

Menachos – Simanim

פרק ה – כל המנחות באות מצה

דף נג – Daf 53

1. טובתי בל עליך, Hashem only shows gratitude to the Avos

Rebbe Preida's students told him that Rebbe Ezra, grandson of Rebbe Avtolas, and a descendant of Rebbe Elazar ben Azaryah and Ezra, was standing at his door. Rebbe Preida wondered at the extensive lineage given: אי בר אוריין הוא יאי – *"If he is a scholar, fine. If he is a scholar and of distinguished ancestry, fine. But if he has distinguished ancestry and is not a scholar, אישא תיכליה – let fire consume him!"* They said he was a scholar, and he was invited to enter. Seeing that Rebbe Ezra was upset, Rebbe Preida told him the following *derashah*: אמרת לה' אדני אתה – *You said to Hashem: You are my Master.* טובתי בל עליך – *My gratitude is not to You.* He explains that בנסת ישראל said before Hashem, *"Ribbono shel Olam! המצח לי טובה שהודעתך בעולם – Show me gratitude that I have made You known in the world."* Hashem replied: טובתי בל עליך – *My gratitude is not to you; איני מחזיק טובה אלא לאברהם יצחק ויעקב – I only show gratitude to Avraham, Yitzchak, and Yaakov, שהודיעוני תחלה בעולם – who first made Me known to the world, as indicated in the next passuk. That passuk mentions the word "אדיר" – mighty one, and reminded Rebbe Ezra about Aggada he heard using "אדיר" multiple times, and he quoted a series of such teachings.*

2. "מה לידידי בביתי" – Avraham in the Beis Hamikdash during the חורבן

Rebbe Yitzchak says that at the time the Beis Hamikdash was destroyed, Hashem found Avraham standing in the Beis Hamikdash. Hashem said to him: מה לידידי בביתי – *"What is My beloved doing in My House?"* Avraham replied: על עיסקי בני באתי – *"I have come concerning my children,"* and Hashem told him they had sinned and were exiled. Avraham suggested that the sins were בשוגג, or only by the minority, but Hashem said this was not the case. Avraham proposed other defenses on their behalf, which were likewise denied. Avraham put his hands on his head and cried out and wept, and said: שמא חס ושלום אין להם תקנה – *"Maybe, Heaven forbid, there is no remedy for them."* אית רענן יפה פרי תואר קרא ה' שמך – *Hashem has called your name, "A leafy olive tree, beautiful with shapely fruit."* מה זית זו אחריתו בסופו – *Just as an olive tree, its destiny is fulfilled at its end (i.e., long after being planted), אף ישראל אחריתן בסופו – so too Yisroel, their destiny is fulfilled at their end.* The next phrase is *darshened* to teach that Hashem said – *"I have heard your voice, and I will have pity on them."* The Gemara describes how their subjugation to the four kingdoms would be shortened.

3. Why Yisroel is compared to a זית

Rebbe Yehosua ben Levi said: למה נמשלו ישראל לזית – *Why is Yisroel compared to an olive tree?* It is to tell you: מה – *neither in the summer nor in the winter, לא בימות החמה ולא בימות הגשמים – Just as the olive tree, its leaves do not fall out, זית אין עליו נושרין לא בעוה"ז ולא – so too Yisroel, they will never be nullified, אף ישראל אין להם בטילה עולמית, בעולם הבא – neither in this world nor in the World to Come.* Rebbe Yochanan explained the comparison differently: אף ישראל, – *just as an olive tree does not release its oil except through crushing, זית אינו מוציא שמנו אלא ע"י כתיחה* אף ישראל, – *so too Yisroel will not return to the right way except through suffering.*

Siman – Nigerian Prince

The Jew loving **Nigerian Prince** who told a scholar who was a descendant of distinguished ancestry standing at the door that Hashem only shows gratitude to the Avos, sat on his throne in front of a huge painting of Avraham in the Beis Hamikdash at the time of the Churban, and showed off the olive tree he had planted in his chamber with leaves that never fall out, which is like Klal Yisroel which will never be nullified.

דף נג | DAF 53

Nigerian Prince



The Jew loving Nigerian Prince who told a scholar who was a descendant of distinguished ancestry standing at the door that Hashem only shows gratitude to the Avos, sat on his throne in front of a huge painting of Avraham in the *Beis Hamikdash* at the time of the *Churban*, and showed off the olive tree he had planted in his chamber with leaves that never fall out, which is like Klal Yisroel which will never be nullified.

3 things to remember

1. Hashem only shows gratitude to the Avos, טובתי בל עליך.
2. "מה לידידי בביתי" – Avraham in the *Beis Hamikdash* during the חורבן
3. Why Yisroel is compared to a זית

