disease. (וַיִּכְבַּד לֵב פְּרַעֲהוּ). That disease (אֲשֶׁר-שָׁמַתִּי בְּמִצְרָיִם). That disease (לֹא-אֲשִׁים עֲלֶיךָ, כִּי אֲנִי יְרֹנֵר, רַפְּאֵה). It is true that Pshat refers to all kinds of other diseases but what really counts? What really counts is this Machala, the Chibud Leiv, the stubbornness (אֲשֶׁר-שָׁמַתִּי בְּמִצְרָיִם, לֹא-אֲשִׁים עֲלֶיךָ). What an absolutely beautiful and wonderful blessing.

With that I wish you all an absolutely wonderful Shabbos. People have a Chibud Leiv to not come to a Mishmar. Why would anyone not come to a Mishmar and see what it is like. It has to come from a Chibud Leiv, it has to come from a stubbornness. You didn't come at the beginning and you don't want to come now. Why? Come and make it good. Especially this week that many of the regulars are at the Yarchei Kallah in Eretz Yisrael and we need somebody to fill the space, to take the seat. Let it be you. Join us and hoping to see you tonight at the Mishmar. Wishing everybody an absolutely wonderful, delightful, extraordinary Shabbos!

### **Rabbi Reisman - Parshas Bo 5777**

#### 1 - Topic - The Arbaa Parshios

Parshas Bo comes out Shloshim Yom before we start to read the Daled Parshios and therefore, I would like to preface my discussion on Parshas Bo with a question I had as I started to learn these Halachos. In Siman Taf Reish Pei Hei which is the Halacha of the Arbaa Parshios, the Mishna Brura in S'if Kattan Aleph brings that the reason why we Lain Parshas Parah before Rosh Chodesh Nissan, is because the very first Parah Adumah was burnt on the week (or two weeks) before Rosh Chodesh Nissan when the Mishkan was set up so that everyone would be Tahor for the Hakamas Hamishkan.

The question is how could it be that they didn't have the first Parah Adumah until Adar after they left Mitzrayim, but they had to build the Mishkan. They couldn't build a Tamei Mishkan, the Keilim of the Mishkan had to be Tahor. So Mimeila, Ich Farshtei Nisht. How could the Mishna Brura say such a thing? This is my Pele in preparation for the Arbaa Parshios.

#### 2 - Topic - Rav Isaac Sher - First step to understand and appreciate leaving Mitzrayim.

I would like to share with you an idea which I saw as a very brief idea in the Leket Sichos Mussar from Rav Isaac Sher on Parshas Bo, and as I thought about it I realized that it really is a tremendous Yesod. Rav Isaac Sher says something profound and simple. He says that in order to be Mekayeim the Mitzvah

of Zechiras Yetzias Mitzrayim, in order to really appreciate that Klal Yisrael went out of Mitzrayim, you first have to appreciate what it meant to go down to Mitzrayim. E Efsheer La'asos Atzmo K'ilu Yatza Mimitzrayim, Ela Im Kain Asa Atzmo K'ilu Yarad L'mitzrayim. You really can't appreciate the going out of Mitzrayim unless you first appreciate what it meant to go down to Mitzrayim. What it meant to be in Mitzrayim, in that environment. Of course this is an important Yesod for Chayuv Adam Lir'os Es Atzmo K'ilu Yatza Mimitzrayim. That Yesod of course is significant and it is very appropriate for the night of Pesach. We appreciate the Marror so we appreciate the Yetzias Mitzrayim.

But more fundamentally, is an idea in human nature, that you can't appreciate something you have unless you appreciate what it means G-d forbid not to have it. I once saw (I don't remember where), that it says in the Medrash that on the first Motzoei Shabbos after creation, it got dark and Adam Harishon rubbed two stones together and created fire. He was so happy that he made a Beracha of Borei M'orei Ha'aish. He thanked HKB"H for the Metzios of this fire which gives light and gives warmth.

The Kasha is for 36 hours he had light. From when he was created until Motzoei Shabbos. Why didn't he say Borei M'orei Ha'aish on that light? That light was far better than the light of a fire. There is no danger of it being extinguished by a wind. The answer is that a person doesn't appreciate something unless he appreciates what it means not to have it. A person doesn't appreciate the significance of something unless he could imagine not having that item that is significant.

I have a dear friend in Shul who recently went through a very difficult episode. He was hit by a car and was hospitalized. He mentioned to me when I visited him in the hospital that we have to talk to people to appreciate what they have. I said to him, Dr. B. 21 years ago I had surgery on my leg and I wasn't able to walk normally for many months. At that time I spoke about people appreciating what it means to be able to walk. You said to me then, you know, a person who grew up able to walk, is able to walk all of his life, will never be able to appreciate being able to walk. It is only someone who G-d forbid is threatened with something being taken away, then a person appreciates it. That lesson is absolutely true. It is very hard to appreciate something until you know what it means G-d forbid not to have it. It is a big Avodah of Hakara of Hakaras Hatov. Mir Zul Nisht Darfun. You shouldn't need that you are threatened with not having something. When you know somebody who is in such a position you should try to feel with him, and therefore, be able to have the same type of Hakara, that same type of appreciation.

So Zagt Rav Isaac Sher, Chayuv Adam Lir'os Es Atzmo K'ilu Yatza Mimitzrayim starts with Asa Atzmo K'ilu Yarad L'mitzrayim. To understand the Shibud Mitzrayim.

### 3 - Topic - Rav Schwab (on the Siddur) - The daily Mitzvah of Zechiras Yetzias Mitzrayim

In his Sefer on the Siddur, after Kriyas Shema and V'yatziv V'nachon, at Shacharis we say Ezras Avoseinu. Rav Schwab explains that that long paragraph of Ezras Avoseinu is a continuation of the Mitzva of Zechiras Yetzias Mitzrayim. We mention Yetzias Mitzrayim in Shema by (אָנִי ר' אֱלֹהֵיכֶם אֶשְׁרֶה) (הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיוֹת לְכֶם לְאֱלֹהִים). We say that HKB"H took us out of Mitzrayim. It is a Mitzvah D'oraissa to remember Yetzias Mitzrayim. It continues with an appreciation in Ezras Avoseinu. That is why we say (אָמֵת. אֶתְּהָ הוּא רִאשׁוֹן וְאַתְּהָ הוּא אַחֲרוֹן). Rav Schwab Teitches Ata Hu Rishon as you were our first Go'el when we were in Mitzrayim you took us out of Mitzrayim. (וְאַתְּהָ הוּא אַחֲרוֹן) you as well will be the one who takes us out as the Acharon in the final Geulah. Then we say (מִמִּצְרַיִם גָּאֻלְתֵּנוּ). Zagt Rav Schwab, (וּמִבֵּית עֶבְרִים פְּדִיתֵנוּ). Chayuv Adam Li'ros Es Atzmo. In Shema we say that Hashem took

us out of Mitzrayim. In Ezras Avoseinu we say (ממִצְרַיִם גָּאֵלְתֵּנוּ). We want to feel like we had the Geulah. (וּמִבֵּית עַבְדִּים פְּדִיתֵנוּ). That Hergish that we are talking about.

Rav Schwab says that Ezras is a Hemshich of the Mitzvah D'oraissa. You can ask, that you were Mekayeim the Mitzvah D'oraissa when you said (אֲנִי ר' אֶלְרִיכָם אֲשֶׁר הוּצֵאתִי אִתְּכֶם מֵאֶרֶץ מִצְרַיִם לְהֵיוֹת לְכֶם) (לְאֵלֵרִים). You already were Mekayeim the Mitzvah. What more is there to do if you already did the Mitzvah. It should be over.

Earlier this year in the Navi Shiur, I spent almost an entire Shiur on the Yesod of the Netziv who says that by a Mitzvah D'oraissa which you can be Mekayeim in a minute, it is possible to be Mamshich the Mitzvah. To do the Kiyum of it for a longer period. He mentions for example picking up the Lulav, when you pick up the 4 Minim you are Yotzei. If you pick it up and you do a Nanua, if you pick it up originally with the intention of being Mekayeim the Mitzvah in an extended period, it is all part of the Kiyum Mitzvah.

He mentions if I recall correctly, 12 different Mitzvos where it is possible to be Mamshich and pull the Mitzvah and in that way be Mekayeim it for a longer period. He mentions Kiddush Friday night which you are Yotzei in Shemoneh Esrei and yet (the Hiddur is that) we say Kiddush Al Hayayin but it is only a D'rabanan. The Netziv says no, if you originally intend to say Mekadeish Hashabbos in Shemoneh Esrei and Al Hayayin then it is all one long Mitzvah D'oraissa.

Rav Schwab says that Ezras is a Hemshich of a Mitzvah D'oraissa. If we think about it, if we need it to be a Hemshich then it will be a Hemshich. And so, a thought from Rav Isaac Sher and a thought from Rav Schwab.

#### 4 - Topic - Talelai Oros - Koach Hatefilla

In the Sefer Talelai Oros they bring a very nice incident, a comment, an anecdote which reflects on the fact that Klal Yisrael is so diverse. Gedolei Yisrael have different approaches to Torah. They bring the following Maaseh. It is a Chassidische Maaseh which was repeated to the Brisker Rav on the Posuk of (וּשְׁמַרְתֶּם, אֶת-הַמִּצְוֹת) which can be found in 12:17.

There is a certain Admor, a certain Rebbe that was making Matzos Mehudarim in the Matzah bakery with all kinds of beautiful Hidurim. At the same time there was a Yehudi Pashut, a simple Jew there who was also making Matzos. (This was not a modern Matzah bakery, we are talking once upon a time where many people could come and use the oven). This Yehudi Pashut was making Matzos and he saw how the Rebbe and his Chassidim were making it so Mehudar. He didn't know how to make it Mehudar he only knew how to mix flour and water, roll it and bake it. He started to cry and the Rebbe heard him say, HKB"H I don't know how to make my Matzos Mehudarim. You please make sure that I get the most Mehudardika Matzos that could be. Then the Pashute Yid put it in the oven. The Rebbe came to this Yid and he said Reb Yid I will trade my Matzos for yours. I want your Matzos. The way you Davened that they should be Mehudar, from Shamayim yours are the Mehudarim, and he traded the Matzos.

This is a Chassidische Maaseh whose intention is to show that the heart that you put into Matzos is really what makes the Matzah special. It was told over to the Brisker Rav. The Brisker Rav said that the lesson of the story is that Hashem answers a heartfelt Tefilla. This Yid Davened that he should

have Mehudar Matzos, HKB"H sent him the most Mehudar Matzos which are the ones that the Rebbe was making Mehudarim. HKB"H sent that the Rebbe would want his Matzos.

The point of course is that it is a Chassidische Maaseh and Mitzad Hachassidus it is true. The heart in the Matzah is Mehudar. It is also a Brisker Rav Maaseh. The Brisker Rav says listen it has to be Mehudar Al Pi Din, Al Pi Halacha. Look at the Koach Hatefilla. HKB"H sent him the most Mehudardika Matzos. There is more than one path in serving Hashem.

## 5 - Question of the week

We had in last week's Parsha 8:22 that Moshe Rabbeinu said that we got to leave Mitzrayim because we can't bring Korbanos in Mitzrayim. Do you know why? (הן נזבח את-תועבת מצרים, לעיניהם--ולא יסקלנו). (דָּרַךְ שְׁלֶשֶׁת יָמִים, גָּלוּהָ בַמִּדְבָּר) We have to leave Mitzrayim. We can't offer sacrifices here because the Mitzrim will kill us. That is what we had last week.

This week in Parshas Bo they are Makriv the Korban Pesach in Mitzrayim and no one kills them. Why doesn't Paroh say to them now ok, you can bring your Korbanos here, you don't have to leave for 3 days. The only reason that you said you had to leave is because you said that the Mitzrim are going to kill you. You see that they didn't kill you. Gevaldige question.

I gave you a lot to think about. I hope that you have an absolutely wonderful delightful Shabbos. Kol Tuv!

## Rabbi Reisman - Parshas Bo 5776

1. Parshas Bo is a wonderful Parsha of Yetzias Mitzrayim and certainly a Shabbos that will be Mashpia Geulah for all of Klal Yisrael. Let us start off with an extraordinary Vort from Rav Schwab. Before I begin, there is a concept in Kabbalah of going to Galus for the purpose Kibbutz Nitzotzos Hakedusha, of gathering in the so to speak sparks of holiness from each nation. So Klal Yisrael goes to Galus and in each of the places that it stays, tries to absorb that Nekudah of Kedusha. Every people has something positive about it and we try to absorb it. When we take Nitzotzos Hakedusha from the nation we find that many nations, most nations, after they oppress Klal Yisrael disappear from the face of the earth and that is based on this idea that our job is to take the Nitzotzos Hakeduhsa from them.

Rav Schwab in this week's Parsha (on page # 148 going on 12:36) and in two other places in his Sefer on Chumash talks about the concept, but K'darco Bakodesh, in the style of Gedolei Yisroel which was to speak about these concepts without referring to them as Kabbalistic concepts in an effort to dissuade people from actually learning Kabbalah openly. Therefore, he says the following and we understand this to be an explanation of that lofty idea.

Rav Schwab says that we find in Parshas Bo a miracle which is not mentioned too often. We all know that Bnei Yisrael borrowed items from the Mitzrim when leaving Mitzrayim. But actually a miracle took place. The Egyptians didn't give it because they were oppressed, pressured, or it was hard for them to do it. No. We find miraculously as it says in 11:3 (וַיִּתֵּן יְרֵךְ אֶת-הוֹן הָעַם, בְּעֵינֵי מִצְרַיִם) (11:3). That G-d promised that Klal Yisrael would be beloved by Mitzrayim, they would find Chein in the eyes of Mitzrayim, an incredible thing.

We find again at the end of Perek Yud Bais when Klal Yisrael actually does the borrowing 12:36 (וַיִּרְדּוּ (נָתַן אֶת-חֹן הָעַם, בְּעֵינֵי מִצְרַיִם--וַיִּשְׁאַלּוּם). So Klal Yisrael borrowed and the Mitzrim gave very willingly. Rashi says on (וַיִּשְׁאַלּוּם) that (אִף מִה שֶׁלֹּא הָיוּ שׂוֹאֲלִים מֵהֶם הָיוּ נוֹתְנִים לָהֶם). The Egyptians said you want my nice coat I have a nicer coat. They gave them even things that they didn't request. Incredible! Miraculous! The Mitzrim actually felt Hakaras Hatov, a thankfulness to Klal Yisrael. They felt bad that they had oppressed Klal Yisrael and they gave B'leiv Shaleim, B'ayin Tov. It was a miracle. This was a Nitzutz of Kedusha.

We find says Rav Schwab, places where the nations in which we find ourselves in our exile, do things that are good, do things that are extraordinarily good, and subsequently, they turn around and they change their behavior. Just as they did here, within a week they turnaround and want to run after Klal Yisrael and pursue Klal Yisrael and destroy Klal Yisrael. But for a moment there is a purity of heart. For a moment there is a sense of holiness on the part of these people and they willingly gave to Klal Yisrael. Says Rav Schwab, our job is to absorb the good Middos, the positive things that are done.

In Parshas Vayishlach (page # 84 on Beraishis 33:4), Rav Schwab mentions this as well. There we find that Eisav actually forgave Yaakov B'leiv Shaleim. He actually Shenich'miru Rachamav. Chazal say that his mercy got a hold of him and he kissed Yaakov as Rashi says B'leiv Shaleim (with a full heart). He kissed Yaakov and forgave the fact that Yaakov had stolen the Berachos from Eisav which is extraordinary. He still was Mochel. This was extraordinary behavior on the part of Eisav.

Later, Eisav turns around and (וַיִּעַבְרְתוּ שְׂמֵרָה נֹצֵחַ) as the Navi says in Amos 1:11. Eisav's hatred is an eternal hatred. But when Bnei Yisrael come into contact with the Umos Haolam and they see good behavior, the behavior of the Mechila of Eisav to Yaakov, that is something that Klal Yisrael has to absorb.

Says Rav Schwab later (page # 119 on Beraishis 50:16) when we find that the Shevatim tell Yosef that Yaakov commanded that you forgive us he was referring to this Middah. Yaakov taught Klal Yisrael the Middah that Eisav had done when he was brotherly jealous which was even more than jealousy, it was hatred and he said, Eisav did something great and we have to take that great Middah. Later when Yosef was following the advice of his father Yaakov he forgave his brothers based on that. This is an important idea about being in Galus.

In the English version of the Rav Schwab on Chumash, we find that Rav Schwab said the same thing about Nazi Germany. Germany in the 18th and 19th century was very benevolent to the Jewish people and at that time there was a period of a spark of Kedusha and it turned around just like it did with Eisav and with the Mitzrim. Afterwards the hatred was even greater because that spark of Kedusha had been extinguished from them. But we need to take that Middah.

We are in America. The Middah Tovah of America is an amazing acceptance of people that are different. An absolutely amazing acceptance of people that are different in many different ways. Different cultures, people whose skin are a different color and inexcusably people have hatred based on that. In America there is an amazing amount of acceptance. Sometimes taken too far, of acceptance of people who behave improperly. But the Middah itself is a Middah of kindness and a Middah of acceptance to others. We who are in this Galus don't know when it will end. It will end. Klal Yisrael won't be in America forever. Before it ends, while we are in the period of enjoying the benevolence of the country that we are in, that is the Middah that this generation has to grab. The Middah that we see around us, the Middah of the Umos Haolam. The Middah Tovah that the nations around us have.



The Ribbono Shel Olam says to Klal Yisrael I am your name on your hand, on my palm. I see you all the time, I look at you all the time.

The Shel Rosh is always visible as it is on the forehead (וְרָאוּ כָל-עַמֵּי הָאָרֶץ, כִּי שֵׁם יְרֹנָה נִקְרָא עָלֶיךָ) Ailu Tefillin Shel Rosh. The Tefillin Shel Yad is not visible. So HKB"H says the sign of the bond the connection to you on your hand which is not visible is something which is hidden. Even this says HKB"H I will make it visible.

So too, when we put on Tefillin, the Tefillin Shel Yad are the hidden Tefillin and the Tefillin Shel Rosh are visible. We say to HKB"H even when we are not obligated, we want to advertise our connection to you. The whole winding of the Retzuos around the hand, around the palm and the fingers is all a symbol of thinking of HKB"H all the time. They are like rings around the finger. We say as it says in Hoshea 2:21 & 22 (וְאֶרְשָׁתִּיךָ לִי לְעוֹלָם). HKB"H we are married to you forever, for always. We put the Os Shin. That is all an idea of saying that HKB"H we are connected to you.

I would add, we have five senses. We have the sense of smell, sight, taste, hearing, and the Chush Hamishush, the ability to touch things and sense them. The Tefillin Shel Rosh have four Parshios because the head has the ability to taste, smell, see, and listen. The Tefillin Shel Yad has one Chush, sensory perception is mostly through the hands and fingers. Therefore, the Tefillin Shel Yad has one. When we put on our Tefillin we are Meshabeid all of our Chushim to serve HKB"H. That is the sign on the hand, that is the Siman on the hand.

You are not obligated to wrap Tefillin on the palm of your hand or around the fingers. But as we said many times a sign of connection is not what you are obligated to do it is what you do voluntarily. Therefore, we have these voluntary signs, voluntary symbols of connection to HKB"H.

When a Bar Mitzvah boy puts on Tefillin he doesn't see his Tefillin Shel Rosh he sees his Tefillin Shel Yad. He sees his hand, he looks at his hand. He should see it is a wedding ring around his fingers. It is an Os Shin, it is a sign of thinking of (כִּי שֵׁם יְרֹנָה נִקְרָא עָלֶיךָ), of always behaving the way HKB"H says we should.

Rav Pam often quoted a Yerushalmi. A Jew trusted in another Jew and gave him something of value to watch for him. The other Jew stole it and the person came to this Ganav and said I trust you, I trusted your Tefillin. In those days they wore Tefillin all day. He said to him I saw you wearing Tefillin, I trust you because you wear Tefillin. How can you embarrass your Tefillin by being a thief? When you wear Tefillin it is a sign, it is a symbol. It is a sign of who you are and what you are. Wear it proudly, wear it with joy. The Shin Shel Tefillin.

With these last words I wish everybody an absolutely wonderful meaningful Shabbos. A Gevaldige Shabbos. A Shabbos in which we think of Geulah and we behave as if we are looking forward to the Geulah Sh'leimah quickly. One who thinks of Geulah behaves properly. A Gutten Shabbos to one and all.

### **Rabbi Reisman – Parshas Va'eira 5775**

1. I would like this week to share with you a few thoughts. My first connects with an old Kasha which I have mentioned in the past. The tremendous difficulty that Moshe Rabbeinu at the Sneh said as it

says in 4:1 (וְהֵן לֹא-יִאֱמִינוּ לִי) they won't believe me and the Ribbono Shel Olam was upset at Moshe Rabbeinu Kavayochel and said Klal Yisrael are Maminim Bnei Maminim. Yet we see in this week's Parsha as it says in 6:9 (וְלֹא שָׁמְעוּ, אֶל-מֹשֶׁה, מִקְצֹר רוּחַ, וּמַעֲבֹדָה קָשָׁה). We see that they didn't listen to Moshe.

To answer that, let me share with you the following. We know that an Aliya is supposed to end with a Davar Tov. You see I am a Levi and as a Levi I frequently get Aliyas. Last week, three times, Shabbos Mincha, Monday, and Thursday I got Levi. All three times we ended the Aliya of Levi at 1:12 (וַיִּקְצֹוּ, מִפְּנֵי בְנֵי יִשְׂרָאֵל). That the Mitzrim were disgusted with the Jew people. That does not sound like a good ending. (וַיִּקְצֹוּ, מִפְּנֵי בְנֵי יִשְׂרָאֵל) They were antagonistic to the Jews. By the time that I had the Aliya the third time I had thought about it and I realized that when the Jewish people are in Mitzrayim and the threat of them assimilating, them enjoying the Avoda Zora of the Mitzrim then (וַיִּקְצֹוּ, מִפְּנֵי בְנֵי יִשְׂרָאֵל) was actually a wonderful thing. This is because they set up a separation between Klal Yisrael and the Mitzrim and therefore, it was wonderful. That was a good answer last week.

This week I was Zoche to get the Levi Aliya three times, once Shabbos by Mincha, Monday, and then this morning. Look at that, Levi ends with 6:9 (וְלֹא שָׁמְעוּ, אֶל-מֹשֶׁה, מִקְצֹר רוּחַ, וּמַעֲבֹדָה קָשָׁה). Again we are ending with something that is not good. Not listening to Moshe is not good. Hard to figure that one out. It is actually a double Pur'anios. The fact that they weren't listening to Moshe and the fact that they were suffering (מִקְצֹר רוּחַ, וּמַעֲבֹדָה קָשָׁה). Rashi explains that (מִקְצֹר רוּחַ) is somebody who is bitterly in pain and can't even breathe normally. (מִקְצֹר רוּחַ, וּמַעֲבֹדָה קָשָׁה). Why does the Levi end with this awful ending?

In order to answer this I would like to share with you a Maimar in the Pachad Yitzchok, Mamarei Pesach 98. It is a tremendous insight into the relationship between a Rabbi and a Talmid. I once before heard from Rav Hutner that the difference between someone who is a Talmid and someone who is not a Talmid is that when a Rabbi speaks and repeats a Dvar Torah he has said once before someone who is not a Talmid tunes out because he remembers it and there is no new information. A Talmid listens again because the Talmid hears the subtle nuances of the Rabbi's words, what is important to the Rabbi about that Vort, and why he repeats it. This is the difference between a Rabbi and a Talmid. This is something I once heard on a recording of one of Rav Hutner's Mamarim.

Turning to Maimar 98 in Mamarei Pesach. Rav Hutner there explains that when someone hears words from a Rabbi, he really hears two things. One is the information, the facts. Whatever the Rabbi is saying. Another is the part that has to do with the Rabbi's outlook on life, outlook on Yahadus, the way he has a general way of looking at life and in that there is a relationship. The words are words of a relationship between a Talmid and a Rabbi. Chazal say Ain Adom Omed Al Daas Rabo Ad Arbaim Shana. A person doesn't really understand a Rabbi until 40 years. It is not referring to the facts. If your Rabbi tells you over a Halacha, you hear it, you understand it, and you know it well. It is referring to the Hashkafa, the nuances, and the feelings. It takes a long time to really appreciate the things that a Rabbi teaches a person. Rav Hutner brings that there was once a Talmid of a Rabbi who wanted desperately that the Rabbi should learn with him one on one. The Rabbi did not agree. Somebody came to the Talmid and said I know that you would like to learn with your Rabbi one on one. I have an idea. Your Rabbi has a Seder at night where he learns in his room out loud. Why don't you hide in the closet with a Gemara and listen as your Rabbi is learning the Gemara.

Rav Hutner writes that that idea is a mistake because if you are hiding in the closet and listening to the Rabbi you are hearing facts but if the Rabbi is not talking to you that is not the Rabbi Talmid relationship. The Rabbi Talmid relationship is where the Rabbi is teaching. If he is teaching then there

are other things that can be picked up along the way. Therefore, Rav Hutner says in the relationship between a Talmid and a Rebbi there is more than the facts, there is a Hashkafas Hachaim, an understanding of the Rebbi. One can fuse to his Rebbi's thoughts, and ideas, and his general approach.

Turning back to our Parsha, the Posuk says (וְלֹא שָׁמְעוּ, אֶל-מֹשֶׁה, מִקְצָר רוּחַ, וּמַעֲבֹדָה קָשָׁה). Don't think that Klal Yisrael gained nothing from Moshe Rabbeinu speaking to them, it is not so. Moshe Rabbeinu told them facts, he told them what was going to happen. He told them as Rashi says to be Mekabeil Tanchumin. To accept that they would be saved and rescued. (וְלֹא שָׁמְעוּ, אֶל-מֹשֶׁה) Rashi says (לֹא קָבְלוּ) they didn't accept the words of consolation (וּמַעֲבֹדָה קָשָׁה, מִקְצָר רוּחַ). Yet they heard their Rebbi, they heard Moshe Rabbeinu. They got the drift, they got the idea, they understood the nuances and the Hashkafa that Moshe Rabbeinu was teaching. (וְלֹא שָׁמְעוּ, אֶל-מֹשֶׁה) would be a terrible thing. (וְלֹא שָׁמְעוּ, אֶל-מֹשֶׁה) it wasn't because they didn't respect him as a Rebbi. It is because they were suffering too much to be consoled. But they heard him. They heard Moshe Rabbeinu. They heard what was most probably the most important part of hearing from a Rebbi. Therefore, this is a happy ending. (וְלֹא שָׁמְעוּ, אֶל-מֹשֶׁה). Why? (וּמַעֲבֹדָה קָשָׁה, מִקְצָר רוּחַ). They started to be Talmidim of Moshe. It was only the (וּמַעֲבֹדָה קָשָׁה, מִקְצָר רוּחַ) that didn't allow them to accept the consolation but they were sure listening. What a beautiful thought about an important part of Yahadus, a relationship.

2. Let's move on a second part of the Parsha which is something quite confusing. As I was being Mavir Sedra this week at a Bris waiting as always for the Bris to take place is more than enough time to finish the Parsha, I realized something that I don't recall realizing before. We learn in Pirkei Avos that Bain Hashmoshos the Match was created. The very special stick of Moshe Rabbeinu, that stick with which the Osos (the miracles) were done. As it says in 4:17 (וְאֶת-הַמַּטֵּה הַזֶּה, תִּקַּח בְּיָדְךָ, אֲשֶׁר תַּעֲשֶׂה-בּוֹ, אֶת-הָאֹתוֹת) the stick with which miracles were done. Yet, when I am reading this week's Parsha I suddenly noticed that it is not so simple. Moshe Rabbeinu was told to throw his stick on the ground and it would turn into a snake. Presumably it was Moshe Rabbeinu's stick, he was holding it at the Sneh. Yet when it comes to this week's Parsha that is not exactly what takes place. We are told there as is found in 7:9 (וְאָמַרְתָּ אֶל-אַהֲרֹן, קַח אֶת-מַטְּךָ וְהִשְׁלַךְ לַפְּנֵי-כַרְעֵה--יְהִי לְתַנִּין) take your stick, throw it on the floor and it will turn into a snake. Then it says in 7:12 (וַיִּבְלַע מַטֵּה-אַהֲרֹן) it was Aaron's stick which swallowed (אֶת-מַטְּהֶם) their sticks. It seems that there were two sticks, Moshe's stick and Aaron's stick. Very confusing. The same thing takes place later in the Parsha when the Makka of Yam takes place and Aaron is the one who lifts the stick and hits the Yam. Whose stick is it? Here again we find the expression in the Gemara that it was Aaron who struck with his stick as it says in 8:2 (וַיִּט אַהֲרֹן אֶת-יָדוֹ, עַל מֵימֵי מִצְרַיִם). It seems that it was Aaron. As it says in 8:1 (אָמַר אֶל-אַהֲרֹן נִטֵּה אֶת-יָדְךָ בְּמַטְּךָ, עַל-הַיַּמִּהָרֹת) It was Aaron's stick. Quite confusing. Then again when it gets to the Makka of Kinnim it says in 8:12 (וַיֹּאמֶר יְרֹד, אֶל-מִשְׁכַּח, אָמַר אֶל- 8:13 (וַיִּט אַהֲרֹן אֶת-יָדוֹ בְּמַטְהוֹ וַיִּהְיֶה אֶת-עֶפְרַיִם הָאֲרָזִי) אַהֲרֹן, נִטֵּה אֶת-מַטְּךָ). How many sticks were there? Must have been a few sticks. Was one created Bain Hashmoshos. It is quite a confusing part of this week's Parsha.

If you look at the Meforshim I believe you will find two different approaches. I would like to share with you an Ibn Ezra. The Ibn Ezra says that it was one stick. It was Moshe Rabbeinu's stick and when it had to be Aaron's stick he was Makne it to him. If you shake a Lulav and you take someone else's Lulav so he is Makne his Lulav to you. It was one stick, the stick that was created during Bain Hashmoshos. So says the Ibn Ezra.

In the Haameik Davar, the Netziv brings a Raya to this. He says that when the stick was thrown in front of Pharoh it turned into a Tanin, a serpent. Rashi says that it was a Nachash, a snake. That is unusual because Taninim and Nechashim are different things. Something forced Rashi to say L'sanin is Nachash. What compelled Rashi to say something that is truly unusual. The answer is that Rashi

held that it was one stick. It was the same stick, the stick that was a Nachash at the Sneh and the stick that later in Posuk 7:15 (וְהַמִּטָּה אֲשֶׁר-נִהְפְּדָה לְנֹחַשׁ, תִּקַּח בְּיָדְךָ). That stick that was turned into a Nachash take into your hand and hit the Y'or. If there were two sticks, Moshe's was a Nachash at the Sneh, Aaron's was a Sanin. So then the stick used at Makkas Dam would have to be the (וְהַמִּטָּה אֲשֶׁר-נִהְפְּדָה) L'sanin (תִּקַּח בְּיָדְךָ). So this is apparently a proof that Rashi held that it was all one stick. So we have this seeming proof that it was all one stick and the truth is that there is a better proof. Later in Parshas Beshalach 17:5 we find that by the first time Klal Yisrael asks for water HKB"H tells Moshe Rabbeinu (עֲבֹר לִפְנֵי הָעָם, וְקַח אִתְּךָ, מִזֶּקֶנִי יִשְׂרָאֵל; וּמִטָּדָה, אֲשֶׁר הִכִּיתָ בוֹ אֶת-הַיָּאֵר--קַח בְּיָדְךָ, וְהִלַּכְתָּ אֲשֶׁר הִכִּיתָ בוֹ אֶת-הַיָּאֵר). Your stick with which you hit the Y'or take with your hands. The Y'or is the Nilus (Nile River). Moshe Rabbeinu's stick (אֲשֶׁר הִכִּיתָ בוֹ אֶת-הַיָּאֵר). Aaron hit the Y'or apparently with the Shelichus of Moshe and Rashi says that it was with the same stick as by the Yam Suf. Apparently it was all one stick. That is what it seems. Although I have to tell you that it is confusing. This is because in last week's Parsha there is an Ohr Hachaim Hakadosh that seems to say that there were two sticks. The Klei Yakar seems to say that there were two sticks. There is a certain amount of confusion here. I have placed before you two Mar Mekomos that say that it was one stick.

This would be a nice Vort in and of itself. Then I saw the Chasam Sofer in Parshas Chukas. In Parshas Chukas by Mai Miriva it says in Bamidbar 20:9 (וַיִּקַּח מִשֵּׁה אֶת-הַמִּטָּה, מִלִּפְנֵי יְרוּרָה). If you know that Moshe Rabbeinu took a stick and hit the stone and he did something wrong. Rashi said he should have spoken to the stone. But B'derech Hap'shat in a simple Pshat that the Chasam Sofer says, Moshe Rabbeinu did something wrong and he was told to take the stick and he did hit the rock, what did he do wrong?

Says the Chasam Sofer there were two sticks, Moshe's stick and Aaron's stick and when HKB"H said to Moshe Kach Es Hamate (take the stick), Moshe Rabbeinu in his humility assumed that it was Aaron's stick. Aaron understood that it was Moshe's stick but because of his tremendous respect for his Rebbi Moshe Rabbeinu he didn't want to contradict him. It was the wrong stick. 20:12 (יַעַן לֹא-יָצָא מִיָּדְךָ לְהַקְדִּישְׁנִי). It was the wrong stick. Moshe and Aaron were confused about the stick. So could we be any worse if we are confused about the stick?

3. We find at the beginning of the Parsha that Klal Yisrael is told that they will have the land which is (מורֶשָׁה) Morasha, which will be an inheritance. That is usually Yerusha. Morasha is something that you give over. Why is Klal Yisrael told that they will have Eretz Yisrael and (וְהִבְאֵתִי) and I will bring you to the land that will be Morasha.

Rav Gedalya Shorr in the beginning of this Parsha and later in the Parsha in Maimar regarding Chodesh Shvat has a beautiful Yesod. I only have the time to share with you the basics of it but if you look at it you will see that the beauty of it is greater than that. Rav Shorr says that when something says B'feirush, clearly in the Torah then it is going to happen. That is it. Sometimes there is a decree from heaven but it could go one way or the other, it could change. Had HKB"H said I will give it to you as a Yerusha, you will inherit it, then this generation that left Mitzrayim would have had to go into Eretz Yisrael and so to speak inherit the land. So HKB"H used a Lashon of Morasha which could be translated both ways. Something that you inherit or something that you give as an inheritance. As you know, this generation didn't enter Eretz Yisrael.

We find in the Gemara in Yeish Nochalin an unusual thing. The Gemara says that when the Jews entered Eretz Yisrael that the land was divided to the Yotzei Mitzrayim, those who left Egypt. They weren't alive anymore. They were Yoresh B'kever, they inherited it by the fact that they were not alive and they passed it on to their descendants. You see, it had to happen. (וְנָתַתִּי אֹתָהּ לָכֶם מוֹרֶשָׁה). If I do not

give it as something you inherit and go into at least I will give it to you as something you will pass on as an inheritance. Therefore, that Chazal, the Gemara itself says that it is unusual that Eretz Yisrael is given to people who have passed on. It was done to be Mikayeim this Nevuah. With that I wish one and all an absolutely wonderful Shabbos.

### **Rabbi Reisman - Parshas Bo 5774**

1. I would like to share with you a Dvar Machshava, a technical word, and a Dvar Halacha. The Inyan Machshava is a beautiful thought that I had seen originally in the Ruach Chaim in Perek Gimmel. Rav Chaim Volozhiner writes that there is something called Sod Ilan Charuvim Alma D'churva. The Sod of the carob tree, the world which is destroyed. The idea is the following. That every 70 years which is the Talmudic life of a carob tree, the world changes. The world is different, things change, people change, mentality changes, philosophy changes. 70 years is a significant period of time in the world for things to change and that is the idea of Chalazon Olah Echad L'ayin Shana. The idea that the Chalazon which is the perception of the Kisai Hakavod, of G-dliness in the world changes.

The Gemara in Masseches Taanis 23a (10 lines from the bottom) writes ( יתיב קא כריך ריפתא אתא ליה ) שינתא נים אהדרא ליה משוניתא איכסי מעינא ונים שבעין שנין כי קם חזייה לההוא גברא דהוה קא מלקט מינייהו אמר ליה את הוא דשתלתיא א"ל בר בריה אנא אמר ליה שמע מינה דניימי שבעין שנין חזא לחמריה דאתיילידא ליה רמכי רמכי אזל לביתיה אמר להו בריה דחוני המעגל מי קיים אמרו ליה בריה ליתא בר בריה איתא אמר להו אנא חוני המעגל לא הימנוהו אזל לבית המדרש שמעינהו לרבנן דקאמרי נהירן שמעתתין כבשני חוני המעגל דכי הוי עייל לבית מדרשא כל קושיא דהוה להו לרבנן הוה מפרק להו אמר להו אנא ניהו לא הימנוהו ולא עבדי ליה יקרא כדמבעי ליה חלש דעתיה בעי רחמי ומית אמר רבא (היינו דאמרי אינשי או חברותא או מיתותא). That Choni Hamagal slept for 70 years. Miraculously he slept and survived for 70 years and woke up into a new world. When he came into that world he went into the Bais Medrash and he heard them saying that the Sugya should be clear to us like during the lifetime of Choni Hamagal. When he entered the Bais Medrash he would be able to answer any difficulty that the Rabbanan had. Choni Hamagal said to them, that is me, I am Choni Hamagal. They didn't believe him and they didn't give him the respect that he deserved. He was depressed and that he didn't want to continue living.

That Gemara is difficult for two reasons. 1) A Gadol Hador has Yiush because people didn't want to give him honor? It is very hard to understand that. 2) Why didn't he just show them (he didn't forget his learning), show them your ability in learning, show them your talent in learning, show them you can answer their questions and give them a beautiful Shiur. The answer I saw based on this Rav Chaim Volozhiner is that every Dor has its own Kinyan in Torah, has its own connection to Torah, has its own ideas, its own philosophy, its own psychology, and Torah adapts to every generation. The Torah is learned in every generation differently. You don't need to be 70 years old to remember that the Olam Hayeshiva learned the Seder Halimud different even 30 - 40 years ago than it does today. Every generation has its own Kinyan in Torah.

Choni Hamagal came back 70 years later. He tried to give a Shiur and he tried to answer their questions, it didn't work. 70 years had passed and the world had changed. For that Choni Hamagal had a tremendous Yiush. It wasn't the personal honor, it was the concept, the idea of a changing world.

What does this have to do with Parshas Bo? The Makar for this is in Parshas Bo 10:2 ( וּלְמַעַן תִּסְפָּר בְּאַיִן ) (בְּנֶה וּבְנֵי-בְנֶה, אֵת אֲשֶׁר הִתְעַלְלִיתִי בְּמִצְרַיִם). We are charged with teaching our sons and our grandsons that which took place in Mitzrayim. The question is one minute we are talking about the generation of

Yotzei Mitzrayim, a generation of people where it was normal to live 100 years and it was normal to see great grandchildren. Why does the Posuk say teach (בְּאֲזְנֵי בְנֶהְ וּבְנֵי-בְנֵהְ), your children and your grandchildren? The answer I saw this in the name of one of the Gerer Roshei Yeshiva, that the answer is this Yesod of the Ruach Chaim. A man can teach his children and grandchildren, however, when it gets to great grandchildren it is not the same connection. It is already far removed and a different mentality, a different connection in learning, a different connection in Torah. This is the idea that Torah is according to the generation, and it changes. What is the important Mussar in this idea?

We are now at the edge of hitting the 70 year mark from the Holocaust. 70 years ago this year, 70 years ago next year, the Holocaust will have come to an end. The lessons to be learned from the Holocaust are going to change. The lessons and the connection of Holocaust survivors for the generation will change. We are living at the edge of a last opportunity to really connect with that experience, that horrible experience that Klal Yisrael had and to be able to connect to it in a meaningful way. We are at the edge. Chap Arain! Learn the lessons that can be learned. It is almost as if it is a flame that is about to go out. Grandchildren are trying to interview grandparents to still connect. That is a lesson of (בְּאֲזְנֵי בְנֶהְ וּבְנֵי-בְנֵהְ).

2. Let us move on to a second lesson in the Parsha. This second lesson begins with an idea from the Mishnas Rav Aharon in the third volume page #178 and the Yesod is also found in Rav Schwab in Parshas Devarim 2:5. It has to do with a word in the Chumash, the word Zeh. Zeh means this. The word Zeh is used in Chumash as something you can point at with your finger. Most prominently in Parshas Beshalach in 15:2 (זֶה קְלִי וְאֶנְהוּ). The Gemara in Maseches Sotah 11b (25 lines from the top) says (זֶה קְלִי וְאֶנְהוּ) they were able to perceive G-d in an almost physical way at Kriyas Yam Suf. Her'u B'etzba, Chazal say. They pointed with a finger and said (זֶה קְלִי וְאֶנְהוּ).

We find this in numerous places. Rav Aharon brings as it says in Yeshaya 25:9 (הִנֵּה אֶלְקִינוּ זֶה קוֹיֵנוּ לוֹ) (וְיִוֹשִׁעֵנוּ עֵתִיד הַקְדוּשׁ). The Gemara in Maseches Taanis 31 (3 lines before the end of the Masechta) says (וְיִוֹשִׁעֵנוּ בְרוּךְ הוּא לַעֲשׂוֹת מַחֹל לְצַדִּיקִים וְהוּא יוֹשֵׁב בֵּינֵיהֶם בְּגַן עֵדֶן וְכָל אֶחָד וְאֶחָד מֵרֵאשִׁית בְּאֶצְבָּעוֹ שְׂנֵאמַר וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֶלְקִינוּ (זֶה קוֹיֵנוּ לוֹ וְיִוֹשִׁעֵנוּ זֶה ה' קוֹיֵנוּ לוֹ נְגִילָה וְנִשְׂמַחָה בִּישׁוּעָתוֹ תְּזַדְדִּיקִים וְהוּא יֹשֵׁב בֵּינֵיהֶם בְּגַן עֵדֶן). In the future Hashem will make a circle for the Tzaddikim and he will sit among them in Gan Eden. G-d's presence will be revealed to the Tzaddikim. It says (הִנֵּה אֶלְקִינוּ זֶה קוֹיֵנוּ לוֹ וְיִוֹשִׁעֵנוּ). Zeh (זֶה) implies an ability to point at something.

In Rashi at the beginning of Parshas Matos we have as it says in Bamidbar 30:2 (זֶה הַדְּבָר, אֲשֶׁר צִוָּה יְרֵר). (זֶה הַדְּבָר) teaches us that the Shechinah was Midaberes Mitoch Grono Shel Moshe. How? (זֶה הַדְּבָר) they can almost point to the words that were said by G-d. We have in the Megillah in 7:6 (אִישׁ צָר וְאוֹיֵב, הָמָן) this evil Haman. The Gemara in Maseches Megillah 16a (10 lines from the bottom) Darshuns (וְתֹאמַר אֶסְתֵּר אִישׁ צָר וְאוֹיֵב הָמָן הִרַע הַזֶּה אָמַר ר' אֲלֵעָזָר מִלְּמַד שֶׁהִיְתָה מַחֻוּהָ כִּלְפֵי אַחֲשׁוּרוּשׁ וּבֵּא מִלְּאֲךָ וּסְטֵר יָדָהּ כִּלְפֵי) (הָמָן) that Esther pointed with her finger as the Gemara relates.

Rav Aharon writes that it is the same by the whole Tanach that Zeh points to something that you can physically point at. In Parshas Ki Sisa 32:1 (כִּי-זֶה מִשֶּׁה הָאִישׁ אֲשֶׁר הִעֲלָנוּ מֵאֶרֶץ מִצְרַיִם, לֹא יָדַעְנוּ מֶה-הָיָה לוֹ) (כִּי-זֶה מִשֶּׁה הָאִישׁ וְגו'). This Moshe we don't know what happened to him, he didn't come down from Har Sinai. The Gemara in Maseches Shabbos 89a (8 lines from the bottom) says (הִרְאָה לֵהֶן דְּמוּת מִטָּתוֹ וְהֵייוּ דְקָאמְרִי לֵיהּ לֵאדָרְנָן כִּי) (כִּי-זֶה מִשֶּׁה הָאִישׁ וְגו'). That the Soton showed Klal Yisrael an image of Moshe Rabbeinu lying on a bed not alive. How do you know that the Soton did that? Because it says (זֶה מִשֶּׁה הָאִישׁ) they saw an image. This is the idea that Rav Aharon teaches us, a lesson of the word Zeh. Zeh means that you can point at it.



I just mentioned it to Rav Moshe Yehuda's Shver here in the Kollel and he pointed out to me that in the Griz Al Hatorah, the Brisker Rav although he doesn't express it the way I did, he says this Yesod that if you take a telescope and see the new moon it doesn't count as the new moon. This is because (כזה ראה וקדש) it has to be like this that you can point with your finger. Like this we understand why Moshe Rabbeinu had to have it explained to him. Because Moshe Rabbeinu like Shmuel in the Gemara originally held that it depends on what is truly happening astronomically but the Ribbono Shel Olam told him no (כזה ראה וקדש) you have to be able to see it in order to be Mechadeish the Chodesh. So this is a beautiful Halachic idea which is really a tremendous Hashkafa idea as well. That when Yidden see it that is when it counts. Not when Klapei Shmaya Galya, when in heaven we know it took place.

4. I would like to end by explaining a half a Posuk of Aishes Chayil. We know that Aishes Chayil is a Remez to the relationship between Klal Yisrael and the Torah. That is what Rashi says in Mishlei. A snowstorm is coming at least for those of us here on the east coast. A snowstorm traditionally is a time to be off from school, off from Seder, off from Mishmar and stay home and drink something hot. We say that is a childish idea. That is an idea that comes from being a child from being forced to go to school and then saying wow it is snow I don't have to go. Childhood ideas die slowly. In fact when there is a snowstorm it is an opportunity to go learn, you may not be obligated to go to work. You may not have other expectations. Go to the Bais Medrash. As it says in Mishlei 31:21 (לא-תירא לבייתה משלג), the Posuk says that your relationship with Torah is (לא-תירא לבייתה משלג) it is unaffected by the snow. You want to know how dedicated a person is to learning look if he trudges through the snow to go to learn. Look if he trudges through the snow to go to the Bais Medrash. Look if he trudges through the snow to go to Minyan. How important is Minyan to you? It is easy, you live in a neighborhoods where many times there are Minyanim. It is relatively easy for you, does that show your appreciation? Not at all. You want to know how valuable it is to a person? Look at what happens when it is snowing and it is hard to go to Minyan. When the Yeitzer Hora says that you are not obligated to go to Minyan. Who knows there may not be a Minyan for Maariv tonight. That is the time to roll up your sleeves and say now I want to show my Chashivus of Torah. (לא-תירא לבייתה משלג). Don't let the snow come between you and Avodas Hashem. Farkert! When there is snow it is an opportunity to show your devotion and to go out and make it happen. A wonderful Mishmar night to one and all!

### **Rabbi Reisman - Parshas Bo 5773**

Let me share with you some thoughts and the first is very Nogea to Bnei Torah who are out in the working place. 6:6 (והוצאתי אתכם מתחת סבלת מצרים). Poshut Pshat, HKB"H said he would take Klal Yisrael out from (סבלת מצרים) the difficult work that we had in Mitzrayim. Rav Gedalya Shorr quoted in the Ohr Gedalyahu in more than one place B'derech Drush Teitched as follows. (והוצאתי אתכם מתחת סבלת מצרים). Klal Yisroel is in Mitzrayim to a point where they can be Soveil the Mitzrim. That is to say where they can understand or adapt to the culture of Egypt, at that point I've got to get you out before you fall to the 50th Shaar Hatuma. As long as a Jew is in a non-Jewish environment and it is disgusting to him, it is foreign to him, and it is distant to him, that is fine. As soon as he starts to become comfortable that is a problem. (והוצאתי אתכם מתחת סבלת מצרים). I want to take you out before you can be Soveil the Mitzrim, the 50th Shaar Hatuma, with the ability to live in a very foreign land with foreign values and to be able to endure.

There is a similar idea in Parshas Vayeitzei. The Posuk says in Beraishis 31:2 that Yaakov Avinu decided to leave Lavan's home (את-פני לָבָן; וְהָגָה אֵינָבו עִמּוֹ, כְּתָמוּל שְׁלִישׁוֹם). Yaakov saw the face of Lavan and it was not with him as it had been previously. It sounds like that until now Lavan was

wonderful and now Lavan started to be upset with Yaakov. Actually, Lavan was not so wonderful all along, he was constantly trying to cheat Yaakov. Yaakov even says in 31:41 ( וַתִּחַלֵּף אֶת-מִשְׁכַּרְתִּי, עֲשָׂרָה ) (מַנְיָם) that Lavan changed his wages 100 times. So what is the Pshat in this Posuk? I guess Pshat is as I mentioned earlier but B'derech Drush I saw ( וַיִּרְאֵה יַעֲקֹב, אֶת-פְּנֵי לָבָן ) that Yaakov looked at Lavan ( וַהֲבֵנָה ) (אֵינְנוּ עִמּוֹ, כְּתַמּוּל שְׁלִשׁוֹם). Yaakov had a disdain for Lavan. Lavan disgusted him. But certainly Yaakov realized that it is not so terrible. He did not have that old disdain for Lavan and Lavan's values. He said wow if that is the case, it is time to leave, it is time to go. ( וַהֲבֵנָה אֵינְנוּ עִמּוֹ ) my relationship with him is not (כְּתַמּוּל שְׁלִשׁוֹם).

A third thought for this idea. Rav Moshe in Darash Moshe Cheilek Rishon page # 54 writes regarding Moshe Rabbeinu's two children. His first child is called as we see in 2:22 ( גֵּרְשֹׁם: כִּי אָמַר--גֵּר הָיִיתִי, בְּאֶרֶץ ) (נִקְרָהּ). I was a stranger in a foreign land (Midyan) and his second child was Eliezer as we see in 18:4 ( וְשֵׁם הָאֶחָד, אֱלִיעֶזֶר--כִּי-אֶלְרִי אָבִי בְּעֶזְרִי, וַיִּצְלַנִּי מִתְּחַרֵּב פַּרְעֹה ) because Moshe was saved from the sword of Pharoh. The problem is that first he was saved from the sword of Pharoh and only subsequently was he a stranger in a foreign land? So there the two names seem to be out of order?

Answers Rav Moshe he was saved from Pharoh's sword and was in a foreign land. However, had he assimilated there with the non-Jews, there is no thanks to be offered for saving his life from having been saved from Pharoh's sword, it would be better if he were killed. However, Gershom I remained a Ger I remained a foreigner (בְּאֶרֶץ נִקְרָהּ). Now is the proper time to give thanks for HKB"H saving me from the sword of Pharoh. So this is the basic theme. The theme is that it is up to Klal Yisrael to remain in the Galus, in other lands, strong in our understanding that the culture around us enticing though it may be is actually very foreign.

In the Sefer Acharei Ro'i on this week's Parsha he says that this is the Remez of the Makka of Choshech. Choshech was the final Makka before Makkas Bechoros and the Exodus from Mitzrayim. In Makkas Choshech Yidden were taught that when you walk among the nations of the world you should know that there is darkness all around you. The nations of the world that refuse to be Mikabeil the Torah live lives of darkness. However, as it says in 10:23 ( וּלְכֹל-בְּנֵי יִשְׂרָאֵל הָיָה אֹר, בְּמוֹשְׁבֹתָם ) (בְּמִצְרַיִם). You should know that it is among Klal Yisrael, among the Yidden that there is light. Now in the case of Makkas Choshech there was a physical manifestation of this idea. But it is a Mussar that it is always that way. When Klal Yisrael walks among the nations it is as if you are walking in a place of light. A Yid who walks in Manhattan, a Yid who works in a culture which is foreign to him, a culture which is full of Znus, things that are not only alien but prohibited for us. A person who walks there feels that the people around him don't have the good fortune to have the light that he has. He has the light, they have the Choshech. This is the Hachana for the going out of Mitzrayim. That on the night of Makkas Bechoros the Bnei Yisroel were commanded to dress as it says in 12:11 ( מְתַנְיָכֶם תִּגְדוּם, וְעַלְיֶכֶם בְּרִגְלֵיכֶם וּמַקְלָכֶם בְּיָדְכֶם ) (בְּיָדְכֶם). They had to be dressed and ready to go. That is to say, we are not part of Mitzrayim. We are different than Mitzrayim. Even though they weren't leaving yet. But they had to wear the garb, they had to have that mentality that we are foreigners here in the land of Mitzrayim. Certainly that is so for all the lands of our dispersion and certainly certainly the lands in which we find ourselves today, lands of Chesed, but as far as morality is concerned, lands that are very distant from us.

When Klal Yisrael left they left with a Rechush Gadol, with a great amount of money. Later, the Bizas Hayam after Kriyas Yam Suf, they actually collected more money than in Mitzrayim. So they had two sources for their wealth. They had one source of wealth that they had taken in Mitzrayim before leaving and another source of wealth, that which they collected at the banks of the Yam Suf.

The Chasam Sofer Hachadosh on this week's Parsha makes an incredible point. He says the attitude of the Jews in collecting the money was very different in the Bizas Mitzrayim as opposed to the Bizas Hayam. In Egypt when Klal Yisrael left with money they had to be begged by Moshe Rabbeinu to take money from the Mitzrim. Klal Yisrael said Halevai Neifei B'atzmeinu, let's just get out of here, we don't need all this money. Hashem said no and it became a Mitzvah to take money. Later at the Yam Suf though they were already out of Mitzrayim and their attitude was very different. There, they hungered for the wealth as it says in 15:22 (וַיִּסַּע מִשָּׁה מִלְּפָנָיו אֶת-יִשְׂרָאֵל מֵיַם-סוּף). Moshe Rabbeinu had to pull them away from the spoils and booty of Yam Suf. So that, in Mitzrayim they were made wealthy but at a time that they didn't need the wealth, they didn't feel that they had to have an emotional need for it. At the Yam Suf they already felt hungry for it and they wanted the wealth. Says the Chasam Sofer, look what happened. From the Biza of Mitzrayim, from that which they took out of Mitzrayim, Asu Mimenu Hamishkan. From that money was built the Mishkan, the place which the Shechina would reside. From Bizas Hayam, Asu Mimenu Ha'Eigel. From that came the Eigel, from that jewelry came the Eigel. Because as it says in Mishlei 20:21 (לֹא תִבְרָךְ; וְאִתְרִיתָהּ; מְבַקֵּלֵת בְּרֵאשׁוֹנָה). A person who looks for money, who looks to have wealth, that comes from a Behala, even at the end it is not blessed.

This is very much a Vort that connects well to the Sivlos Mitzrayim and Sivlos America. The constant desire to have wealth and more and more money at the cost of other parts of a person's life. You should know, that the attitude towards money should be the attitude of Bizas Mitzrayim, not the attitude of Bizas Yam Suf.

Later, in Parshas Beshalach we are going to learn that when Klal Yisrael comes to the Yam Suf, the Yam Suf complains Halalu Ovdei Avoda Zorah V'halalu Ovdei Avoda Zorah. The Kasha is asked by many that that should have already been the complaint today in Parshas Bo or in last week in Parshas Vaeira. If Halalu Ovdei Avoda Zorah V'halalu Ovdei Avoda Zorah, that complaint should be a complaint for the Tzefardei'a, Kinnim... for all of the Makkos that took place. The Meshech Chochmo says a beautiful Yesod. His Yesod is that when it comes to Aveiros Ovdei Avoda Zora it is a Kitrug on Klal Yisrael. But as long as there is Achdus, as long as there is among Klal Yisrael a feeling of togetherness that is a protection.

The Meshech Chochmo in Parshas Beshalach (page # 119) on 14:29 says the following Yesod. He says that for an individual the Mitzvos Mai'sios are more important than the Mitzvos connected to Middos Tovos. So as to say that there are three Aveiros that are Yeihoraig V'al Yaavor. Those three Aveiros of course have to do with Mitzvos Mai'sios; Avoda Zora, Gilui Arayos, and Shefichas Domim. However, for the Tzibbur of Klal Yisrael, the greater Mitzvah is that of Middos. Aveiros that Jewish people did such as the Eigel which were Avoda Zora which were the most terrible Aveiros Maisi, were forgiven. Those Aveiros that were connected to Kilkul Hamiddos such as Miraglim, the Motzi Diba Al Ha'aretz, those were not quickly forgiven. Therefore, it is an important Yesod that the Klal of Klal Yisrael has to put its focus on the Middos Tovos. When it says that Klal Yisrael does Aveiros, as it says in Vayikra 16:16 (בְּתוֹךְ טְמֵאתָם, בְּתוֹךְ טְמֵאתָם). HKB"H lives with Klal Yisrael (בְּתוֹךְ טְמֵאתָם) even if they are Tamei. When it comes to Aveiros Bain Adam L'chaveiro the Shechina says as it says in Tehillim 57:6 (רִנָּה עַל-הַשָּׁמַיִם), I don't want to be with you. So too here. In Mitzrayim Klal Yisrael was B'achdus. Despite their Aveiros there was no retribution of Halalu Ovdei Avoda Zorah. When it came to the Yam Suf Nasu Kitos Kitos, they began to fight among themselves. Says the Meshech Chochmo at that point when there was a Kilkul Hamiddos there there was a problem of Halalu Ovdei Avoda Zorah. They didn't have the Middos Tovos to protect them. The Bayis Rishon was Choreiv (destroyed) because of Aveiros Chamuros, however, the Galus was short. The Bayis Sheini was Choreiv because of Sin'as Chinom and the Galus is long. That difference is the fundamental difference an important difference

between Klal Yisrael in Mitzrayim and Klal Yisrael panicking and fighting when they got to the Yam Suf.

I would like to end by sharing with you an interesting Mar Makom. An idea that is connected to our behavior very much so. That is in the Sefer Kisvei Rav Henkin. In the back where it has different letters and articles that Rav Henkin wrote it is on page # 124 in the back section (there are 4 sections) there is an important note regarding Medinas Eretz Yisrael. As you know the Gedolei Yisroel had strong objections to the establishment of a secular government in the land of Eretz Yisrael. However, once the government was established it was a decision in the Yeshiva world by the Gedolei Yisroel (most of them) to work with the government. The source for that is a Psak of Rav Chaim Ozer which Rav Henkin quotes here. Rav Henkin writes that when Klal Yisrael went to Galus they were not to cause revolutions among the nations. Included in that is a Shevua that the Jews made not to rebel against the nations, that applies to the Israeli government as well. Even if the government doesn't behave properly it is still a government. The Limud is from the Parshios that we are learning now. We have numerous times in these Parshios that Kavod was given to Pharoh. A person has to act in a matter of respect to the government no matter who the government is. There is an idea about being respectful to the government that exists. That applies even here in the United States with our great disappointment, with the current administration and government. The idea that Klal Yisrael were told and were taught by example. Eliyahu talks to Achav Harasha in a language of respect. Nevuchadnetzar is addressed by Chananya, Mishoel, V'Azarya in a language of respect as an Eved Hashem. And so, this idea is an idea learned from the Parsha, a very important historical footnote of the attitude of Gedolei Yisroel at least those in our circles of the Yeshiva world towards Medinas Yisrael. This idea of showing respect to the government as much as one opposes the policies that they may have.

With this idea I wish everyone a good Shabbos and those who are in Flatbush I hope that you will join us in our celebration of Yeshiva Torah Voda'ath its rebirth and its new strength Boruch Hashem that we have to be Zoche to have a Yeshiva which people are flocking. It is really a celebration Shabbos

I myself will be in Yechiel Eisenstadt's home (1308 East 21st street) Friday evening (Leil Shabbos) and there will be an Oneg following the Seuda in his home where everyone is invited after 8 pm. Certainly it will be nice to be able to get together again.

Refuah Sh'leimah to Chaim Moshe Yosef Nechemiah Ben Miriam Raizel. Let our learning be a Zechus.

### **Rabbi Reisman - Parshas Bo 5772**

In this week's Parsha we have Yetzias Mitzrayim and the Mitzvos that have to do with Pesach evening. I would like to start with a Dvar Halacha and then a Dvar Machshava both relating to the Mitzvos that the Torah gives us regarding the eating of Matzah on Pesach. The Meshech Chochmoh (which is not found in his writings on this week's Parsha) says that it says in the Posuk 12:17 (וְשֹׂמְרֵתֶם, אֶת-הַמַּצוֹת) that it is a special Mitzvah to have Shmura Matzos. As you know it is a Mitzvah to have Matzah that is Shomer (watched) L'sheim Mitzvah which applies only to the Matzah that is being eaten on the first night of Pesach at the Seder. The rest of Pesach however, it is enough that it is not Chometz, it doesn't have to be Matza that is Shomer (Shmura Matzah).

The question is (וישמרתם, אֶת-הַמִּצּוֹת) what type of a Shemira is the Torah obligating? Rashi says (ושמרתם) (את המצות: שלא יבאו לידי חמוץ) It is an obligation to be careful in guarding the dough to not turn into Chometz. The prohibition of not eating Chometz is the same the first night of Pesach as it is on the entire Yom Tov of Pesach. The question then is why should the Torah give a different level of obligation in Shemira on the first night of Pesach then on the rest of the days of Pesach? Besides for the prohibition of eating Chometz they are identical.

The Meshech Chochmoh answers with a Yesod. We know that when it comes to Mitzvos we are allowed to rely on Rov. The Torah allows us to rely on Rov. What would happen if someone were to rely on Rov, for example you Shecht an animal properly and eat the meat. Unbeknownst to him, there is a hole in the heart thus rendering the animal a Treifah. The Halacha is that Ones K'man D'lo Ovid Dami. If someone does something B'ones he is not guilty at all and then K'man D'lo Ovid, it is as if he did not eat Nivaila. There is no Aveira at all. A person should be perfectly comfortable relying on Rov in that the animal is not a Treifah and indeed we never check for any Treifos outside of the lungs where finding them to be Treif is more common.

When it comes to a Mitzvas Asei however, the same thing is not true. Let's say someone would buy an Esrog in a manner in that he was relying on Rov that it is a Koshera Esrog and it would turn out that it is not a Koshera Esrog. Well he wouldn't be punished for failing to take an Esrog because he was an Ones but he would not get Schar for taking an Esrog because in fact he did not actually take an Esrog. Which means to say, when you have a good excuse it helps for a Lo Sasei. Somebody violates a prohibition then Unsa K'man D'lo Ovid, if someone does something B'ones he is not guilty at all because he did not do the Lo Sasei. However, when it comes to a Mitzvas Asei even if one is guiltless in failing to do it, he still doesn't benefit from having done the Mitzvah.

With this Yesod the Meshech Chochmoh explains beautifully. All Pesach we don't have to guard the flour that it not turn into Chometz. We are permitted to rely on Rov. Normally, kernels which are ground into flour make flour that is not Chometzdik. Normally if you make dough by mixing flour and water and bake it within 18 minutes it will not turn into Chometz. There is no special need to watch it although occasionally things may happen, but in a typical case the Torah allows us to rely on Rov. Therefore, all of Pesach we are perfectly comfortable relying on that Rov. The reason is even if it would turn into Chometz Unsa K'man D'lo Ovid and there is no violation. The first night of Pesach is different because it is a Mitzvas Asei so if we would eat something that we think is Matzah and B'ones it really is not Matzah you wouldn't be punished for failing to eat Matzah on the first night of Pesach but you would be missing the benefit of eating Matzah as the Mitzvas Asei. Therefore, the Torah is teaching us that when you come to a Mitzvas Asei (a Mitzvah that one does actively) a person should be extra careful (וישמרתם, אֶת-הַמִּצּוֹת).

This is a beautiful explanation and with this the Meshech Chochmo goes on to explain that the Halacha is that a person is obligated to check his Mezuzas twice every seven years. The Bedika is an obligation despite the fact that as we know most of the time the Mezuzas are Kosher. They were Kosher originally and they stay Kosher. When it comes however, to checking Treifos, checking the lungs, a Treifa that is common, there is no biblical obligation to check, we rely on Rov. Checking the lungs is a Chumrah which we do Mid'rabbah. Why is checking Mezuzas different than checking the lungs?

When it comes to Treifos we come to relying on Rov, and therefore, we can eat without checking. Unsa K'man D'lo Ovid, the Torah allows us to rely on Rov. If we accidentally eat something that was Treif there is no consequence. However, when it comes to Mezuzah which is a Mitzvas Asei, if we relied

on Rov and in fact the Mezuzah was Posel indeed we wouldn't be punished for failing to do the Mitzvah but still we would be failing from having benefit of a Kosher Mezuzah. This is a beautiful Vort based on a very basic Yesod.

The next thought which is from Rav Schwab is not from his Sefer on Chumash but it is from his Sefer on Tefillah by Kriyas Shema where he discusses Yetzias Mitzrayim at the end of Kriyas Shema. I will start with a basic concept and then go to a Kasha and answer.

When Klal Yisrael left Mitzrayim we went from being slaves to Paroh to being Avdei Hashem. There was no in between stage where we were free agents so to speak. The truth is that it is a healthy thing. The healthiest thing is when a person goes from one obligation to another. By marriage we say (Beraishis 2:24) (על-כן, יֵצֵא-אִישׁ, אֶת-אָבִיו, וְאֶת-אִמּוֹ; וְדָבַק בְּאִשְׁתּוֹ). It is healthy to go from a home where you live with parents and you are obligated to follow their wishes to a certain degree and then to get married. It is going from one Avdus so to speak to another. When a person lives alone for a period of time it is very difficult to adapt to living and having to put up with other people. So the healthy relationships go directly to their next obligation and that is what the Ribbono Shel Olam did. They went straight from being Avdei Paroh to being Avdei Hashem.

Now let's turn to the Parsha. In the Parsha we learn about the Mitzvah of Matzah. (מִצֵּה זוֹ שֶׁאֵנוֹ אוֹכְלִים, ) על שום שלא הספיק בצקם של אבותינו להחמיץ עד ( על שום מה ). Why do we eat Matzah we ask at the Seder? (שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא ). That when we left Egypt our dough did not have time to rise. There are two difficulties with this? First of all it is hard to understand that the dough did not have time to rise. It takes only 18 minutes for the dough to rise. Certainly Yetzias Mitzrayim took longer than 18 minutes. In addition, Chazal say that once one works on the dough, once one is actually kneading the dough it becomes Chometz quickly afterwards and it does not need 18 minutes. 18 minutes is when you are mixing flour and water. However, once it is made into a dough it becomes Chometz more quickly. So what does it mean that there wasn't enough time? It must be that there was some miracle involved. What was the purpose of the miracle?

Kasha # 2 (היא לחמא ענייא די אכלו אבהתנא בארעא דמצרים). At the outset of the Seder we say this. The Matzah is the same bread that we ate in Mitzrayim because it takes a long time for the Matzah to digest. The Mitzrim fed their slaves Matzah so that they wouldn't have to feed them again. So that Matzah is the food of Avadim. Now, that is a second reason for Matzah. At the outset of the Seder we give that reason. Then when it comes to (מִצֵּה זוֹ שֶׁאֵנוֹ אוֹכְלִים, על שום מה) we give the reason of ( על שום שלא הספיק ) (בצקם של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים, הקדוש ברוך הוא) that we went out so quickly that it didn't have time to rise. They seem to be 2 totally different reasons.

Rav Schwab answers that they are not 2 reasons they are one. In Egypt as slaves we ate Matzah. When Klal Yisrael left Mitzrayim they must have been thinking that this dough is going to rise and now we no longer are going to eat the bread of Avadim. (הקדוש הוה) caused a miracle for a reason. (ברוך הוא) caused it not to rise and indeed they were continuing to eat the bread of Avadim because Hashem was saying to Klal Yisrael Avadai Heim, a human being is not a free person. A human being is obligated to do the Ratzon Hashem. This is the Machshava thought on the Parsha.

Let me turn now to answer the question that I left off with last week. In Bentching by the second Bracha we know that there are certain portions of the second Bracha that are M'akeiv (which must be part of Bentching). They include a reference to Eretz Yisrael, Bris Milah, and to Torah. The order though seems to be incorrect. ( על שנהנתלת לאבותינו ארץ חמדה טובה ורחבה. ועל שהוצאתנו ר ארינו ).

מֵאֶרֶץ מִצְרַיִם. וּפְדִיתָנוּ מִבֵּית עֶבְדִים. וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׂרָנוּ. וְעַל תּוֹרַתְךָ שֶׁלַּמְדַתָּנוּ. וְעַל חֻקֶיךָ שֶׁהוֹדַעְתָּנוּ. וְעַל חַיִּים חַן מֵאֶרֶץ מִצְרַיִם. וְעַל אֲכִילַת מַזוֹן שֶׁאַתָּה זָן וּמְפַרְנֵס אוֹתָנוּ תָּמִיד. בְּכֹל יוֹם וּבְכֹל עֵת וּבְכֹל שְׁעָה (וְחֻסֵּד שֶׁהוֹנְנָתָנוּ. וְעַל אֲכִילַת מַזוֹן שֶׁאַתָּה זָן וּמְפַרְנֵס אוֹתָנוּ תָּמִיד. בְּכֹל יוֹם וּבְכֹל עֵת וּבְכֹל שְׁעָה). We thank Hashem for giving us Eretz Yisrael as a Nachala and then that Hashem took us out of Egypt.

We all know that Hashem is taking us out of Egypt in Parshas Va'eira, Bo, and Beshalach but we don't go into Eretz Yisrael until Sefer Yehoshua. The order seems to be incorrect. (עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ אֶרֶץ). Then we say (וְעַל שֶׁהוֹצֵאתָנוּ ר' אֶלְרִינוּ מֵאֶרֶץ מִצְרַיִם) which happened earlier?

We then refer to the Bris Milah which is on a Jew's body (וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׂרָנוּ). That also seems to be out of order because that was commanded to Avraham Avinu. So it seems to be in reverse order. Here you may argue that Bris refers to after Matan Torah when all of Klal Yisrael are obligated. That may be, however, there is still a problem. (וְעַל תּוֹרַתְךָ שֶׁלַּמְדַתָּנוּ). Why is the Bris mentioned after the giving of the Torah? The giving of the Torah was given before that aspect of Bris which Klal Yisrael was obligated. So the order here in the (נוֹדָה לָךְ) Node Lecha certainly needs some sort of explanation. (This is what we left off with at the end of last week's Shiur.)

I would like to offer an answer by way of telling you a Vort from Rav Moshe in Darash Moshe Cheilek Rishon page # 54 who was saying this regarding something else, however, it answers this as well. Rav Moshe asks in Parshas Shemos why it was that Moshe Rabbeinu gave names to his children out of sequence. His first child is called as we see in 2:22 (גֵרְשֹׁם: כִּי אָמַר--גֵר הָיִיתִי, בְּאֶרֶץ נֹכְרִיהָ) I was a stranger in a foreign land (Midyan) and his second child was Eliezer as we see in 18:4 (אֵלִיעֶזֶר--כִּי--). וְשֵׁם הָאֶחָד, אֵלִיעֶזֶר--כִּי-- because Moshe was saved from the sword of Paroh. The problem is that first he was saved from the sword of Paroh and only subsequently was he a stranger in a foreign land? So there the two names seem to be out of order?

Rav Moshe answers, there is a concept of Sof Maaseh B'machshava Techila, that the purpose of something is the end. What I mean to say is the following. Hashem saved Moshe from the sword of Paroh and after that there was going to be an offering of thanks. But wait, you can't thank Hakadosh Baruch Hu for saving his life without saying what he did with his life. Hakadosh Baruch Hu saves someone life and the person goes and assimilates with the non-Jews, there is no thanks to be offered for saving the life. This is because nothing good came from it. So Moshe Rabbeinu said first I give thanks because (גֵר הָיִיתִי, בְּאֶרֶץ נֹכְרִיהָ) I was able to withstand the temptation to assimilate. I remained a stranger in a foreign land despite being there and not being in Mitzrayim for so many decades. Only then do I give thanks for (וְיִצְלַנִי מִחֶרֶב פְּרֻעָה) Hashem saving me from the sword of Paroh. So that the purpose of the Hatzalah is mentioned first.

The same thing here. Hakadosh Baruch Hu took us out of Mitzrayim (וְעַל שֶׁהוֹצֵאתָנוּ ר' אֶלְרִינוּ מֵאֶרֶץ). What was the purpose of this? To enter Eretz Yisrael. Had Klal Yisrael sinned in the Midbar to the extent that they would have been destroyed there, then there would be no purpose in giving thanks for taking us out of Mitzrayim. So first we give thanks to Hakadosh Baruch Hu for bringing us to Eretz Yisrael which was the purpose and then we thank Hakadosh Baruch Hu for taking us out of Eretz Mitzrayim and make that purpose possible. So we have 3 thoughts for today, the Meshech Chochmo's Dvar Halacha, Rav Schwab's Dvar Machshava and Rav Moshe's answer which I think answers our question.

The question of the week is: in this week's Parsha we are told that all the Egyptian firstborn were killed as it says in the Posuk 11:5 (מִבְּכֹר פְּרֻעָה הַיֹּשֵׁב עַל-בֶּסֶאֱו, עַד בְּכֹר הַשֹּׁפְתָה). Rashi says (שְׁמוֹת) עַד בְּכֹר הַשְּׁבִי: (יב כט) למה לקו השבויים, כדי שלא יאמרו, יראתם תבעה עלבונם והביאה פורענות על מצרים

captive of a different nation that was in Mitzrayim died. Rashi says so that the captive shouldn't say it was my god that killed all the firstborn, he was doing it to rescue me. Therefore, even this Bechor died.

It seems from Rashi that if not for this reason the ( בכור השבי ) would not have died. This is a Pele. One of the facts of the night of Makkas Bechoros is that even the Jewish (Bechorim) people were in danger and therefore they had to put blood on the doorposts. Why were the Jewish firstborn in danger?

So we are told Kivan Shenitan Rishus L'mashchis L'hashchis there is no difference if you are a Tzaddik or Rasha. If the Malach Hamaves is told to kill every first born he kills every first born and it doesn't matter who you are. If so, it would seem simple that the Bechor Hashvi was killed because of this reason. Kivan Shenitan Rishus L'mashchis L'hashchis there is no difference if you are a Tzaddik or Rasha he killed everybody. Why then does Rashi say a new reason that the firstborn captives were killed? Tzorech Iyun Gadol!!

### **Rabbi Reisman - Parshas Bo 5771**

12:21 The first Posuk after Chamishi when Moshe Rabbeinu calls together the Ziknei Yisroel and says to them (וַיִּקְרָא מֹשֶׁה לְכָל-זִקְנֵי יִשְׂרָאֵל, וַיֹּאמֶר אֲלֵהֶם: מִשְׁכּוֹ, וּקְחוּ לָכֶם צֹאן לְמִשְׁפַּחְתֵיכֶם--וְיִשְׁתַּטּוּ הַפֶּסַח). He tells them the Mitzvah of Korban Pesach and the language used is (מִשְׁכּוֹ, וּקְחוּ לָכֶם). The Gemara understands to Darshun this Posuk as follows. Mishchu Yidaichem Mai'avoda Zorah, Uk'chu Lachem Tzon. First pull your hands back from the Avodah Zorah, which many Jews had become accustomed to in Mitzrayim, and then go purchase for yourselves a sheep for the Korban Pesach.

In the Sefer Panim Yafos he explains the question beautifully in a Derach Halachah. He asks, since the sheep were Avodah Zorah they should not have been suitable for a Korban. How did it become Kosher for the Korban Pesach?

He answers based on a Halacha. In Maseches Avodah Zorah we find the following Halachah. That if a non Jew owns an Avodah Zorah it is possible for that Avodah Zorah to become permitted because of something called Bitul. What is Bitul? Bitul is when the non Jew who is an idol worshiper is Mevateil the Avodah Zorah. He shows that he no longer believes in it either by breaking it or by doing something to it which would show that he doesn't respect it anymore. If he performs any type of such action, he could render that Avodah Zora something which is now permissible.

One type of Bitul is if an idol worshiper sells the idol to someone else who is himself not an idol worshiper. Someone who believes that it is an idol would not sell the god to someone who does not believe in it. Certainly not an animal which the person would kill. Therefore, when the Mitzrim sold their Avodah Zorah, their sheep, to a Jew, that itself constituted a Bitul which would make it Muttar.

But one minute. A sale only works as a Bitul if the purchaser himself is not an Oved Avodah Zorah. If the purchaser is himself an Oved Avodah Zorah then the sale doesn't show Bitul. Therefore, the Posuk Mishchu Yidaichem Mai'avoda Zorah, first demonstrate that you no longer believe in Avodah Zorah and only then Uk'chu Lachem Tzon, then you could purchase for yourself sheep for the Korban. A beautiful Halachik interpretation.

We have to add and stress that this was a tremendous Achrayos and responsibility on Klal Yisrael. Between the time that they were commanded and the time that they purchased the sheep they had to

separate themselves from Avodah Zorah to a degree that it would be noticeable to all. That any non Jew who looked at them would understand that these people were no longer Oved Avodah Zorah. After all in their hearts they were not idol worshipers, however, if the sellers thought that they were, that would not be a Bitul. The whole point of the Bitul is that you have an idol worshiper who was selling to a non idol worshiper. This was the obligation of Klal Yisrael. Mishchu, to pull themselves back from being Oved Avodah Zorah , specifically at this moment, so that the Korban would be good.

Based on this we can understand something in Navi. In Melachim 2 Perek 23 we find that King Yoshiyahu (the last great king of Klal Yisrael) started a Teshuvah movement among the Jewish people. We find there that when he started the Teshuvah movement it was right before Pesach. He afterwards gathered the Jews together and they offered the Korban Pesach and the Posuk says 23:22 ( כִּי לֹא נִעְשָׂה , (כַּפֶּסֶס הַזֶּה, מִיַּמֵּי הַשְּׁפֹטִים). That this Pesach was so extraordinary in that in the past centuries there had not been any Pesach such as that. We ask ourselves, what are you talking about? Dovid Hamelech, Shlomo Hamelech, they had Pesach. Certainly they were more knowledgeable and more Mehadeir B'mitzvos than the generation of Yoshiyahu who had just done Teshuvah?

What was so unique and special about Yoshiyahu's Korban Pesach? Anyone who learns this part of Navi has to wonder, so many great Kings were before him, what was unique about his?

Now we can understand. The Korban Pesach of (מִשְׁכֹּוֹ, וְקָחוּ לָכֶם), go to the Korban Pesach as Baalei Teshuva, who have just withdrawn from being Oved Avodah Zorah, that was something that Dovid Hamelech and Shlomo Hamelech's generation didn't do, Yoshiyahu Hamelech's generation did. The beauty of the Korban Pesach of Yoshiyahu is that they were moving in the direction of Teshuvah. That is what made it so special, so unique that it had not taken place on such a scale for centuries.

A second idea.

Makkas Bechoros happened at the stroke of midnight. What was so special about midnight that that became the time that they were going to get permission to go out of Mitzrayim, that this was the time that the Bechorim died? Is it coincidental? It could have been a sunset, sunrise, midday? What is special about midnight?

We know Kabbalistically an idea that is brought in Halchacha that the first half of the night is a Zman Hadin, and the second half of the night is Zman of Rachamim. Those who say Tikkun Chatzos only say it after midnight. What is special astronomically about midnight that it becomes a Zman Harachamim?

The answer is that the sun which is not visible during the entire night is as we know traveling on the other side of the earth. The first half of the night it is becoming more and more distant from the location in which a person is. So that here in Brooklyn when the sun sets it is becoming more and more distant from where I am during the first half of the night. At midnight a change occurs. The sun turns the corner so to speak. Now it becomes closer and closer to me as it makes it circuit around the earth. So that midnight is the idea of coming in the right direction. We know that in Yiddishkeit that direction is everything. Where you are holding in your Avodas Hashem is meaningful but not that meaningful. The direction you are going in is much more meaningful. The direction of a Baal Teshuva brings him to a greater level than the direction of a regular person who might in absolute terms be on a higher level but might not be moving to a higher level and becoming closer to Hakadosh Baruch Hu.

The idea of Chatzos Laylah is the direction. After midnight you are going towards a time of more light, more Rachamim and therefore after midnight is a special time a Zman of Rachamim. The idea is the same idea as (מְשַׁכְּנוּ, וְקָחוּ לָכֶם). Mishchu Yidaichem Mai'avoda Zorah, be heading in the right direction. After all is said and done that is really what counts.

Rav Pam once said a similar idea and it was printed in the Haggadah in which they put Rav Pam's Vertlach. He said that in Shulchan Aruch we find that we put on Tzitzis first and Tefillin second. As a matter of fact in Shulchan Aruch, Mitzvas Tzitzis is first and Mitzvas Tefillin is second. This is because Maalin B'kodesh V'ain Moridin. We want to move upwards in Kodesh.

The Shagas Aryei in Siman 28 asks a Kasha. We don't find such a concept of Maalin B'kodesh V'ain Moridin except by an individual Mitzvah. If you have Tefillin and you want to change the Retzua of the Tefillin Shel Rosh and put it on the Shel Yad we say Maalin B'kodesh V'ain Moridin. If there are 2 different Mitzvos we don't find the concept of Maalin B'kodesh V'ain Moridin. Each Mitzvah stands for itself.

The Eliyahu Rabba answers the Shagas Aryei's Kasha. Maalin B'kodesh V'ain Moridin he says, is not talking about the Mitzvas of Tzitzis or Tefillin. It is talking about the person. The person has to be a person of Maalin B'kodesh V'ain Moridin. He should put on Tzitzis first and Tefillin second. His body should be moving up B'kodesh. The direction is everything.

I would like to take the last 5 minutes of the Shiur to remember Rebbezin Pam who was Nifteres this week. We mourn her passing. We remember her as a person who was very faithful to Rav Pam and always watching out for his good. We also remember her as a feisty outgoing woman who was very friendly to all.

I would like to recall one incident which is important to learn from. I don't think it will make it into the biographies but nevertheless it is something that we as Talmidim will remember the Rebbi and Rebbezin and we should try to learn from. If you remember, Rav Pam and the Rebbetzin were very different. When we went to their home on Purim, Rebbi would be sitting calmly saying over Divrei Torah to those around him. It was a home that as far as Rav Pam was concerned could have been that way like a Chol Hamoed.

The Rebbetzin would then come in with a cowboy hat and would cheerfully greet everybody B'simchas Purim. She was outspoken. She was someone who expressed herself as very friendly to all. I think the difference between the Rebbi and the Rebbetzin was something those who were close would remember.

One of Rav Pam's children told me the following. He was the last child in the house, the others were married. He lived alone with his parents. One of his brothers had a baby and his mother went to Lakewood for the week. He was left at home together with Rebbi in the house that week. Those of you who knew the Rebbetzin know that she was very easy going, happy go lucky. In her home the mail from the last few days was usually on the table and the dishes were usually in the sink waiting to be washed. She was an easy going relaxed person and that is the way she ran her home. When she left, Rav Pam was home and Rav Pam had a different nature. When the mail came, Rav Pam opened each letter and took care of whatever had to be done and finished. They ate a meal they washed the dishes, dried the dishes and put them away. Nothing was left lying around. He said that he remembered thinking as a teenager, boy when the Rebbetzin comes home the house is going to be so different. He told me, that the minute the Rebbetzin stepped her foot back into the house, Rav Pam had nothing to

do with running the house and it went back to the way the Rebbetzin ran the house according to her nature.

It is a tremendous Mussar in Sholom Bayis, extraordinary. People are disturbed when the person that they marry are different than them. People can't make it to a happy state if things are being done in a way that doesn't fit their nature. We remember Rebbi and the Rebbetzin how close they were. Rebbi's comment about how the Rebbetzin was the most wonderful thing to have happened to him in his words in Atarah L'melech. That that is what really kept him at learning and at Torah. We picture for ourselves the fact that they were so different and they got along. It should be a Chizuk to us. We who sometimes have Sholom Bayis issues with our spouses or anybody who has a different nature. That Chizuk that we could get would be a tremendous Zchus for Rebbi and the Rebbetzin as they are finally united in the Bais Medrash Shel Maylah.

The question of the week is: This week we have the Mitzvah of Tefillin twice in the Parsha. There is a Ramban in his introduction to Devarim who Klers (wonders) if the many Mitzvos that were said in Devarim were first told to Klal Yisrael at the end of the 40 years when the Chumash of Devarim takes place or did Moshe Rabbeinu tell it to them earlier and it was only recorded here.

The Ramban leans towards saying that these things were told at this point when Klal Yisrael was at the end of the 40 years. This seems to be a problem. Klal Yisrael was obligated in the Mitzvah of Tefillin in this week's Parsha 40 years earlier. As you know, Tefillin contain within them the Parshios of Shema - V'ohavta and V'hoyo Im Shemoa which are in Parshas Va'eschanan and Parshas Eikev. Yet they were not even said until Parshas Va'eschanan and Parshas Eikev. How can the Ramban say that those Parshios were not said until after the 40 years? How else could Klal Yisrael be wearing Tefillin all this time? It seems to be a great Kasha and could make some good discussion for the Shabbos table.

### **Rabbi Reisman - Parshas Bo 5770**

וביום הראשון, מקרא-קדש, וביום השביעי, מקרא-קדש יהיה לכם: כל-מלאכה, לא-יעשה בהם--אשר יאכל לכול-12:16  
Rebbi started the Shiur with a Dvar Halacha. We know that when Klal Yisrael left Mitzrayim they took everything with them, including everything they owned and everything they borrowed. In addition, they also had Ugois Matzos with them. The problem is that Klal Yisrael had already been commanded to keep the first day of Pesach, Koidesh. At this point Klal Yisrael had not yet received the Torah, however, they were given some Mitzvois including Tefillin and Pidyoin Haben. In addition, they also received the Mitzvah of Chag Hapesach which included eating Matzah for seven days and that the first and seven days is Koidesh in that no Melacha could be done. The only Melacha that was permitted was for Oichel Nefesh. So I can understand why they carried out with them from Mitzrayim the Matzos as that was for Oichel Nefesh, however, what was the Heter for them to take everything else that they took with them which included the wealth of Mitzrayim and their personal belongings?

The Chasam Soifer says that is why the Posuk says that they carried the Matzos in their hands whereas everything else was on the Behaimos. The reason is they only carried in their hands what was for Oichel Nefesh while everything else had to be carried by the Behaimos. This really wasn't enough because there is an Issur D'oiraisa of Mechamer which applies to a Behaimah doing a Melacha for you. The Chasam Soifer brings a Gemara in Maseches Shabbos 153b (24 lines from the top) where it discusses if a person who is stuck on Friday late afternoon with a Hefsed Meruba, should have the

animal carry and when it stops you lift the package off the animal and when it starts walking again you put the package back onto the animal. So in this way there is never an Akira or a Hanacha. אמר מר אין עמו נכרי מניחו על החמור והלא מחמר ורחמנא אמר (שמות כ) לא תעשה כל מלאכה א"ר אדא בר אבהו מניחו עליה כשהיא מהלכת והא אי אפשר דלא קיימא להשתין מים ולהטיל גללים ואיכא עקירה והנחה כשהיא מהלכת מניחו עליה כשהיא עומדת נוטלו הימנה The Chasam Soifer suggests that this is what Klal Yisrael did when they left Mitzrayim, by taking everything off and putting everything back on the animals. It seems a bit humorous that each person with 90 Chamoirim full of stuff would be picking up and putting down the packages as they went and stopped. The Kasha still remains what was the Heter?

A Teretz was offered. The Biur Halacha brings that Melacha is permitted for Tzorchei Mitzvah as we know you can carry a Lulav on Sukkos. Even though there is a Din of Lachem V'loi L'gavoi'a, however, a Mitzvois Hayoim you can carry for. Mimeila, it is very good, because the Ribboinoi Shel Oilam was Mechayeiv them to take out the wealth of Mitzrayim. Whatever they took out was the Dvar Mitzvah of the day. So there was a Heter for carrying.

This is good for the first day that it was Koidesh. What about the seventh day that was also Koidesh, they should have also not been permitted to carry? You can't say that they parked and sat still, because we have a Kabbala that Kriyas Yam Suf was on the seventh day. So they obviously traveled?

When the Yidden walked through the Yam Suf there was water on either side of them so that there were walls of water on the side of them. You are permitted to carry if there are walls surrounding you. However, if there are walls only on 2 sides you are not permitted to carry? The Gemara in Maseches Arachin 15a says that Klal Yisrael crossed the Yam Suf in a U shape crossing. They went into the Yam Suf and came out on the same southern bank as where they started however; it was at a different point as is shown in the diagram in the Artscroll Gemara 15a4. The question that remains is, why didn't Klal Yisrael go directly across the Yam Suf? Had they gone directly across there would be the Issur of carrying. To go in a U shaped area where the water was in effect a wall on either side of them, the northern, eastern, and western side of them which in turn makes it permitted to carry M'doirassa. This is why they came out the same side that they went in, in order that there were 3 walls surrounding them.

12:11 וְנִזְכָּרְהוּ, תִּזְכָּרְהוּ אֶת־מִתְנִיכֵם הַגְּרִים, נְעַלְיֵכֶם בְּרִגְלֵיכֶם וּמְקַלְכֶם בְּיַדְכֶם; וְאֶכְלֶתֶם אֹתוֹ בְּהֶפְזוֹן We memorialize the fact that the Yidden were rushing, by baking the Matzos in a rush. We are always told that rushing is not a good thing and here we are told to remember the rushing. What exactly is the wonderful thing about rushing?

The Arizal is known to have said, when Klal Yisrael left Mitzrayim, they couldn't wait because if they had waited another moment, they would have fallen into the 50th Shar of Tumah from which they wouldn't have been able to get out from. Why did the Ribboinoi Shel Oilam wait until the very last minute to take them out? Why didn't he take them out a day early and then he wouldn't have had to rush?

Another question, let us say that the Geula would have happened a minute later, would the Yidden have fallen to the 50th Shar? What was going on in Mitzrayim during this night of Makkas Bechoirois, was there a Yaitzer Hora for Avoida Zorah? How can we say that if they would have stayed for an extra moment in Mitzrayim that they would have fallen into the 50th Shar Hatumah?

Rav Hutner in Pachad Yitzchak Maimar 1 Ois 1 on Pesach explains that there are 2 types of rushing and these 2 types of rushing are very central to all of our lives. There is one type of rushing that the time puts a pressure on you. For example a time deadline, like leaving late on a Friday afternoon. The second type of rushing is for something that is very important that you want to do like for example making sure everything is in its correct place if a dignitary would be visiting us.

Klal Yisrael when leaving Mitzrayim were not pressured by the clock. We are talking about Klal Yisrael after 10 Makkos and serving as slaves for 210 years now being told that they could leave. If their leaving would not be important to them as to be L'mayla Min Hazman, in order to make them rush, then they would have fallen into the 50th Shar Hatumah. How can you be in the 49th Shar Hatumah and be presented with an opportunity to get out and not grab it B'chipazoin? If they wouldn't have shown that enthusiasm then they would have fallen into the 50th Shar Hatumah. So this B'chipazoin we are obligated to remember. This is why we have the rule Mitzvah She'boi B'yadcha Al Tach'mi'tzena. The Mitzvois must be important to us.

It is an excellent idea, not only to Teitch up all these questions but more importantly for a person to analyze his whole life and to see where he is going, where he is rushing and where he is heading.

ב קדש-לי כל-בכור פטר כל-רחם, בבני ישראל--באדם, ובבהמה: לי, הוא טו וניהי, פי-הקשה פרעה לשלחנו, 13:1 - 13:15  
כל-פטר רחם הנזכרים, וכל-בכור בני, אלא-כל-בכור בארץ מצרים, מבכר אדם ועד-בכור בהמה; על-פן אני זבח לי אלא-הרג?  
אפדה Everyone knows that a child must be 30 days old in order to have a Pidyon Haben. What many people are unaware of is that there is a Machloikes Magen Avraham and Shach how to Teitch 30th day for Pidyon Haben. The Magen Avraham holds that it has to be the 31st calendar day. The Shach holds it has nothing to do with the calendar. You need 29 days, 12 hours, and 44 minutes, which is a Lunar month. Once that passes you do the Pidyon Haben. Sometimes this falls out on the 30th day and sometimes on the 31st day. L'halacha, we perform a Pidyon Haben only after both have passed which is why we never do a Pidyon Haben on the night of the 31st day, because it will not always be after 29 days, 12 hours and 44 minutes after birth. It is always done on the 31st day. For example, if a baby is born on a Monday the Pidyon Haben is on a Wednesday.

The Posuk says that the reason for Pidyon Haben is because in Mitzrayim the Bechor of people and animals were killed therefore there is a Mitzvah of Pidyon Haben. Pidyon Haben has to be a Bechor to the mother, however, in Mitzrayim even a Bechor to a father and a Bechor to a mother died. This is a Gemara in Maseches Bava Metzia 61b (19 lines from the top) that Hakadoish Baruch Hu discerned in Mitzrayim who was a Bechor and who was not. אמר הקב"ה אני הוא שהבחנתי במצרים בין טפה של בכור לטפה שאינה של בכור

So how can it be that the Mitzva of Pidyon Haben is K'neged Makkas Bechoirois if Pidyon Haben and Makkas Bechoirois didn't go with the same rules? There was no Teretz given for this Kasha.