

Weekly Portion:

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“בית מדרש מרדכי אליהו”
The House of Torah and Kindness

בית תורה וחסד
“Ateret Mordechai Eliyahu”

Day Bet Midrash (rabbinical and judicial ordination), evening and before-dawn Bet Midrash • Memorials • Learning Mishnayot and holy Zohar to benefit the souls of the departed • Providing food vouchers to the needy • Torah Shiurim to the community • Weekly Torah portion sheet.
Named after and for the benefit of the soul of our rabbi and teacher, the Chief Rabbi of Israel and Divine Kabbalist, the righteous Gaon **Rabbi Mordechai Eliyahu** of blessed memory, may his merit protect us Amen.
For the benefit of the souls of the righteous and holy Abuchatzzeira family: Rabbi Yaakov, Rabbi Israel, Rabbi Meir and Rabbi Elazar, may their merit protect us.



The Weekly Torah Portion
Excerpts from the Torah
of Maran the Chief Rabbi of Israel,
may his merit protect us Amen



Tana D'vei Eliyahu
Novel Insights in the
Weekly Torah Portion

“And you shall extend to the lintel and to the two doorposts the blood that is in the basin, and you shall not go out, any man from the entrance of his house until morning. [...] And you shall keep this matter as a statute for you and for your children forever.” (Shemot 12:22, 24)

Rav Avraham Ben Ezra and the Ohr Hachaim Hakadosh asked the question: why wasn't this mitzvah of putting blood on the lintel and doorposts established for all generations? They said: “The simple intention of the verse is that also subsequent generations were entrusted to carry out what was said on this subject; but we have not seen that our ancestors have done so. And neither did our Sages order us to do it.” See there what they responded on the matter.

But it can also be explained that from the verse itself it can be studied that this precept is not for all generations to fulfill, but they should only tell about it. Since that is the language of the verse: “And you shall keep this davar (matter)”, in which the term “davar” in Hebrew also means “word”. This means that we must observe the precept of telling the children about the miracles of the Creator, Blessed be He; and the children, in turn, have to tell it to their children, and so on through all generations. And what you have to tell your children is this: “In Egypt we had to put the blood of the Korban Pesach on the doorposts because we were ‘naked and bare’ of mitzvot. And by the merit of the bloods – the blood of the Korban Pesach and the blood of the circumcision – Hashem Yitbarach redeemed us.”

The significance of these words is that they should function as a moral for each person, in order not to lose hope even when they have reached the edge of the abyss, even when they are “naked and bare”. Because even then the doors of teshuvah (repentance) are not closed, and every person can reach the wonderful level where “even the servant girl saw in the sea, etc.” and “believed in Hashem.”

(Divrei Mordechai)

So they did

“So the children of Israel went and did; as the Lord commanded Moses and Aaron, so they did.” (Shemot 12:28)

What does “so they did” mean? Rashi explains that “Moses and Aaron also did so”, that is, the Korban Pesach (the Passover offering). But even so, what novelty is there in the fact that Moshe and Aharon fulfilled what Hashem commanded the Children of Israel to offer the Korban Pesach?

It can be explained according to the words of the Midrash (Yalkut Shimony, parashat Bo, remez 195): “Why did the Torah require that the lamb be taken for the Korban Pesach four days before the date to slaughter it? Rabbi Matya Ben Charash used to say: ‘The verse says (Yechezkel 16:8): ‘And I passed by you and saw you’. This indicates that the time had come to fulfill the oath that Hakadosh Baruch Hu had made to Avraham Avinu that He was going to redeem his children; but these had no mitzvah to their credit by virtue of which they should be redeemed. So says the verse (Yechezkel 16:7): “breasts fashioned and your hair grown, but you were naked and bare.” The expression eryah (עריה: ‘bare’) in the verse implies that the Children of Israel lacked mitzvot. So Hakadosh Baruch Hu gave them two mitzvot: the mitzvah of offering the Passover sacrifice and the mitzvah of brit milah. By dedicating themselves to these mitzvot they would earn the merit of being redeemed. And He also said (Zecharia 9:11): “You, too - with the blood of your covenant I have freed your prisoners.” ’ ’ ’

According to this Midrash, it could be said that Moshe and Aharon did not have to do the Korban Pesach because they had always fulfilled the mitzvot, and they were not in a condition of “naked and bare” of mitzvot. This being the case, they did not need those two mitzvot that Hashem gave to the Children of Israel and, apparently, this gives room to think that they were exempt from doing the Korban Pesach.

But despite this thought, Rashi teaches us that “Moses and Aaron also did so,” because even though the motive for them doing the korban did not apply to them, the mitzvah itself was not annulled, so they fulfilled it.

(Divrei Mordechai)



Halichot Olam Lo

Selected Halachic Rulings of Maran the Chief Rabbi of Israel, may his merit protect us Amen.

Examples of keli rishon and keli sheni

Salt on a keli rishon that is over the fire

51 - It is forbidden to put salt on a stew that is in a *keli rishon* that is over the fire (such as a pot of soup or the like), whether it is cooked salt or not.

Salt in a keli rishon that's over the fire, ultimately

52 - If salt was put on a stew that is in a *keli rishon* over the fire, the law differs depending on the condition of the stew: if the stew had no salt at all from the beginning, the stew is prohibited. But if the stew had salt from the beginning, a Rav should be consulted as to what to do.

Salt in a keli rishon that's not over the fire

53 - In the first instance, salt should not be added to a stew that is in a *keli rishon* even though the *keli rishon* is not over the fire if the stew is at a temperature of *yad soledet bo*, whether it is cooked salt or not.

54 - A woman who wishes to add salt to a stew before serving it on the table has to take care not to add salt while the stew is in the pot (the *keli rishon*), but rather only after she transferred the stew to another container (which is *keli sheni*). And she must be careful not to add salt to the stew in the *keli rishon* even when the stew is not hot at the temperature of *yad soledet bo* (to observe the distancing that the Sages decreed regarding a *keli rishon*, as seen earlier in the article 43).

(Maamar Mordechai.shabbat)

Weekly Story

Deeds of the Righteous



Abundant blessing in this house

Rav Ariel Suly recounts: I grew up in Argentina and my whole family is there. Eventually, I came to Israel to study at Kol Torah yeshiva, and I was the study chavruta of Rabbi Yosef Eliahu, shlita. Throughout the years that I was in the yeshiva, I used to observe only one day of Yom Tov - instead of two, like any Jew of the diaspora - because I always thought that maybe I would marry a young woman from Israel and stay to live here.

In the year 5745 (1985) I got engaged to a young woman from Argentina and the wedding was to take place there after the Feast of Shavuot. Before Pesach I went with my brother - who is a Dayan (Judge) in Argentina - to Rav Mordechai Eliahu, zatzal, to ask him how I should conduct myself from that moment on regarding the observance of Yom Tov, because it was clear to me that after the wedding in Argentina we were going to stay there. The Rav told me to continue observing for just one day. My brother asked him how it could be, and the Rav replied: "He belongs here with us."

On the eve of Pesach, the Rav went to bake matzot together with Rav Yehuda Tzadka and Rav Yosef Eliahu told me that Rav Mordechai related to Rav Yehuda Tzadka about the question I asked him and what he had answered me. Rav Tzadka told him that he was absolutely right.

After the wedding, we lived in Argentina, but after two months Rav Antebi called me and told me that they wanted to open a kollel in Israel, so he invited me to participate in that initiative. We came to Israel, and ever since then we have stayed here. Just as Rav Mordechai Eliahu, zatzukal, had said.

Incidentally, that year in which I got married, the Rav invited me to the Seder of Passover. Other rich and important guests were there, and I involuntarily tipped the wine glass and stained the entire tablecloth. The Rav, humble as ever, said: "What a blessing! What a blessing you have brought to our home!"

(Excerpted from Avihem Shel Israel 8)

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