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Beit Midrash Zichron Dov

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Yetziat Mitzrayim and Kriat Yam Suf

R' Azarya Berzon

The *meforshim* ask, why did Moshe wait until Kriat Yam Suf to recite the *Shirah*? Why not sing the song a week earlier at the time of Yetziat Mitzraim? Why the delay?

Regarding Yetziat Mitzraim, we declare: Had not G-d taken our fathers out of Egypt, then we, our children and grandchildren would still be enslaved to Pharaoh in Egypt. ["V'ilu lo hotzi Hakadosh Baruch Hu et avoteinu miMitzraim, harei anu u'vaneinu u'nei vaneinu mishubadim hayinu L'Pharaoh B'Mitzraim"]

The *Meforshim* ask: how can we make such a declaration, and with such certainty? It would seem logical that during the long course of Jewish history, since the period of "Shi'bud Mitzraim," our People would be freed at some time or another? Could it really be that the slavery of Mitzrayim would persist, even to our times?

In order to explain the meaning of this declaration, the Brisker Rav, zatzal, establishes that there are two distinct aspects to "Yetziat Mitzrayim." It is obvious that "Yetziat Mitzrayim" is, first and foremost, an act of "Shichrur Avadim" (freedom of slaves). As Rav Chaim Brisker said, the term "geulah" in the Torah means "Ha'varas Rishus" (transfer of ownership), as we find in the Parsha of "S'dei Achuzah," where the field returns to its owner in the Jubilee year: "Geulah tehiyeh lo." On this level, the concept of "Geulat Mitzrayim" belongs to the realm of monetary ownership. [The Brisker Rav quotes a Yalkut in Bo (#208) where Pharaoh on the night of Yetziat Mitzrayim pronounces "Harei atem b'rishutchem" (the standard formula for the act of freeing slaves).] However, there is a second, more profound aspect of "Geulah."

The Brisker Rav explains that "Yetziat Mitzrayim" was much more than the termination of "Avdut L'Pharaoh" (juridical slavery). The "Geulah" from Mitzrayim created a new spiritual "ma'alah" (state of being), i.e. of "Avdei Hashem." Whereas, the first aspect belongs to the realm of monetary law, i.e. the "eved" belongs to his Master ("kanuy lo") as an object of legal possession and property, the latter aspect relates to the inner realm of psychological "slavery." The Exodus accomplished more than simply removing the ownership rights of Pharaoh over his Jewish slaves, and granting these slaves legal independence; it effected an essential change in the very existential beings of the Jews. Slavery is a mental state in which the slave directs his ambitions and commitments toward his human Master. "Geulah" effects such a profound change in the very essence of the slave's being, that he not only achieves freedom from his Master, but attains a new status, emerging as an "Oved hashem." As a result, the "Oved Hashem" can never be enslaved again! He has experienced existential freedom, and no matter in what political or social station he may find himself, he is, in his innermost being, free. His thoughts, aspirations, and commitments are always directed toward his Creator.

Thus *Geulah* (redemption), has two aspects. First, the very real act of "Yetziat Mitzrayim," which heralds freedom from the state of legal slavery. Second, the Jewish People, both the Nation as a whole, and each individual member, emerge as a new entity. The latter is a result of the completion of "geulah;" there is a new "chalot shem b'gavra" which expresses the emergence of the new status of the Jew as a "nig-al" which is

inherent in his very being. A "nig-al" is one who can never again become an "eved" since he is now an "eved Hashem."

We can now understand why Moshe waited until *Kriat Yam Suf* to recite the *Shirah*. Yetziat Mitzraim was only the first step in the process of *Geulah*. True, the legal state of slavery had terminated. But had the Jewish nation recited *shirah* at that moment, it would have signified an expression of gratitude merely for national political freedom. Many nations have raised the cry of "Let my people go," and have experienced political freedom. From the perspective of the concept of *Geulah* – as a unique Jewish experience – the redemption from Egypt meant much more than political freedom. Had Moshe initiated the *Shirah* immediately following the Yetziah, it would have been premature; the *Shirah* would have been only a partial expression of gratitude. At what moment did the *Geulah* process reach its fruition? When did the Nation of Israel achieve existential *Geulah*? This only took place a week later at Yam Suf. Only when the Jewish people declared "Zeh Keili VeAnveihu", when they became a Nation of Prophets, "RaAsah Shifcha al HaYam mah shelo ra'ah Yechezkel ben Buzi", only then did they become "NiGalim" a redeemed Nation of "Ovdei HaShem" never again to become "avadim" to man. "Va'ya'aminu baShem U'biMosheh Avdo". Only at Yam Suf did the people emerge as "Ovdei HaShem" ready to recite the most glorious *Shirah*: Halleluka Halelu Ovdei HaShem!"

The very first Halachic requirement which evolves upon the "gavra" who has now achieved this new status as a "nig-al" is the obligation to express himself in *Shirah*; the latter is the outburst of song, the song of praise which flows directly from the nefesh of the Jewish soul. The community of Knesset Yisrael did just that at the very moment that the process of *Geulah* reached its apex. The two events which form the beginning and the end of *Chag HaGeulah*, the Yetziah and Kriyat Yam Suf, link the seven days of the Chag into one, complete whole.

Parshah Questions

R' Meir Lipschitz

(Sources are provided to help the reader research answers)

- Why was salt supposed to be added to a korban, while honey was not allowed? (Rashi, Ramban, and Netziv to Vayikra 2:11-13)
- Why does the Torah use the word "אשר" rather than the more common "אם" when describing the transgression and korban of a נשיא (leader)? (Rashi, Sifte Chachomim, Ba'al HaTurim, Ramban, Seforno, Gur Aryeh, Netziv, and Maayan Beit Hashoeivah to Vayikra 4:22)
- Why does the Torah use the term "נפש" when describing the sin-offering, as opposed to the term "אדם" which had been used previously? (Ramban, Ohr HaChaim, Rabbeinu Bachaye, Alshich, Mincha Belulah, and Tzror Hamor to Vayikra 4:2)
- For children: Why is the opening word אָ written with a small א? (Ba'al HaTurim Vayikra 1:1)

This week's Toronto Torah is anonymously dedicated in honour of our esteemed chaver, **Rabbi Meir Lipschitz**, for receiving YU Semicha on March 7th, 2010.

To dedicate a Toronto Torah, call (416)781-1777 or e-mail dedications@torontotorah.com.



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כוללים ציוניים בתפוצות

אך מצד שני גם נותן תחושה של שלמות "גלוסקא יפה". החמץ למעשה מסמל את התחושות והמהלכים הנפשיים שאנו עוברים בזמנים שונים. בפסח אנו לא צריכים רק להזכר ביציאת מצרים, לזה יש לנו מצוות רבות במהלך השנה. אנו צריכים להכנס לנעליהם של אבותינו, לשחזר את צורת הסדר במצרים, באכילת הקורבן בעל דינים מיוחדים. ישנם עדות שיש להם לבוש מיוחד ואף טקסים מיוחדים המשחזרים את יציאת מצרים. אף כאן עלינו לאכול את המצה לא רק מפני שלא הספיק בצקם להחמץ, אלה בגלל שהם היו במצב נפשי של מצה, עניים וענווים, בטלה גמורה כלפי ה' שהוציאתם ממצרים, לא בזכות שהרי היו במ"ט שערי טומאה, אלא בחסד גדול. אין מקום לחמץ בזמן שנפשותינו בשפלות של עבדים הנרדפים על ידי צריהם.

כשעמדו בני ישראל במעמד הר סיני המצב כבר היה שונה. בני ישראל ניצבו כעם, "איש אחד בלב אחד" האחדות שמגבשת את בני ישראל ליחידה אחת. הגענו למצב של שלמות כאומה. לאחר שהגענו לארץ המובטחת עלינו לדרגה גבוהה יותר ואפילו חיי המעשה החומריים מקבלים גוון של קדושה וכל מעשינו לשם שמים. זוהי שלמות שראוי לחגוג אותה עם חמץ. כך גם אדם שהיה בצרה וניצל בחסדי ה', לאחר מכן הוא מביא קורבן תודה המביע את השלמות אליה הגיע לעומת החיסרון שבו היה.

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השימוש בתבואה החדשה במקדש. בחג השבועות אנו מביאים גם את הביכורים, ראשית התבואה של כל חקלאי. אחרי שנה של עבודה מאומצת, מביא החקלאי את ראשית התבואה שלו, בטבע האנושי, הראשון הוא תמיד חביב. החקלאי חיכה במשך חורף ארוך לראות פירות והנה הם יצאו והבשילו, שמחה גדולה היא לראות את המחזה המופלא הזה. את הפירות הללו מצווה החקלאי להביא אל בית ה'. כאשר החקלאי מביא את פירותיו הוא קורא פסוקים בתורה הנקראים מקרא ביכורים. את הפסוקים הללו אנו מכירים ממקום אחר. בימינו, פסוקים אלו נקראים דווקא בליל הסדר כיוון שכפי שמובא בגמרא "מתחיל בגנות ומסיים בשבח". אדם צריך לזכור שלמרות העושר הנוכחי הוא הגיע ממקום שפל ולולא הקב"ה לא היה מגיע למצבו המעולה שבו הוא מחזיק בידינו את ראשית אדמתו, ראשית מרבים שחננו ה' ברוב חסדיו. על ידי מעמד זה אנו נלחמים בתהליך הטבעי של "וישמך ישורון ויבעט".

בנוסף להיבט החקלאי, חג שבועות מציין גם את חג מתן תורה. אמנם יציאת מצרים היא שלב חשוב בהתפתחות עם ישראל אך מעמד הר סיני הוא מה שגיבש אותנו לעם. "זה יהיה לך לאות כי אנכי שלחתיך בהוציאתך את העם ממצרים תעבדון את האל-לקים על ההר הזה" זו התכלית של יציאת מצרים.

החמץ מצד אחד מחמיץ את המטרה, גורם לנו לראות את מה שאיננו אמיתית כאמיתית,

מסורת רבת שנים בעם ישראל היא לנקות את הבית לפסח. בתקופה שלפני פסח כולנו מתגייסים למאבק באבק ומנקים איש כפי כוחו את הבית לבל יראה ובל ימצא אפילו גרגר אחד של חמץ. בנוסף לכל הניקיונות אנו נזהרים מפני החמץ בצורה שאין לה אח ורע בכל האיסורים שבתורה. מה ראתה התורה ומה ראו חכמים לאסור את החמץ בצורה כל כך קיצונית שאפילו חמץ בכל שהוא אסור?

בפרשתינו אנו רואים כי לא רק בפסח יש איסור חמץ. התורה אוסרת הקרבת חמץ לא רק בהקשר של חג הפסח אלא באופן גורף במקדש. "כֹּל הַמִּנְחָה אֲשֶׁר תִּקְרְבוּ לַה' לֹא תַעֲשֶׂה חֶמֶץ כִּי כֹל שֶׁאֵר וְכֹל דָּבֵשׁ לֹא תִקְטְרוּ מִמֶּנּוּ אֲשֶׁה לַה'" (ויקרא ב,יא)

חז"ל משווים את החמץ ליצר הרע "השאור שבעיסה". תפקידו של השאור הוא להתפיח את העיסה. הבצק בפני עצמו יש לו מסוגלות להגיע לידי תפיחה אך זהו תהליך שעלול לקחת זמן רב על כן אנו מסייעים לו על ידי גורמים חיזוניים, השאור, לתפוח. חז"ל ראו את אותה תופעה לגבי היצר הרע. אדם מסוגל להגיע למדרגות גבוהות אך זהו תהליך ארוך ומייגע, היצר הרע בא ומנפח ומטפח בנו תקוות שווא. בהתנשאות שלה גורם השאור לעיסה רואים חז"ל מפתח גם להתנהגותו והנהגתו של האדם. "בזיעת אפך תאכל לחם" עלול להביא לידי "כחי ועוצם ידי עשה לי את החיל הזה". לעומת זאת המצה-הא לחמא עניא- לחם עוני, שפל, נמוך בלי התנשאות.

ישנם מספר פעמים בשנה בהם החמץ כן נכנס לבית המקדש, אמנם הוא לא קרב על גבי המזבח אך נוכחותו חשובה ואף סימלית בזמנים הללו. באופן פרטי, כל אדם המביא קורבן תודה מביא איתו ארבעים חלות. חז"ל מסבירים לנו כי דיני קורבן תודה נועדו בכדי שלאדם תהיה אפשרות לפרסם את ההצלה שבגללה הוא מביא את קורבן התודה. על כן הקורבן נאכל רק ליום ולילה, אדם רגיל ומשפחתו התקשו לגמור בהמה שלימה ועוד ארבעים כיכרות לחם בזמן כל כך קצר, התורה רוצה שהאדם ישתף כמה שיותר אנשים בסעודת ההודיה שלו בכדי לפרסם את הנס הפרטי שלו. חלק מאותם כיכרות שאדם מביא הם חמץ!

ברמת הכלל, בחג השבועות אנו מביאים במקדש שתי כיכרות של חמץ. שתי כיכרות אלו מסמלות את התחלת

The 613 Mitzvot – Mitzvot 28-29 :

Bowing to Idols or Worshipping Idols

Mitzvah 28 prohibits bowing to an idol, even for purposes other than worship. Mitzvah 29 prohibits any form of idol worship, whether it involves bowing or not.

Bowing is understood to include all forms of bowing, whether one bows from the waist or one lies on the floor. It also includes other basic acts which are universally recognized as "worshipful" acts.

Worship includes all forms of worship; there have been idols

worshipped by stone-throwing and defecation, and performing such acts before those idols would constitute prohibited worship.

Ramban views these as part of a single mitzvah of "You shall accept no other gods," but Rambam counts them as separate mitzvot; Minchat Chinuch (26:1) explains that Rambam counts these as separate prohibitions because they apply even for a Jew who does not accept these gods for himself.

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Be'er Sheva

The history of Beer Sheva takes us back thousands of years. Its location on the main trading roads junction between East and West, and the availability of water had contributed a great deal to the importance and the development of Beer Sheva through the history. Avraham arrived here on the second millennium B.C.E. He dug water wells, fought with the local tribes and then settled down in the region.

Tel-Beer Sheva the ancient city which is located 5 Km south east of new Beer Sheva, is an evidence to the high abilities of construction and management of ancient cities.

At the end of the 19th century and the beginning of the 20th century, Jewish merchants from Gaza, came to Beer Sheva to sell products to the local population and renewed the connection to Avraham's legacy.

In 1900, the Turks built the city in today's location in order to cement the loyalty of the Bedouin tribes to the authorities. They built government institutions, schools, a train station and a main trading street in the center. The Jews were also allowed to settle in Beer Sheva and the first family established a wheat grinding factory. The Jewish community was expanding slowly.

When the British army conquered Beer Sheva on November 1917, the city of Beer Sheva expanded further and housed 7,000 inhabitants. The main street had business and coffee shops, and the families lived in tin houses, surrounded by intimate walls reflecting the intimacy required by the Arab tradition. Some of those houses can be seen today in the old part of the city.

Beer Sheva was freed on 20-21 of October 1948. Pressure from the United Nations and the Arab world, forced the young Israeli government to stop the fighting. David Ben-Gurion, the first Israeli prime minister, thought that Beer Sheva is very important for the future security of Israel and the army should continue the release of the Negev desert from the occupying Egyptian army, therefore, he rejected the UN ultimatum and ordered to continue the operation in the Negev.

After the war, in 1949, new immigrants and released soldiers came to Beer Sheva and started the new era in Beer Sheva's history. The city grew slowly but steadily and today, it has a population of 165,000 citizens. It became the center of the Negev desert for all Israelis - Jews and Arabs. It gives administrative, health, commercial and cultural services to over 300,000 people.

Adapted from an article originally published by Torah miTzion.

R' Yitzchak ben Sheshet—Rivash

Russell Levy

Torah in Translation Raisin Wine Shut Rivash 9

May one use raisin wine to recite kiddush?

It is certainly clear that one may recite Kiddush with it. The gemara states (Bava Batra 97a): "Rav Zutra the son of Tuvia related in the name of Rav: One may only recite Kiddush on wine that may be used for libations on the altar. This excludes wine that has been left uncovered and whose smell is bad. Even if one passed exposed wine through a strainer, in which case according to R' Nechemiah one would be permitted to drink it, that wine would still be disqualified for use as libations since the verse declares [regarding Divine rejection of inferior offerings], "Would you offer this to your governor?" (Malachi 1:8).

However, wine fresh from the press is fit for libations, as the gemara states (*ibid*), "Rabbi Chiya taught: Wine off the press should not be brought [as libations *RL*], but if it is used, it is kosher." Therefore, one may recite Kiddush over it *a priori*, as Rabbah stated there, "One may press a cluster of grapes and use the juice immediately for Kiddush." It is clear that Raba recommends this *evena priori*; with regard to Kiddush, there is no distinction between *a priori* and *ex post facto*. Such wine is problematic *a priori* for the altar, as it is not the choicest.

Raisin wine would be similar: It should not be brought to the altar, but if it is brought, it is kosher. Therefore, even *a priori*, one would be able to recite Kiddush with it.

In truth, the Geonim stated that one may not recite Kiddush over wine from just any raisin; one may only use raisins which withered while still on the vine, such that pressing them does yield juice. Those are the raisins one may soak in water, and then press, and recite Kiddush upon their product. However, if the raisins are dried, such that no juice emerges, one may not use this wine for Kiddush, as stated by Rif (R' Yitzchak al-Fasi, Pesachim 10:779).

Regarding the one who is forbidding your use of raisin wine, we may assume he is following this logic, because the raisins in that land do not wither on the vine. However, do not listen to him, as he has not reasoned in accordance with Halachah. The point is not whether the raisins wither on the vine, only that they produce juice when they are squeezed, and they should not be

R' Yitzchak ben Sheshet was born in 1326 in Valencia, Spain and moved with his family to Barcelona at a young age. Studying with Rabbeinu Nissim (the Ran) and R' Peretz (author of Tosafot Rabbeinu Peretz), he attained the reputation of being a great *posek* at a young age. Nevertheless, he did not accept a position in the rabbinate until the age of 50, when he became the Rabbi of Saragossa.

Before entering the rabbinate, the Rivash was jailed on false accusations along with six other prominent Jews, among them his younger brother and the Ran. They were all later acquitted from all charges.

After the persecutions in Spain in 1391, R' Yitzchak fled for his life to Algiers. Though there was much controversy when he was appointed Chief Rabbi of Algeria by the government, he was greatly respected by the Algerian community. He passed away in 1408, and there are still annual pilgrimages to his grave on the day of his *hilula*.

The Rivash authored more than 400 responsa, which greatly influenced the decisions rendered by R' Yosef Karo in his Beit Yosef. Though he wrote novellae on the Talmud, the manuscript is no longer extant. rlevy@torontotorah.com

entirely dried out such that trampling and pressing would not produce any juice. If they were that dry, the taste absorbed from soaking them in water would just be a certain sharpness. However, the grapes which are used to make wine in this land, even if they did not wither on the vine, and they dried in the sun or through an oven, still contain a great deal of juice which emerges via trampling or pressing, and the water in which they are soaked absorbs that juice, and this is full-blown wine. That wine can be as strong and praiseworthy for its aroma and taste as praiseworthy wine produced from the grapes of other lands.

The Rosh (Rabbeinu Asher) wrote, "One may recite Kiddush with raisin wine, whether the raisins withered on the vine or were dried in the sun or through a fire... This only applies if some juice can be extracted by pressing them. However, if they contain no liquid, and juice can only be extracted after soaking them in water, then that juice is disqualified [for Kiddush *RL*]." This matter is clear.

The following shiur was delivered at Shaarei Shomayim on Wednesday evening, March 17. A full source-sheet from the shiur is available at <http://rechovot.blogspot.com/2010/03/is-quinoa-kosher-for-passover.html>.

Note: The discussion in the shiur is not intended to provide practical halachic guidance; individuals are urged to ask their shul rabbis for psak. The published position of the COR is that Quinoa is Kitniyot.

Chametz

Our first question was whether quinoa should be included among the cereal grasses identified in Pesachim 35a as capable of becoming chametz: חטה, שעורה, כוסמין, שיפון, שבולת שועל. These are usually translated as Wheat, Barley, Spelt, Rye and Oats.

We studied the debate surrounding identification of שובלת שועל and oats. In the debate regarding this particular item, all authorities concur that we define the species based on tradition dating back to talmudic times. If so, quinoa cannot be included as a 'grain'; it was not available in the Middle East in the days of the mishnah and gemara.

One also cannot contend that quinoa is considered an offspring of one of the 'grains'. The two significant halachic factors for species identification are botanical taxonomy and appearance, and from both perspectives quinoa is clearly not part of those families of flora.

Kitniyot

Our second question was whether the Ashkenazi custom of refraining from eating kitniyot should extend to quinoa as well.

We first looked at a 13th century note of Rabbeinu Peretz to Sefer Mitzvot Katan 222, the earliest rabbinic mention of avoiding kitniyot on Pesach:

Regarding kitniyot... It is very difficult to permit something which the world has considered prohibited since the days of early sages. It may be assumed that they did not treat it as prohibited because of fermentation itself, for they did not err in something which schoolchildren who have learned halachah know! It is explicit in Pesachim that only the 'five types' ferment! Therefore, it appears that we should uphold the minhag and prohibit all kitnit on Pesach, not because of fermentation as that would be a mistaken explanation, but as a decree:

Since kitnit is prepared in a pot like grain is, as in porridge, if we would permit kitnit then it might be confused [with grain] and people might permit porridge, as both are made in a pot.

Further, it is harvested like grain, like the five types, as is found in the seventh chapter of Bava Metziah that kitnit is called 'that which is harvested like grain.' [This could mean Bava Metziah 87a, but it is far more likely that he is referring to Nedarim 55a.]

Further, there are places where people normally make bread from these species as they do from the five types, so that people who are not learned might confuse them.

We noted that the custom of avoiding kitniyot had been expanded after the days of Rabbeinu Peretz to include the New World food of corn, but that most authorities did not expand it to include potato, and we asked why the two should be treated differently.

We looked at the view of Rav Avraham Danziger in his Nishmat Adam (2:119:20), in which he understood that the custom of avoiding kitniyot should be expanded to include potatoes, and we also noted the Pri Megadim's ruling (Orach Chaim 464:1) that potatoes are permitted.

We also studied the broad argument of

the Pri Chadash (Orach Chaim 461:2) that we do not expand existing customs: *The Keneset haGedolah wrote... that the practice of frying fish in oil in a pan, coating them in flour to prevent them from sticking, is prohibited as well. He said one may not even use baked matzah, because once a wife of a chaver did this and her neighbor thought it was flour, and the next day the neighbor fried fish in flour, and so one should prohibit this as marit ayin. However, I say that all of this is permitted, and we should not create decrees ourselves. Why does it matter if one woman made a mistake?"*

We concluded this segment with Rav Moshe Feinstein's distinction (Igrot Moshe Orach Chaim 3:63) between Gezeirot (decrees) and Minhagim, arguing that Gezeirot include all cases which fit the logic of the original decree, and that Minhagim apply to cases accepted by the community as customary practice, even if they do not fit the original decree.

In response, the COR notes that Rav Moshe's distinction has not been broadly accepted. This is evidenced by the fact that Rav Moshe ruled communities could permit peanuts if they did not have a prior custom to prohibit them, but peanuts are widely viewed as kitniyot.

A Practical Problem

Third, we discussed the practical problem of facilities which process grains as well as quinoa, and the potential for chametz content in packaged quinoa. We discussed the need to check all such products in advance of Pesach even if one were to consider quinoa permissible. We looked at samples of wheat, barley, rye, oats, spelt and quinoa in order to identify the differences between them.

Again, as noted above, the reader is urged to consult his shul rabbi for practical halachic guidance.

Schedule for the Week of March 20, 5 Nissan

Shabbat, March 20

Following Family Minyan: R' Mordechai Torczyner, mini-shiur

5:30PM R' Mordechai Torczyner: Rav Kook's Maggid of Redemption Part Two, 441 York Hill Blvd., Thornhill

Sunday, March 21

8:45AM R' Mordechai Torczyner: Medical Halachah—Taking Call on Shabbat, *BAYT*

Monday, March 22

8:00PM R' Netanel Javasky: Insights into the Haggadah, Westmount Shul

Tuesday, March 23

8:00PM R' Netanel Javasky: Medical Halachah, Shaarei Tefillah

9:00PM R' Meir Lipschitz: Pesach Seder Halachic How-To, Westmount Shul

Wednesday, March 24

7:30PM R' Meir Lipschitz: Ramchal's *Derech Hashem*, Kehillat Shaarei Torah