



#146 • B0 • 8 SHVAT, 5777 • 2/4/17

# DAF KESHER

SHAPELL'S / YESHIVA DARCHE NOAM · MIDRESHET RACHEL V'CHAYA · JACK E. GINDI Z"L PATHWAYS ISRAEL &amp; PATHWAYS PLUS

Dedicate the daf kesher in honor or in memory of a loved one.  
Please contact Emuna Diamond at [emuna@darchenoam.org](mailto:emuna@darchenoam.org) for details.

## DVAR TORAH SMALL LIKE THE MOON

We learn a unique type of humility from the moon.

Rabbi Shimon son of Pazi points out (Chullin 60b) that the same verse refers to the moon and sun in two different ways: "ויעש אלקים את שני המארת הגדלים את המאור הגדל לממשלת היום ואת המאור הקטן לממשלת הלילה" – G-d made **the two great luminaries**, the **great luminary** to rule by day and the **small luminary** to rule by night, and the stars" (Bereishit 1:16). He explains: At first, the sun and moon were to be the same size. But the moon said, "How can two kings wear the same crown?" Hashem responded to the moon: "Go and diminish yourself."

The brachah we will make this Motzaei Shabbat during Kiddush Levanah includes: "ששים ושמחים לעשות רצון קונם" – [The moon and other heavenly bodies] rejoice and are joyous to do the will of their Master." Harav Asher Weiss, שליט"א (Minchat Asher, Parshat Bo), elaborates on the special meaning this has for the moon. With joy and enthusiasm, **שש ושמח**, the moon fulfilled the will of its Creator and made itself small.

Hashem, says the same aggadic passage, wanted to "compensate" the moon for having to become smaller; so he told the moon that tzaddikim would be modeled after the moon. Just as the moon is called "small," so will tzaddikim be called "small." The moon became the role model for tzaddikim. The moon teaches them a special type of humility – the ability to be a great second place, to be a luminary, yet the smaller luminary.

Rabbi Yehudah Hanasi said: "There were three humble people – my father, the Bnei (sons of) Beteira, and Yonatan son of Shaul" (Bava Metzia 84b). Why doesn't his list include Moshe Rabbeinu, the humblest man who ever lived? What common thread ties these three humble people together?

It seems that all three were moon-like. They all were great in their own right – luminaries – yet were able to be number two without being jealous and in competition with number one. The Bnei Beteira are the most extreme example. They were the leaders of the Jewish community in the Land of Israel when Hillel the Elder made aliyah from Bavel. When it became clear to them that Hillel was a greater Torah scholar than they were, they stepped down and made him the Nasi (leader of the Jewish community, usually descended from the House of David) instead. The Bnei Beteira made themselves small and allowed Hillel to be the sun.

Yonatan was in a similar position. Even though David was chosen by G-d to replace Yonatan's father King Shaul – David being king meant that Yonatan would not – this did not in any way diminish Yonatan's love for David. On the contrary, he was David's supporter and defender. Likewise, Rabban Shimon son of Gamliel, despite being the Nasi, the leader of the entire Jewish community, was able to acknowledge the superiority of Rabbi Shimon bar Yochai. He told his son, Rabbi Yehudah Hanasi, about Rabbi Shimon bar Yochai's son, Rabbi Eliezer: "He is a lion son of a lion and you are the lion son of a fox" (Bava Metzia 84b). Moon-like humility is the ability for a great individual to make room for another to be in the limelight.

## SOURCE GUIDE: DETAILS OF THE PESACH SACRIFICE

The **קרבן פסח** – the Pesach sacrifice – has a list of unique rules. For instance, its meat must be roasted, not boiled; it is forbidden to break any of its bones; it must be roasted in its entirety before cutting it up into pieces and to be accompanied by matzah and marror (bitter herbs). This source guide builds on the Maharal's unified approach to the meaning behind these and other details of the Pesach sacrifice.

### A. Seven Details of the Pesach Sacrifice

Hashem's command to offer the Pesach sacrifice includes 7 rules, not common to all sacrifices:

<p><b>1. Shemot 12:3-9, 46-47</b></p> <p>(3) Speak to the entire Congregation of Israel saying, “On the tenth of this month they should take for themselves each man a sheep for a patriarchal house, a sheep for a house.</p> <p>(4) If the household is too small for a sheep (there aren't enough people to eat an entire sheep) he should take both himself and a close neighbor, counting people – <b>each person according to what he eats should count in on a sheep</b><sup>1</sup>.</p> <p>(5) It should be for you an unblemished male sheep, <b>one year old</b><sup>2</sup>; take it from the sheep or goats.</p> <p>(6) It should be in safekeeping until the fourteenth day of this month; and they should slaughter it – the entire gathering of the Congregation of Israel – in the afternoon.</p> <p>(7) They should take of the blood and place it on the two doorposts and on the lintel of the houses that you are eating it in them.</p> <p>(8) They should eat the meat on this night roasted in fire; <b>they should eat it with unleavened bread and bitter herbs</b><sup>3</sup>.</p> <p>(9) <b>Do not eat of it raw or cooked in water; rather, it should be roasted in fire</b><sup>4</sup>, <b>its head along with its legs and innards</b><sup>5</sup> ...</p> <p>(46) <b>It should be eaten in one house</b><sup>6</sup>. Do not take its meat outside; and <b>do not break any of its bones</b><sup>7</sup>.</p> <p>(47) All of the Congregation of Israel should make it.</p>	<p><b>שמות יב: ג-ט, מו-מז</b></p> <p>(ג) וְדַבְּרוּ אֶל כָּל עֵדַת יִשְׂרָאֵל לֵאמֹר בְּעֶשֶׂר לַחֹדֶשׁ הַזֶּה וַיִּקְחוּ לָהֶם אִישׁ שֶׁה לְבַיִת אָבֹת שָׁה לְבַיִת.</p> <p>(ד) וְאִם יִמְעַט הַבַּיִת מִהְיוֹת מִשֶּׁה וְלָקַח הוּא וּשְׁכֵנוֹ הַקָּרֹב אֵל בֵּיתוֹ בְּמִקְסַת נַפְשַׁת אִישׁ לְפִי אֲכָלוּ תִּסְסוּ עַל הַשֶּׁה<sup>1</sup>.</p> <p>(ה) שֶׁה תְּמִים זָכָר בֶּן שָׁנָה<sup>2</sup> יִהְיֶה לָכֶם מִן הַכֹּבָשִׁים וּמִן הָעִזִּים תִּקְחוּ.</p> <p>(ו) וְהָיָה לָכֶם לְמִשְׁמַרְתּוֹ עַד אַרְבַּעָה עֶשֶׂר יוֹם לַחֹדֶשׁ הַזֶּה וְשִׁחֲטוּ אֹתוֹ כָּל קֹהֶל עֵדַת יִשְׂרָאֵל בֵּין הָעֲרָבִים.</p> <p>(ז) וְלָקַחוּ מִן הַדָּם וַנְּתַנּוּ עַל שְׁתֵּי הַמְּזוּזוֹת וְעַל הַמַּשְׁקוּף עַל הַבָּתִּים אֲשֶׁר יֹאכְלוּ אֹתוֹ בָּהֶם.</p> <p>(ח) וְאָכְלוּ אֶת הַבָּשָׂר בְּלִילָה הַזֶּה צְלִי אֵשׁ וּמִצּוֹת עַל מַרְרִים יֹאכְלֶהוּ<sup>3</sup>.</p> <p>(ט) אַל תֹּאכְלוּ מִמֶּנּוּ נָא וּבָשָׂל מִבָּשָׂל בְּמַיִם כִּי אִם צְלִי אֵשׁ<sup>4</sup> רֹאשׁוֹ עַל כַּרְעָיו וְעַל קַרְבּוֹ<sup>5</sup>.</p> <p>(מו) <b>בְּבַיִת אֶחָד יֹאכְלוּ</b><sup>6</sup> לֹא תוֹצִיא מִן הַבַּיִת מִן הַבָּשָׂר חוּצָה וְעִצָּם לֹא תִשְׁבְּרוּ בוֹ<sup>7</sup>.</p> <p>(מז) כָּל עֵדַת יִשְׂרָאֵל יַעֲשׂוּ אֹתוֹ.</p>
---	---

Here are seven of the halachot that appear in the verses above:

1. **“Each person according to what he eats should count in on a sheep”** – Everyone who wants to eat of a Pesach sacrifice must, on the afternoon of the 14th of Nisan before it is slaughtered, join a group of participants. It is prohibited to switch from one chaburah (group) to another.
2. **“One year old”** – The Pesach sacrifice must be offered during the first year of its life.
3. **“They should eat it with unleavened bread and bitter herbs”** – The Pesach sacrifice is eaten along with matzah and marror.
4. **“Do not eat of it raw or cooked in water; rather, it should be roasted in fire”** – A special pomegranate wood spit (that doesn't exude liquid during the roasting process) is used; and the sacrifice is hung over an open fire and roasted.
5. **“Its head along with its legs and innards”** – It is roasted whole; the animal is not first cut up.
6. **“It should be eaten in one house”** – The sacrifice cannot be removed from one house and moved to another.
7. **“Do not break any of its bones”** – Before, during, and after eating the Pesach sacrifice care must be taken not to break any of its bones.

### B. Maharal's Unified Explanation

The Maharal, (Harav Yehudah Loewe, זצ"ל, 1525-1609), in a drashah he gave on Shabbat Hagadol in the year 5349 (1589) and in his work on Pesach, Gevurot Hashem, develops a theme about the Pesach sacrifice that

explains all seven of these details. The command to offer the Pesach sacrifice was given to Moshe on the **first** of Nisan. The Maharal explains that the date was not incidental:

<p><b>2. Maharal – Drashah for Shabbat Hagadol</b>          But there is another reason that the speech (G-d’s command about the Pesach sacrifice) was on the first of the month, the taking was on the tenth, and the offering on the fourteenth. It is (as we already said) that the Pesach is an act of service (acting as servants) to Hashem, may He be blessed. This act of service that we do for Him is because He is one and there is none other than He. Therefore it is fitting to serve Him. The entire matter of the Pesach service, the sacrifice, exhibited oneness in every way; for He is one, may He be blessed. Therefore we explained in our work Gevurot Hashem (Chapter 35) that its entire essence is to be one.</p>	<p><b>מהר"ל – דרשת שבת הגדול</b>          אבל יש עוד טעם מה שהיה הדבור ביום אחד לחדש והלקיחה בעשור לחדש וההקרבה ב"ד לחדש: מפני כי כבר אמרנו כי הפסח הוא עבודת הש"י, והעבודה הזאת היא שאנו עובדין לו שהוא יתברך אחד ואין זולתו ולפיכך ראוי לעבוד אותו. ולפיכך כל ענין עבודת הפסח שהיה הקרבן אחד בכל צד מפני שהוא לְקַל אחד יתברך. ולפיכך פירשנו בחבור גבורות השם (פרק ל"ה) שהיה הקרבן הזה כל ענין שלו שיהיה אחד.</p>
---	---

The Maharal sees this theme behind each of the details of the Pesach sacrifice. Each one, in some way, expresses oneness and unity. Through fulfilling them we affirm and internalize G-d’s unity.

- 1. “Each person according to what he eats should count in on a sheep”** – The Pesach sacrifice was eaten in unified groups – especially unified family groups. It was likewise forbidden to eat it in two groups.
- 2. “One year old”** – Even the age of the Pesach sacrifice expresses oneness.
- 3. “They should eat it with unleavened bread and bitter herbs”** – This is, perhaps, the most intense manifestation of the Maharal’s approach:

<p><b>2. Maharal – Gevurot Hashem Chapter 36</b>          ... He (Hashem) does opposite actions. For He is the redeemer and brings the servitude. Just as He redeemed us from Egypt, He also brought the slavery on Israel. Therefore He commanded to eat this Pesach sacrifice, that manifests unity, along with matzot (unleavened bread) and bitter herbs. Matzah indicates redemption, as is well known, and the bitter herbs the slavery. This expresses that everything is within His power. He strikes and He is the healer. With the help of Hashem we will elaborate on this matter later.</p>	<p><b>מהר"ל – גבורות השם פרק ל"ו</b>          ... הוא פועל פעולות הפכיות שהוא הגואל ומביא השעבוד כמו שגאלנו ממצרים והוא הביא השעבוד על ישראל. ולפיכך צוה לאכול הפסח הזה המורה על האחדות על מצות ומרורים, המצה מורה על הגאולה כאשר ידוע והמרורים על השעבוד לומר כי הכל בכחו שהוא המוחץ והוא הרופא, ובעז"ה בענין הזה נאריך לקמן.</p>
---	--

- 4. “Do not eat of it raw or cooked in water; rather, it should be roasted in fire** – Whereas boiling softens and breaks up food; roasting strengthens it and it retains its unity.
- 5. “Its head along with its legs and innards”** – The Pesach is roasted whole as one unit.
- 6. “It should be eaten in one house”** – The context of the eating of the sacrifice is one of oneness.
- 7. “Do not break any of its bones”** – Even though the sacrifice is eaten, its bones, that form the basic structure of the animal, must retain their wholeness.

## DON'T JUST LIE THERE BY RABBI AVRAHAM FISCHER

In the Torah’s narrative of **מכת בכורות**, the Plague of the Firstborn when all of the firstborn of Egypt died at midnight, the Torah says, “**ויקם פרעה**” - And Pharaoh rose up” (Shemot 12:30). Rashi adds a one-word comment: “**ממטו**” - from his bed.”

This addition seems unnecessary: Where else do we expect Pharaoh to be? Of course he rose up from his bed! Why did Rashi feel the need to add this word, as if we might have thought otherwise?

Very few commentaries on Rashi deal with this question. Those who do (**באר יצחק** - Harav Yitzchak Horowitz, זצ"ל, of Yaroslav; **לפשוטו של רש"י** – Harav Shmuel Gelbard, שליט"א) point to the different implications of the verb for “rise,” **קום**. In many cases, it means “**to bestir, to initiate an action.**” For example: “**קומה ה' ויפצו איביך**.”

– Arise, Hashem and let Your enemies be scattered” (Bamidbar 10:35). As such, it is usually followed by another verb: “ויקם וילך אל המקום אשר אמר לו האלקים - And [Avraham] rose up and he went to the place (Bereshit 22:3 – see also Shemot 2:17 and I Shmuel 16:12). In other cases, קום means “to stand up.” An example of this is: “ויקם יהונתן מעם השלחן - And Yonatan arose from the table (I Shmuel 20:34, another is I Melachim 8:54). In these instances the verb קום is not followed by another verb.

These Rashi commentators explain: With “And Pharaoh rose up,” Rashi was faced with a use of קום that cannot mean “initiated” or “bestirred,” because Pharaoh did not begin some other action. Instead, Rashi’s commentaries point out, קום is used here in its second meaning: “Pharaoh rose up” – that is, he stood up – from his bed. Rashi’s one-word comment, they say, prevents misunderstanding.

However – with respect – this explanation misses the mark. It is obvious from the rest of the verse that Pharaoh is not initiating anything. Rashi’s one-word addition does not really remove any ambiguity.

There is, however, a third meaning of קום, as can be seen from the following verses: “ואקם בבקר להניק את בני” – And I **rose** in the morning to nurse my son” (I Melachim 3:21); “עד מתי עצל תשכב מתי תקום משנתך – How long will you lie down, lazy one? When will you **rise** from your sleep? (Proverbs 6:9); “ותקם בעוד לילה – She **ris**es while it is yet night (Proverbs 31:15). In all of these instances, קום means more than “to stand up”; it means “to awaken.”

In our verse, “And Pharaoh rose up,” is unclear: Did Pharaoh **awaken** or did he simply **stand up**? Therefore, Rashi tells us that Pharaoh rose “from his bed” – **because Pharaoh was not sleeping**; he was lying awake, anticipating the fulfillment of Hashem’s frightening warnings. Pharaoh was not awakened by screams; the screams followed his arising from his bed in the middle of the night to discover what had occurred: “And there was a great cry in Egypt; for there was not a house where there was not one dead” (Shemot 12:30).

Harav Menachem Mendel Morgenstern, זצ”ל (the Kotzker Rebbe, 1787-1859) criticizes Pharaoh’s actions: Knowing that the slaying of the first-born has been promised by Hashem, how could the king of Egypt go into his bed? He should have spent the night repenting and praying. Instead, he was so set in his ways, his heart was so hardened, that he did nothing but go to bed.

Indeed, it is possible that all the Egyptians were plagued by insomnia, since it is written that not only Pharaoh, but he, and all his servants, and all Egypt arose, presumably from their beds, but not from their sleep. Pharaoh’s stubbornness had affected his entire society.

Pharaoh’s inertia should be familiar to us all. Often, we dread a social, moral or spiritual crisis in our society, and we wring our hands and shake our heads, but we are unwilling to take positive action.

Instead, we are taught “You shall not stand by your friend’s blood” (Vayikra 19:16). Don’t just lie there; do something.

שבת שלום ומבורך

Find out more about Shapell’s Darche Noam  
at [www.darchenoam.org](http://www.darchenoam.org) & +972-2-651-1178 - 5 Beit Hakerem Street, Jerusalem

To dedicate a Shapell’s Daf Keshet contact Avrom Suslovitch at [avrom@darchenoam.org](mailto:avrom@darchenoam.org).

The Daf Keshet, a project of Shapell’s Darche Noam, is prepared by Rabbi Eliezer Kwass,  
edited by Rabbi Shmuel Jablon, and distributed by Emuna Diamond. To join the Shapell’s Daf  
Keshet mailing list contact us at [dafkeshet@darchenoam.org](mailto:dafkeshet@darchenoam.org).

  
Shapell’s Darché Noam  
דרכיה דרכי נועם

The following digital Torah resources have been extremely helpful in researching and preparing the Shapell’s Daf Keshet:  
DBS – Hataklitor Hatorani, Otzar Hachochmah, the Bar Ilan Responsa Project, and Hebrewbooks.org.

**We pray for a refuah shleimah, a complete healing, for all those wounded in the attacks against our People.**