



#196 • TZAV • 8 NISAN, 5778 • 3/25/18

DAF KESHER

SHAPPELL'S / YESHIVA DARCHE NOAM • MIDRESHET RACHEL V'CHAYA • JACK E. GINDI Z" L PATHWAYS ISRAEL & PATHWAYS PLUS

We mourn the tragic deaths of Captain Ziv Daus, הי"ד, Sgt. Netanel Kahalani, הי"ד, and Adiel Kolman, הי"ד, murdered in terrorist attacks last week.

DVAR TORAH TWO FIRES

Fire plays a key role in the Mikdash (Sanctuary). It is necessary for burnt offerings, for incense, and for the candles in the Menorah. Fire is also a constant component of the Mikdash. A bonfire was constantly burning on the mizbeiach (altar), and candles were lit daily in the menorah, and, miraculously, stayed lit for generations. These two fires, the fire on the mizbeiach and the fire in the menorah, serve as two focal points of the Mikdash.

A verse in this week's Parshah connects the two fires. Hashem commands, "אש תמיד תוקד על המזבח לא תכבה" – Constant fire should burn on the altar; it should not be extinguished" (Vayikra 6:6). Rashi (based on Yoma 45a) explains the verse as follows: "Fire, that is referred to as 'תמיד – constant,' about which the Torah says, '[olive oil crushed for illumination] to light a candle that is 'תמיד' (Shemot 27:20), should be lit from the fire of the altar." The author of the Sfat Emet (Harav Yehudah Aryeh Leib Alter, זצ"ל, the Gerrer Rebbe, 1847-1905, in his essay on Parshat Parah 5641) emphasizes how this verse, according to Rashi's explanation, connects the two fires of the Mikdash. The candles of the menorah must be lit from the fire of the mizbeiach.

The fire on the mizbeiach and the fire of the menorah represent two types of fires. The fire on the mizbeiach is an אש שורף – a burning and consuming fire, and the fire on the menorah is אש מאיר – an illuminating fire.

The Mikdash is not only the center of our national avodat Hashem (service of G-d); but is also a macro version of personal avodat Hashem. The author of the Sfat Emet suggests that these two fires in the Mikdash parallel two internal fires. The illuminating fire is tied up with התלהבות – excitement and exuberance about love and service of Hashem. And the consuming fire is connected with the inner struggle against negative drives and problematic character traits, attempting to destroy the יצר הרע (evil inclination).

Rashi's comment, says the author of the Sfat Emet, teaches us the relationship between these two inner fires. Excitement that is not built on combatting the dark forces within lacks permanence. Just as the illuminating light of the menorah must be lit from the burning fire of the altar, so must the positive side of our avodat Hashem – the love and excitement, the connectedness and drive – derive its energy from the מלחמת היצר (struggle against negative drives) and avoiding transgressing the negative commandments.

Even though this is the standard path – first working on סור מרע, avoiding evil, and then following with עשה טוב, doing good – there is a track that works in the opposite direction. The author of the Sfat Emet (in his essay on Parshat Tzav 5649, quoting his grandfather, the first Gerrer Rebbe) aligns these two fires with the two sons of Yosef and with two of the Four Parshiot – Parshat Shekalim and Parshat Zachor. Efraim is associated with the illuminating fire and Menashe with the burning fire; Parshat Shekalim is likewise associated with the illuminating fire and Parshat Zachor with the burning fire. Just as Efraim precedes Menashe and Shekalim precedes Zachor, there is sometimes an opportunity for an abundance of the fire of excitement to destroy negativity.

Also in this week's Daf Keshar: Source Guide – "The Two Messengers" • "Two Types of Haste," by Rabbi Fyvel Shuster

SOURCE GUIDE: THE TWO MESSENGERS

Eliahu the prophet is sent, before the end of days, to the People of Israel, as Malachi's prophecy – in the Haftarah of Shabbat Hagadol – says, "Behold, I am sending you Eliah the Prophet before the coming of the great and awesome day ..." The preceding verse, "Remember the Torah of Moshe My servant," is part of the deep connection, spoken about in a number of midrashim, between Moshe and Eliahu. This source guide is built on passages in the Midrash that develop the connection between Moshe and Eliahu, as well as how it will play itself out in the end of days.

A. Moshe and Eliahu

Two verses in our Haftarah juxtapose Moshe and Eliahu:

<p>1. Malachi 3:22-23 (22) Remember the Torah of Moshe My servant, that I commanded him at Chorev, for all of Israel – laws and statutes. (23) Behold, I am sending you Eliah the Prophet before the coming of the great and awesome day of Hashem.</p>	<p>מלאכי ג: כב-כג (כב) זָכְרוּ תוֹרַת מֹשֶׁה עַבְדִּי אֲשֶׁר צִוִּיתִי אוֹתוֹ בְּחָרֵב עַל כָּל יִשְׂרָאֵל הַקְּיִים וּמִשְׁפָּטִים. (כג) הִנֵּה אֶנְכִי שֹׁלֵחַ לְכֶם אֶת אֱלִיָּה הַנְּבִיא לְפָנַי בּוֹא יוֹם ה' הַגָּדוֹל וְהַנּוֹרָא.</p>
--	---

Malachi was the last of the prophets, and both of these verses are appropriate as closing messages as the prophetic period comes to an end. The prophet tells us to remember Moshe's Torah; we prophets have not come to add new mitzvot, but to encourage and warn the People to keep the 613 mitzvot that Moshe gave. Also remember, says Malachi, that as long as the post-prophetic exile might last, Hashem will redeem His People and send Eliahu, who will be followed by the Mashiach. Even though these two verses seem distinct, they might also be built on the special connection between Moshe and Eliahu.

The Midrash collects an extensive list of parallels between Moshe and Eliahu (this is the beginning of the list):

<p>2. Pesikta Rabbati Parshah 4 This is how Rabbi Tanchuma bar Abba opened [his drashah]: "Through a prophet Hashem brought Israel up out of Egypt" (Hoshea 12:14) – This refers to Moshe. "And with a prophet they were guarded" (Hoshea 12:14) – This refers to Eliahu.</p> <p>You find that two prophets stood emerged for Israel from the tribe of Levi: Moshe was the first and Eliahu was the last. Both of them have the mission to redeem Israel. Moshe redeemed them from Egypt on a mission – "Now I will send you to Pharaoh" (Shemot 3:10); and Eliahu will redeem them in the future that is to come on a mission – "Behold I am sending you Eliahu the prophet ..." (Malachi 3:23).</p> <p>Moshe redeemed them first from Egypt, and they never returned and became enslaved in Egypt; Eliahu, when he will redeem them from the fourth (exile), from Edom, they will never go back to being enslaved. Rather, it will be an eternal salvation.</p> <p>You find that Moshe and Eliahu are equal to each other in everything: Moshe is a prophet; Eliah is a prophet. Moshe is called the "man of G-d" (Devarim 33:1); Eliahu is called the "man of G-d" (I Melachim 17:18). Moshe ascended above, and Eliahu ascended above, as it says, "And it was when Eliahu ascended" (II Melachim 2:1).</p>	<p>פסיקתא רבתי פרשה ד כך פתח רבי תנחומא בר אבא: "ובנביא העלה ה' את ישראל ממצרים" (הושע יב:יד) – זה משה, "ובנביא נשמר" – זה אליהו.</p> <p>אתה מוצא שתי נביאים עמדו להם לישראל משבטו של לוי: משה ראשון ואליהו אחרון. [ושניהם גואלים את] ישראל בשליחות: משה גאלם ממצרים בשליחות "ועתה לך ואשלחך אל פרעה וגו'" (שמות ג:י), ואליהו גאלם לעתיד לבא בשליחות "הנה אנכי שולח לך את אליהו הנביא וגו'" (מלאכי ג:כג).</p> <p>משה שגאלם ממצרים תחלה עוד לא חזרו ונשתעבדו במצרים; ואליהו כשיגאל אותם מן הרביעית מאדום עוד אינם חוזרים ומשתעבדים אלא [היא] תשועת עולם.</p> <p>ואת מוצא שמשה ואליהו שוין זה לזה בכל דבר: משה נביא, אליהו נביא. משה נקרא "איש האלקים" (דברים לג:א), ואליהו נקרא "איש האלקים" (מלכים א' יז:יח). משה עלה למעלה, ואליהו עלה למעלה, שנאמר "ויהי בהעלות אליהו" (מלכים ב' ב:א).</p>
---	--

The Midrash lists an additional 26 parallels between Moshe and Eliahu. Among them are: Moshe fled from Pharaoh and Eliahu from Queen Izevel; Moshe gathered all of Israel at Mount Sinai and Eliahu gathered them together at Mount Carmel; both zealously destroyed idolatry; both hid in a cave; both went forty days without food; and both prayed that Israel would not be destroyed. Through Moshe all of Israel said "Naaseh venishmah (We will do and we will listen [to the Torah]), and through Eliahu all of Israel said "Hashem is G-d"; both Moshe and Eliahu built altars out of twelve stones, called out in the name of G-d, and brought down fire from Heaven.

B. The Two Messengers

Another Midrash shows how Moshe and Eliahu are not only parallel, but complementary; each of them has a distinct role in Israel's complete redemption. The context of that Midrash is Moshe's initial refusal to take on the mission of taking the Children of Israel out of Egypt. Moshe said to Hashem, "שלח נא ביד תשלח" – Send [your message], please, with the one You will send" (Shemot 4:13). Who is "the one You will send"? Rashi answers that this refers to Aharon, and that Moshe's refusal was based on his fear of slighting his older brother Aharon, who was the Children of Israel's leader and prophet in Egypt. But the following Midrash (like one of the Targumim on Shemot 4:13) understands that "the one you send" refers to Eliahu:

<p>3. Pirkei D'Rabbi Eliezer Chapter 39 He (Hashem) said to him (Moshe): "Go and I will send you to Pharaoh" (Shemot 3:10). He replied before Him, "Master of the worlds, 'Send, please, with the one You will send' – that is to say, with the one you will in the future send." Hashem said to him, "I did not tell you 'I will send you to Israel' but 'I will send you to Pharaoh.' And that man that you speak about I am sending in the future to come to Israel, as it says, 'Behold, I am sending you Eliah the Prophet before the coming of the great and awesome day of Hashem ... and he will turn the hearts of the fathers through the children and the heart of the children through their fathers'."</p>	<p>פרקי דרבי אליעזר פרק לט אמר לו "לך ואשלחך אל פרעה" (שמות ג:י). אמר לפניו "רבוך כל העולמים, שלח נא ביד תשלח" – רצונו לומר, ביד אותו האיש שאתה עתיד לשלוח. אמר לו "לא אמרתי לך 'ואשלחך אל ישראל' אלא לך 'ואשלחך אל פרעה'. ולאותו האיש שאתה אומר אני שולח לעתיד לבא אל ישראל, שנאמר, 'הנה אנכי שולח לכם את אליהו הנביא וכו' והשיב לב אבות על בנים ולב בנים על אבותם'."</p>
---	--

Hashem sent Moshe to Pharaoh, but He sent Eliahu to Israel. Moshe fulfilled his mission in the redemption through conveying Hashem's messages to Pharaoh, but Eliahu's mission is to the People of Israel. Moshe's role in the initial redemption was to extricate Israel from Pharaoh and Egypt. Eliahu's role in the final redemption is "השיב לב אבות על בנים ולב בנים על אב" – to return the hearts of the fathers through the children and the heart of the children through their fathers" (Malachi 3:24), to bring peace to the world (see Eiduyot 8:7). For the first redemption to take place Israel had to be released from the Egypt they were swallowed up in; otherwise, as we say on the Seder night, we and our descendants would continue to be slaves to Pharaoh in Egypt. But for the final redemption to take place Israel must be internally restored and united. That mission was saved for Eliahu.

C. The Tempest and the Storm

According to a third Midrash, Moshe and Eliahu will come together for the final redemption:

<p>4. Yalkut Shimoni Shemot – Chapter 34 – Remez 397 The Holy One, blessed be He, said to him (Moshe): By your life, just as you gave up your life for them in this world, so in the future that is to come, when I bring them Eliahu, may he be remembered for the good, both of you will come as one, as it says, "Hashem's way is with a storm and a tempest" (Nachum 1:3). "With a storm" – refers to Moshe, as it says, "She place him in the bulrushes (בסוף) on the banks of the Nile" (Shemot 2:3). "With a tempest" – refers to Eliahu, as it says, "Eliahu went up in a tempest (בסערה) to Heaven" (II Melachim 2:11). At that point he will come and console you, as it says,</p>	<p>ילקוט שמעוני שמות - פרק לד - רמז שצז אמר לו הקב"ה: חייך כשם שנתת נפשך עליהם בעולם הזה אף לעתיד לבוא כשאביא להם את אליהו זכור לטוב שניכם באים כאחד, שנאמר 'ה' בסופה ובשערה דרכו' (נחום א:ג). "בסופה" – זה משה, דכתיב 'ותשם בסוף על שפת היאור' (שמות ב:ג). "ובשערה" – זה אליהו, דכתיב 'ויעל אליהו בסערה השמים' (מלכים ב':ב:יא). אותה שעה הוא בא ומנחם אתכם שנאמר "הנה אנכי שולח לכם את אליהו הנביא וגו' והשיב לב אבות על בנים'."</p>
--	---

FACULTY ARTICLE: TWO TYPES OF HASTE, BY RABBI FYVEL SHUSTER

According to the Rambam (in the text of the Haggadah that appears at the end of Hilchos Chametz Umatzah in the Mishneh Torah), the text of Maggid opens with the words, “בְּהֵלֵנוּ יֵצְאוּ מִמִּצְרַיִם – We left Egypt in a state called בהלה.” בהלה is usually translated as panic, confusion, rushing, or haste. We also find a need for hastiness in the unique instructions for eating the first Pesach sacrifice on the night before the Exodus. The Jews were to eat the Pesach בְּחִפְזוֹן – with haste – with their loins girded for travel, shoes on their feet, and holding their walking staffs in their hands (Shemos 12:11).

This haste and rushing is puzzling for a number of reasons. 1. First of all, בהלה is listed as one of the curses that will come about for not keeping the Torah (Vayikra 26:16). We even pray (in the Hoshanos on Sukkos) that Hashem should save us from בהלה. So why is the בהלה of the Exodus considered positive? 2. Another difficulty: Haste and rushing, in Torah literature, is usually seen in a negative light. The middah (character trait) of בהלה (hastiness) is usually contrasted with the positive middah of זריזות – which refers to doing things energetically but not hastily. בהלה is also contrasted with מתינות – which means doing things in a thought-out and deliberate way. 3. Furthermore, when we take a close look at the story of the Exodus, it becomes clear that the Jews were not hastily pushed out of Egypt by the Egyptians. Even though Pharaoh, on the night of the plague of the smiting of the firstborn, came to tell Moshe that the Children of Israel could leave Egypt, they did not actually leave at night. Rather than appearing to sneak out of Egypt in the middle of the night like criminals (see Avos D’Rabbi Nasan Chapter 29), the Jews left Egypt openly, in broad daylight (Shemos 12:17).

True love, as the author of the Sfas Emes (Harav Yehudah Aryeh Leib Alter, זצ”ל, the Gerrer Rebbe, 1847-1905, in Likutim – Ahavah) says, means that a person “is drawn after the beloved with tremendous desire until he does things that are abnormal. As our sages say, ‘אהבה מקלקלת את השורה – Love causes us to break away from normative behavior’ (Bereishis Rabbah 55:8).”

Harav Yitzchak Hutner, זצ”ל (1906-1980, Rosh Yeshiva of Mesivta Yeshiva Rabbi Chaim Berlin, in the Pachad Yitzchak on Pesach Ma’amar 1) teaches us that there are two types of speed and hastiness. One is haste driven by external pressures. For example, imagine a man hastily running down the block. We call out to him, “Why are you running?” and he replies, “The supermarket is closing in ten minutes and I need to buy dinner because I’m hungry.” External factors – hunger and the store’s closing time – pressured him into running speedily.

But imagine another scene: The same man is waiting at the airport for a beloved relative to get off the plane. They haven’t seen each other for an entire year. When his relative finally appears, the man runs off to greet him. Why is he running, since his relative will reach him in less than a minute? It is not external pressure, but his love driving him to act abnormally, running in order to remove any barriers between him and the one he loves.

The חפזון and בהלה of the Exodus and the Seder night are not the hastiness of pressured or disorganized people. They are, instead, the manifestation of Israel’s true love for Hashem. When Israel was eating the Pesach sacrifice on the night before they left Egypt, they were entering the covenant with Hashem. Their חפזון was built on true love for Hashem, wanting to break down anything getting in the way of connecting with Him.

שבת שלום ומבורך

Find out more about Shapell’s Darche Noam
at www.darchenoam.org & +972-2-651-1178 - 5 Beit Hakerem Street, Jerusalem

To dedicate a Shapell’s Daf Keshet contact Emuna Diamond at emuna@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.



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, Hebrewbooks.org, and the Tanach section of Chabad.org.

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