

Sha'arei Eliyahu

Table Talk



The Four Levels of Freedom

In this week's parasha we have the famous four terminologies that provide the main source for the four cups of wine on Pesach Night:

לָכֵן אָמַר לְבְנֵי־יִשְׂרָאֵל אֲנִי ה' וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סְבִלֹת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מֵעֲבָדְתֶּם וְגָאֵלְתִּי אֶתְכֶם בְּנִרוּעַ נְטוּיָה וּבִשְׁפָטִים גְּדֹלִים: וְלָקַחְתִּי אֶתְכֶם לִי לְעָם וְהִנֵּיתִי לְכֶם לְאֱלֹקִים וַיְדַעְתֶּם כִּי אֲנִי ה' אֱלֹקֵיכֶם הַמּוֹצִיא אֶתְכֶם מִתַּחַת סְבִלֹת מִצְרַיִם (שמות ו:ו-ז).

Therefore, say to the children of Israel, 'I am the Lord, and I will take you out from under the burdens of the Egyptians, and I will save you from their labor, and I will redeem you with an outstretched arm and with great judgments. And I will take you to Me as a people, and I will be a God to you, and you will know that I am the Lord your God, Who has brought you out from under the burdens of the Egyptians (Shemot 6:6-7).

Ravina in Pesachim 109b says: *The Rabbis enacted four cups as a sign of freedom, nevertheless each cup is a mitzvah on its own.* Why is it that each cup is its own mitzvah? Also

why do we need to have four terminologies of redemption in the first place? After all ה' had only taken us out of Egypt one time.

The Mefarshim explain that there were four stages of redemption. The Hida tells us that with the 1st plague (דם) started the 1st stage of the redemption. This happened in the month of Nissan of the year before redemption. This is when the very harsh labor (עֲבָדָה קָשָׁה) ceased. As the verse says: *"I will take you out from under the burdens."*

The next stage, the Hida tells us, was in the month of Tishrei when the Jewish people stopped working the fields altogether. As we learn in Rosh HaShanah 11a *"on Rosh HaShanah slavery was lifted from our forefathers in Egypt"*. At this time any work that they did as slaves in Egypt ceased. As the verse says: *"I will save you from their labor."*

The 3rd stage of freedom came on the 15th of Nisan, during the time of the death of the 1st born. After the plague of *The Death of the First Born* ה' redeemed us out of Egypt. As the verse says: *"I will redeem you with an outstretched arm and with great judgments"*. At this point in time we were free from the physical hold that the Egyptians had on us because משה told us to take your people and go.

The last and final stage of freedom came when we received the תורה on Mount Sinai, which was the 6th (or 7th) of Sivan. We needed this final stage because although we left Egypt and were free from the bonds of Slavery at the hands of the Egyptians the other nations of the world still had the capabilities to enslave us had they wished to do so. The final and most important stage of freedom is alluded to in the verse as it says: *"And I will take you to Me as a people, and I will be a God to you"*

This explains why Ravina taught us that although the four cups are a sign of freedom each cup is its own separate mitzvah, since there were four stages to total freedom. And each stage was as significant as the one preceding it. Just as ה' took us out of Egypt in Nisan so too will the final redemption come in Nisan (Rosh HaShanah 11b).

~ R' Yosef Akilov

SHABBAT ROSH CHODESH SCHEDULE

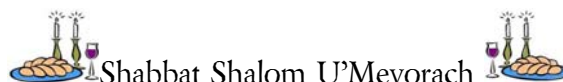
Mincha	4:45 PM
Candle Lighting	4:49 PM
Shiur Shabbat	8:30 PM
Shacharit	8:30 AM
Shabbat Derasha	3:15 PM
Mincha	4:20 PM
SUNSET	5:08 PM
Aravit (Shabbat Ends)	5:52 PM
Rabbenu Tam	6:21 PM

SHORT & SWEET

When משה sent ה' to take the Jewish Nation out of Egypt משה refused stating that people wanted to kill him (*midrash*). To this ה' says: מי שם פה לאדם או מיישום אלם? *"Who gave man a mouth, or who makes [one] mute or deaf or seeing or blind?"* (Shemot 4:11) ה' was trying to tell משה, "You have nothing to fear because the ones that want you dead are already blind deaf and mute."

Sometimes in life ה' wants us to take the next step in our life and we are too afraid thinking we aren't ready or that something is in our way. But ה' already took care of that problem that we think is stopping us.

Who was the 1st astronaut ever?



Shabbat Shalom U'Mevorach

Halacha Yomit

Honoring One's Rabbi

Just as one is obligated to honor and revere one's parents, one is likewise obligated to honor and revere one's rabbi even more so than one's parents, for one's parents bring one into this world whereas one's rabbi brings one into the World to Come. Similarly, the Mishnah (Baba Metzia 33a) writes regarding the Mitzvah of returning a lost object that if one finds two lost objects, one belonging to one's father and one belonging to one's rabbi and one cannot take care of them both, one's rabbi's lost object takes precedence, for one's father brings one into this world and one's rabbi brings one into the World to Come. If, however, one's father is a Torah scholar, one's father's lost object takes precedence. The Mishnah also speaks about the Mitzvah of redeeming captives that if both one's father and rabbi were captured, one must first redeem one's rabbi and only then redeem one's father. Nevertheless, if one's father is a Torah scholar, one's father takes precedence.

The Rambam writes: "There is no greater [obligation to] honor and reverence someone than the honor and reverence one must afford to one's rabbi. Indeed, our Sages teach us (Masechet Avot), 'The reverence one has for one's rabbi should be tantamount to one's fear of Heaven.' It is for this reason that they said that one who disagrees with one's rabbi is tantamount to disagreeing with Hashem's presence, one who fights with one's rabbi is tantamount to fighting with Hashem's presence, one who staunchly opposes one's rabbi is tantamount to staunchly opposing Hashem's presence, and one who suspects one's rabbi is tantamount to suspecting Hashem's presence."

Before discussing the laws pertaining to honoring Torah scholars, we must first discuss which Torah scholars one must honor. Regarding this issue, there are several categories of Torah scholars with each one requiring a higher form of respect than the other:

The most important form of Torah scholar is one's primary rabbi, i.e. a Torah scholar from whom one has studied most of one's Torah knowledge, and one must afford such a Torah scholar with great respect, as we shall soon explain.

The second category is a Torah scholar who teaches students Torah and this individual has heard some Torah from this rabbi but not enough to consider most of one's Torah knowledge from this rabbi. The laws of honoring one's non-primary rabbi apply to such a Torah scholar. These laws apply to a Torah scholar whom one hears occasional Torah classes from.

The third category is a Torah scholar from whom one has studied no Torah whatsoever and thus, the individual is not considered the student of such a rabbi. One must afford honor to such a rabbi as one does to any Torah scholar but not as much as one affords to one's primary rabbi.

Regarding one's primary rabbi, there are laws which do not apply to any other Torah scholars. For instance, one may not render a halachic ruling in the presence of one's primary rabbi.

When Maran Rabbenu Ovadia Yosef *zt"l* was still among the living, he retained the law of a primary rabbi regarding the entire Jewish nation and although many people did not learn much Torah directly from him, everyone was still required to honor him as a student honors his primary rabbi. Similarly, if another Torah scholar of such caliber arises, we shall be obligated to honor him as one honors a primary rabbi even if we have not heard any Torah from him.

The reason for this is because any Torah scholar who is the leader of the generation and is famous for his great wisdom and astounding expertise in all aspects of Torah law deserves the honor of the entire generation as though they were his students and he their primary rabbi.

This law is derived from Shmuel HaNavi who was brought to the Mishkan when he was a young lad and at the time, the leader of the generation was Eli HaKohen who sat there and rendered rulings for the entire Jewish nation. It happened once that a bull was brought as an offering on the Altar and Eli told the Kohanim to find a Kohen who knew how to slaughter so that he could come and offer the bull. Shmuel realized that they were looking for a Kohen to slaughter the bull but they could not find one and as a result, time was being wasted. He told them, "Why are you searching specifically for a Kohen to slaughter? According to the law, any member of the Jewish nation may slaughter as well." Shmuel was then brought before Eli who asked the lad, "How do you know that even a non-Kohen may slaughter?" Shmuel replied, "The verse does not state, 'And the Kohen shall slaughter; rather, the verse merely states, 'And the Kohanim shall offer.'" Eli told him, "You have spoken correctly but you have also rendered a halachic ruling in the presence of your rabbi." The Tosafot explain that although Shmuel had yet to learn any Torah from Eli, since he was the leader of the generation, Eli HaKohen retained the law of one's primary rabbi. Maran HaShulhan Aruch rules likewise and writes that if the Torah scholar possesses outstanding wisdom, he shares the law of one's primary rabbi. The Rama explains that one who is well-known to be a Torah luminary of the generation is considered possessing outstanding wisdom. Clearly then, the laws regarding one's primary rabbi were applicable in our generation to Maran *zt"l* who was well-known throughout the world for his tremendous Torah knowledge and all of the laws of one's primary rabbi applied to him even if one never heard even one Halacha directly from him.

It seems that this law would be applicable to other such great Torah scholars living among us today. Approximately thirty years ago, Maran *zt"l* exclaimed that one should treat Hagaon Harav Moshe Feinstein *zt"l* like one's primary rabbi since there was almost no other Torah scholar in that generation who could compare to him, for he was world-famous for his expansive Torah knowledge, fear of Heaven, and humility along with being extremely well-versed in all portions of the Talmud and possessing the ability to rule upon any and all halachic matters.