



ל"ג רפאל - חי בן אמאשלום

# Sha'arei Eliyahu

## Table Talk

### SHABBAT ROSH CHODESH SCHEDULE

Mincha	4:50 PM
Candle Lighting	4:58 PM
<b>Shiur Shabbat</b>	<b>8:30 PM</b>
Shacharit	8:30 AM
Shabbat Derasha	3:30 PM
Mincha	4:30 PM
<b>SUNSET</b>	<b>5:17 PM</b>
<b>Aravit (Shabbat Ends)</b>	<b>6:07 PM</b>
Rabbenu Tam	6:30 PM

**Lessons of "בא אל פרעה..."**  
 This week's parasha begins: וַיֹּאמֶר ה' אֶל-מֹשֶׁה בֹּא אֶל-פַּרְעֹה כִּי-אֲנִי הִבְדַּחְתִּי אֶת-לִבּוֹ וְאֶת-לִבְ עַבְדָּיו לְמַעַן שְׂתִי אֶתְּתִי אֵלָה בְּקִרְבּוֹ – *HaShem said to Moshe, "Come to Pharaoh. For I have hardened his heart and the hearts of his servants, in order that I may display these My signs within him.*

The Hida tells us that the 1<sup>st</sup> letters of the words "בֹּא אֶל-פַּרְעֹה כִּי" are

### SHORT & SWEET

Why do we have a 5<sup>th</sup> cup on *Pesach* for *Eliyahu HaNavi*? According to one Pasuk the Jewish people were enslaved for 430 years. All the souls that were suffering in the Egyptian slavery were there to fix the Sin of Adam, Tower of Bavel, Sodom, etc. Pharaoh had permission to subjugate 600,000. However we know that the number of slaves added up to 3,000,000 which is 5 times that number of slaves he was allowed to subjugate. For this reason the harsh subjugation only lasted 86 years and not the full 430. Being that Pharaoh subjugated 5 times the population he was allowed to the slavery lasted 1/5<sup>th</sup> the full time.  
 Cup = כוס = 86  
 Each cup is כנגד each group of 600,000 that suffered to shorten the slavery and bring closer the redemption.

~ R' Yosef Akilov

1. Which Rabbi never walked four *Amot* (cubits) without his *Tefillin* upon him?
2. Which *Mitzvah*, in this week's Parasha (BO), cannot be performed, unless a different *Mitzvah* is fulfilled?
3. Why do we display three *Matzot* upon the table during the *Pesach Seder*?

**באך – your anger.** Meaning to say that until now you came to Pharaoh with respect, because despite his being evil he is a king, and one is obligated to give proper respect to a king. However, from now on משה came to Pharaoh with anger and a more serious face.

Rabbenu Eliezer from גרמיזא says that in the words **בא אל פרעה** the letters of **פלא** (wonders) are close together. Teaching us that משה will perform many wonders. He also says that the last letters of the phrase **בא אל פרעה** is **אלה** (*pronounced Allah*), meaning cursed, which Rabbenu Eliezer says is Hashem giving משה a hint that when he comes to Pharaoh, משה will perform wonders and curse Pharaoh with the last three plagues.

The *ליקוטי קדמונים* tells us that the first letters of the phrase: **בא אל פרעה** are **אלול**. Hashem is giving us a hint that even if person does terrible *עברות* (*sins*) throughout the year, if he does proper *Teshuva* in the month of **אלול** Hashem forgives him for everything.

The Pasuk says **למען שתִּי אתִּי** which means in order to show My signs. What are Hashem signs if not the Torah. Lastly if we look at the last letters of the phrase **בא אל פרעה** again we get the word **אהל** (tent) teaching us that the only way that a person is able to do proper *Teshuva* is by sitting in the Tent of Torah and study Hashem's Torah.

~ R' Yosef Akilov



1. Rabbi Yochanan Ben Zakai was never seen going four *Amot* without wearing his *Tefillin*. (*Succah 28a*)  
 2. The Korban *Pesach* may not be eaten by someone who neglects the *Mitzvah* of Brit Mila. (*Mechilta 12:48*)  
 3. A Korban *Todah* is brought with three types of bread. On *Pesach* we all celebrate the *Seder* as a *Sudat Hoda'ah* that Hashem took us out of *Mitzrayim*; therefore, we use three matzot. (*Ohr Zarua*)

## Halacha Yomit

### *May One Disagree With One's Rabbi?*

The Gemara (Sanhedrin 110a) states that one who disagrees with one's rabbi is tantamount to disagreeing with Hashem's presence. We have already discussed in the Halacha Yomit that there are three categories of rabbis (Torah scholars) being discussed here: The first is one's primary, i.e. the rabbi under whom one has studied most of one's Torah knowledge or a Torah luminary of the generation. Maran Ha'Shulchan Aruch rules that the law regarding one who disagrees with one's rabbi is tantamount to disagreeing with Hashem's presence only applies to one's primary and not to a Torah scholar who is not one's primary rabbi. Based on this, the prohibition to disagree with one's rabbi applies to a Torah luminary of the generation as well.

The Rishonim disagree regarding the definition of "disagreeing with one's rabbi": Does this mean simply ruling on halachic matters against one's rabbi or does this refer to the student establishing his own Bet Midrash where he sits, learns, and teaches without his rabbi's permission thereby accepting authority upon himself without his rabbi's express permission and only this is considered disagreeing with Hashem's presence. The Rambam, Tur, and Maran Ha'Shulchan Aruch rule in accordance with the latter opinion that one who establishes a place for himself to learn and teach without one's rabbi's permission is tantamount to disagreeing with Hashem's presence. Nevertheless, one may disagree with one's rabbi on matters of Halacha, such as we find many times throughout the Talmud that Rabbi Yehuda Ha'Nassi disagreed with his father and rabbi, Rabbi Shimon ben Gamliel, as did Rava with his primary rabbi, Rav Yosef. However, in order to do so, one must certainly have solid sources and proofs to support one's opinion and one must likewise weigh one's rabbi's opinion carefully and not rush to disagree with his opinion for naught, thus causing one to disagree with one's rabbi contrary to Halacha in addition to rendering a mistaken halachic ruling.

Maran Rabbeinu Ovadia Yosef ז"ל writes that when disagreeing with one's rabbi on a given matter, one should not do so in his presence; however, doing so not in the rabbi's presence is permissible provided that this is being done in a humble and respectful manner and not as a display of victory. We should add that nowadays, it is quite common for some Torah scholars to disagree with their rabbis who are leader of the generation and upon analyzing the words of the students, it is apparent that their words have no substance and that they are causing needless disagreements in the Jewish nation and issuing mistaken halachic rulings. About such people does the Rambam write: "Such small students who have not studied Torah sufficiently and wish to elevate themselves in the eyes of the general public and in the eyes of the members of their city by jumping to sit in the front in order to judge and rule for the Jewish nation increase arguments, destroy the world, extinguish the flame of the Torah, and damage the vineyard of Hashem. About such individuals does King Solomon exclaim, 'Little foxes who damage vineyards.'"

We have mentioned all of this so that when one chooses a rabbi for one's self that will rule on matters of Halacha and the like for the individual, one must make sure that this rabbi is a true Torah scholar who has found favor in the eyes of the Torah luminaries of the generation and is deeply G-d-fearing, for a Torah scholar's fear of Heaven must precede his Torah knowledge and he must likewise possess excellent character traits, as we shall, G-d-willing, discuss in the future.