

פֶּרְעָה וּלֹא־שִׁלַח אֶת־בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ: ם יב
א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן בְּאֶרֶץ מִצְרַיִם
לֵאמֹר: ב הַחֹדֶשׁ הַזֶּה לְכֶם רֵאשׁ חֲדָשִׁים רֵאשׁוֹן הוּא

לְכֶם לְחֻדְשֵׁי הַשָּׁנָה:

פרשת בראשית / 10 ספר בראשית

ב א-ב וַיָּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צִבְאָם: וַיָּבֵל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי
: מִכָּל־מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְלֹאכְתּוֹ אֲשֶׁר־
בְּרָא אֱלֹהִים לַעֲשׂוֹת:

2) (א) בראשית. אמר רבי יוחנן, לא היה לך לכהן לא הסדיל את הסוכה חלה מכבודו
הוא לכם ערין מטה ראשונה שלמנו מה ירחוק, ומתעב עמה כבודיה, הוסיף
הוא מנעו הכין לטמו לתת לכם נחלה גרים (שהלים קולות: משהוא יון יול שלט

פירוש - על פרשת

4) On their final night in Egypt a tenth plague would provide a final blow. God said that the plague would hit at exactly midnight (See Rashi, *Shemot* 11:4). The sages stress that it was not a half-second before midnight or a half second later (Mechilta, Mesichta Depischa [Parshat Bo] 13) (*The Lord is Righteous* pp. 128-129). The Israelite slave suddenly became aware that a definitive hour on the clock would be life changing for them and all of Egypt.

המצות. שלא יבאו לידי חמץ, מכאן אמרו חכמי חכמי
זנון. רבי יאשיה אומר, אל תהי קורא את המצות אלא את
המצות, כדרך שאין ממעינין את המצות כך אין ממעינין את
המצות, אלא אם בא לידך עשה חומה מיד. ושם אומר את
היום הזה. ממלכה: לדרתיכם חקת עולם. לפי שלא נאמר
דורות ומקם עולם על המלכה אלא על המגיגה, לך חזר

5) וביום הראשון מקרא קדש וביום השביעי מקרא
קדש יהיה לכם כל מלאכה לא יעשה בהם אך אשר
יאכל לכל נפש הוא לבדו יעשה לכם: ושמרתם
את המצות כי בעצם היום הזה הוצאתי את
צבאותיכם מארץ מצרים ושמרתם את היום הזה
לדרתיכם חקת עולם: והראשון בארבעה עשר יום

חמץ
מצה

8) רבי טרפון אומר: היום קצר, והמלאכה מרובה, והפעלים עצלים, והשכר
הרבה, ובעל הבית דוחק.

כתיב
2:20

9) The commandment of *seferia* was entrusted to the Jew. "The wondrous test of counting 49 successive days was put to him. These 49 days must be whole. If one day is missed, the act of numeration is invalidated." (*Soloveitchik on Pesach, Sefirat HaOmer, and Shavuot*, 147)

10) A person reads *Kerias Shema* at 9:05 and fulfills the mitzvah, but at 9:06, his performance is worthless. What did he miss? It was the same recitation, the same commitment, the same dedication. And yet, he has not fulfilled the mitzvah of *Kerias Shema*. Time is of critical importance—not years or months, but seconds and split seconds. This time-awareness and appreciation is the singular gift granted to free man, because time belongs to him: it is his time, and he can utilize it to the utmost or waste it. (*Festival of Freedom*, pp. 37-42)

1) A Jew can transcend the boundaries of time. We do this when we relive critical moments in the Jewish Historical past. The quintessential example of this, one to which the Rav returned to on many occasions, is the obligation to recount the Story of the Exodus on Pesach Eve (*Sippur Yetziat Mitzrayim*). The Rav observed that the word "story" (sippur) implies far more than a mere, emotionally detached, narrative. It must contain, by definition, a profoundly experiential element; an expression of profound self-identification. In this way we don't merely remember but one "tightens the bonds of companionship of present and past."

2) **Rabbi Joseph Soloveitchik: Reflections of the Rav**
"Retrospection refers to man's ability to re-experience the past, to feel deeply that which is only a memory, to transport an event of the distant past into a 'creative living experience' of the present.
Anticipation is man's projection of visions and aspirations into the future. Indeed, his present life is regulated in expectation of the fulfillment of these dreams. His present is shaped by his vision of the future.
Appreciation embraces the present as a precious possession, as inherently worthy...
 Retrospection and anticipation are significant only insofar as they transform the present. In every fraction of a second, visions can be realized or destroyed."

17b²

גאולה
 רֵאָה בְּעֵינָיו, וְרִיבָה רִיבָנוּ
 וּגְאָלָנוּ מִהֶרֶה לְמַעַן שְׂמֹךְ
 כִּי גֹאֵל חֹזֵק אַתָּה.
 בְּרוּךְ אַתָּה יְהוָה, גֹּאֵל יִשְׂרָאֵל.

3) The Gemara inquires:
 וְקָדַח רַבִּי לִזְמַר גְּאֻלָּה בְּשִׁבְעִיּוֹת – And why did they see fit to say the blessing of Redemption seventh?^[24]
 The Gemara answers:
 מִתּוֹךְ שֶׁחֵתִידִין לִיִּגְאֵל בְּשִׁבְעִיּוֹת – Because [Israel] is destined to be redeemed in the seventh year.^[25]

The Study of Torah

4)

My classroom is crowded with boys who, as far as age is concerned, could be my grandchildren. I enter the classroom as an old man with a wrinkled face and eyes reflecting the fatigue and sadness of old age. You have to be old to experience this sadness. It is the melancholy that results from an awareness of people and things which have disappeared and linger only in memory. I sit down; opposite me are rows of young beaming faces with clear eyes radiating the joy of being young. When I enter the classroom I am filled with despair and pessimism. I always ask myself: Can there be a dialogue between an old teacher and young students, between a rebbe in his Indian summer and boys enjoying the spring of their lives? I start the shiur without knowing what the conclusion will be.

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In a public *shiur* delivered at YU in 1981, the Rav (aged seventy-eight at the time) cited *Tehillim* chapter ninety which proclaims "The days of our years are seventy years, and if with courage, eighty years." The Rav explained that the challenge facing an eighty year old is whether he can muster the courage to believe that he remains a worthwhile human being who still can contribute.

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 11-729

1)

Whenever I start a shiur, the door opens and another old man walks in and sits down. My students call me the Rav. He is older than the Rav. He is the grandfather of the Rav. His name is Reb Chaim Brisker [1853-1918]. Without his method of study, no shiur could be delivered nowadays.

Then the door opens quietly again and another old man comes in. He is older than Reb Chaim because he lived in the seventeenth century. His name is Reb Shabbetai ha-Kohen [1622-1662], the famous Shakh [from the initials of his book, *Siftei Kohen*]. He must be present when civil law, or *dinei mamonot*, is discussed when we study Baba Kamma or Baba Mezia. Then more visitors show up, some from the eleventh, twelfth, or thirteenth centuries. Some even lived in antiquity. Among them are Rabbi Akiva [ca. 50-135], Rashi [1040-1105], Rabbenu Tam [ca. 1100-1171], the Rabad [ca. 1125-1198], and the Rashba [ca. 1235-ca. 1310]. More and more keep on coming in. . .

Let me tell you, at the conclusion of the shiur, which can sometimes last three or even four hours, I emerge young. Younger than my pupils. They are tired and exhausted. I feel happy. I have defeated age. I feel young and rejuvenated. In the mesorah experience, years play no role. Hands, however parchment-dry and wrinkled, embrace warm and supple hands in a commonalty, bridging the gap which separates the generations.

Thus, the old ones of the past continue their great dialogue and rendezvous of the generations. This forges an enduring commitment to the mesorah. *Ve-hu ha-ketz*—this is the secret that will lead to the messianic redemption.

כרית / אל / דרכו הית' - Shekhar

2)

ג) מועדי די אשר תקראו אתם מקראי קדש, אלה הם מועדי. ששת ימי תעשה מלאכה וביום השביעי שבת שבתון וגוי' (כ"ג, ב'). והביא רש"י מהספרא, מה ענין שבת אצל המועדות וכו'. ונראה, דהנה מבואר בגמ' פסחים (ק"ז): דבראש חודש ויום טוב מברכים מקדש ישראל והזמנים, או מקדש ישראל וראשי חדשים, דישראל הוא דמקדשי להו. מש"כ בשבת, שאין אומרים מקדש ישראל והשבת, דקדושת השבת קביעא וקיימא מששת ימי בראשית. אכן נראה לומר שע"י אמירת הקידוש בשבת, כלל ישראל לא רק מזכיר ומצהיר שיש קדושה ליום השבת, אלא שעל ידי הקידוש אנחנו גם מקדשים את יום השבת. ומבחינה זו אף השבת מכלל המועדים היא, שכמו שאנחנו מקדשים את המועדים, כמו כן אנחנו מקדשים את יום השבת. ומן ההכרח לומר כן, שהרי להרבה פוסקים יש מצוה להוסיף תוספת שבת, ואם נאמר שכל כולה של קדושת השבת קביעא וקיימא, ואין בידינו לקדשה כלל, היאך שייך שנקדש את התוספת. אלא ודאי צ"ל שרק מכח זה שיש אף בחינה של קדושת המועדים גם בשבת, זהו מה שמאפשר לנו לקדש את זמן התוספת.

and girls, Avraham is not a mythical figure but an ever-present inspiration. They live through his tribulations and wanderings. They travel from Syria to Palestine. They feel the fear and trembling of Yitzchak on the *akeidah*. They escape with Ya'akov to Charan. They are imprisoned with Yosef in the pit. They rejoice in his ascendancy to high office and fame. They lead the Jews with Mishe in the desert of Sinai. They sing with David. They are exalted with the prophets. They laugh with Rabbi Akiva. They mediate with the Rambam. These figures are not historical "have-beens" for the children of the cheder or the adults of Halacha, but dynamic, living heroes who visit the Jew from time to time, bringing him comfort, inspiration, and hope. ('Sacred and Profane', "The Book of Jewish Thought," Editor, Moshe Sosevsky, p. 71-72)

2) MA'ARIV FOR MOTZA'EI SHABBAT _____ 744

כִּי־אֲרֹאָהּ When I see Your heavens, the work of Your fingers, the moon Ps. 8
and the stars which You have set in place: What is man that You are
mindful of him, the son of man that You care for him?

Look at the moon, then say:

בְּרוּךְ Blessed are You, LORD our God, King of the Universe who by
His word created the heavens, and by His breath all their host. He set
for them laws and times, so that they should not deviate from their
appointed task. They are joyous and glad to perform the will of their
Owner, the Worker of truth whose work is truth. To the moon He said
that it should renew itself as a crown of beauty for those He carried
from the womb [Israel], for they are destined to be renewed like it, and
to praise their Creator for the sake of His glorious majesty. Blessed are
You, LORD, who renews the months.

3) מעריב למוצאי שבת • קידוש לבנה _____ 745

כִּי־אֲרֹאָהּ שְׁמִיךְ מַעֲשֵׂה אֲצַבְעֶיךָ, יָדָךְ וְכֹכָבִים אֲשֶׁר פִּזַּנְתָּהּ: תהלים ח
מִה־אֲנוֹשׁ כִּי־תִזְכְּרֵנוּ, וּבֶן־אָדָם כִּי תִפְקֹדֵנוּ:

Look at the moon, then say:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּמֵאֲמוֹר בְּרָא שְׁחָקִים,
וּבְרוּחַ כּוֹף כָּל צָבָאָם, חֶק וְזִמְן נָתַן לָהֶם שְׁלֵא יִשְׁנוּ אֶת תִּפְקִידֵם.
שְׂשִׁים וּשְׂמַחִים לַעֲשׂוֹת רִצּוֹן קוֹנֵם, פּוֹעֵל אֱמֶת שִׁפְעֵלְתוֹ אֱמֶת.
וְלִלְבָנָה אָמַר שִׁתְּחַדֵּשׁ, עֲטַרְתַּת תִּפְאָרֶת לַעֲמוּסֵי בְטָן, שֶׁהֵם
עֲתִידִים לְהִתְחַדֵּשׁ מְמוֹתָהּ וּלְפָאֵר לְיוֹצְרֵם עַל שֵׁם כְּבוֹד מְלִכּוּתוֹ.
בְּרוּךְ אַתָּה יְהוָה, מְחַדֵּשׁ חֲדָשִׁים.

4) שֶׁהֵם עֲתִידִים לְהִתְחַדֵּשׁ מְמוֹתָהּ For they are destined to be renewed like it. A new
theme of *Kiddush Levana* is introduced at this point in the blessing: the holi-
ness of Rosh Hodesh is connected to the Jewish future. In this sense, Rosh
Hodesh shares a common theme with Shabbat. Shabbat was introduced on
the last day of creation since it symbolizes the past and the future, the escha-
tological שְׁבִיל שַׁבָּת, a day that is entirely Shabbat. Shabbat commemorates
the past but also reminds us of the future redemption of the world and of
Israel. Rosh Hodesh too reflects the past, the creation of the natural order,
but also projects forward, calling attention to the redemption of the future.