

# עזרי דשמיא

**Alei Deshe - Weekly Torah Insights and inspiration on  
the Parsha from the Rosh Yeshiva Shlit"za of Gur**

## Thankfulness into Action

וכי תזבחו זבח תודה לה' וגו' ביום ההוא יאכל לא תותרו ממנו עד בקר אני ה'

*When you slaughter a thanksgiving-offering to Hashem... it must be eaten on that same day, you shall not leave any of it until morning; I am Hashem.*

(Vayikra 22:29-30)

Rashi explains the pasuk's concluding words, "I am Hashem": "Know who decreed this, so that it will not be light in your eyes." It is an extra warning, which the Torah often adds where people may be tempted to cheat and not properly fulfill a mitzvah. What is it about the mitzvah of eating a *Korban Todah* on its first day and night that requires an exhortation of 'אני ה'?

Additionally, why is it that a *Korban Todah* must be eaten in one day and night, while a *Korban Shelamim* may be eaten for two days? After all, a *Todah* is, in its essence, very much like a *Shelamim*.

The *mefarshim* explain<sup>1</sup> that in truth, every *korban* should ideally be eaten on the day of its offering, as it is not proper to delay completing it. Nevertheless, the Torah permits a *Shelamim* to be eaten the following day as well, since some may find it difficult to eat it in such a hurry. This is true regarding a *Shelamim*, which may be brought by different people in various situations. A *Todah*, however, is offered by someone who experienced a miraculous salvation. Such a person is expected to be elevated to the point of fulfilling mitzvos with *zerizus* and in the best possible

manner. He is therefore required to complete eating it by the end of its first night.

We may look a bit deeper. When the person bringing a *Todah* was faced with a perilous situation, he cried out to Hashem, begging for salvation.

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**When in danger, we  
are acutely aware that  
Hashem is in control,  
yet when we are saved,  
we forget, chas v'shalom,  
that it was He who  
saved us. Whom do  
we think we are fooling?**

Now that Hashem answered his *tefillos* and saved him, revealing His great hand, this person must certainly be in an uplifted frame of mind. Even if he did not daven when he faced danger, the actual experience of a *nes* is enough to elevate a person, as expressed by the pasuk (Tehillim 60:6), נָס לְהַתְנוּסָה – a *miracle* (נס, commonly translated: a *banner*) to be raised high. Such a person has reached a *madreigah* where he can be expected to fulfill the mitzvah of eating *kodashim* in the best possible manner – by completing it within its first day and night.

This is why the pasuk concludes with 'אני ה'. When one faces danger, he knows good and well that there is a *Manhig la'birah*, that only Hashem is in control. This is certainly so if he cried

to Hashem from the depths of his heart to save him. The Torah warns him: now that you were rescued, do not forget Who it was that rescued you: Hashem. You must therefore perfect the mitzvah of *Korban Todah* by not leaving over its meat until the next day.

Sometimes a person davens for a need, and even as he is still davening, his request is granted. Yet since it was fulfilled in a natural manner, he may not recognize that it was Hashem who orchestrated it. He might say to Hashem with a wave of his hand, "Never mind;

<sup>1</sup> Based on Ramban, Vayikra 7:16

לעילוי נשמת  
מרת  
עקא עדנה  
צפורה ע"ה  
בת משה מנחם הלוי ז"ל

it's taken care of." Regarding this pitfall, too, the Torah warns, 'אָנִי ה' - *It is I, Hashem, Who granted your wishes.*

The *mashgiach* Rav Gad'l Eisner would relate a tale of a man who was sailing on a ship in the vast ocean, when a mighty storm began to rage, threatening the ship and all its passengers. The man cried out, "Hashem, if You save me from this storm, I will give all of my wealth to *tzedakah!*" When the storm indeed quieted down, he began to regret his words. "I didn't really mean *all* my money," he clarified; "half is also good." Some time later the storm again began to pound the ship. "Ribbono Shel Olam!" he called out, "I was just joking! You are taking it so seriously!"

The message of the *mashal* is powerful and must be pondered seriously. We often play games with our thinking. When in danger, we are acutely aware that Hashem is in control, yet when we are saved, we forget, *chas v'shalom*, that it was He who saved us. Whom do we think we are fooling? This is the message of the pasuk: we must take care to hold on to the recognition that 'אָנִי ה' - even after salvation comes.

2 *Derashos HaRan*, no. 9

But it is not only in the period immediately following the miracle, when he brings a *Korban Todah*, that he must retain the mindset of 'אָנִי ה'. He must nurture feelings of gratitude to Hashem for all time, continuing to live on a higher plane. David Hamelech said (Tehillim 71:14), וְאֲנִי תָמִיד אֶיְחָל וְהוֹסֵפְתִּי, עַל כֹּל תְּהִלָּתְךָ - *I shall always hope, and I will yet add to all Your praises.* The Ran<sup>2</sup> explains: "It happens that a sick man strongly hopes to Hashem, and when he is able to stand with a staff, he thanks Hashem who was benevolent to him. Yet when he returns to his full health, he does not exercise wisdom to bless and thank Hashem, for he forgets his earlier hardships. David, therefore, said, 'I am not this way; *I shall always hope* – not only when I am in hardship, but even in peaceful times. If at the time I am saved I praise Hashem publicly, then I will not decrease afterwards my praising and blessing His Name; rather, I will *yet add to Your praises.*'"

(בנאות דשא – אמור תשפ"ב)

## One Is Better than Two

My father would often repeat the words of R. Shimon bar Yochai, as related by the Yerushalmi:<sup>3</sup> "Had I stood on Har Sinai when the Torah was given to Yisrael, I would have requested of Hashem that two mouths should be created for man, one to speak Torah and one to tend to his needs." The Yerushalmi continues: "[R. Shimon bar Yochai] subsequently retracted and said, 'If [when man has] one mouth, the world cannot stand due to *lashon hara*; how much more so if [man were to have] two.'"

R. Shimon's words seem puzzling. Why would the proper place to ask for two mouths be at Har Sinai? Why didn't he say, "Had I been present at the time of Creation"?<sup>4</sup>

My father explained that over the two thousand years between Creation and *Mattan Torah*, there could have been no possibility at all of man having two mouths. In the absence of Torah, if there would have been a mouth designated specifically for the mundane, it would have been

terribly harmful. Only once we received the Torah did R. Shimon see a positive purpose in man having two mouths.

However, R. Shimon's subsequent reservation remains difficult to understand. If one speaks *lashon hara* alone in an empty room, it is not considered *lashon hara*. Chazal say, as well, that the ear cannot register two voices spoken at once. Thus, even if a person possessing two mouths would speak *lashon hara* with both at the same time, he would not transgress more than he would with only one. So why did R. Shimon retract his statement, saying that the world would be at greater risk because of *lashon hara* if man had two mouths?

We may understand this in accordance with my father's explanation of the Yerushalmi. The Torah that a Yid learns sanctifies him and keeps his speech pure. This is true both when he learns and afterwards, both while he is awake and while he sleeps, since it reminds him of his

purpose in this world. If man had two mouths, although the amount of *lashon hara* spoken may have remained the same, it would have been far more damaging. *Lashon hara* spoken by a mouth devoid of Torah, lacking the holy protection of Torah, would be terribly destructive. Torah is protective both for the speaker, helping him overcome the temptation to speak *lashon hara*, and for the listener, helping him not to accept the *lashon hara*.

Thus, it was specifically the time of *Mattan Torah* that R. Shimon bar Yochai felt would be appropriate to ask for two mouths, since only with the *koach haTorah* could man manage with a mouth dedicated to the mundane; and R. Shimon's subsequent opinion that two mouths would be detrimental was also due to the *koach haTorah* that we received at Har Sinai – because only with the purity provided by the Torah can one safely engage his mouth in speech.

(ל"ג בעומר תשכ"א – מאמר ב')

3 Berachos and Shabbos 1:2

4 See *Pnei Menachem*, Shavuot p. 46

# Klal Yisrael's Upsherin

It is a *minhag Yisrael* to celebrate a little boy's first haircut (*upsherin*; *chal-akah*) on Lag BaOmer, and the child generally receives his yarmulke and tzitzis at this time. A head covering is *mesugal* for *yiras Shamayim*, as the Gemara (Shabbos 156b) states: "כסי רישך כי היכי דתיהוו עלך אימתא דשמיא" - Cover your head so that you will have fear of Heaven."

The directive of "cover your head" is not only for children; it is equally relevant to adults. On Lag BaOmer we can be inspired to gain a level of *כסי רישך*, to increase our *yiras Shamayim*. Indeed, the Sfas Emes<sup>5</sup> quotes the Chiddushei HaRim that one can merit *yiras Shamayim* on this day. It is a time to daven for *yiras Shamayim*, for the ability to withstand one's *nisyonos*.

The pasuk in Tehillim (68:19) states, עֲלִיתָ לְמָרוֹם, שְׁבִיתָ שְׁבִי לְקַחַת מִתְּנוּת בְּאָדָם - You ascended on high, You have taken captives, You took gifts of man. The *sefarim hakedoshim* say that שְׁבִי is an acronym for R. Shimon Bar Yochai.

The pasuk in Parshas Ki Seitzei (Devarim 21:10) states, כִּי תֵצֵא לְמִלְחָמָה עַל אֹיְבֶיךָ וְגו' וְשָׁבִיתָ שְׁבִי - When you will go out to war against your enemies... and you will capture his captivity. This pasuk refers to the *milchemes hayetzer*, the war we must wage against our *yetzer hara*. וְשָׁבִיתָ שְׁבִי - and you will capture his captivity – teaches that even if a person has fallen prey to the *yetzer hara* and has become his captive, he can still turn the tables and capture himself back through *teshuvah*.

On Lag BaOmer, which is a day opportune for attaining *yiras Shamayim*, one can tap into the *koach* of שְׁבִי, R. Shimon bar Yochai, on his *yahrtzeit*,

5 Emor 5652

and take gifts of man – be empowered to recapture the captive of the *yetzer hara*, doing *teshuvah* from an elevated state.

When Yaakov took leave of Lavan, they created a pile of stones to serve as testimony that they would not harm each other. When Lavan spoke of his pile that would stand as testimony on Yaakov, he said (Bereishis 31:52), עַד הַגֵּל הַזֶּה - this mound shall be witness. *Sefarim* say that this is a reference to

**Even if a person has fallen prey to the yetzer hara and has become captive, he can still turn the tables and capture himself back through teshuvah.**

Lag BaOmer (ג'ל=ג'ל). Yaakov used a similar expression about his pile standing witness on Lavan, but he did not say הַזֶּה, *this [mound]*.

The ג'ל testifying on Yaakov has a continuation: seventeen, which is the *gematria* of הַזֶּה. There are seventeen days after Lag BaOmer during which we continue to prepare ourselves for *kabbalas haTorah*. Lag BaOmer is merely a preparation for accepting the Torah. If we continue through the coming days with a conviction to continue growing in Torah and *yiras Shamayim*, then we have indeed gained the light of Lag BaOmer.

(ל"ג בעומר תשפ"א – מאמר ב)

# An Extended Bar Mitzvah

מֵעֶרֶב עַד עֶרֶב תִּשְׁבְּתוּ שְׁבִתְכֶם

*From evening to evening shall you rest on your rest day.* (Vayikra 23:32)

The Gemara (Rosh Hashanah 9a) derives from this pasuk the mitzvah of *tosefes Shabbos*, adding onto Shabbos and Yom Tov by refraining from

*melachah* for some time before and after. The *Rishonim* disagree on whether this mitzvah is *mid'Oraisa* or *mid'Rabbanan*.<sup>6</sup>

We may consider whether one who becomes *bar mitzvah* on Shabbos night is obligated in *tosefes Shabbos*. On the one hand, on Friday, when one

adds onto Shabbos, he was not yet obligated in mitzvos *min haTorah*. On the other hand, perhaps whoever is obligated in Shabbos itself is obligated to add onto it. I found this question addressed by R. Tzvi Hersh Maglid, *av beis din* of Sengrut, a *talmid* of the Chasam Sofer.<sup>7</sup>

6 See *Mishnah Berurah*, 261:2 in *Beur Halachah*

7 Printed from manuscript in *Kovetz Eitz Chaim – Sanz*, no. 6 (Teves 5763, Netanya).

See also *Yeshuos Yaakov* (608, end of no. 6), who addresses a reverse scenario: if one becomes bar mitzvah on *Motza'ei Yom Kippur*, must he add onto the end of Yom Kippur, since at that time he is obligated in mitzvos, or is he exempt since he was not obligated in Yom Kippur itself?



If we assume either side of this question, we may answer a problem posed by a *Rishon*. The Ramban<sup>8</sup> points to an anomaly: typically, Chazal refer to the age of adulthood as thirteen and one day, but regarding Yom Kippur, the Gemara says that one fasts from the age of thirteen.

If we assume that one who becomes *bar mitzvah* on Yom Kippur must keep *tosefes Yom HaKippurim*, we may explain that he is already obligated to fast when he is only thirteen – not thirteen and one day – since during that time he must add onto Yom Kippur.

Tosafos<sup>9</sup> questions a statement of the Gemara that one must refrain from *melachah* during *bein hashemashos* of Shabbos and Yom Kippur because it might be nighttime. Why is this reason necessary? Even if it is counted as daytime, one would have to refrain from *melachah* in keeping with *tosefes Shabbos*.

R. Tzvi Hersh Maglid points out that if we assume that one who becomes *bar mitzvah* on Shabbos is exempt from *tosefes Shabbos*, the Gemara's reason is necessary. In this scenario, the *bar mitzvah* boy would have to refrain from *melachah* during *bein hashemashos* not because of *tosefes Shabbos* – as he is exempt from it – but only because it may be nighttime.

It would seem that we can resolve our question based on a Gemara. The Gemara (Yevamos 33a) states that a non-Kohen who serves in the *Beis Hamikdash* on Shabbos transgresses two prohibitions: serving as a non-Kohen and violating Shabbos. The Gemara challenges this: there is a principle that אין איסור חל על איסור, one transgression does not take effect

on top of another, pre-existing transgression. The *issur* of serving as a non-Kohen preceded that of Shabbos, as it is in effect during weekdays too; so the *issur* of Shabbos should not take effect. The Gemara answers that this halachah applies where the transgressor showed signs of maturity – giving him status of adulthood – on Shabbos, so the *issur* of serving as a non-Kohen, as well, only took effect on Shabbos.

If one who becomes *bar mitzvah* on Shabbos is obligated in *tosefes Shabbos* on a *d'Oraisa* level, then in the Gemara's case the *issur* of Shabbos took effect before that of serving as a non-Kohen, since he was obligated to keep *tosefes Shabbos*. If so, the transgressor would only violate the *issur* of Shabbos. Clearly, then, he is exempt from *tosefes Shabbos*.

However, this may not be a sound proof. The Gemara's case is where the boy showed signs of maturity "on Shabbos." This may mean that the signs only appeared Shabbos morning. The *mitzvah* of *tosefes Shabbos* is to add time from the weekday onto Shabbos, but in the above scenario, if the boy were to add onto his obligatory time of Shabbos – which begins Shabbos morning – he would not be adding time from the weekday, but from Shabbos.<sup>10</sup> This is not the *mitzvah*. Accordingly, in the Gemara's case, the boy is exempt from *tosefes Shabbos*. In the case in question however, where one became *bar mitzvah* with the onset of Shabbos, we may still consider that he is obligated in *tosefes Shabbos*.

The discussion thus far is relevant according to the opinion that *tosefes Shabbos* is obligatory *min haTorah*. According to the opinion that it is *mid'Rabbanan*, however, it would

seem clear that the boy would be obligated in *tosefes Shabbos*, since in any case he is obligated in *mitzvos mid'Rabbanan* because of *chinuch*.

*Magen Avraham*<sup>11</sup> cites earlier authorities that one who is obligated in a *mitzvah* on a *d'Rabbanan* level can be *motzi* somebody who is obligated *mid'Oraisa*; the reason a *kattan* cannot is because the Rabbinic obligation that he keep *mitzvos* is not his obligation, but his father's. A *kattan* is not obligated himself in *chinuch* because a child is not fit to accept the *takanos* of the *Chachamim*. Accordingly, perhaps one who becomes *bar mitzvah* on Shabbos night would, in fact, carry a Rabbinic obligation of *tosefes Shabbos*, since he – close as he is to adulthood – can accept *takanos d'Rabbanan*. If so, he can be *motzi* an adult with *kiddush* during the time of *tosefes Shabbos*.

However, *Darkei Moshe*<sup>12</sup> cites the Maharil that one who becomes *bar mitzvah* on Shabbos night should not be *chazzan* for *Ma'ariv*, since people often daven *Ma'ariv* of Shabbos while it is still Friday, and so he would not yet be *bar mitzvah*. It would seem clear, then, that during the time of *tosefes Shabbos*, a Shabbos-*bar mitzvah* boy cannot be *motzi* adults.

This may, however, only be true regarding *Ma'ariv*; he is certainly exempt from davening *Ma'ariv*. Regarding *kiddush*, however, he might be Rabbinically obligated, since the obligation of *kiddush* on Friday is a direct result of *tosefes Shabbos* – in which, as above, he may be obligated *mid'Rabbanan*. If so, according to the opinion cited by *Magen Avraham*, he would be able to be *motzi* adults with *kiddush*.

(בנאות דשא – אמור תשפ"א)

8 *Milchamos*, Yoma 4a of *dapei haRif*

9 *Rosh Hashanah* 9a, *Pesachim* 54b

10 It does not seem reasonable that he would be obligated to add onto Shabbos fifteen hours – from Shabbos morning back to Erev Shabbos – as his *tosefes Shabbos* would be longer than his obligatory time of Shabbos.

11 267:1

12 O.C. 53