

AT THE ARTSCROLL SHABBOS TABLE

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PROJECT DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

AIR OF PURITY

Aleinu L'Shabeiach by Rav Yitzchok Zilberstein

בְּנַעֲרֵינוּ וּבְזִקְנֵינוּ יַלְדֵי בְּבָנֵינוּ וּבְבָנוֹתֵינוּ.

*With our youngsters and with our elders shall we go;
with our sons and with our daughters (10:9).*

When Moshe Rabbeinu requested that all of the Jews be allowed to leave — children included — Pharaoh argued that it is not the manner of children to bring offerings to G-d and they should therefore remain in Egypt. Moshe's statement, *With our youngsters and with our elders shall we go; with our sons and with our daughters*, does not seem to address Pharaoh's argument at all.

A similar question can be asked on the verse: *And our livestock, as well, will go with us (10:26)*, which Moshe said in response to Pharaoh's demand that only your flock and cattle shall remain behind (10:24). How did Moshe's response address Pharaoh's demand that the livestock remain behind?

The *Chasam Sofer* explains that Moshe was telling Pharaoh that even if the livestock were left behind in Egypt, they would go of their own accord to the desert to be used as offerings to Hashem, for the fervent desire of the Jews to come close to Hashem would influence the actions of their livestock as well. (This is reminiscent of the story of the bull that walked of its own accord to the *navi* Eliyahu and requested that it be offered on the altar so that it could bring about a *kiddush Hashem*. Similarly, the piety of Rav Pinchas ben Yair influenced the behavior of his donkey.)

Along these lines, the *Chasam Sofer* explains that the verses, *Do good in Your favor unto Zion ... Then will bulls go up upon Your altar (Tehillim 51:20-21)*, mean that in the future, when knowledge of Hashem will be prevalent in the world, the bulls will want to be

offered on the altar.

Accordingly, when Moshe said, *With our youngsters and with our elders shall we go*, he was telling Pharaoh that even if it is not the manner of children to bring offerings to G-d, there is no way they would be left behind, for they would go of their own accord to the desert.

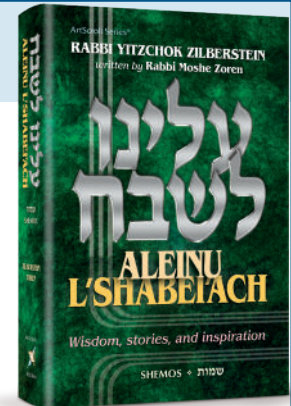
People's behavior impacts their environment, for good or for bad. In the generation of the Flood, the depravity of the people affected the animals; in Egypt, the holiness generated by the will to serve Hashem affected the animals, and certainly the children.

But the effect is not limited to animals and children. Good deeds purify the atmosphere, causing all those enveloped by that atmosphere to absorb that purity.

.....

My aunt told a story that happened in her town, Gaborova, during the Holocaust. One Friday afternoon, the Nazis set fire to the town from all sides, and gathered all of the Jews — men, women, and children — into the *shul*, which was made of wood. They declared that they were going to torch the *shul*, and that any Jew found outside the *shul* would be killed on the spot.

The children, who were hungry and tired, cried continuously. Among the Jews in the *shul* was R' Yoel the baker, a truly G-d-fearing person. *continued on page 3*



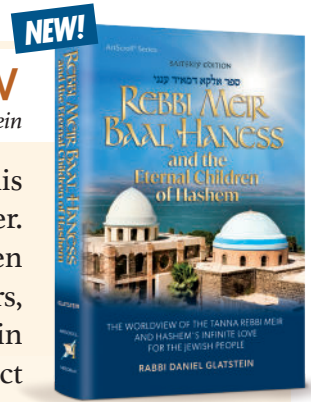
Rav Yitzchok Zilberstein

THIS WEEK'S ISSUE IS DEDICATED BY MICKEY AND MARTY BAUMRIND
IN LOVING MEMORY OF RABBI SEYMOUR BAUMRIND הרב חיים שמעון בן מרדכי ז"ל

MESORAH HERITAGE FOUNDATION

YETZIAS MITZRAYIM: NO PLACE TOO LOW

Rebbi Meir Baal Hanes and the Eternal Children of Hashem by Rabbi Daniel Glatstein



Yetzias Mitzrayim is the foundation of our *mesorah* and demonstrates the fundamental lessons of Judaism that we continue to transmit to this very day. Uppermost on this list is the reality that Hashem loves us. The *Midrash* offers a metaphor to demonstrate the level of “sacrifice” that Yetzias Mitzrayim entailed on Hashem’s part.

The *Midrash* likens it to a Kohen whose *terumah* fell into a graveyard. This places the Kohen in a dilemma, as it is forbidden for him to enter the graveyard, but at the same time, it is forbidden for him to allow the *terumah* to remain there. The Kohen then makes the following calculation: “If I enter the graveyard, I can later purify myself. It is preferable that I become *tamei* for a limited period rather than allow my *terumah* to be lost forever.”

This very dynamic was at play, says the *Midrash*, when Hashem freed the Jewish people from Mitzrayim. Being in Mitzrayim was like being in a graveyard, and Hashem would have to enter that graveyard to redeem us.

The *Yefeh To’ar* finds this comparison perplexing. True, the Kohen, being bound to physical limitations, would have to physically enter the graveyard in order to retrieve his *terumah*. But in the case of Hashem, how can there be such a parallel? Does Hashem need to enter the territory of Mitzrayim in order to free the Jewish people? Surely, He can orchestrate all the miracles of the Ten Makkos without having to descend into the murky world of Mitzrayim!

YEARS AND TEARS

To begin answering this question, let us discuss a well-known difficulty. Hashem, in informing Avraham that his children would be slaves, says explicitly that this decree will endure for 400 years (*Bereishis* 15:13). However, as we know, the exile in Mitzrayim lasted only 210 years. How can Hashem’s words be reconciled with what actually transpired?

The truth is that Moshe Rabbeinu himself struggled with this question. The *Midrash* tells us that when Moshe was told of the im-

HIS LOVE FOR HIS CHILDREN IS MORE OPENLY DEMONSTRATED.

pending redemption, he responded, “But aren’t we sentenced to 400 years?” Hashem’s cryptic reply was, “The time has been completed, as it says, *Ki hinei hasesov avar, For behold, the winter is past*” (*Shir HaShirim* 2:11).

What does Hashem mean by this statement? How does this answer Moshe’s question?

The *Yefeh To’ar* explains that just as the winter can be fiercely intense, so too, the slavery in Mitzrayim had reached an unbearable level of intensity. Thus, although Hashem had originally decreed that it would last for 400 years, the sentence was commuted due to the severity of the suffering.

The *Chida* takes this idea a nuance further. That Hashem would shorten the exile due to its level of pain was a product of a father-child relationship. A father cannot bear

to watch his child suffer. However, when a slave suffers, the slave’s pain does not affect the master in a personal way. Therefore, writes the *Chida*, the fact that Hashem took the escalated level of pain into consideration demonstrates that our bond with Him is one of a child to a father.

It is because of this, explains the *Chida*, that Hashem descended into Mitzrayim itself. The *halachah* is that a Kohen may not allow himself to come in contact with a corpse and thereby contract *tumas meis*. However, an exception to that rule is where the deceased is a close relative of the Kohen. Hashem’s descent into Mitzrayim was akin to a Kohen coming into physical contact with a corpse. This can be allowed only if the Jewish people are a close relative of Hashem. By entering Mitzrayim, Hashem demonstrated to all the angels and celestial beings that the Jewish people are His close relatives — i.e., His children.

In other words, while theoretically Hashem could have effected the same results by redeeming the Jews from a distance, He went “out of His way,” so to speak, in order to show the extent of the relationship He shares with His people. Thus, the *Yefeh To’ar*’s question is answered: Hashem entered Mitzrayim rather than redeeming the Jews from afar, because that way, His love for His children is more openly demonstrated. 📖

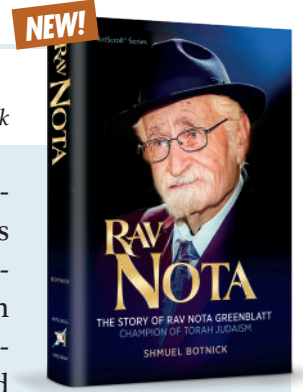
THIS WEEK’S DAF YOMI SCHEDULE:

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
20	21	22	23	24	25	26
Bava Kamma 79	Bava Kamma 80	Bava Kamma 81	Bava Kamma 82	Bava Kamma 83	Bava Kamma 84	Bava Kamma 85

THIS WEEK’S MISHNAH YOMI SCHEDULE:

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
20	21	22	23	24	25	26
Kesubos 5:8-9	Kesubos 6:1-2	Kesubos 6:3-4	Kesubos 6:5-6	Kesubos 6:7-7:1	Kesubos 7:2-3	Kesubos 7:4-5

Rav Nota – The Story of Rav Nota Greenblatt by Shmuel Botnick



In his *sefer*, *K'Reiach Sadeh*, in a piece on *Parashas Kedoshim*, Rav Nota Greenblatt gives a unique perspective on the definition of “*kedoshim*, holy ones.” He writes:

“While in Altona [a district in Hamburg, West Germany], I was *zocheh* to *daven* at the graves of the great leaders of previous generations. Rav Yonasan Eibeschutz’s tombstone describes him as ‘Rabbeinu Hakadosh.’ I thought about this description for a long time. Then I found that it was documented that, while Rav Yonasan Eibeschutz was embroiled in a years-long controversy (with those who accused him of being a follower of Shabsai Tzvi), he never interrupted his daily schedule of



Rav Nota Greenblatt

shiurim; his learning continued as if nothing was out of the ordinary. Perhaps that is the reason he is referred to as ‘Rabbeinu Hakadosh.’ Even as he endured the most painful persecution, he was able to elevate himself above the chaos and disregard it, as if it did not exist.”

Rav Nota

quality he described was one that defined his own essence. Being involved in so many projects, on behalf of so many people, his life had plenty of tumultuous moments. But when the door to his study closed behind him, he firmly barred entry to the turbulence of conflict and confusion.

Rav Nota learned for hours on end, the very picture of serenity. He held a level of self-confidence that no one could diminish and, no matter what life sent his way, he was always able to escape to that inner haven. 📖

HE HELD A LEVEL OF SELF-CONFIDENCE THAT NO ONE COULD DIMINISH

shared this insight on several occasions and many had the impression that the

AIR OF PURITY continued from page 1

R’ Yoel had managed to bake some *challos* for *Shabbos* that morning, but the *challos* were still in his bakery. At risk to his own life, he decided to sneak out of the *shul* to get the *challos* and bring them back to the *shul* so that the people could fulfill the *mitzvah* of *lechem mishneh*.

Several minutes later, he returned to the *shul* with the *challos* and invited the people to partake of a *Shabbos seudah*. Momentarily dismissing their unfortunate circumstances, the Jews washed their hands and ate the fresh *challah*.

Then, inexplicably, a Nazi commander arrived and

informed the soldiers that their regiment had been given a new assignment on the battlefield, and that they were to leave the town immediately. The evil Nazis guarding the *shul* requested that they be allowed to set the *shul* on fire before departing, but the commander insisted that they follow him without delay.

The Jews of the town were convinced that this miraculous turn of events, which happened just as they were fulfilling the *mitzvah* of *seudas Shabbos*, was due to the *mesirus nefesh* of R’ Yoel the baker. His *mesirus nefesh* purified the environs to the extent that it banished the Angel of Death, causing the Nazis to abandon their murderous plan. 📖

PEOPLE’S BEHAVIOR IMPACTS THEIR ENVIRONMENT.

This week’s *Yerushalmi Yomi* schedule:

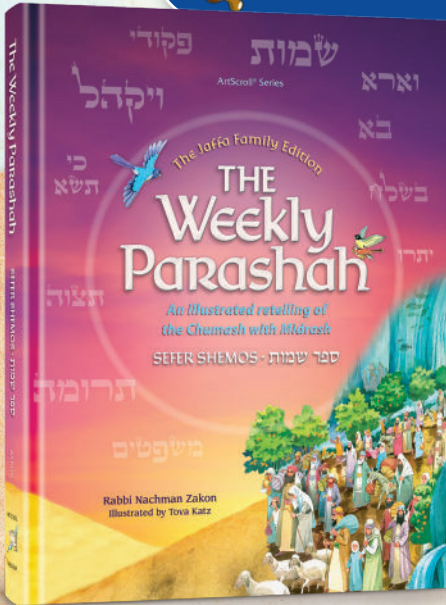
JANUARY / שבט

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
20 Terumos 18	21 Terumos 19	22 Terumos 20	23 Terumos 21	24 Terumos 22	25 Terumos 23	26 Terumos 24



Parashah for Children

פרשת בא



THE MITZVAH OF DECLARING ROSH CHODESH



Look Up!

1n the second half of a Jewish month, the moon gets smaller and smaller, until it disappears. Then we start to see it again, little by little.

For many, many years, people who saw the first sliver of the moon would travel to the great Jewish court, the Sanhedrin, and would tell the judges what they had seen.

The judges would ask questions. How high in the sky was the moon? How wide was it? Where in the sky was it? The judges had to make sure that these people really saw the moon.

Once the court heard from two witnesses who had seen the new moon, the head of the court would say, "Mekudash, holy." Then everyone else would answer, "Mekudash mekudash." That meant that the day was

Rosh Chodesh, the first day of the new month. It was a day of celebration when Jews would recite Hallel and an extra Shemoneh Esrei called Mussaf. In the Beis HaMikdash there would be special korbanos.

Torches

How did the court let the whole country know that it was Rosh Chodesh?

They lit torches!

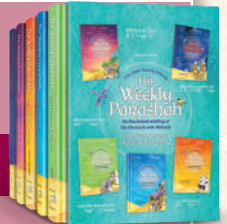
Once the Sanhedrin declared the new month, they sent someone to light a torch on the top of Har HaZeisim, the Mount of Olives, in Yerushalayim. On a faraway mountaintop, a Jew was waiting for that signal. When he saw the torch, he lit his own torch. When the person on the next mountain saw that, he lit his. In a short time, the news that it was Rosh Chodesh reached everyone.

THE WEEKLY QUESTION

Question for Bo:

During makkas arbeh, what did Hashem send along with the locusts?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.



The winner of the Parashas Vayechi question is: YERACHMIEL SOMMERFELD, Jackson, NJ

The question was: Surrounding Yaakov's bed, the shevatim stood in a certain order. When, years later, did they follow the exact same order? The answer is: Naphtali, Asher, and Dan stood on the north side of the bed where Yaakov's body rested. Reuven, Shimon, and Gad were on the south side. Yehudah, Yissaschar, and Zevulun were in front, and Binyamin, Menashe, and Ephraim stood behind the bed. Many years later, when the Jews had left Egypt and were in the desert, their camps were around the Mishkan, and the shevatim followed the exact same order.

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