

1 - Topic - A Dvar Halacha on the Parsha from Rav Yaakov and Rav Pam

As we prepare for Shabbos Parshas Bo. Today I would like to share with you a Machshava as well as a Dvar Halacha. I would like to start with a Dvar Halacha that has to do with the Parsha because there is a great Simcha for me to see this in the Emes L'yaakov. It is possible that I have seen this before. I don't think that I have ever mentioned it here before but you will enjoy.

The Dvar Halacha starts with a Psak Halacha from Rav Pam. Let me tell you that when we write a Kesuba at a wedding typically the Kesuba comes with blank spaces of course for the names of the Chosson and Kallah, the date and the place that the Kesuba is being written. That is typical. Everyone knows that it has to be filled in because it is unique to each wedding.

In addition, there is one word in the regular Tofes Hakesuba, the regular form which is usually left out and that is the word V'kanina. At the end of the Kesuba it says V'kanina, we did a Kinyan with the Chosson to obligate himself in the Kesuba. Why is that word left out? Halachically it does not have to be left out, however, the custom has become that first you do the Kinyan, that is usually the Mesader Kiddushin or the witnesses give a handkerchief or a pen to the Chosson and with Kinyan Chalipin the Chosson in exchange obligates himself in all of the obligations that are included in that document. The custom is not to write V'kanina until after the Kinyan has taken place.

It is important to note that that is not the Halacha. Halacha allows for the Shtar to be pre-written. Nevertheless, this is the custom among Ashkenazim that the word V'kanina is left out and is filled out after the Kinyan. That is the background.

It happens occasionally that a Mesader Kiddushin forgets to fill in V'kanina. In other words, the whole Kesuba is written but when he fills in the name and the date he can't write V'kanina yet as the Kinyan wasn't done. So he leaves it blank and they do the Kinyan and then they forget. If the Aidim already signed, writing V'kanina later doesn't work.

What Rav Pam did was to write V'ranina. That is to write in V'kanina but in the place of the Kuf to just write a Reish and then do the Kinyan and when the Kinyan is done to fill in the leg Reish so that it becomes a Kuf. I don't say that he did it all the time but it is something that he spoke about doing. There are some Kesubos that come that way with the word V'ranina which of course doesn't mean anything and the leg of the Kuf is added after the Kinyan so that the word is completed later.

Here is the Shaila. What happens if someone forgot to add that leg of the Kuf and it remained V'ranina after the Aidim signed it and the Kesuba is given? Now what do you do?

Rav Pam had a Machberes of Halachos, he had a number of them. He once gave me one of those Machberesin for whatever reason and in it he has this Shaila and he has a Raya from a Teshuva of R' Yitzchok Elchanan that it is good. That if you wrote V'ranina it is good. Why? Because everyone knows you mean V'kanina, you mean to say the full word and V'ranina is a senseless word, and everybody knows what is meant to be written. It is not the same if you leave it blank because if you leave it blank it doesn't say that there was a Kinyan, but V'ranina works. This is the Psak Halacha that he had and I saw that he had added if I recall correctly a postscript that subsequently he had heard this Psak Halacha from Rav Moshe as well. This is a Dvar Halacha.

In this week's Parsha in the Emes L'yaakov Rav Yaakov (page 291) has a piece at the end that is a very Geshmake piece towards the end of the Parsha. By the Mitzvah of Tefillin the Tefillin has to be written of course completely. It has to be written properly. We learn out of the Posuk (וכתבתם שתהא כתיבה תמה), that the writing of a Sefer Torah, Tefillin or Mezuzos has to be complete. The language that the Gemara uses on Shabbos 103b (11 lines from the bottom) is (שלא יכתוב אלפין עיינין) don't write an Aleph in place of an Ayin, (ביתין כפין) don't write a Beis in the place of a Kaf. So Rav Yaakov says why do I need a Gezairas Hakasuv, of course Tefillin have to be written properly. If an Aleph is written in place of Ayin or a Beis in the place of a Chaf of course that is not Kosher. Why would I think that it is Kosher? Why do I need a special Gezairas Hakasuv?

Rav Yaakov answers a very Geshmake Yesod. When a word is written, it is meant to convey a certain message. A written word conveys the idea of the words that are behind the written word. So if you write a letter to somebody and you write words and the person could read it then you have written the words. You may have a sloppy handwriting, but you have written the words.

M'ikar Hadin if you would write instead of the words Beraishis Bara you would write Beraishis Kara, you would write a Kaf instead of a Beis. Beraishis Kara Es Hashamayim V'es Ha'aretz. Really it should be good because anybody who reads it knows that it is just missing the foot of the Beis and it means Beraishis Bara. Any normal person who reads it knows exactly what is missing.

Really as far as the rules of writing are concerned that should be written well. That is why you need a special Gezairas Hakasuv (וכתבתם שתהא כתיבה תמה) that the Kesiva has to be complete. Because except for Sefer Torah, Tefillin and Mezuzos where we have this Gezairas Hakasuv, in any other topic of writing if the writing is understood then it is considered as if the item had been written. So with this he explains why you need a Gezairas Hakasuv of (כתיבה תמה).

Rav Yaakov adds that with this is answered Rav Akiva Eiger's Kasha. Rav Akiva Eiger asks if Kesiva is K'dibbur Dami, if a written word is as if it is spoken. How can anybody write a Yud Kei Vav Kei, Kesiva is K'dibbur. When you write a Yud Kei Vav Kei it is as if you speak out that Sheim and of course you are not allowed to speak out that Sheim. You are not allowed to speak out the name of the Yud Kei Vav Kei. So if you hold that writing is like speaking how are you allowed to write Yud Kei Vav Kei?

Answers Rav Yaakov, nowadays Yud Kei Vav Kei as the Sheim of Adnus it is not read the way we would pronounce Aleph Daled Nun and Yud. So therefore, Zagt Rav Yaakov the written word is only the way it is read. If you write Yud Kei Vav Kei today it is as you said the Sheim Adnus. This is the Yesod that Rav Yaakov says.

Mimeila, that is really the Psak of Rav Pam that V'ranina is good because everyone knows it means V'kanina. It is an important message that the written word is measured by how it is read.

Rav Yaakov there mentions that if you have an abbreviation, the abbreviation has a Din Kesiva for the way that the word is read. All Inyanei Kesiva are written to a degree in which the word is read.

I would add that it would seem according to Rav Yaakov if you have a one letter abbreviation, let's say you have a question and answer sheet, if you write Q by the question and A by the answers, even though by Shabbos you have to write two letters to be Chayuv, it maybe if someone just writes the A and it is understood to mean answer or Q and it is understood to mean question, according to Rav Yaakov it would seem to come out that he is Chayuv because he is writing a whole word. Tzorech Iyun. Al Kol Panim, the Yesod I was overjoyed to see the Yesod here in Rav Yaakov.

2 – Topic – A Dvar Torah on the Parsha

This Dvar Torah is an Inyan of Machshava that also happens to have a connection L'halacha. Most people are familiar with the fact that there is a dispute as to the proper timing of the eating of the Matzah. In other words, does the Matzah have to be eaten by midnight on Pesach night or can it be eaten all night. It is a Machlokes Rabbi Akiva and Rabbi Elazar Ben Azarya in Berachos 9a (31 lines from the top). Rabbi Akiva says that the Korban Pesach is eaten (בהפזון עד שעת הפזון) until the time the Jews rushed. Rabbi Akiva understands it to mean the Chipazon D'yisrael, when the Jews rushed out of Mitzrayim it was daybreak. So therefore, the whole night is Kosher for the eating of the Matzah.

Rabbi Elazar Ben Azarya disagrees. He says it doesn't mean the Jews rushing it means Chipazon D'mitzrayim, when the Mitzrim came to rush the Jews out of Mitzrayim which took place at midnight by Makkas Bechoros.

So Rabbi Elazar Ben Azarya holds it is Chipazon D'mitzrayim so it is at midnight, while Rabbi Akiva holds it is Chipazon D'yisrael which means until the morning. This is in the Gemara. The Rambam Paskens like Rabbi Akiva. Tosafos Paskens like Rabbi Elazar Ben Azarya. There is a dispute. Therefore, the Shulchan Aruch says that a person should try to be careful to complete eating the Matzah by midnight, by Chatzos Laila which is our practice with the Afikomen.

The Kasha is why are we Yotzei eating Matza at the beginning of the night, if you need Shas Chipazon the Chipazon was at midnight for the Mitzrim and in the morning for the Jews. The beginning of the night when they brought the Korban Pesach where is the Chipazon, where is that, it is missing in the Chipazon, in the rushing of the Jews in Mitzrayim, amazing. How are you Yotzei on the first half of the night?

I saw a Yesodosdika answer. For Geulah, to be Nig'al, for someone to go out of Mitzrayim there are two things that are required. One is the Geulah of the Guf, that the body left Mitzrayim, the other is Geulas Hanefesh. That the souls of the Jews detached themselves from the connection to the Mitzrim. What is the Geulas Hanefesh? It always has to come before the Geulas Haguf. The soul has to be free in order for the Guf to be free. (קִרְבָּה אֶל-נַפְשִׁי גְאֻלָּה) as is says in Tehillim 69:19. (קִרְבָּה אֶל-נַפְשִׁי גְאֻלָּה) there has to be a certain K'raivus Hanefesh for there to be Geulah.

The first half of the night was the Dam Milah and the Dam Pesach, that was the Geulah. That is the time of Geulah without any Chipazon. That is the Lashon of Pakeid Yifkod Hashem Eschem, Geulas Hanefesh and Geulas Haguf, you need both. So that the first half of the night it goes without saying you can eat the Matzah Bish'as Geulah. The Chiddush is the second half of the night which is the time of the Geulas Haguf.

When is Geulas Haguf? That is the dispute. Is it the Chipazon of Mitzrayim, when they were actually chased out, or is it the Chipazon of Yisrael when they actually walked out? That is a Machlokes. But the Geulas Hanefesh that was the first part of the night when the Yidden ate the Korban Pesach.

It is important to note that any Yid who wants to free himself of the Hash'pa of the Galus, of the Hash'pa of the influence around him has to start with Geulas Hanefesh. It doesn't work. A person can't say that he is going to be an Ehrliche Yid and he will do that without disconnecting himself from some sort of a connection with the culture, and the influence of the world around him. It just doesn't work that way. The world doesn't work that way.

A person needs to have a disconnect from the negative influence, the distracting influence. It means it is bad, it means it is not a Yiddish influence of the world around him. When a person can distract himself

from the negative influence of the world around him then he can be an Ehrliche Yid. But in order to be an Ehrliche Yid he has to be able to first and foremost disconnect from the influence of the world around him. Geulas Hanefesh Kodem L'Geulas Haguf, Ai we should be Zoche to it.

If we could be Zoche to that and disconnect, we could all want to move to Eretz Yisrael. We all want to be there as what do we have here? What do we have here? Good food, comfortable homes and everything about America. Wishing one and all a wonderful Shabbos Parshas Bo a Shabbos of Geulah. Let it be a Geulas Hanefesh for all of us!