

INTERNET PARSHA SHEET
ON TZAV SHABBOS HAGADOL - 5758

To receive these Parsha sheets by e-mail, contact cshulman@aol.com
See also <http://members.aol.com/crshulman/torah.html>

<http://www.youngisrael.org/dt.htm> Parshat Tzav Shabbat HaGadol 8 Nisan
5758 Saturday, April 4, 1998

Guest Rabbi: Rabbi Shlomo Hochberg Young Israel of Jamaica Estates, New York
In memory of my beloved father Rabbi Dr. Hillel Hochberg, ZT"L

Among the reasons why the Shabbat before Pesach is known as "Shabbat Hagadol" is the reference to the Yom HaGadol in the last Passuk of the Haftarah. "Behold I am sending you Eliyahu HaNavi before this Great Day and then will the hearts of the parents and children be united and restored in the ultimate redemption." (Malachi 3:23-4)

What defines this day as a Great Day?

This Passuk is often cited when describing the current day Teshuva phenomenon, based upon Rav Avraham Eben Ezra's commentary to this concluding Passuk of the Navi Malachi. Young men and women who become baalei teshuva through a variety of avenues, are often successful in subsequently bringing their parents closer to Torah as well. HaRav Yosef Dov Soloveitchik, ZT"L, explained, however, that the intergenerational Greatness of this day is not limited to Baalei Teshuva, but points to a special intergenerational unity of all members of Klal Yisrael, past, present and future. How does this unity come about? What is the nature of this Gadlut/Greatness? And what is its connection to Pesach? Rabbi Akiva answers these questions in speaking of the qualities that children inherit from their parents.

"Rabbi Akiva says that a father endows his son with hereditary and inherited characteristics such as looks, strength, possessions, wisdom, and life-span, as well as with Mispar Hadorot - the number of generations. VeHazez Haketz - it is THIS that comprises the final redemption."

Rabbi Akiva posited that the greatest, most redemptive quality that we acquire from our parents, is the ability to unite with all past generations. The Pesukim which Rabbi Akiva cites as proof-texts underline that even a "four hundred year" oppressive Egyptian slavery spanning four generations culminates in redemption as long as we are Koreh Hadorot MeRosh - as long as we call upon the generations from the beginning.

What does Yeshayahu HaNavi mean by this? The Rav explained that Koreh Hadorot MeRosh true characterizes an association with our distant ancestors and historical figures intellectually and emotionally as if they were contemporary companions.

When we retell and hear the stories of Avraham and Sarah, of Yitzchak and Rivka, of Moshe and Miriam, we experience them not simply as historical relics, but as living, dynamic heroes who visit us and live with us.

When we learn Torah and participate in the study of our Mesora, too, we do not simply study ancient and medieval texts; we engage actively in our study with those of past generations who participated in and contributed to this Mesora. Not only do their words and wisdom inform our discussion, but the depth of their religious personalities, their very essence, join our group.

Yaakov Avinu was the first to recognize this secret of Jewish continuity, of uniting the generations. While Yosef Hatzadik was busy tending to Egyptian matters of state, Yaakov Avinu studied Torah daily with his grandchildren, Efraim and Menashe, thus developing a special bond with them. This inspired him and empowered him to confer upon them a special Brocho, which emphasized that although these grandchildren were born in Egypt even before Yaakov's arrival, they share this special bond with him, enabling them to supercede even the Brocho which he gave to his own sons. Yaakov transcended the generation gap with Efraim and Menashe by invoking the principle of Koreh Hadorot MeRosh

The Rav, zt"l, often depicted the exciting and invigorating dynamic of his Shiur at Yeshiva, as one in which the various Tannaim, Amoraim, Rishonim

B'S'D' and Acharonim enter the room, and join the discussion as the Shiur progressed.

"The Rebbe introduces the guests to his pupils and the dialogue commences. All speak one language; all pursue one goal; all are committed to a common vision and all operate with the same categories achieving a friendship and comradeship of old and young, spanning antiquity to modern times."

U'bemispar Hadorot lefanav vehu haketz - this joining of generations and merger of identities ultimately brings about the ketz - the final redemption.

The five Tannaim in Bnai Brak join our Seder; Yaakov, Efraim and Menashe, and all prior and latter antecedents recline with us at our tables, as we relive Yetziat Mitzraim, and as we merge with all past and future generations - Bechol Dor Vedor - through Torah study. We thus plant the seeds and cultivate the of the ultimate redemption, as up until the future redemption when we'll sing the Shir Chodosh.

This Dvar Torah is based on a speech presented at the Seudat Pidyon Haben of my nephew in 1974, by Moreinu V'Rabbeinu HaRav HaGaon Rav Joseph B. Soloveitchik, ZT"L.

weekly@jer1.co.il Torah Weekly - Highlights of the Weekly Torah Portion
Parshas Tzav - Shabbos Hagadol

MYSTIC CAMOUFLAGE "Command Aharon" (6:2) "Exposed!"
"The Real Truth Comes Out!" "Unveiled For The First Time!" We live in a world where a lack of covering is endemic; a world where everything has to be revealed. Because our society lacks a true spiritual center, the only quality that is prized is revelation. Revelation is all. That which is unseen or cannot be seen is distrusted and disregarded. Holiness is something which has to be covered. Its very nature requires covering. At any time there exist 36 holy people on whose merit the whole world rests. They are hidden. They have to be hidden. On Sunday, February 19, 1995, Rabbi Shlomo Zalman Auerbach died in Jerusalem at the age of 84. The next afternoon, 300,000 people - a number roughly equivalent to the adult Jewish population of Jerusalem - escorted him on his final journey. The Israeli press was caught off-guard. There were no prepared obituaries, for they had never heard of him. He was frail and unimposing even in his youth. He sat on no council of sages. He created no publishing empire. He didn't distribute inspirational cassettes. He held no pulpit. For 45 years, he headed a respected Jerusalem yeshiva that provided his only salary. And 300,000 escorted this man, whom the press had never heard of, to his rest.

Holiness requires covering. Rashi says about the above verse: "The word 'command' always connotes alacrity and alertness. Rabbi Shimon said the Torah needs to command an extra degree of alertness where there is a lack of covering." When we think of the Temple offerings, it's easy to forget that in the majority of the offerings part of the korban was consumed by the kohen and the person who brought the korban. You might think that this was no more than a side benefit of the offering. In fact, this eating - this most seemingly physical of actions - covered the deepest holiness of the korban. There was one korban, however, in which neither the kohen nor the person who brought the offering partook - the korban olah or "elevation offering." The korban olah was entirely consumed by fire. No part of it was eaten. In other words the holiness of korban olah was revealed. It did not have the covering, the mystic camouflage, that happened when the kohen and the supplicant ate from the korban. It was for this reason that the korban olah needed an extra decree of vigilance and alacrity. For that which is revealed needs extra guarding and alertness.

VIRTUAL REALITY "Command Aharon and his sons, saying: 'This is the law of the olah.'" (6:2) Imagine you are walking through a field. Behind you some cows lazily chew grass. Ahead of you is a fence. In the fence is a narrow gate. You saunter towards the gate and without too much attention exit the field. You're just about to go back and close the metal gate when you see one of the cows that has been following you nuzzle up to the gate. There is a blinding blue flash. The cow convulses in paroxysms. Thousands

of volts course through its body. A few seconds and it is all over. The cow is very quiet and very dead. Nothing can be heard except the birds singing away in blatant disregard to this scene. What would you feel like? Wouldn't you think "That could have been me. That should have been me?" The korban was the ultimate virtual reality experience. The whole point of a korban was that a person who did a sin should see the death of the animal. He should see its lifeblood thrown on the corners of the altar. He should see its limbs being burned and he should think to himself "That should have been me. I am the one that they should really be doing this to." Perforce we are sent into this world, and perforce we are taken from it. We do not own our lives. Our lives are always in the Hands of the Maker. When we do evil, we remove our *raison d'être*. It is as though we tear up our contract with G-d. G-d has a deal with each of us: He gives us life and the ability to sustain ourselves. All He asks is that we use the world in the correct manner. When we renege on the deal, we remove ourselves from the world. However, Hashem in His infinite kindness allows us a way back. Through the process of teshuva we can return to Him as though we had never sinned. The whole point of the korban is to awaken in the heart thoughts of regret for evil actions - thoughts of returning to Hashem. It was the ultimate in virtual reality. Your life on the line.

WARNING: HEART - DO NOT EXTINGUISH! A continual fire shall be kept burning on it; it must not be extinguished." (6:6) The Torah prohibits extinguishing the fire of the altar. On the contrary, the fire must be attended, wood and kindling added as necessary, so that flame ascends constantly. If it is forbidden to put out even a single coal on the altar, how much more is it forbidden to put out even a single burning ember on the spiritual altar, the Jewish heart. The yearning for holiness, the flame in the heart which aspires longingly upward, homeward, must rather be constantly added to; aided and strengthened through reason, wisdom and discernment - with the illumination of mitzvos and the light of the Torah.

THANKS! "If he shall offer it for a thanksgiving offering..." (7:12) No-one can say thanks for you, except you. One of the offerings mentioned in this week's Parsha is the korban todah - the sacrifice that people brought when they wanted to thank Hashem. The Sages tell us that in the future, when all the other korbanos cease, the korban todah will still continue because there's always need to say "thank you." In the repetition of the amidah, the standing prayer, only the shaliach tzibbur - the one leading the service - repeats the prayers. The congregation responds, but they do not repeat the blessings. With one exception. The blessing of modim - "thanks." For all blessings in the amidah we can send a shaliach, a messenger. When we pray to Hashem to heal us, we can send a messenger. When we ask for sustenance, we can send a messenger. But there is one thing no one else can say for us: "Thank You." Thank you is something you have to say yourself.

Haftorah - Shabbos Hagadol - The Great Shabbos When the Jewish People were about to leave Egypt, G-d commanded them to take a lamb, which the Egyptians worshipped as a god, and lead it through the streets to their homes. They tied the lamb to their bedposts, and three days later it was this lamb which served as the Pesach offering. Its blood was used to mark the doors and lintels so that G-d would "passover" the Jewish homes, and it was eaten at the first seder on the very night that the Jewish People left Egypt. On Shabbat, the tenth of Nissan, the Egyptians saw the Jews leading lambs through the street and asked "What is this lamb for?" The Jews replied "We're going to slaughter it as a Pesach offering, as G-d has commanded us." You can imagine how the Egyptians felt - seeing their god led through the street and then tied to a bedpost! Miraculously, however, they were prevented from harming the Jewish People. They ground their teeth in fury, but did not utter a murmur. We commemorate this miracle on the Shabbat immediately preceding Pesach on Shabbos Hagadol - "the Great Shabbos."

WHAT'S SO GREAT ABOUT "THE GREAT SHABBOS?" The Shabbos before Pesach is called "The Great Shabbos" because of the miracle which happened on the 10th of Nissan (see above). But what was it about this miracle that we connect it to Shabbos. We commemorate Shavuos on whichever day of the week the 6th of Sivan occurs. Similarly, Chanukah

always starts on the 25th of Kislev, whichever day of the week that happens to be. What was it about this miracle that we link it to Shabbos rather than its actual calendar date? It is known that during Shabbos, all the plagues of Egypt were temporarily suspended: The bloody rivers changed back to water; the frogs stopped swarming. In honor of the greatness of Shabbos, even the plagues "took a rest." The tenth of Nissan, when the Jews led the lambs through the streets of Egypt, occurred during the plague of darkness. If this event had taken place on a weekday, the Egyptians would not have been able to see the what the Jews were doing and there would have been no miracle, for the entire land was engulfed in darkness. Now we can understand why we celebrate this miracle on the Shabbos before Pesach and not on the 10th of Nissan. For without Shabbos there would have been no miracle. That's why it's the "Great Shabbos." Sources: Ba'al HaTurim - Parshas Vaera, Devash L'pi

Sources: o Mystic Camouflage - Chiddushei HaRim o Virtual Reality - Ramban o Thanks! - Midrash, Avudraham, Rabbi Yissochar Frand o Warning: Heart - Do Not Extinguish! - Oros HaKodesh Zevachim 91 Written and Compiled by Rabbi Yaakov Asher Sinclair General Editor: Rabbi Moshe Newman Production Design: Lev Seltzer Prepared by the Jewish Learning Exchange of Ohr Somayach International

[From last year] jr@sco.COM Mar 28 1997 Josh Rapps <jr@sco.COM> tzav.97 Shiur HaRav Soloveichik ZT"L on Parshas Tzav (shiur date: 3/28/78)

Rashi (8:28 Vayakter) comments that Moshe functioned as a Kohen Gadol during the 7 day consecration period for Aharon as Kohen Gadol, his children as Kohanim and the Mishkan itself. The Gemara (Taanis) asks what clothes did Moshe wear during this 7 day period that he acted as a Kohen Gadol? The Gemara answers that he wore a simple white garment (Chaluk Lavan). The Rav asked if Moshe was truly a Kohen Gadol during this period why didn't he wear the special clothes that were worn by the Kohen Gadol? It was obvious that as a Kohen Gadol, Moshe should have worn the priestly garments (Bigdei Kehuna). The Gemara wants to know what class of Begadim Moshe wore during the 7 days: did he wear Bigdei Kehuna or regular clothes (Bigdei Chol). The Gemara answers that he wore something entirely different: Chaluk Lavan. Why did Moshe go beyond either Bigdei Chol or Bigdei Kehuna? If he could not wear Bigdei Kehuna then why not wear Bigdei Chol? The Rav asked what was the significance of this type of clothing vis a vis Moshe?

The Rav explained that Chazal tell us that Moshe functioned in many different capacities. For example, he was considered a king and the equivalent of the Sanhedrin. Chazal tell us that Moshe had another job as well. He was also a Kohen Gadol, as evidenced by his role in the 7 day period. One might think that this was a temporary role (Horaas Shaah) for Moshe that lasted 7 days, at which time Aharon assumed the role of Kohen Gadol. Chazal tell us that is not the case, Moshe functioned as a full fledged Kohen during this period, and he retained his status as Kohen even after the 7 day period.

If Moshe was a Kohen Gadol, why did he not undergo the same consecration ceremony as Aharon, appointment (Minuy), and anointing with the special oil (Shemen Hamishcha)? Also, according to the Ramban, the verse Vayehi Byeshurun Melech refers to Moshe's status as king. Why didn't Bnai Yisrael formally appoint him to the role of king and leader of the Sanhedrin?

These special roles attributed to Moshe have a common theme: they each add a dimension of Kedusha to the individual who fills the role. For example, the Kohen Gadol has a higher level of Kedusha than a Kohen Hedyot. Yet both are higher than a Yisrael. We reiterate this notion whenever the Kohanim pronounce the blessing of Asher Kidshanu Bkdushaso Shel Aharon, they are declaring that they have been granted an added dimension of Kedusha above and beyond that given to a regular Jew.

We can readily see that a Kohen Gadol has a higher level of Kedusha beyond the other Kohanim because the Kohen Gadol has special Mitzvos

that apply only to him, to the exclusion of all other Kohanim. The status of Kohen Gadol does more than permit the individual (to the exclusion of all others) to perform the service in the Beis Hamikdash. Rather, it imbues the individual with the added Kedusha that comes from the extra Mitzvos that he now has, that only he can fulfill. This is the Kedushas Aharon that the Kohanim refer to. Hence the Kohen is praising Hashem for giving him a higher level of Kedusha, Kedushas Aharon. Reb Chaim said that even if the appointment of a Kohen Gadol is rescinded for some reason, the special laws of Tumah and restrictions on who he may marry still apply to him. This special status of the Kohen, the Kedushas Gavra, comes through either Meshicha (anointing with oil), or when there is no Shemen Hamishcha, through performing the ritual of the Avoda.

A king also has a higher level of Kedusha because he has certain Mitzvos that apply specifically to him. For example, he is restricted as to the number of horses he may own and the wives he may take. Indeed, the Tosefta states specifically that a king has an added dimension of Kedusha. This added Kedusha comes from the anointing process and the appointment to his position by the Sanhedrin. The leader of the Sanhedrin also has a special Kedusha. The Rambam includes the Nasi of the Sanhedrin among the list of people that one may not curse. Like the king, his appointment to his role grants him an added level of Kedusha.

These higher degrees of Kedusha, (for a king, Kohen Gadol and Nasi), are all rungs in the ladder of Kedushas Yisrael. They all require Minuy, appointment from an external source, to attain the role. These people require a uniform to remind them that they have been appointed by the people to represent them.

Moshe Rabbeinu did not require his appointment to be sanctioned by Bnai Yisrael. His inner personality anointed him and sanctioned his roles as Kohen Gadol, king, judge and teacher. The statement that Moshe wore Chaluk Lavan during the 7 day period, indicates that Moshe was above appointment by the people. After all, how could a uniform describe his status as the greatest of all men, the one chosen by Hashem to receive the Torah directly and trusted with the task of transferring it to Bnai Yisrael? Moshe, who was constantly in a state of Lifnay Hashem, standing within the inner circle of Hashem, Kwayachol, did not require external symbols to sanctify him. Moshe did not wear Bigdei Chol, symbolic of his higher level of Kedusha relative to the rest of Bnai Yisrael. He had no need for Bigdei Kehuna, since he was beyond the need for a Minuy and was able to function as a Kohen Gadol without an external sanctification process. He wore a Chaluk Lavan, something that was unique, as he was.

This summary is Copyright 1997 by Dr. Israel Rivkin and Josh Rapps, Edison, N.J. Permission to reprint and distribute, with this notice, is hereby granted. These summaries are based on notes taken by Dr. Rivkin at the weekly Moriah Shiur given by Moraynu V'Rabbeinu Harav Yosef Dov Halevi Soloveichik ZTL over many years.

shabbat-zomet@jerl.co.il Shabbat-B'Shabbato Tzav (Shabbat Hagadol)

THE VALUE OF ACTIVE MITZVOT

by Rabbi Yitzchak Peretz, Chief Rabbi of Raanana

Before Bnei Yisrael leave Egypt, Moshe turns to the elders of the nation on command of the Almighty and tells them: "Pull them to you and take for you sheep, family by family, and slaughter the Pesach sacrifice" [Shemot 12:21]. The sages used the word in the verse ("mishchu") in a novel way, and interpreted it to mean, "Remove your hands from idol worship, and take hold of the mitzvot." That is, the only way to eradicate from the heart all inclination to idol worship is by observing the mitzvot. At first glance, this interpretation would seem to be quite puzzling. This command was given to the people after the Egyptians had suffered nine plagues which defied all natural processes. But this leads to an obvious question: After the people had witnessed so much that they were convinced without any doubts that "G-d is Divine, and there is no one else besides Him" [Devarim 4:35], how could they still have any remnants in their hearts of belief in the gods of Egypt? Even the Egyptian sorcerers had declared, "It is the finger of G-d" [Shemot 8:15]. This matter can teach us an important principle of the Torah: It is possible to witness explicit miracles, it is possible for the people to be

so impressed with them that they erupt into spontaneous praise, but the nature of man will still not change, and he will remain enslaved to his weaknesses and to idol worship. "The heart is most deceitful of all, and it is weak; who can understand it?" [Yirmiyahu 17:9]. There is only one thing which can change a man and cause a revolution in his heart, and that is the act of performing a mitzva. This is what our sages meant when they wrote, "Our forefathers were redeemed from Egypt only because of the merits of the blood of Mila and the blood of the Pesach." However, if this is the case, what is the purpose of performing miracles? The answer is that a miracle is relevant to the intellect, and it moulds the world outlook, while the mitzvot have an effect on the heart, counteracting mankind's weaknesses and evil inclinations. Thus, the verb "to know" is repeated many times in relation to the plagues: "In this way you will KNOW that I am G-d" [Shemot 7:17]; "So that you will KNOW that I am G-d within the land" [8:18]. On the other hand, in relation to the mitzvot, it is written, "The laws of G-d are upright, they make the heart happy" [Tehillim 19:9]. This is the source of what our sages taught, that without the performance of the mitzvot the heart will remain blocked and the ears will be clogged. Thus, when the Almighty wanted to give the Torah to Yisrael, their reply was, "We will do, and we will listen" [Shemot 24:7]. First "to do," and only afterwards "to listen." This can also explain why Judaism places no value on conversion which does not include acceptance of the practical mitzvot. The above reasoning also explains the difference between the wise and the evil sons in the Hagaddah. The wise son understands the value of performing the mitzvot, and he therefore asks about the details, by saying: "What are the testimonials, the laws, and the ordinances?" [Devarim 6:20]. The evil son, on the other hand, shows contempt for the mitzvot, and he therefore speaks in irony to those who observe them: "What does this worship mean to you?" [Shemot 12:26]. The proper response is the one given in the Hagaddah, "If he had been there, he would not have been redeemed." Let us maintain the proper respect for the observance of the mitzvot.

drasha@torah.org Thursday, April 02, 1998 4:36 PM DRASHA PARSHAS TZAV PURE CONFUSION Volume 4 Issue 27

As the laws of the korbonos (sacrifices) progress through the ensuing week's Torah portions, we find more and more complex issues that deal with esoteric spirituality. The concept of animal sacrifice is difficult for us to comprehend, and the sages of yore, included Maimonides and Nachmanides deal with the concepts, rationale and purpose of them in great detail. This week, in addition to defining the various laws that distinguish different types of sacrifices, the Torah tells us of the concepts of tumah and taharah, loosely translated as spiritual purity and impurity. Of course, these laws have nothing to do with sanitary conditions, rather they define a state of spirituality that varies with the state of life and death. The Torah tells us that the meat of a sacrifice that will contact any tamei (impurity) shall not be eaten. The law is that when tahor meets tamei, pure meets impure, tamei prevails and lowers the tahor to a state of tamei. The Kotzker Rebbe, Rabbi Menachem Mendel Morgenstern, was bothered: why so? Why is it that tumah depreciates taharah? Why is it not the opposite? When purity meets impurity, it should automatically purify it? Let the impure become elevated with its contact with purity.

Rabbi Shaul Kagan, of blessed memory, was the Rosh Kollel (Dean) of Kollel Bais Yitzchok in Pittsburgh, PA. In addition to his being a brilliant Talmudic scholar, he was very witty. As a member of the Kollel, I was a student of his, and he once related the following story to me: A man was committed to an insane asylum due to his aberrant behavior. After months of treatment the doctors felt he was cured and allowed him to leave. The man, however, refused to go. "I will not leave this institution unless you sign a document that I am sane," he declared. The doctors had given him a clean bill of mental health and figured they might as well acquiesce to the strange demand. Not long after his release, the man went for a job interview. After answering the questions quite impressively, the man leaned toward his prospective boss and asked in earnest. "Now that you asked me about myself

may I ask you a question?" The interviewer replied, "Certainly!" "Mr." the former mentally-ill patient began, "are you normal?" The supervisor was a little taken aback but replied, "I surely think so. Why do you ask?" "You see, mister," declared the applicant while proudly displaying his signed document, "you only think that you are normal. I have a certificate!"

The Kotzker Rebbe explained that when it comes to the world of pure and impure there are facts we know for certain, and there are particulars we can never be sure of. The world of purity, unfortunately is not as assured as the world of impurity. We may think something is actually pure, we may assume that it is untouched and unhampered. However, we may never truly know the truth. We do not know its history; where it went; what it touched or what affected it. We are shocked with horror at the deeds of youngsters who were deemed innocent and pure, or leaders who should guide us on high moral ground. We thought they were tahor. Unfortunately, however, what we may think is pure, innocent and holy is sometimes not. Tumah, impurity, on the other hand, is well defined. We know with certainty what is not pure and holy. It has a certificate. Therefore, explains the Kotzker Rebbe, when bona-fide tumah attaches to something that is at best hopefully and assumedly pure, definite impurity prevails and defiles that what was assumed tahor. When asked if an item is kosher, I have heard others reply. I know that it is under supervision. I hope that it is kosher! In a world of mixed-messages and confusing signals, we can try to cling to perceived purity. And we can hope and pray that the role-models and values that we have chosen are the correct ones. But we surely can keep away from those ideas and actions that are clearly defined as impure. Those deeds can leave an impact powerful enough to taint the purest of neshamos (souls). And we can avoid them. After all, they have a certificate! Good Shabbos!

Drasha on the Internet is dedicated to the memory of Alisa Flatow, Chana Michal bat Shmuel Mordechai v'Rashka, z"l, Hy"d, who died on 10 Nissan 5755 from injuries received in a terrorist attack near the settlement of Kfar Darom. Fax-Homily was dedicated by Ira & Gisele Beer in memory of Harry & Tillie Beer. (C) 1998 Rabbi Mordechai Kamenetzky Drasha, Copyright (c) 1998 by Rabbi M. Kamenetzky and Project Genesis, Inc. Rabbi Mordechai Kamenetzky is the Rosh Mesivta at Mesivta Ateres Yaakov, the High School Division of Yeshiva of South Shore, <http://www.yoss.org/> Project Genesis: Torah on the Information Superhighway

Rabbis-notebook@torah.org Rabbis-Notebook: Tzav - The Ideal Life
Rabbis-Notebook is dedicated by Moshe Hillson in memory of his father
Dov Arye (Benjamin) Hillson, his mother Machla Zlata (Marion) Hillson,
and his aunts Frieda Friedman and Sara Lea (Lilian) Port.

The Ideal Life This week's Parsha continues the basic laws of the various offerings, as well as the detailed procedure for inaugurating Aharon and his sons into the service of the Mishkan. In last week's Parsha, the Torah introduced the five categories of offerings: a) the Olah - ascent offering; b) the Mincha - meal offering; c) the Shelamim - peace offering; d) the Chatas - sin offering; e) the Asham- guilt offering. Each of these offerings required the Kohein to facilitate the Korban - offering. It is important to understand the symbolic meaning of the offering process as well as the circumstances and laws requiring a "son of Aharon" to be involved.

The Torah in Breishis 2: 7 explained that Adam, the first human being, was created from "the dust from the earth." The Gemara Yerushalmi in Nazir explains that this dust was gathered from the four corners of the earth, or from what would eventually be the location of the Mizbeach - Alter. Both explanations focus humankind on the reason for their creation and the unique relationship they should have with G-d and His universe. The Torah states (Breishis 2:15) that Adam was placed in Gan Eden "to serve it and safe-keep it." These two terms, "service and safe-keeping" capture the essence of the human mission. Simply put, our mission is to reveal and understand G-d's intentions. This is done through studying the natural laws of His universe and attempting to emulate His actions. As the very last of Hashem's creations, we were chosen as His crowning achievement and the reason for the creation of the universe. All things that preceded our creation are the means for our understanding Hashem's intent and revealing His divine reason. This is the meaning of "to serve it and safe- keep it." We serve the universe by safe-keeping the intent of the Creator as it is revealed to us through the laws of nature. G-d's intention is for us to recognize the absolute

dependency of the universe on His constant maintenance. Our behavior should reflect that understanding by following His commandments. G-d's intention and "doing good" should be, for us, the same thing. Therefore, the greatest possible good is to understand divine intent and serve His purpose. If we accept this formulation then we should be devoted to accomplishing the greatest good as revealed through nature. In essence, we should all be students of the natural sciences spending our time researching G-d's intentions in the laboratory of His universe. However, as history has revealed, we needed a more direct revelation of the Creator's intentions than nature. We needed a manual that spelled out G-d's intentions. We needed the Torah. More so than the manual, we needed a model world which we could closely study and thereby manifest, through our behavior, G-d's intentions in the greater world and universe. The model world was the Mishkan and the Bais Hamikdash, and the model humans were the Kohanim, the sons of Aharon. Through studying the workings of the Temple, it's construction and services, we have a working model of Hashem's intentions in creating the universe. From the very beginning, Hashem said to the Bnai Yisroel (Shmos 25:8) "Make for me a ... and I will dwell among them". Construct a model world called a sanctuary and study its workings, so that we can understand what Hashem's intentions are, and thereby recognize G-d's presence in our midst. First of all, the building itself is a micro-world. Each and every detail, along with the 39 types of labor necessary for its construction, model the 7 days of creation. As an aside, it now makes sense why the Torah forbids us to do those very same 39 types of labor on Shabbos. Just as Hashem completed His activities of creation on the 7th day, so too we must stop our acts of labor on the 7th day. We are emulating the Creator! Secondly, the building itself reflects the concept of "in accordance with the commandments of G-d." (Shmos 39:42) Every element and intention of the Mishkan's construction was reviewed by Moshe to be certain that the teaching model of the world reflected the singular purpose of fulfilling G-d's intentions. Thirdly, the Kohanim, the sons of Aharon, teach us the ideal behavior of the human who understands his absolute dependency on the Creator and acts accordingly. For example: The Kohanim and the Leviyim do not have a designated portion in Eretz Yisroel. "G-d is their inheritance." They do not depend upon standard economic interactions for their income. Their financial well being is gifted to them by G-d. They spend their days servicing the nation as teachers and priests, effectively doing G-d's work; and the people, in turn, support them with specified gifts, as per G-d's instructions. They live the ideal life of Adam and Chava in the Gan Eden who should have spent their time exploring G-d's intentions and being cared for by G-d, rather than struggling to make a living "from the sweat of your brows". The Kohanim and the Leviyim are the model humans in G-d's model world teaching us by example how to behave. It now makes sense why the inauguration of the Kohanim into the service of the Mishkan is the final act of the Mishkan's construction. At the end of this week's Parsha, the eight-day inauguration is described. Just as the world was first created and then Adam was introduced; so too, the Mishkan was first constructed and then the Kohanim were introduced! Lastly, the actual service in the form of the offerings teach us how we are to grow in understanding and acceptance of our dependency. Every nuance and instruction should bring us nearer to Hashem. The nearer we are to G-d the closer we are to "goodness" and the more motivated we should be to do as G-d commands. Sometimes it requires an Olah - ascent offering to bring us to the next stage of our dependency. Other times, we need to confront our own neglect and bring a Chatas - sin offering before feeling G-d's closeness. Certainly, when feeling at peace with our lot in life and proud of our accomplishments, we must acknowledge G-d's providence by offering the Shelamim - peace offering. The Mishkan and the Bais Hamikdash were constant models and examples of Hashem's intention and purpose for creating the world and choosing us as His nation. The Kohanim and the Leviyim were the intended teachers for us to understand how we, the Jew and the human, fit into the Creator's plans. In the absence of a fully functioning model of the ideal G-d - human relationship, the Shul and the Bais Medresh, along with prayer and Torah study, have replaced the Bais

Hamikdash and the service. Hopefully, through our devotion to Torah and Tefilah Hashem will soon give us back the real thing!

Rabbis-Notebook, Copyright (c) 1998 by Rabbi Aron Tendler and Project Genesis, Inc. The author is Rabbi of Shaarey Zedek Congregation, North Hollywood, CA and Assistant Principal, YULA. Project Genesis: Torah on the Information Superhighway learn@torah.org 6810 Park Heights Ave. http://www.torah.org/ Baltimore, MD 21215 (41 0) 358-9800

hamaayan@torah.org Thursday, April 02, 1998 2:29 PM Hamaayan / The Torah Spring Edited by Shlomo Katz Tzav 8 Nisan 5758

Sponsored by Mr. Moshe Cohen in memory of the yearzeit of his father, R' Chaim ben R' Zvi Hakohen a"h Aaron & Rona Lerner on the yearzeits of their fathers Avraham ben Yaakov Hakohen a"h and Yaakov Yonah ben Yisrael a"h Mr. and Mrs. Jacob Edeson and family on the first yearzeit of mother and grandmother, Mrs. Julia Edeson a"h

A well-known midrash states that the Shabbat before Pesach is called "Shabbat Hagadol"/"The Great Shabbat" because of the miracle which happened on the Shabbat preceding the Exodus. On that day, the Jews set aside lambs to be sacrificed for the Korban Pesach, and the Egyptians, who worshiped the lamb, did not challenge the Jews or even object. Why is this miracle particularly worthy of a day commemorating it? asks R' Zalman Sorotzkin z"l (1881-1966; the "Lutsker Rav"). Surely, many more incredible miracles have taken place in our history! The typical person, notes R' Sorotzkin, is much more moved by an open miracle, i.e. one which is difficult to explain in natural terms, than he is by a miracle which can be rationally explained. In fact, however, the opposite should be true. G-d's using nature to accomplish His ends should be much more impressive than a sudden change in the course of nature. When G-d uses nature to accomplish His goals, He demonstrates that when He created the world thousands of years ago, He foresaw the future and implanted in creation the tools that He would need in the future. The miracle which happened on the first Shabbat Hagadol is so memorable because there, in the midst of the open miracles of the plagues, Hashem performed this low-key and "natural" miracle, a miracle which can easily be explained rationally. In all likelihood, this miracle actually went unnoticed by the masses. Chazal, however, recognized its greatness, and they therefore called this day "Shabbat Hagadol." (Quoted in Birkat Chaim p.103)

There is a widespread custom to read a portion of the Haggadah on Shabbat Hagadol because, say Chazal, the redemption began on that day. (For a description of what happened on that day, see page 1). However, says the Vilna Gaon z"l, the idea that Shabbat Hagadol was the beginning of the redemption appears to be contradicted by the Haggadah itself. We read in the Haggadah, "One might think that the mitzvah of sippur yetziat Mitzrayim/relating the story of the Exodus begins at the beginning of the month . . . or on the 14th day of Nisan." The Haggadah considers the possibility that those days might be appropriate times to relate the story of the Exodus. On the other hand, the Haggadah does not even consider the possibility that sippur yetziat Mitzrayim should begin on Shabbat Hagadol! If that day is considered the beginning of the redemption, why doesn't the Haggadah at least consider the possibility of beginning sippur yetziat Mitzrayim on that day? R' David Cohen, shlita (of Brooklyn) suggests the following explanation for the above-mentioned custom: Our Haggadah actually consists of two Haggadot - that of the Talmudic sage Shmuel and that of the Talmudic sage known as Rav. (The former begins with "We were slaves in Egypt" and continues through "One might think . . ." Rav's Haggadah begins with the next paragraph: "In the beginning . . .") According to Rav, the Haggadah should focus on our spiritual redemption; therefore we read that our ancestors were once idol worshipers but that Hashem has now given us the Torah. However, according to Shmuel, we should focus on our physical redemption; therefore we read that we were slaves in Egypt and Hashem took us out. (This is consistent with Shmuel's view in the Talmud that the only difference between today and the days of mashiach will be that gentiles will not rule over Jews, i.e., there will be a physical redemption.

Spiritually, there will not necessarily be a change.) It is only according to Rav that Shabbat Hagadol is the beginning of the redemption, that day being when the Jews severed their ties to Egypt's idolatry by setting aside a lamb (an Egyptian deity) to be sacrificed. As noted, however, the part of the Haggadah which discusses when the mitzvah of relating the Exodus begins is part of Shmuel's Haggadah. (Mas'at Kapi II p.60)

Hamaayan, Copyright (c) 1998 by Shlomo Katz and Project Genesis, Inc. Posted by Alan Broder, ajb@torah.org http://www.torah.org/learning/hamaayan/ .http://www.acoast.com/~sehc/hamaayan/ . Donations to HaMaayan are tax-deductible. Project Genesis: Torah on the Information Superhighway 6810 Park Heights Ave. Baltimore, MD 21215

lifeline@torah.org April 02, 1998 NEW CLASS: Project Genesis is proud to add a new list with a "Chassidic Flavor." Olas-Shabbos, on the weekly Torah portion, analyses different topics found in the weekly Torah reading using drush (homiletical analysis), mussar (ethical analysis), and chassidus. To subscribe, please send email to olas-shabbos-subscribe@torah.org . Good Shabbos, Rabbi Yaakov Menken

olas-shabbos@torah.org April 02, 1998 7:44 PM
Olas-Shabbos: Shabbos haGadol - The Great Shabbos

Many reasons are given for the unique name of this week's Shabbos - Shabbos haGadol, the Great Shabbos. After all, aren't all Shabboses great?

The Tur (chapter 430) explains: We find in the Torah (Shemos 12:3) that on the 10th day of Nisan the Jews were commanded to take a sheep and set it aside for the Korban Pesach (Pesach offering). They did so - the head of each family took a sheep and tied it to the foot of his bed. When the Egyptians saw what they were doing, they were mystified. "What are you doing with these sheep?" they asked. "We are putting them aside in order to slaughter them as an offering for Hashem (G-d)," they replied. Now the sheep was the god of the Egyptians, and thus the Egyptians were extremely agitated by the Jews telling them this. Under normal circumstances, they would have incited riots and pogroms against the Jews. Yet, for reasons unknown even to them, they found themselves unable to react. ("For fear [of the Jews] had fallen upon them," (Tehillim/Psalms 105:38).) Now we know that the day Bnei Yisrael (the Jews) left Mitzrayim (Egypt), the 15th day of Nisan, was on a Thursday (Seder Olam). Thus, the miracle of the Egyptians' non-reaction occurred on Shabbos, five days earlier. This is why it is called Shabbos haGadol - because of the Great Miracle which occurred on this Shabbos.

Some question this: If so, why was Shabbos chosen to commemorate this miracle? True, the miracle occurred on Shabbos that year, but wouldn't it have been more appropriate to designate the 10th day of Nisan, no matter when it falls, as the day of commemoration? They answer that the neis (miracle) only transpired because it was Shabbos. Normally, there would have been nothing so unusual about the Jews putting sheep aside. What caught the Egyptians' eyes was that it was Shabbos, and they knew that the Jews were forbidden to handle live animals on Shabbos. Their interest was piqued, and they asked, and that's how the whole miracle came about. Thus the neis is attributed to Shabbos. Others answer that under normal circumstances the Egyptians' questions would have posed no problem for the Jews. In matters of life-and-death, one is permitted to lie. Thus, they could easily have fabricated an excuse as to why they were setting these animals aside. Talmud Yerushalmi (the Jerusalem Talmud; Demai ch. 4) states, however, that on Shabbos even an unlearned Jew fears to tell a lie, out of fear of the sanctity of Shabbos. This is why Shabbos was set aside to remember the neis; on a weekday none of this would ever have happened. [The above reasons are quoted in Sefer haToda'ah]

Rabbi Tzvi Elimelech of Dinov in his sefer Bnei Yisasschar (Nisan 3:2) quotes Sha'alos veTeshuvos Shemen haMor who offers the following explanation regarding the name "Shabbos haGadol." The Torah commands us to start counting Sefiras Ha-omer (the counting of the 49 days between Pesach and Shavuot) "mi-macharas ha-Shabbos, on the day after Shabbos. (Vayikra 23:15)" Translated literally, it appears we should begin counting sefirah on the Sunday (- the day after Shabbos) following the first day of Pesach. Yet Chazal, our Sages, tell us that this is not correct. In this instance, they say, "Shabbos" does not refer to the seventh day of the week, but rather to the first day of Pesach, which is also called Shabbos. Thus, no matter which day of the week it comes out, we begin counting on the second day of

Pesach.

The Tzidokim (Sadducees), a sect which interpreted the Written Torah in its most literal sense, and refused to accept Torah she-ba'al peh (Oral Torah), understood this pasuk literally, and thus maintained that one must begin counting on the Sunday following the first day of Pesach. In many instances, Chazal instruct us to do certain things in order to refute the corrupt view of the Tzidokim. This is why, he explains, they gave the name of the Shabbos before Pesach "Shabbos haGadol, the Great Shabbos," implying that there is another, "smaller" Shabbos following (the first day of Pesach which is also called "Shabbos"). It is of lesser kedushah (sanctity) than a regular Shabbos day, inasmuch as it is permissible to perform on it work relating to food.

Rabbi Aaron of Belz zt"l explains the name "Shabbos haGadol" as follows: The Midrash (Shemos Rabbah 1:28) relates that even in Egypt, the Jews kept Shabbos. How was this possible? Moshe appealed to Pharaoh that if he would not allow his slaves at least one day of rest during the week, their stamina would be weakened and they would be unable to continue exerting themselves. Pharaoh saw the logic in this, and decided to give the Jews one "day-off" a week. Moshe then chose Shabbos to be their "Yom Menuchah - day of rest." Thus, although the Jews did not work on Shabbos in Egypt, they didn't actually "keep" Shabbos. They were not observing the laws of Shabbos because of the mitzvah (commandment), but rather because it was their day-of-rest. This is referred to as "eino metzuvah ve-oseh, one who does without being commanded." Now that they were about to leave Egypt, however, Moshe revealed to them the true reason he had declared the seventh day as a day-of-rest - because it is a mitzvah which Hashem wants us to observe. This Shabbos, the tenth of Nisan, was the first Shabbos the Jews observed as metzuvah ve-oseh, ones who were commanded to do so.

Chazal say (Kiddushin 31a) that one who performs a mitzvah out of obligation is GREATER (gadol) than one who does a mitzvah voluntarily. [The reason for this is that one who performs a mitzvah voluntarily experiences no moral conflict - there is no yetzer hara (evil inclination) telling him not to do it.] This, then, is why this week's Shabbos is called "Shabbos haGadol, the Great Shabbos," for it was on this Shabbos that Bnei Yisrael achieved the greatness of keeping Shabbos because it is a mitzvah, and not just as a day-of-rest.

This Shabbos is great in many ways. Above all, it is great, for it is on this Shabbos that we have the opportunity to make our last spiritual preparations for Yom Tov. This coming week we will likely be occupied with our material preparations for Pesach, so let's take advantage of Shabbos to do a bit of spiritual bedikas chametz (search for leaven) - getting ourselves into the right frame-of-mind for Yom Tov. Good Shabbos.

Olas Shabbos, Copyright (c) 1998 by Rabbi Eliyahu Hoffmann and Project Genesis, Inc. The author is a Maggid Shiur (teacher) and Menahel (principal) in Mesivta Chassidei Bobov of Toronto. The electronic version of Olas Shabbos BeShabbato is taken from the English section of a weekly publication distributed to synagogues throughout the Greater Toronto Area and by fax around the world. Subscriptions to the printed version, comprising divrei Torah in both English and Hebrew, are available. Project Genesis: Torah on the Information Superhighway <http://www.torah.org/>

dafyomi@jer1.co.il Insights into Daf Yomi from Ohr Somayach Shabbos 121 -127
<http://www.ohr.org.il/yomi/yomi216.htm>

The Little Fireman If a Jewish child comes to extinguish a fire on Shabbos, says the mishnah, we do not permit him to do so, because we have an obligation to see that the child observes the Shabbos. This seems to be in contradiction with the conclusion of a gemara in Mesechta Yevamos (114a). The story is related there of keys to the synagogue which were lost in the street. The rabbi in charge was distraught over the fact that he would not be able to retrieve the keys. Rabbi Pedos advised him to bring some children there to play, in the hope that one of them would find the keys and carry them back to him. The halachic conclusion is that if a child carries on Shabbos or eats forbidden food there is no obligation on the Beis Din (the rabbinical leadership of the community) to prevent him from doing so. Our gemara resolves the contradiction by pointing out that our mishnah's case is one in which the child is aware that his father will be pleased with his action and is extinguishing the fire for his father's sake.

There are two different approaches as to how to determine the halacha based on this gemara. Rambam rules that even after a child reaches the stage when he is capable of understanding when told to refrain from doing something forbidden, and even when he reaches the age of six or seven, the obligation of training him is incumbent only on the father and not on others. Tosefos, however, contends that the difference between the father and others mentioned in our gemara is limited to the stage between basic understanding and the age of chinuch (six for regular children and seven for slower developers). Once he reaches this later stage, the obligation of chinuch is incumbent on every Jew; if one sees such a child eating forbidden food or violating the Shabbos he is obligated to

stop him. Although the Shulchan Aruch (Orach Chaim 243:1) rules like Rambam, the Rema cites the more stringent view of Tosefos. The ruling of Mishnah Berurah (243:7) is to follow the stringent view of Tosefos in laws which are of Torah origin, but to leave chinuch to the father alone in those laws which are of Rabbinic origin. Shabbos 121a

Written and Compiled by Rabbi Mendel Weinbach Prepared by the Jewish Learning Exchange of Ohr Somayach International 22 Shimon Hatzadik Street, POB 18103 Jerusalem 91180, Israel Tel: 972-2-581-0315 Fax: 972-2-581-2890 E-Mail: info@ohr.org.il <http://www.ohr.org.il>

daf-insights@shemayisrael.com Insights to the Daf: Shabbos 121 -130

Kollel Iyun Hadaf of Har Nof Rosh Kollel: Rabbi Mordecai Kornfeld Shabbos 121 1)

PREVENTING A CHILD FROM SINNING QUESTION: The Mishnah states that if a gentile tries to extinguish a fire in a Jewish house on Shabbos, we do not stop him, since we are not commanded to see to it that a gentile rests from Melachah on Shabbos. If a Jewish child, however, tries to extinguish the fire, we do stop him, since we are commanded to see to it that a child rests from Melachah on Shabbos. The Gemara points out that it is evident from this Mishnah that if a child is eating Neveilos, Beis Din is obligated to stop him (and this contradicts a Sugya in Yevamos 114a). The Gemara refutes this statement and asserts that Beis Din is *not* required to stop a child from eating Neveilos. The case of the house on fire is different, since the child wants to extinguish the fire *for his father* (but he eats Neveilos for his own enjoyment). How can it be that we are not required to stop the child from eating something forbidden? What about the Mitzvah of Chinuch and our obligation to teach the child to follow the ways of the Torah? ANSWERS: (a) The RAMBAM explains that the Mitzvah of Chinuch applies only to the father of the child. His father *is* required to stop him from eating something forbidden. No one else, though, is required to stop him. (b) The RASHBA (Yevamos 114a) and TOSFOS (here, DH Shema Mina) explain that our Gemara is referring only to a child who has not yet reached the age of Chinuch. A child who has reached the age of Chinuch, though, must be stopped from eating forbidden food. (c) The RASHBA adds that one must train the child to do *actions*. One is not required to enjoin the child to *stop* doing actions. The RASHBA also writes that it is permitted to feed a child an item which is *prohi* bidei mid'Rabanan in order to satisfy the needs of the child (and not to serve the one feeding the child). HALACHAH: The SHULCHAN ARUCH (OC 343) cites the Rambam's opinion that only the father is commanded to stop the child from sinning. The REMA cites both the opinions of the Rambam (a) and Tosfos (b), with the Rambam's opinion as a "Yesh Omrim."

121b 2) HALACHAH: "MAZIKIN": TO KILL OR NOT TO KILL? OPINIONS: The Gemara tells us that it is permitted to kill Mazikin (insects or animals that bite and harm people) on Shabbos even if they are not pursuing a potential victim. Which Mazikin may one kill on Shabbos? (a) According to RASHI (DH v'Divrei ha'Kol), it is only permitted to kill the five very dangerous Mazikin mentioned in the Beraisa, because those Mazikin pose a threat to human life. Since it involves Sakanas Nefashos, one may kill them even if they are not running after someone because they might come to harm someone later. This is also the opinion of the RIF, ROSH, and others. (b) TOSFOS (DH b'Ratzin), the BEHAG and others maintain that it is permitted to kill *all* types of Mazikin on Shabbos even if they are not pursuing someone. Why may one kill commonplace Mazikin if they are not pursuing someone? The RASHBA explains that since they *commonly* cause harm ("Hezekan Matzuy"), the Rabanan permitted killing them. The ROSH adds that these animals pose a *significant threat* to human welfare, and therefore one may kill them, even though the threat and danger that they pose is not as great as the danger posed by the five Mazikin listed in the Beraisa. Although it is *permitted* to kill certain animals even when they are not chasing a person (Rashi: the big 5; Tosfos: all), it is disputed whether the Chachamim are *pleased* with someone who kills them on Shabbos ("Ruach Chasidim Nochah Hementu"). Therefore, TOSFOS concludes that we should be stringent and not kill Mazikin on Shabbos when there is no threat to a person's life. The RAMBAM, however, is lenient and rules that it is permitted to kill the m. HALACHAH: (SHULCHAN ARUCH OC 316:7,10) (a) The SHULCHAN ARUCH (OC 316:10) follows the ruling of Tosfos, that one should not kill Mazikin that are not pursuing a person (and that do not pose an active threat to a person's life). (b) The above discussion, however, involves killing Mazikin deliberately, with obvious intention. However, the Gemara concludes that it is permitted according to everyone to trample the Mazikin "Ifi Tumo," not deliberately, and to kill them while one is just innocently walking along. (See next Insight for reasons why it is permitted to kill them in this manner.) (c) It is also permitted to prevent any animal from harming a person by *trapping* it without killing it. The Gemara (107a) states that one may catch and confine a snake or any other Mazikin in order to prevent it from harming someone. Our Gemara only prohibits *killing* the Mazikin.

Shabbos 127 1) HALACHAH: MOVING MUKTZAH WITH DIFFERENT PARTS OF ONE'S BODY OPINIONS: The Gemara says that (according to Rebbi Yehudah) even though it is not permitted to move the barrels of straw and grain in a storehouse if they were not prepared for use before Shabbos, one may nevertheless move the barrels with one's feet as he walks in order to enter and exit. This Gemara seems to imply that it is permitted to move Muktzah with parts of one's body other than one's hands. Halachically, is it permitted for a person to move Muktzah with part of his body to get it out of his way? (a) The SHULCHAN ARUCH (OC 311:8) rules like the ROSH (43b) who explains that the Mishnah (141a) tells us that one may move the straw on a bed with his elbow (or some other part of the body that is not usually used to move such items) in order to lie down even though the straw is Muktzah. From this the Rosh deduces that it is permissible to move Muktzah with a part of the body other than the hands. The MISHNAH BERURAH (OC 308:13) rules like this as well. (b) However, the CHAZON ISH (OC 47:13) cites proof from our Gemara to the contrary. A person may move Muktzah objects in a storehouse with his feet while he is walking in order to enter and exit. Rashi explains that *while he is walking*, he moves it with his foot. This implies that he may not move the Muktzah in a *clearly intentional* act even if it is done with his foot. What does the Chazon Ish do with the Mishnah concerning the bed of straw? The Chazon Ish explains, based on his interpretation of the RAMBAM (in Milchamos there) and RAN (43b), that the Sugya there is referring to moving the straw not directly, but indirectly by lying on the bed. The Mishnah is then similar to our Sugya, which permits moving Muktzah while ostensibly performing another act. The Chazon Ish asserts that this is also the intention of the Rosh. (See Insights to Daf 141a, for more on this subject.) (It is not clear why the Chazon Ish mentions that he argues just with

the *Mishnah Berurah*, when the Shulchan Aruch himself seems to be ruling the same way as the Mishnah Berurah.) (c) The RAMBAM (Hilchos Shabbos 26:15) appears to have an entirely different understanding of our Gemara. The Gemara is not talking about moving the Muktzah with one's foot, but smoothing the inconsistencies in the floor with one's foot. If so, there is no proof from here that one may move Muktzah with one's foot in any manner.

129b 2) THE IDOLATORS WEEK Rashi explains how, according to ancient astrology, the moving heavenly bodies (from the perspective of a geocentric earth) rotate hourly throughout the hours of the day. (See Graphic #7) An interesting outcome of this system is an insight into the Pagan source for the names of the days of the week in several languages....

3) USING GENTILE DAYS AND DATES In the previous insight, we showed that the days of the week come from the names of gods in Greek and Norse mythology. This raises the question of whether it is at all permissible to refer to the days of the week by such names. This also raises the broader question of whether we may refer to the months of the year by their Julian names, some of which are named after Roman gods (such as January, from Janus, known as the god of the doorway). Similarly, is it permitted to refer to the year by the number used by the Gregorian calendar, which refers to the death of the god of the Nazarenes? Furthermore, is it permitted to refer to the hours of the day (e.g. 6:00 in the morning), which begin their count from midnight, which stems from a system of belief that maintains that their god was born at midnight? (1) MONTHS AND DAYS QUESTION: There are two reasons to prohibit using the gentile names of months and days: (a) The MAHARAM SHIK (#117) writes that one should not use the gentile names of months, and certainly not the gentile count of the months (putting January as the first month). The reason is because their system does not make Nisan the first month, and we have a Mitzvas Aseh to refer to the months from Nisan, counting Nisan as the first month, in order to always remember the redemption from Egypt (RAMBAN, Shemos 12:1). The similar logic applies to the days of the week. The Gemara (Beitzah 16a) says that the days of the week should be referred to in relation to Shabbos ("the first day from Shabbos" and "the second day from Shabbos", etc.) in order to give honor to Shabbos. It should, therefore, be prohibited to use the gentile names of the days of the week. (b) The names of the months and the days of the week are based on names of gods that were used in idol worship. Are we permitted to use such names? ANSWER: (a) In response to these problems, the RAMBAN in Parshas Bo writes that with regard to the months, when the Jewish people returned from Bavel to the land of Israel, they named the months by Babylonian names (which are the names that we now use) in order to remember the redemption from Bavel (see TOSFOS, Rosh Hashanah 7a), the same way that until then, they referred to the months in relation to Nisan in order to remember the redemption from Egypt. The SEFER HA'IKRIM (3:16) understands this to mean that when the Jews were exiled to Bavel, effectively bringing an end to the liberty they had enjoyed as a result of the redemption from Egypt which occurred 890 years earlier, there was no longer a necessity to count from Nisan to recall the redemption from Egypt (see also CHASAM SOFER, Choshen Mishpat 1, DH Nachzir). However, the PERUSH HAKOSEV in the Ein Yakov at the beginning of Megilah (3a) strongly opposes this view and explains that when the Jews left Bavel they only *added names* to the months, but they did not change the numbering system; they continued to count the months from Nisan. It is permitted to refer to each month by its name, but when one gives each month a number, one must count the month based on the original system, with Nisan as the first. This opinion is supported by the GET PASHUT 127:35, MINCHAS CHINUCH 311:3, and RAV OVADIAH YOSEF in YABIA OMER 6:9:4. Therefore, one should refrain from referring to the months by the gentile numbering system (e.g. referring to January as "1"). (It should be noted that the months of September, October, November, and December are named according to their numbers ("septem" = seven, "octo" = eight, "novem" = nine, and "decem" = ten). Interestingly, these numbers are not in reference to January, since two months were added at a later point in time. It so happens that they conform to the count from the time of the year which usually corresponds to Nisan!) For the same reason, as far as the days of the week are concerned, it seems that one who uses their names and not their numbers does not transgress a Mitzvas Aseh. However, it may be prohibited to refer to the days of the week by a different *numbering* system (for example, calling Monday the first day of the week). (b) With regard to mentioning the names of idols, since these idols are no longer known or worshipped in the civilized world, it should not be prohibited to mention their names, since one has no intention to refer to those idols when he says the name of the day or month.

(2) YEARS AND HOURS QUESTION: There are also two problems when it comes to using the year and hour of the gentile system. (a) The MAHARAM SHIK (#171) writes that a person should not refer to the gentile year, because by doing so he *reminds himself* of the god that they worship, and he transgresses the Torah prohibition of "Shem Elohim Acherim Lo Tazkiru" ("You shall not mention the names of other gods"). (b) It should be prohibited because of "b'Chukoseihem Lo Selechu" ("You shall not go in the ways of the gentiles"). ANSWER: (a) With regard to the first problem, Rav Ovadiah Yosef and others permit using the gentile numbering system because the SHULCHAN ARUCH (YD 147:2) rules that it is prohibited to use the name of a gentile god *only* if one thereby gives importance to it. However, the opposite may be argued. For this reason using the gentile number of the year should be forbidden, since it thereby gives importance to the event to which they refer by their count of the year. It could be that since one has no intention to refer to their god when he mentions the year, he is not giving it any importance, and therefore it might be permitted. (b) As far as the problem of "b'Chukoseihem" is concerned, Rav Ovadiah Yosef (Yabia Omer 6:9:2) shows that this is not applicable here, because of the ruling of the MAHARIK cited by the Beis Yosef and Rema (YD 178). The Maharik states that the prohibition of going in the ways of the gentiles applies only with one of two conditions: (1) this particular mode of conduct is an inexplicable custom that does not make any sense (and is thus likely related to idol worship), or (2) it is a conduct of promiscuity. In our case, referring to the year and hour by the gentile system, neither condition is met, and therefore it should be permitted. IN CONCLUSION: Rav Ovadiah Yosef shows that many of the great Torah sages signed their letters with the gentile months and years. Although most only signed as such in letters to non-Jewish government officials (Chasam Sofer, Shach), some also signed letters to other Jews in this manner (such as the Rema in Teshuvos #51, Teshuvos Maharam Padava #36 and #77). If it is forbidden, they would not have used the gentile dates even in letters to non-Jews. However, the CHASAM SOFER in TORAS MOSHE (Parshas Bo) writes that someone who uses such a system instead of using the Jewish system when he is able to is abominating the ways of Hashem's Torah, and therefore it is best to avoid using the

gentile system when possible and use the Jewish months and years. When writing for business purposes, even devoutly G-d-fearing Jews are not strict to use Jewish dates. However, when possible, one should use the names and not the numbers of gentile months (Rav Ovadiah Yosef). Some also have the custom to abbreviate the names of the month (e.g. "Jan" instead of "January") and to write an abbreviated form of the gentile year (e.g. "98" instead of "1998").

Shabbos 130 1) TEFILIN AND THE WINGS OF THE DOVE QUESTION: The Gemara relates how the Tefilin of a man named Elisha miraculously turned into the wings of a dove when he was accosted by a Roman official during a time of gentile persecution. (Some point out that the miracle was that his Tefilin *appeared* in the eyes of the Roman official to be the wings of a dove; Machatzis ha'Shekel OC 28:4.) The Gemara explains that they became wings of a dove, because just like the wings of a dove protect the dove, so do the Mitzvos protect the Jewish people. Why is this concept that the Mitzvos protect the Jewish people mentioned specifically with regard to the Mitzvah of Tefilin? ANSWERS: (a) The Gemara (Berachos 6a) says that the verse, "All the nations of the world will see that the name of Hashem is called upon you, and they will be in awe of you" (Devarim 28:10), refers to the Tefilin Shel Rosh. The Tefilin, then, protect us by causing the gentiles to fear us. The mechanism for this effect may be as follows. One may not take his attention away from the holiness of Hashem's name (which is written in the Tefilin) while he is wearing Tefilin (Yoma 6b). Therefore, one is constantly focused on Hashem's Presence while wearing them. We learn from the Mishnah in Rosh Hashanah (29a) that when a person focuses on Hashem's Presence, he will conquer all enemies (v'Chi Yadav Shel Moshe...) and merit Hashem's salvation. So, too, when one wears Tefilin and focuses on Hashem, he merits Hashem's protection. (M. Kornfeld - see also Parasha-Page, Lech Lecha 5757) (b) TOSFOS (49a, DH Kanfeha) explains the Gemara somewhat differently. According to Tosfos, the dove does not fight with its wings, but rather the wings protect the dove in the following way. Birds may be overcome by predators when they are at rest, but not while in flight. The dove is able to rest one wing at a time while staying airborne with the other wing; it does not have to rest on the ground. In that way, its wings protect it. Similarly, when the Jews are not performing one Mitzvah, they are performing another Mitzvah. (See Menachos 29b, that when King David was in the bathhouse he thought, "Oh no, now I am bereft from Mitzvos," until he noticed his Milah...). If so, this concept may be related specifically to Tefilin as follows. The Gemara and Rishonim state only that Elisha removed his Tefilin Shel Rosh. Apparently, he did not remove his Tefilin Shel Yad because the official could not see that he was wearing Tefilin on his arm, since the Tefilin Shel Yad are worn *under* the garment, and not in the open like the Tefilin Shel Rosh. In this sense, the analogy to the wings of a dove is most accurate; Elisha was still "flying" with one wing, so to speak, while resting the other, since he was still wearing one the Tefilin Shel Yad even when he was forced to remove the Shel Rosh! (c) It should be noted that the RITVA (49a) writes that this Gemara is the source for the manner in which we wrap our Tefilin Shel Rosh. We wrap the straps of the Shel Rosh around either side of the Tefilin, so that they form the shape of "wings of a dove!" (This custom is also cited in the MISHNAH BERURAH (OC 28:9) from the Magen Avraham (28:4), who cites it in turn from the Mateh Moshe.)

2) MITZVOS THAT THE JEWISH PEOPLE "STILL" ACCEPT WITH SIMCHAH QUESTION: The Gemara says that any Mitzvah which the Jewish people originally accepted with Simchah, such as the Mitzvah of Milah, they still accept with Simchah. Why does the Gemara emphasize that they *still* accept it with Simchah? Why should they not accept it with Simchah? Likewise, why does the Gemara emphasize that any Mitzvah which the Jewish people accepted with strife, they *still* accept with strife? ANSWER: The VILNA GA'ON (Divrei Eliyahu) explains that according to the Gemara (Nidah 31b), the reason the Torah commanded that a son be circumcised on the eighth day is because on that day the parents experience a great increase in their joy, since the seven days of Tum'as Leidah have passed and they can once again be together. Nowadays, it is customary for women to count seven *clean* days after having given birth (besides another few days to account for the prospect of Poleses Shichvas Zera), and husband and wife will never be able to be together on the eighth day. Nevertheless, the Gemara tells us that they *still* perform the Mitzvah of Milah with Simchah! Similarly, the Jewish people initially accepted the laws governing immoral relations with relatives with dispute and strife, because at that time people had a strong Yetzer ha'Ra for marital relations with their relatives. The Gemara tells us (Yoma 69b), however, that this Yetzer ha'Ra was eradicated by the Anshei Keneses ha'Gedolah. Nevertheless, the Jewish people *still* accept the laws of marriage only with dispute.

<http://www.shemayisrael.co.il/dafyomi2>) Mordecai Kornfeld [Email: kornfeld@virtual.co.il] [TI/Fx\(02\)6522633](mailto:TI/Fx(02)6522633) 6/12 Katzenelbogen | kornfeld@netvision.net.il