

MOOR LANE MORE TORAH

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Avoiding a Head-on Confrontation

By Rabbi Moshe Stamler



Hashem's word is described as a hammer striking a rock, which gives off different coloured sparks.

Here is one question about יציאת מצרים with two very different answers: Israel came out of Egypt armed, as Rashi explains – in the name of the Sages – the word 'chamushim' to mean armed. This raises a question: if they were armed, when they came to the Red Sea, why did Hashem not command Bnei Israel to fight the Egyptians and He would help them to beat the Egyptians in a natural manner?

Why did Hashem do a great miracle above the laws of nature to tear the sea before them and to shake the Egyptians in the sea?

The Chasam Sofer answers that it would have been incorrect for Israel to fight the Egyptians themselves because the Egyptians had hosted them for many years. This is why we have a command: 'Do not abhor an Egyptian because you were a stranger in his land,' Devarim 23:8, and why the Sages say 'Do not throw a stone in a well which you have drank from.'

Therefore, Hashem commanded them to enter the sea, which split, so Israel would not have to fight against them personally. The Torah points out that they left armed to teach us ethical behaviour, that despite their ability to do battle, Hashem did not want them to fight against Egyptians

Why would an enormous camp of several million people be scared of those who were pursuing them?

The Ibn Ezra also discusses this question and answers it in a very different way. Why, he asks, would an enormous camp of several million people be scared of those who were pursuing them? Why did they not fight against them to save themselves and their children?

He answers that the Egyptians had been masters over Israel; this was the generation which came out of

Egypt, and they had a subservient spirit; how would they now be able to fight against their masters: Israel was weak and not experienced in war. We can see this from the war when Amalek came with a small number of people, and were it not for the prayers of Moshe they would have weakened Israel. God in His deep understanding, brought about that all the people who had come out of Egypt died in the midbar, because they had no power to fight against the Canaanites, until the new generation came, the generation of the wilderness, who had not experienced the Egyptian exile and hence were possessed of a proud upright mindset.

The Ibn Ezra uses this same approach in a different context, when he comes to explain why Hashem orchestrated the upbringing of Moshe in the house of Pharaoh. He suggests that this would ingrain an aristocratic nature in Moshe, and he would not be subservient to others, as we see from his courage in killing an Egyptian persecutor and in confronting the shepherds who were mistreating the daughters of Yitro. ♦



Complete Focus

By R' Yishai Lister



Gregory, a middle-aged tall man, turned up to work on a cold December Wednesday morning for another day in the office in Alinson's Accountancy firm. He was not the average employee, with thirteen years under his belt in experience, six of them with this particular firm headed by his boss Mr Boyega. Being employee of the year, he was due for a pay rise at the end of the month, just three weeks away. He should have been over the moon with his situation, but he couldn't bring a smile to his face. He just wasn't satisfied with his job.

Two hours into his seven-hour work shift, the camel's back finally snapped. He shot up violently from his chair and stormed into the Boss's office, failing to hesitate for a moment to knock prior to barging in. Mr Boyega, a calm experienced professional, looked up from his morning coffee calmly without flinching, the last of the coffee vapour disappearing from his glasses. Before Gregory could even open his mouth, Mr Boyega was pointing at the office chair in front of his desk. "Sit." Gregory sat down on his chair, breathing heavily and trying to calm himself down. "What's the matter, Gregory?"

Gregory started to talk about how much negativity he was surrounded by in the office. So many people speaking badly about others, so much complaining about mundane things that didn't even enter his mind that they would be complained about, all he hears is complain, complain, complain! Not only that, but he sometimes brought it home with him and it was affecting his family life. He had just had enough! He wanted his resignation papers to be signed that day; he was finally going to leave his job at the firm.

Mr Boyega sat back in his chair with a smirk. "Ok", he said. "You can leave. But just do one thing first. Take this cup of water and fill it up. All the way up. To the brim. I want you to walk around the entire office with it, without spilling even one drop. Do that for me and I'll sign your papers and you can leave."

So, Gregory bolted to the water machine and filled a paper cup to the brim and started his trek round the office. It seemed much bigger now that he had to balance a cup full of water all over the place! Here, there, in and out of all the cubicles, dancing in between the various computer wires around the back of the office, in and out of the coffee room, completely focused not to spill one drop. But then calamity struck— just ten paces away from finishing— someone knocked him ever so slightly and the smallest amount of water started trickling down the side of the cup. No, no no no! He jogged the last part and managed to get there before the entire cup splashed all over his dry clean only suit, but he didn't care. He'd done what his boss required of him and nothing else mattered. He was done.

Gregory started his trek round the office. It seemed much bigger now that he had to balance a cup full of water all over the place!

He stepped back into Mr Boyega's office, this time his boss standing facing the floor to ceiling window looking into the distance. "Did you manage?" he enquired. "Yes" said Gregory, "and I'd like to resign now". "That's a shame, you really were a top employee here" remarked Mr Boyega, while handing a thick folder of papers to Gregory. "Just one more thing I have to ask you- while you were holding the cup, going around the office- did you notice any negativity, any remarks, any complaints from your fellow employees?" Gregory shook his head slowly. "Ahh" said Mr Boyega, "You see, Gregory, when you were holding that cup, you were completely focused. The negativity of your surroundings didn't even register with you. If you were completely focused on your job, on being the top accountant you are, just like it was when you were balancing that cup of water when you were oblivious to the bad surrounding you, it will be just the same. I'll take back those papers and you can sit down to keep working and we can pretend this didn't happen at all." And Gregory did just that.

It could be this is what is so special about the fact that the Jews in Egypt did not change their names, clothing or language. The Midrash brings down that these three things were what provided the merit for the exodus of Am Yisrael from Egypt. The

Mishna in Avot 2: 9 describes different Tanaim's opinions on what the most imperative thing for a man to distance himself from, one of those opinions being that of Rebbi Yose: a bad neighbour. How did Am Yisrael manage, surrounded by so many bad things and evil people to keep their identity, their clothes, their language, their names? It must have been their absolute focus on what was correct and true, avodat Hashem in any way that they could, and through this they were completely impervious to their surroundings and were not affected negatively by them. Rabbenu Bachaya mentions concerning the plague of frogs that the frogs lined the borders of Goshen, settling all dispute where the Jewish part of Egypt, Goshen's borders lay. It is most fitting that the plague to do this was the noisy frogs, showing that their noise and presence couldn't penetrate the borders of the Jewish world!

We too are surrounded by negativity in our day-to-day life. It is best to avoid the negativity but sometimes it is not possible. The best way to get through it is to focus completely on what's right and through this one will succeed to get through the situation unaffected. ✦



Pesach Riddles

Nissan Questions

1. Some people say 14 הלל times in חודש ניסן. True or false?
2. 2 'once-in-a-year' ברכות in ניסן [even for people in חוץ לארץ].
3. 1 'once-in-a-year' ברכה in ניסן this year only for people in חוץ לארץ.
4. True or false: We do not have the same עמידה/שמונה עשרה for two weeks running, for a total of five weeks in a row around פסח this year.
5. True or false: Apart from on Rosh Chodesh, we do not have both משיב הרוח and עמידה/שמונה עשרה at the same time in the weekday יעלה ויבא and ומוריד הגשם.
6. How many times will we say בורא מיני בשמים over Pesach in הבלדה?



Kriat HaTorah Questions



7. The phrase 'וחרבו שלופה בידו' comes in the הגדה, but also somewhere else on 1st day פסח. Where?
8. Why doesn't the מחזור give the divisions for קריאת התורה for שבת [with 7 not 5 עליות] on the 2nd day of Pesach, as it does on the 1st day?
9. Where on the 2nd day do we hear about a man undoing the wicked work of his grandfather?
10. Which 20 פסוקים from the תורה are said twice on one of the days of פסח?
11. When [for some of us on two occasions] will we read all about יום כיפור on פסח?

Seder Questions

12. Can you name the ten people from the Torah mentioned in the הגדה [up to the סעודה]?
13. Why is there no ברכה on the מצוה of סיפור יציאת מצרים?
14. Who would have been the first person to fulfil the מצוה of סיפור יציאת מצרים talking to his children who had not themselves experienced יציאת מצרים?
15. Which two parts of the הגדה are found in the משנה?



Time Questions



16. What restrictions apply for 7 ½ days [מן התורה]?
17. Two cases of a restriction on eating certain food which finishes one day earlier for people in Eretz Yisrael than for people outside Israel.
18. Which מצוה do we finish 49 days after we start it?

Pesach

BY INITIALS & NUMBERS

1. Work out the codes below by inserting the correct word or number.

2. Example: 7 D of W = 7 DAYS of the WEEK

- | | |
|---|--------------------------------|
| 1. S for Ch on N of 14th | 13. 11 S in Y's D |
| 2. B Ch on D of 14th | 14. 10 D |
| 3. 4 C of W [= 4 E of R] | 15. 9 M of P |
| 4. 5th C of W [for E H] | 16. 8 D of M |
| 5. 3 M [1 for MM, 1 for K, 1 for A] | 17. 7 D of W |
| 6. 4S – שִׁלְחַן עֵזְרָא | 18. 6 B of M |
| 7. 10 Pl of M | 19. 5 B of T |
| 8. 50 M in M, 250 at YS | 20. 4 M |
| 9. 1G, which F B for 2Z | 21. 3 F |
| 10. H K the MH who K the Sh who
K the O which D the W which
PO the F which B the S which
H the D which B the C which
A the G which F B for 2Z | 22. 2 L |
| | 23. 1H |
| | 24. 1 D of YT in EY, 2 in Ch L |
| | 25. 4 D of ChH [5 in EY] |
| 11. 13 M of H | 26. 49 D of O |
| 12. 12 T of I | 27. ET when YT on F |

Riddle Answers

1. True: Those in חוץ לארץ who say הלל in shul on סדר nights; the actual 8 ; ראש חודש ניסן days ; ראש חודש טוב ; ראש חודש אייר and 1st day.
2. ברכת האילנות על ביעור חמץ
3. which people in חוץ לארץ will say at the end of the first day going into the second day. [No other ימים טובים this year fall on שבת.]
4. True in חוץ לארץ was not like שמיני as it is .ראש חודש . The next week resorts to normal. The following week is פסח; the one after that is the last day of פסח in חוץ לארץ but no longer has משיב הרוח but in ארץ ישראל is a regular שבת.
5. True: we stop משיב הרוח ומוריד הגשם before חול המועד in the spring and restart after חול המועד in the autumn.
6. Not at the end of the first שבת, as מוצאי שבת is טוב . It is said once at the end of the 8th day in חוץ לארץ, whereas in ארץ ישראל this is a day after טוב יום .
7. In the הפטרה : referring to the 'man' who appeared to .י.הושע..
8. The 2nd day never falls on שבת.
9. uprooted the עבודה זרה of his grandfather מנשה.
10. The שירה is said in פסוקי דזמרה and as קריאת התורה on 7th day. Same on בשלח פרשת
11. At פסח on שבת which is the first day of פסח, as the first שבת after פסח is פרשת אחרי מות . In חוץ לארץ this will be the case for שבת the eighth day as well.
12. [פרעה יהושע תרח אברהם נחור יצחק יעקב עשו לבן משה יהודה]
13. Amongst the various answers are: One has already fulfilled it by saying זכר ליציאת מצרים in [ר'ף]. It is a מצוה which has no שיעור to it [רשב"א]. It is a מצוה one would naturally do without a command out of gratitude, similar to מצוות שכליות, rational Mitsvot where there is no שפת אמת .
14. יציאת מצרים whose sons only joined him after משה רבינו
15. The Mishna starting:
אמר רבי אלעזר בן עזריה, הרי אני כבן שבעים שנה, ולא נכיתי שתאמר יציאת מצרים בלילות
The Mishna starting:
פסחים י ה רבן גמליאל הוה אומר, כל שלא אמר שלשה דברים אלו בפסח, לא יצא ידי חובתו, ואלו הן, פסח, מצה, ומרור
16. The restrictions on not eating, getting benefit from, owning חמץ
17. A] Chametz. B] Chadash – grain planted during the year which becomes permitted for people in Eretz Yisrael at the end of the 1st day of the Omer – nightfall of the 17th of Nissan. For people outside Eretz Yisrael it becomes permitted only on the nightfall of the 18th of Nissan.
18. ספירת העומר.

Pesach by Number & Initials Answers

1. Search for chametz on night of 14th
2. Burn chametz on day of 14th
3. 4 cups of wine [=4 expressions of redemption]
4. 5th cup of wine [for Eliyahu Hanavi]
5. 3 matsot [one for motsi matsa, one for korech, one for afikomen]
6. חכם רשע תם שאינו יודע לשאול – 4 sons
7. 10 plagues of Mitsraim
8. 5 makkot in Mitsraim, 250 at Yam Suf
9. 1 goat, which father bought for 2 zuz
10. 'The whole chad gadya'
11. אחד מי יודע. 23 –
24. 1 day of Yom Tov in Eretz Yisrael, 2 in Chuz La'aretz
25. 4 days of Chol Hamoed [5 in Eretz Yisrael]
26. 49 days of Omer
27. Eruv Tavshilin when Yom Tov on Friday

Eruv Tavshilin – How Far Does it Go?

By Rabbi Namir Cohen



Do you need an Eruv Tavshilin in order to make your bed on Friday for Shabbat?

How about rolling a Sefer Torah to the correct place in preparation for Kriat HaTorah on Shabbat? Or carrying a siddur to shul before Shabbat?

Rabbi Namir Cohen explains the various different rulings on what an Eruv Tavshilin covers, as well as what you can do without any Eruv in place.

On a Biblical level one may cook on Yom Tov for Shabbat. Our holy Rabbis decreed however, that one must make an eruv tavshilin in order to do so. The question is: Does the eruv tavshilin help to allow any melacha from Yom Tov to Shabbat or are some things still forbidden? Furthermore, do some activities not even need an eruv tavshilin to permit them to be done?

Ran says that it only helps for preparations pertaining to the Shabbat meals. Haga'ot Ashri disagrees and holds it works for everything. The third opinion is that of Maran in Shulchan Aruch (OC 527:19) that only preparations pertaining to the Shabbat meals need eruv Tavshilin, but all other melachot are permitted without it. Thus, one may light the Shabbat candles even without eruv tavshilin.

Moram (Remo) in OC 528:2 writes that one may not make eruv chatzeirot on Yom Tov going into Shabbat, even if one made eruv tavshilin. There are two opinions

as to why: a] the Magen Avraham's reason is because we hold like the aforementioned Ran that it only helps for preparations pertaining to the Shabbat meals. (The Haga'ot Ashri of course would allow this, as he holds it works for everything). b] Reb Akiva Eiger says that one can only make eruv tavshilin for preparing something that could be used for Yom Tov; since an eruv chatzeirot cannot be made on Yom Tov for Yom Tov itself, eruv tavshilin does not allow it to be made for Shabbat.

It follows that a practical difference between the above two opinions would be whether one could roll a sefer Torah on Yom Tov for Shabbat (e.g., this year to roll from Beshalach on 7th day to Parshat Re'eh, the keria for the eight day). Since this is a preparation unrelated to meals the Ran would disallow this. Another difference would be carrying a siddur on Yom Tov for Shabbat in a place where one can't carry on Shabbat.

However, one may add that Reb Akiva Eiger in OC 302 writes

that actions which don't involve an actual melacha but rather are considered mere 'hachana' (preparation) do not need eruv tavshilin e.g., making beds, tidying a room.

And so according to Reb Akiva Eiger there are three levels. 1) Things which cannot be done for Yom Tov: eruv tavshilin does not help. 2) General Melachot need eruv tavshilin. 3) Hachanot do not need eruv tavshilin.

Cheshev Ha'eiphod says that to carry a siddur or tallit and certainly rolling a sefer Torah would be permitted because of the following reasons: firstly, we have Reb Akiva Eiger who would allow these things which can technically be done for Yom Tov itself. Secondly, we have Maran who holds anything which is not food preparation does not even need eruv tavshilin. And thirdly we have the Haga'at Ashri that eruv tavshilin works for anything, even eruv chatzeirot. (However for a final ruling, one should consult Rabbinical authorities).◆

Halacha Highlights

First Day of Pesach: Tal

On the first day of Pesach, we stop mentioning 'Mashiv Haruach umorid hageshem'. At which point exactly do we stop? Those who say 'morid hatal' in the summer months start 'tal' instead of 'geshem' at Musaf on the first day, as the gabbai announces 'morid hatal' before the silent Amidah. Those who do not say 'morid hatal' in the summer months normally continue to mention 'geshem' at Musaf and only stop at Mincha after having heard the Shliach Tsibbur say the 'tal' prayer in his repetition; an individual in a village should say Musaf before the time it is prayed in the towns and continues to say it at Musaf so as not to be different from the tsibbur. If he is praying at a time when the tsibbur may have already prayed Musaf, he should not say it.



Seventh Day of Pesach: Eruv Tavshilin

We make an Eruv Tavshilin this year on Thursday Chol Hamoed. What happened if someone forgot? Can he cook on Friday Yom Tov for Shabbat? The Gemara [Beitsa 16b] relates that one Yom Tov Shmuel noticed someone who was sad; the man told him he had forgotten to make an Eruv Tavshilin. Shmuel told him he could rely on Shmuel's eruv. The next year the same thing happened again, but this time Shmuel told the man that he was negligent and so Shmuel's eruv would not work for him. This is the halacha: the Rav has in mind people who forgot to make Eruv Tavshilin, but not a 'second-time forgetter'. Is this a 'one strike and you're out for life' rule? The Kaf Hachaim writes that if a person's omission was not at two consecutive Chagim – i.e., he remembered at the Chag in between – then he is allowed to rely on the Rav's eruv. Although the Chayei Adam remains in doubt about this point, one could argue for leniency since the Knesset Yechezkel holds that nowadays Rabbanim have in mind even who have forgotten on two consecutive occasions and all the more so when the occasions he forgot were not consecutive.

Note: it is preferable to put the food/hot water on to cook on Friday Yom Tov with enough time for it to be ready before Shabbat starts.

Eighth Day of Pesach

An Israeli temporarily in Chutz La'aretz over Pesach must not do melacha in public on the second day of Yom Tov when the second day falls on a weekday. Regarding melacha in private, the accepted view is that this is forbidden. [Aruch Hashulchan O.C. 496]. I have seen the Yalkut Yosef quoted as saying it is correct to be strict in this matter. This year the eighth day falls on Shabbat, so the above discussion is academic for the eighth day [and only relevant to the second day which falls on Motsai Shabbat.] The question arises about an Israeli temporarily in Chutz La'aretz eating chametz on this Shabbat, which for him is after Pesach but for the Bnei Chutz La'aretz is the last day. The Aruch Hashulchan [O.C. 496] holds this is not allowed even in private, as it is even worse than doing Melacha.

