Points to Ponder

Bo 5781

**לֹ֣א כֵ֗ן לְכ֙וּ נָ֤א הַגְּבָרִים֙ Just have the men go (10:11)** -  Where do we find that it was only the men who were to go ? **The Kometz HaMincha** explains that in Pharaoh’s mind, only the priests should be able to bring Korbanos (the Neki Kapayim so to speak) but the regular person? Why? How? But this is not the values of our Torah. Our Torah demands that each of us make strides in our Avodas Hashem young and old alike.

**דַּבֶּר־נָ֖א בְּאָזְנֵ֣י הָעָ֑ם וְיִשְׁאֲל֞וּ אִ֣ישׁ | מֵאֵ֣ת רֵעֵ֗הוּ וְאִשָּׁה֙ מֵאֵ֣ת רְעוּתָ֔הּ Please speak to the nation and ask them to ask their neighbors (11:2)** - Why does the Torah use the word “please” here more than everywhere else in the Korban Pesach initiative? **The Vilna Gaon** explained that in order to find favor in the eyes of the Egyptians, the Egyptians would need to see that they spoke “Na” nicely to one another. The **Chofetz Chaim** added that this is the meaning of the Possuk *Nacheesa B’Chasdecha Am Zu* -- that the people were concerned with the needs of their friends and this is what brought the Geula. **Rav Benjamin Yudin Shlita** added that this is the intent of the Beracha of Borai Nefashos Rabos V’CHASRONAM -- that the world has room for us to perform Chessed acts.

**הַחֹ֧דֶשׁ הַזֶּ֛ה לָכֶ֖ם רֹ֣אשׁ חֳדָשִׁ֑ים This month is the first of the months for you(12:2)** - Why is Kiddush Hachodesh the first Mitzva given to the Jewish nation? My dear friend **Rav Chaim Marcus Shlita** quoted **Sforno** who explains that until this point the Jews were enslaved and now they discovered that they were the masters of their own time. He added in the name of **Rav Soloveitchik ztl.** That the difference between a free man and an Eved is that the free man is in charge of his own fate as a result of being in charge of his time. Hence, added Rav Marcus, the Rosh Chodesh is YOURS -- to choose how to spend it.

**בֶּֽעָשׂ֖ר לַחֹ֣דֶשׁ הַזֶּ֑ה On the tenth of the month (12:3)** - Why did they need to take the sheep into the house 4 days in advance? The **Maharal** (Gur Aryeh) explains that the point was to give them a chance to examine the animal to see if it would have any blemishes. The **Lubavitcher Rebbe ztl.** added that it was done to give them time for the idea of freedom and of the Korban to settle in on them so that they could do it properly.

**כִּי־גֹֽרְשׁ֣וּ מִמִּצְרַ֗יִם וְלֹ֤א יָֽכְלוּ֙ לְהִתְמַהְמֵ֔הַּ וְגַם־צֵדָ֖ה לֹֽא־עָשׂ֥וּ לָהֶֽם For they were chased  out of Mitzrayim and they could not wait  (12:39)** - Why didn’t Hashem give them a chance to bake their bread? The **Alter of Kelm** explained that there was a lesson here -- in order to grow in Avodas Hashem, we need to learn not to be enslaved to the desires of the body.

**יָֽצְא֛וּ כָּל־צִבְא֥וֹת ה מֵאֶ֥רֶץ מִצְרָֽיִם: The legions of Hashem left Egypt (12:41)** - Why are we referred to as legions? **Rav Shimshon Dovid Pinkus ztl.** explained that every Jew is a soldier in the army of Hashem since each of our actions and choices reflect on the general who is Hashem.

**וְעֶ֖צֶם לֹ֥א תִשְׁבְּרוּ־בֽוֹ Don’t break a bone in it (12:46)** - The main reason for this mitzva according to **Sefer HaChinuch** is that it is not princely to eat by breaking bones. **Rav Dessler** explains that we find that when the world lives comfortably, lustful desires increase, since it is easy for people to achieve them, as it says regarding the arayot (incentuous relations), "it is chesed." Arayot are an outgrowth of the trait of chesed, which becomes perverted towards the side of tumah. Therefore, we find in the Gemara (Berachot 7a)  that G-d becomes angry every day. "How long is his anger? -- A single moment." This is in order to "balance" people's traits, so that the great chesed of "the One whom renews in his goodness every day the act of creation," should not tilt them towards wrong. **Rav Ephraim Rubinstein Shlita** adds that the reason for the mitzvah, "You shall not break a bone in it." (Shemot 12:46) This was a night of great acts of kindness, in which G-d jumped over the houses of Bnei Yisrael. In addition, "He will not permit the destroyer to enter your houses to smite." (Shemot 12:24) The GR"A explains, that even a Jew whose time had come to die naturally that night -- permission was not granted to the destroyer (the angel of death) to smite him. Thus, is this state that the attribute of chesed is completely dominant, there was concern for an increase of lust, and in its wake, spiritual failure. Therefore, the Torah commanded, "You shall not break a bone in it," to curb the lust and not to eat everything. Although it is a mitzvah to eat all the sacrificial meat and not to allow it to stay overnight, yet, the bones, which there is no mitzvah to eat, should serve -- through the prohibition that the Torah placed on breaking them -- as a barrier in the face of intensifying desire.

Haftara

**אַ֠תָּה אַל־תִּירָ֞א עַבְדִּ֚י יַֽעֲקֹב֙ My servant Yaakov (Yirmiyahu 46:28) - Rav Schachter Shlita** reminded us many times that not only will Am Yisrael never disappear. A single SHEVET can never disappear (see Bava Basra 116b). He added that the Rambam  (*Sefer Hamitzvos aseh* #153) explains that the idea of a Klal in Yisrael would always survive meaning that there would always be at least a minyan of Jews in Eretz Yisrael. Based on this the Rambam (*Mishnayos Bechoros* 29) adds that *Semicha* can only be conferred in *Eretz Yisroel*, because this is not a private matter. One who himself has *semicha* can confer it upon others only as a representative of *Klal Yisroel*. The *semicha* is really conferred by *Klal Yisroel*; since only those who live in *Eretz Yisroel* constitute *Klal Yisroel*, therefore the act of conferring *semicha* must take place only in *Eretz Yisroel*. When determining whether the majority of Klal Yisroel had sinned (with respect to bringing the special communal *korban*, *par he'elem davar shel tzibbur*) the Talmud (*Huriyos* 3a) derives from *Tanach* that the *tzibbur* only includes those who live in *Eretz Yisroel*. Similarly, Rambam writes, this is the reason that the *beth din* authorized to establish *Rosh Chodesh* must convene in *Eretz Yisroel*. This *beth din* doesn't really act as on its own, but rather as a representative of *Klal Yisroel*. *Klal Yisroel* was empowered to establish the *Roshei Chodoshim*, and the concept of *Klal Yisroel* only relates to those who live in *Eretz Yisroel*.