



Shevi'i Shel Pesach – Parashat Shemini 5769

Prepared by Rabbi Mordechai Friedfertig

Visit our blog: [www.ravaviner.com](http://www.ravaviner.com)

Would you like to ask Rav Aviner a question? E-mail [mororly@bezeqint.net](mailto:mororly@bezeqint.net)

## The Redemption from Egypt and Today's Redemption

[Opening words from Ha-Rav's radio program]

### 1. Similarity and Difference

We are fortunate that we have merited the Redemption from Egypt and the Redemption we are currently experiencing. There is both a similarity and a difference between these two Redemptions, as our revered teacher Ha-Rav Kook explained in the article "The Pesach of Egypt and the Future Pesach" which appears in the book "Maamrei Ha-Re'eiyah" (pp. 164-166). The similarity is the great wonder is which each of the Redemptions occurred. In Egypt, we were slaves, downtrodden and persecuted, and we were instantly transformed into an exalted, strong and courageous Nation. This is an historical wonder which has no parallel. The same applies to our Redemption: we were in Exile, a Nation scattered and separated among the nations, downtrodden, expelled, suffering pogroms, persecutions and the Holocaust. There are no words to describe the suffering we experienced. And we were suddenly transformed into a free Nation in our Land: a courageous Nation, a wealthy Nation, a Nation of Torah – an unbelievable wonder. This is similarity but there is also a difference. The Redemption from Egypt was performed "in haste" (Devarim 16:3). The Gemara in Berachot (9a) emphasizes that we were redeemed in an instance, a miracle of miracles. But the prophet Yeshayahu (52:11) writes regarding the Redemption of our time: It will not occur in haste. It will occur slowly, with difficulties, problems and complications. Our Redemption even goes backwards at times, occurs slowly, not a miracle of miracles, through natural means. Nature moves at its own pace, without revealed miracles.

### 2. Which Redemption is Greater?

It would seem that the Redemption from Egypt was greater with its revealed miracles and wonders. After all, our current Redemption seems like a pauper riding on a horse. Our Sages teach however that this is not so. They say that the future Redemption is much greater than the Redemption of Egypt. The Mishnah in Berachot 1:5 relates that Rabbi Elazar Ben Azaryah said: I am like a man of 70 years, but I never merited proving why one is obligated to mention the Exodus at night until Ben Zoma explained: It says in the Torah (Devarim 16:3), "In order that you shall remember the day when you came out

of the land of Egypt, all the days of your life" – "The days of your life" refers to the days; "All the days of your life" refers to the nights. Ben Zoma's proof is from the word "all." The Sages disagree and say that the extra word "all" refers to something else: "'The days of your life' refers to this world; 'All the days of your life' indicates the time of the Messiah." According to their opinion, we mention the Exodus from Egypt in this time and in the days of the Messiah, but not at night. Ben Zoma says to the Rabbis: But the prophet Yirmiyahu says: "Therefore, behold, days are coming, says Hashem, when they will no longer say, 'As Hashem lives, who brought the Children of Israel out of the land of Egypt,' but 'As Hashem lives, Who raised and returned the seed of the house of Israel from out of the northern lands and from every country into which I had driven them, and they will dwell on their own Land'" (Yirmiyahu 23:7-8). We thus learn that in the days of the Messiah, we will not recall the Exodus, because the future Redemption will be so great that its light will hide the miracle of the Exodus. The Rabbis answer that these verses from Yirmiyahu do not mean that the remembrance of the Exodus will be forgotten, but the great miracle of liberation from the oppression of the kingdoms of the world will be the main remembrance, and the Exodus will be the secondary one (Bereachot 12b). Ben Zoma and the Sages therefore both agree that the future Redemption will be greater than the Redemption from Egypt. The only dispute is whether the Exodus from Egypt will be mentioned in the days of the Messiah.

### 3. The Future Redemption

Why is the Future Redemption so much greater than the Redemption from Egypt? – After all, the Exodus from Egypt is the miracle of miracles and our Redemption is through a natural process. This recalls the letter of Ha-Rav Yaakov Moshe Charlap to Maran Ha-Rav Kook, found in the book "Hed Harim": I am disappointed by the Zionist movement. I greatly value the building of the Land and the return to Zion but we lost out on the miracle of miracles on account of them, since a person receives from heaven what he expects. Now that we have toiled to build the Land, we have lost out on the strength of miracles and only receive weakness. But – Ha-Rav Charlap says – I have seen that his honor does not agree. Maran Ha-Rav Kook responds to him in his letters (Igrot vol. 3, p. 20): His honor must be very careful regarding this thought that you had. The Redemption which comes "Kim'a Kim'a - slowly, slowly" is the strength of fortitude and not weakness. In truth, miracles show us that Hashem has the ability to perform anything beyond nature. But the Redemption through nature – through man - is greater. Hashem is not under "pressure." Hashem does not want to transverse nature. This is the strength of fortitude. Hashem performed the Redemption from Egypt and we were like babies for which everything was done. Now, we are no longer babies. The Master of the Universe brings the Redemption through us. There are therefore difficulties and complications. This does not mean that it is not the Redemption, but because this is the Redemption through natural means. It is not that we are not on the right path. We are on the right path, but we are not at the end.



## **Text Message Responsa**



Ha-Rav answers hundreds of text message questions a week. Some appear in the parashah sheets "Ma'ayanei Ha-Yeshu'ah" and "Olam Ha-Katan." Here's a sample:

Q: I do not like wine and it gives me a headache. Can I drink grape juice for the Four Cups on Pesach?

A: Yes. This is preferable in your case.

Q: I have diabetes. How do I fulfill the mitzvah for drinking the Four Cups?

A: Buy dry wine, dilute up to half with water and drink a majority of the cup. If your doctor permits it.

Q: Are women obligated to recline during the seder?

A: Yes.

Q: Can a soldier/cohain who killed an enemy recite the Birkat Cohanim?

A: Certainly. It is part of the mitzvah of waging war. Shut Yechaveh Da'at of Ha-Rav Ovadiah Yosef.

Q: Should one spit when he sees a priest?

A: No.

Q: What is the source for an "Amen Meal" and what is its purpose?

A: It is a new creation. It has a communal value.

Q: Do bad energies that negatively affect a family exist in a house?

A: Nonsense.

Q: It is permissible to pray for the soul of a friend who committed suicide?

A: Yes. He needs more mercy than others.

## **Stories of Rabbenu — Our Rabbi, Ha-Rav Tzvi Yehudah Ha-Cohain Kook**

### **Our Rabbi & Yom Ha-Shoah**

Our Rabbi was unable to mention the word "Holocaust" or to talk about the subject without shedding tears. He felt the great loss every time anew, even years after the Holocaust. (Yosi Bitan)

Students asked our Rabbi: The Chief Rabbinate of Israel established the 10th of Tevet as a remembrance of the Holocaust to recite Kaddish for the Kedoshim (holy ones) who perished in the Holocaust, but their date of death is unknown. If so, why did the Government of Israel establish the 27th of Nisan as Yom Ha-Shoah? Our Rabbi responded: One should mourn for the Holocaust every day.

A student who was caring for our Rabbi once sat next to his bed while he slept. Our Rabbi woke up in the middle of the night, sat on his bed and began to sob. The student asked him: "Why is Ha-Rav crying?" Our Rabbi answered: "I dreamt about the Telz Yeshiva which was destroyed in the Holocaust." The student asked: "But Ha-Rav always speaks about the Torah of the Land of Israel...?" Our Rabbi sobbed even harder and said: "What do you know?"

Where you in Telz? Did you see the greatness and power of Torah?!" Our Rabbi cried until he finally asked for a pen and paper, and he wrote a eulogy for the Telz Yeshiva. He then calmed down and went back to sleep. (Ha-Rav Eli Horvitz hy"d in Me-Emek Chevron, 2 Elul 5762, p. 94)

At times he said: You don't know Lithuania and the other cities, the yeshivot and the Torah giants that were destroyed.

Once when our Rabbi mentioned the Holocaust he burst out in tears: "And what did it matter to the wicked one that Rabbi Menachem Zemba was alive?! And that Rabbi Hillel Zeitlin was alive?! (Gadol Shimusha pg. 46)

*Shir Ha-Ma'alot - A Song of Ascents*  
*Rav Aviner's Commentary on Birkat Ha-Mazon*

Psalm Recited before Birkat Ha-Mazon on Weekdays  
By the rivers of Babylon (Tehillim 137)

Rabbi Yeshayahu Horowitz, author of the book *Sheni Luchot Ha-Brit* (known as the "Shelah" after the first letter of each word of his book), wrote: "On weekdays, we are accustomed to recite 'By the rivers of Babylon' before the blessing after eating to recall the destruction of the Temple, and on Shabbat and holidays, when we do not recite Tachanun [a prayer recited daily after the Shemoneh Esrei and omitted on joyous days], we recite the Psalm (126), 'When Hashem will return the captivity of Zion'" (Otzar Ha-Tefillot, 482). Because of our sins we were exiled from our Land, and the purpose of the Exile was to eradicate transgression and to end sin. It is a tragedy when Jews become accustomed to exile, and they feel comfortable there, as occurred in the exile of Spain before the expulsion, or in Germany until the Holocaust. It is a good sign for a person the more he feels uncomfortable in exile, as Maran (our revered master) Ha-Rav Avraham Yitzchak Ha-Cohain Kook writes: "All the more difficult it is to suffer the air outside the Land, all the more one feels the impure spirit of an impure land - this is a sign of a greater internal absorption of the holiness of the Land of Israel" (Orot 11).

The Shelah quotes the Zohar: One who has pleasure at his table, and has pleasure from the foods, he should remember and worry about the holiness of the Holy Land and the Palace of the King which is destroyed; and on account of the sorrow which he experiences at his table along with the same joy and feasting which is there, The Holy One, Blessed be He, will consider it as if he built His House and built all of the ruins of the Temple, fortunate is his lot (Zohar, Terumah 157b). There is sorrow over nothingness. There is sorrow which is a malignant illness which does not leave its good part in the soul. And there is supreme sorrow, noble sorrow, sorrow of yearning for the holy, which gladdens God and man.

Special thank you to Fred Casden for editing the Ateret Yerushalayim Parshah Sheet