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LETTER AND SPIRIT

Insights based on the writings of Rav S.R. Hirsch by Rabbi Yosef Hershman

Tears — Then and Now

The long-awaited reunion between Yaakov and Yosef is most unusual in one regard: Yosef cries, but Yaakov does not. Yaakov had ceased to weep, but Yosef continued to weep while Yaakov was talking with him.

Throughout all of the years of Yosef's absence, Yaakov was overcome with mourning. The few sentences recorded in the Torah during this time show the grief that occupied his heart and mind. His emotions were spent. Yosef, on the other hand, had led a most eventful life in Egypt. He does not mourn his loss. In fact, in the naming of his first child, Yosef evidences a certain gratitude for his losses.

Yosef names his first child *Menasheh* – “for Hashem has ‘*nashani*’ all of my troubles and all of my father’s house.” This verse is ordinarily translated as “Hashem made me *forget* all my trouble and all of my father’s house.” But Rav Hirsch shudders at the suggestion that Yosef is grateful for the ability to forget his aged father and his entire father’s family. That rendition would force us to conclude that Yosef was a heartless man who took no interest in his father’s fate. Instead, Rav Hirsch understands the word as its alternate meaning – to be a creditor – rendering the statement as Hashem has turned all of my trouble and all of my father’s household into my creditors.” What had seemed to be misfortune and tragedy, Hashem turned into an instrument to shape my happiness, so that I find myself deeply indebted to my trouble and to my family.

This is the attitude that accompanies Yosef throughout his travails in Egypt, and upon the first opportunity he expresses this to his brothers: “*Do not be troubled... that you sold me here, for Hashem sent me ahead of you, to preserve life... Hashem sent me ahead of you to establish for you a remnant in the land, to preserve it for you, for your great deliverance. So it was not you who sent me here but Hashem! And He has appointed me as a father to Pharaoh, master of his entire household and ruler of the whole land of Egypt.*” (Gen. 45:5-8)

But here we see Yosef's pent-up sadness pouring out – he surrenders completely to the pain of separation for his father. Only now, in his father's embrace, did he feel all the pain of the separation, reliving the twenty years that had already passed.

- Sources: Commentary Bereishet 46:29; 41:51

INSIGHTS INTO HALACHA

by Rabbi Yehuda Spitz

5784 – The Year of the Rare Haftarah

Part 1

Our current year, 5784, is a rare one indeed. It is classified as a *ZaCha*"G (*me'uberes* - leap year) in our calendars. This abbreviation is referring to Rosh Hashanah falling out on Shabbos (*zayin*), both months of Cheshvan and Kislev being *choseir* (*ches*) – meaning they are 29-day months instead of 30 (these are the only months that can switch off in our set calendar; the next time Rosh Chodesh Teves will only be one day will be in 5790/2029), and Pesach falling out on Tuesday (*gimmel*).

Although technically not the rarest of years, out of the 14 possibilities in *Tur*'s 247-year calendar cycle, this year type occurs on average 14 times out of 247, or only once in about 18 years (5.8% of the time). The reasons and rules governing the “whys and whens” are too complex for this discussion. Suffice it to say that, when the *Mishnah Berurah* discusses these issues, he writes “*ain kan makom l'ha'arich*,” meaning that this is not the place to expound in detail, which is certainly good enough for this author.

However, that is not why I am referring to our year as rare. Rather, it is because over the course of this special year, not just one, but *three* out of the six rarest *haftaros* will be *leined* (at least for *Ashkenazim*). The next time this will occur is in another seventeen years, in 5801/2040. But first, a bit of background is in order.

Haftarah History

According to the *Abudraham* and *Tosafos Yom Tov*, the *haftaros* were established when the wicked Antiochus IV (infamous from the *Chanukah* miracle) outlawed public reading of the *Torah*. The *Chachamim* of the time therefore established the custom of reading a topic from the *Nevi'im* similar to what was supposed to be read from the *Torah*. Even after the decree was nullified, and even prior to the *Gemara*'s printing, this became *minhag Yisrael* - to read a portion from Prophets after reading the weekly *Torah* portion.

Most *haftaros* share some similarity with at least one concept presented in the *Torah* reading. The *Gemara Megillah* (29b-31a) discusses the proper *haftarah* readings for the various holidays throughout the year, which are rather related to the holiday and generally trump a weekly *haftarah*. But it is not just *Yomim Tovim* that may “knock off” a regular *haftarah*, but special *Shabbosos*, and usually, even if Rosh Chodesh falls out on Sunday. Hence, practically speaking, there are several *haftaros* that almost never get a chance to be *leined* publicly.

But, as mentioned previously, this year, three out of the six rarest *haftaros* will be *leined*. They are the *haftaros* of *Parashas Mikeitz* (at the end of *sefer Bereishis*), *Parashas Tazria*, and *Parashas Kedoshim* (both in *sefer Vayikra*).

This series of articles sets out to discuss the specifics.

Haftaras Parashas Mikeitz

This year, as the eight-day *chag* of *Chanukah* started on a Friday, it also ended on a Friday – right before *Parashas Mikeitz*. This afforded us a rare opportunity to read *Parashas Mikeitz*'s actual *haftarah*. The vast majority of the time *Mikeitz* is *Shabbos Chanukah*, which causes its *haftarah* to be preempted for one of the special *Shabbos Chanukah haftaros*: either “*Runi V'Simchi*” (*Zecharia* Ch. 2:14), and/or “*Vayaas Chirom*” (*Melachim I* Ch. 7:40) when there is a second *Shabbos Chanukah*.

Parashas Mikeitz's actual *haftarah*, “*Vayikatz Shlomo*,” (*Melachim I* Ch. 3:15), which discusses the wisdom of Shlomo HaMelech ordering to cut the disputed baby in half in order to determine his real mother, prior to this past week was last publicly read three years ago in 5781, and, before that, twenty years previously, back in 5761. This is actually the second rarest *haftarah Ashkenazim* read – just 24 times over the *Tur's* entire 247-year cycle, and averages once in ten years. Essentially, the only time this *haftarah* can be *leined* is when Chanukah starts on a Friday and hence ends directly before Shabbos *Mikeitz*. The next time this *haftarah* is slated to be read is in another 17 years in 5801/2040! Rare indeed!

The remaining two rare *haftaros*, and the reasons detailing why they will be specifically read this year, will *iyH* be discussed closer to the times they are read.

Rav Samson Raphael Hirsch famously wrote that “the Jew’s catechism is his calendar.” It is this author’s wish that by showcasing the uniqueness of our calendar year and its rare *haftaros*, this article will help raise appreciation of them and our calendar customs.

**This author wishes to thank Rabbi Yosef Yehuda Weber, author of ‘Understanding the Jewish Calendar,’ for originally ‘tipping me off’ as to the rare haftaros being leined this year, as well as for being a fount of calendar knowledge.*

PARSHA OVERVIEW

With the discovery of the goblet in Binyamin's sack, the brothers are confused. Yehuda alone steps forward and eloquently but firmly petitions Yosef for Binyamin's release, offering himself instead. As a result of this act of total selflessness, Yosef finally has irrefutable proof that his brothers are different people from the ones who cast him into the pit, and so he now reveals to them that he is none other than their brother. The brothers shrink from him in shame, but Yosef consoles them, telling them that everything has been part of Hashem’s plan. He sends them back to their father Yaakov with a message to come and reside in the land of Goshen. At first, Yaakov cannot accept the news, but when he recognizes hidden signs in the message which positively identify the sender as his son Yosef, his spirit is revived.

Yaakov, together with all his family and possessions, sets out for Goshen. Hashem communicates with Yaakov in a vision at night. He tells him not to fear going down to Egypt and its negative spiritual consequences, because it is there that Hashem will establish the Children of Israel as a great nation although they will be dwelling in a land steeped in immorality and corruption.

The Torah lists Yaakov's offspring and hints to the birth of Yocheved, who will be the mother of Moshe Rabbeinu. Seventy souls in total descend into Egypt, where Yosef is reunited with his father after 22 years of separation. He embraces his father and weeps, overflowing with joy. Yosef secures the settlement of his family in Goshen. Yosef takes his father Yaakov and five of the least threatening of his brothers to be presented to Pharaoh, and Yaakov blesses Pharaoh. Yosef instructs that, in return for grain, all the people of Egypt must give everything to Pharaoh, including themselves as his slaves. Yosef then redistributes the population, except for the Egyptian priests, who are directly supported by a stipend from Pharaoh. The Children of Israel become settled, and their numbers multiply greatly.

Q & A

Questions

1. What threatening words did Yehuda say to Yosef?
2. Why did Yehuda say his missing brother died?
3. Why was Yehuda the one to plead for Binyamin?
4. What do we learn from Yosef telling his brothers, "Go up to my father"?
5. What two things did the brothers see that helped prove that he was really Yosef?
6. Why did Binyamin weep on Yosef's neck?
7. Why did Yosef send old wine to Yaakov?
8. What did Yosef mean when he said, "Don't dispute on the way"?
9. What happened to Yaakov when he realized Yosef was alive?
10. Why did G-d tell Yaakov, "Don't fear going down to Egypt"?
11. "I will bring you up" from Egypt. To what did this allude?
12. What happened to the property that Yaakov acquired in Padan Aram?
13. Who was the mother of Shaul ben HaCanaanit?
14. When listing Yaakov's children, the verse refers to Rachel as "Rachel, wife of Yaakov." Leah, Bilhah and Zilpah are not referred to as Yaakov's wives. Why?
15. Yosef harnessed his own chariot instead of letting a servant do it. Why?
16. Why were shepherds abhorrent to the Egyptians?
17. Why did Yosef pick the weakest brothers to stand before Pharaoh?
18. What blessing did Yaakov give Pharaoh when he left his presence?
19. Yosef resettled the land of Egypt, moving the people from city to city. What were his two motives for this?
20. Whose fields were not bought by Yosef?

Answers

1. 44:18 - He threatened that Yosef would be stricken with leprosy, like Pharaoh when he took Sarah from Avraham. Alternatively, Yehuda threatened to kill Yosef and Pharaoh.
2. 44:20 - Yehuda feared that if he said his missing brother was alive, Yosef would demand to see him.
3. 44:32 - He was the one who took "soul" responsibility for him.
4. 45:9 - We learn that Eretz Yisrael is higher than all other lands.
5. 45:12 - He was circumcised like they were, and he spoke lashon hakodesh.
6. 45:14 - Binyamin wept for the destruction of Mishkan Shilo built in Yosef's territory.
7. 45:23 - Elderly people appreciate old wine.
8. 45:24 - He warned that if they engage in halachic disputes, they might not be alert to possible travel dangers.
9. 45:27 - His ruach hakodesh (prophetic spirit) returned.
10. 46:3 - Because Yaakov was grieved to leave Eretz Canaan.
11. 46:4 - That Yaakov would be buried in Eretz Canaan.
12. 46:6 - He traded it for Esav's portion in the Cave of Machpelah.
13. 46:10 - Dina bat Yaakov.
14. 46:19 - Rachel was regarded as the mainstay of the family.
15. 46:29 - Yosef wanted to hasten to honor his father.
16. 46:34 - Because the Egyptians worshipped sheep.
17. 47:2 - So Pharaoh wouldn't see their strength and draft them.
18. 47:10 - That the waters of the Nile should rise to greet Pharaoh.
19. 47:21 - In order to remind them that they no longer owned the land, and to help his family by removing the stigma of being strangers.
20. 47:22 - The Egyptian priests.

WHAT'S IN A WORD?

Synonyms in the Hebrew Language

by Rabbi Reuven Chaim Klein

Vayigash: Say it Clear (Part 2 of 2)

In Part 1 of this essay we looked at the words *pitaron* and *peshet* as ways of “explaining/interpreting” an enigmatic text or statement. We left off last week’s essay with the possibility that the word *peshet* is actually a metathesized form of the term *peirush* (often mispronounced as *pirush*), meaning if you rearrange the consonants in *peshet* you get *peirush* (which also means “interpretation, explanation, commentary”). In this essay we will further explore the word *peirush* to better understand its etymology and how its usage parallels that of *peshet*. We will also address two apparent synonyms of *peirush*, namely *beiur* (often mispronounced *biur*) and *hesber*.

The word *peirush* has many close relatives that also derived from the trilateral root PEH-REISH-SHIN. These words include *parashah* (“topic/matter”), *prisha* (“separation”), *parush* (“ascetic,” who separates himself from the rest by abstaining from worldly pleasures), *parash* (“horse rider”), and *peresh* (“excrement”). The way some of these words connect to *peirush* are fairly intuitive, but some of them require more explication. Interestingly, the term *Perushim* (“Pharisees”) in the Mishna refers to Orthodox Jews, as opposed to the antinomian *Tzadokim* (“Sadducees”). Nowadays, the term *Perushim* refers to a community of non-Hassidic Orthodox Jerusalemites associated with the Old Yishuv.

Rabbi Shmuel David Luzzatto (1800–1865), also known as Shadal, explains that *peirush* refers to the means of making known that which had been previously unknown. He sees the trilateral root of *peirush*, PEH-REISH-SHIN, as actually related to the trilateral root PEH-REISH-SIN (via the interchangeability of SHIN and SIN), which means “spreading,” because when one presents new information, one figuratively “spreads” out the previously-enigmatic topic in a way that it is now accessible.

Case in point: After committing their respective sins, the blasphemer (Lev. 24:12) and the Shabbat desecrator (Num. 15:34) were held in detention until their final judgement could be decided. In both cases, the Bible stresses that their final sentence was yet-unknown because Hashem had not “rendered/explained” (*porash*) what their verdict ought to be. The word *porash* is a Biblical Hebrew verb inflection of the word *peirush*. According to Shadal, this verse means that Hashem had not yet made known what these sinners’ fate should be, so He can be said to have not provided a *peirush*.

Rabbi Shlomo Pappenheim (1740–1814) explains it somewhat differently. He defines the root PEH-REISH-SHIN as referring to “separating.” As a result, in the case of the two sinners who were eventually put to death, the Biblical passages in question refer to waiting for their final verdict to be “separated” out from all the various possible outcomes.

In line with this, Rabbi Pappenheim also explains how the word *meforash* (“explicitly/expressly”) relates back to the trilateral root in question: when a statement is vague and ambiguous, it can support all sorts of various ways of interpreting it, some of which are true and some of which are not. Accordingly, when a person says something “explicitly,” he unambiguously separates out the “true” explanations of the otherwise vague statement from all the other possible interpretations.

Additionally, Rabbi Pappenheim writes that *parash* refers to “cavalry,” because such mounted troops are typically considered separate from the rest of the military apparatus that largely consists of foot-soldiers/infantry. He also notes that *peresh* (“excrement”) refers to those bodily wastes which were separated from one’s person.

Now that we understand the word *peirush*, we can discuss the word *beiur*, which derives from the trilateral root BET-ALEPH-REISH. The classical lexicographers like Ibn Saruk, Ibn Janach, and Radak see that Biblical Hebrew root as bearing two distinct meanings: “wellspring” (*be’er*) and “elucidation” (*ba’er*). It is the second of these two meanings which gives way to the word *beiur* in the sense of “explanation.”

Either way, the words *peirush* and *beiur* seem to have very similar meanings and even their respective etymological bases are quite reminiscent of one another. Yet, the assumption is that they are not quite synonymous, and various ways of differentiating between these two words have been proposed.

*To read the rest of this essay that explores the differences between *peirush*, *beiur*, and *hesber*, please visit us online at: http://ohr.edu/this_week/whats_in_a_word/

TALMUD TIPS

by Rabbi Moshe Newman

Bava Kama 51-57

When the Flock is “Herd”

A Galilean person said to Rav Chisda, “When the shepherd of a flock is angry with the flock, he blinds the leading goat.”

The context for this statement on our *daf* is how to make an acquisition of a herd of animals. Rav Yaakov states that when the seller gives possession of the “front goat” to the buyer, this act constitutes an agreement for the buyer to acquire the *entire* herd since the entire herd follows the leading goat. The *gemara* cites the above statement of the Gallilean to show that this is the typical manner of “animal behavior,” and is what many refer to as “herd mentality.”

Rashi, however, explains that the *gemara* also cites the statement of the Gallilean to teach an important lesson in human behavior, in particular with regard to the relationship between the nature of the people to be led and the nature of the leader who is appointed from Above to lead them. According to Rashi, we are meant to learn from the goat analogy the following: When Hashem feels it necessary to punish the Jewish People, He chooses leaders who are inappropriate, and who will lead their followers to receive the punishment that they deserve.

This statement on our *daf* teaches that the Jewish nation receives a leader that it is worthy of. We have witnessed this Divine appointment of Jewish leaders throughout the Tanach until the end of the era of prophecy. The first king appointed by Hashem was Moshe Rabbeinu, followed by Yehoshua bin Nun, the *Shoftim* (“Judges,” who were leaders) and the Kings who ruled the Jewish People.

But what about the rulers who were appointed *after* the end of the era of prophecy, and the rulers who are elected nowadays in a democratic system? How does “Divine appointment” continue to provide leaders who reflect the level of righteousness of the Jewish People?

I have heard from a great Rabbi in Jerusalem that the leaders are controlled by Hashem even nowadays, as is taught in Mishlei (21:1): “A king’s heart is like a stream of water in the hand of Hashem; He turns it wherever He wishes.” Although we have free-will, it seems from this verse that a special exception is made in the case of a leader’s behavior and actions. Even in a democracy. If so, one might ask, what is the point of voting, since the leader is decided from Above?

One explanation is that the act of choosing a leader can be one of *Kiddush Hashem* — “Sanctifying Hashem’s Name.” This happens when a person shows that he wants a leader who represents the values, ethics and principles of the Torah. In addition, if the leading Rabbis of that generation issue clear guidance regarding the candidate of choice, the voter is fulfilling the mitzvah of “obeying the words of the Rabbinical Sages.” The voters can do their part to perform a *Kiddush Hashem* and also fulfill a mitzvah, and regardless of the outcome they need not be concerned since the “heart of the leader is in the hand of Hashem, and He will “turn the heart of the leader as He wishes.”

▪ *Bava Kama 52a*

Tov and the Tablets

Rabbi Chanina ben Agil asked, “Why is the word ‘tov’ (good) not mentioned in the First Tablets, whereas the word ‘tov’ is in fact mentioned in the Second Tablets?”

Rabbi Chanina ben Agil is puzzled in our *gemara* by the difference in wording in the Ten Commandments regarding the command to honor one’s parents. Specifically, he wondered about the lack of the word “tov” (good) when the Torah first records the text of this commandment and the reward for its fulfillment, and the presence of (a form of) this word “tov” in its second appearance in the Torah.

We see this difference in the following verses:

“Honor your father and your mother in order that your days be lengthened on the land that the L-rd, your G-d, is giving you.” (Ex. 20:12)

“Honor your father and your mother as the L-rd your G-d commanded you in order that your days be lengthened, and that it may go well (“*yitav*”) with you on the land that the L-rd, your G-d, is giving you.” (Duet. 5:16)

We clearly see the lack of the word *tov* in the first verse.

In conclusion, Rabbi Tanchum bar Chanilai explains the lack of the word “*tov*” in the first verse by stating in the name of the Sage Shmuel bar Nachum: “The First Tablets were destined to be broken, and Hashem did not want the ‘goodness’ that was destined for the Jewish People to be ‘broken’ along with the breaking of those Tablets.”

▪ *Bava Kama 54b, 55a*

COUNTING OUR BLESSINGS

by Rabbi Reuven Lauffer

BIRKAT HAMAZON (PART 5)

BLUEPRINT OF JEWISH DESTINY

“Anyone who recites Birkat HaMazon is blessed through it.”
(Zohar HaKadosh to Parshat Terumah)

The second paragraph reads, “We thank you, Hashem, our G-d, because You have given to our forefathers as a heritage a desirable, good and spacious land, because You removed us, Hashem, our G-d, from the land of Egypt, and You redeemed us from the house of bondage; for Your covenant that You sealed on our flesh, for Your Torah that You taught us, and for Your statutes that You made known to us. For life, grace and lovingkindness that You granted us, and for the providing of food with which You nourish and sustain us constantly, every day and every hour.”

Rabbi Tzedikaya ben Avraham HaRofeh, one of the preeminent Halachists of the thirteenth century, explains this paragraph in his seminal work called *Shibolei HaLeket*. Yehoshua was so overwhelmed with emotion for meriting to enter the Land of Israel, something his Rebbe, and the Rebbe of the entire nation, Moshe Rabbeinu, was not permitted to do, that he was inspired to compose the second paragraph of Birkat HaMazon. That is why its opening lines praise the Land of Israel as being a “desirable, good and spacious land.” And that is also why Yehoshua uses the word *nachalah*, heritage, to describe the relationship between the Land of Israel to the Jewish People. A *nachalah* is something that is granted in perpetuity. Yehoshua declares that Hashem granted the Land of Israel to the Jewish People for eternity. True, at various times in our history, Hashem had no alternative but to send His chosen nation into exile due to refusal to follow His Torah. But our entitlement to the Land was, and is, never in question.

The Maharal associates the three descriptions of the Land of Israel: *chemdah* – desirable, *tovah* – good, and *rechavah* – spacious, to the three Patriarchs: Avraham, Yitzchak and Yaakov. Avraham connects to *chemdah* because he was beloved by all. His interactions with everyone, his kindness and his concern for each person, caused all who came into his orbit to want to remain near him and bask in his righteousness. *Tovah* corresponds to Yaakov, who is described by our Sages as being *tov*, good. Good means that there are no impurities. That everything is wholesome and uncorrupted. Just as Yaakov was righteous, so too he had twelve sons who were all righteous. The word *rechavah* is a reference to Yitzchak, who lived in the Land of Israel his entire life. The Maharal cites the verse in Bereishis (26:22) where Yitzchak says, “For now Hashem has granted us ample space – *hirschiv* – and we can be fruitful in the land.”

What was it that made the Land so spacious for Yitzchak? The Mishna in Pirkei Avot (5:7) lists ten miracles that occurred regularly during the First Temple era. The eighth miracle is that due to the masses of people who came to the Holy Temple for the Festivals and for Yom Kippur, everyone would need to stand squeezed together in the Temple courtyard, as there was simply not enough space to accommodate everyone comfortably. But, miraculously, when it came time to prostrate themselves, there was ample room for each person.

Rabbi Chaim from Volozhin writes in his commentary on Pirkei Avot, *Ruach Chaim*, that besides its literal meaning, the Mishna should be also understood metaphorically. When it states that the people stood crowded – *omdim tzefufim* – it refers to a person who “stands tall,” meaning being prideful and selfish. They end up feeling restricted and constricted since, by not affording them the respect they think they deserve, everyone around them is bothering them. But when a person humbles and adapts to the needs and desires of others, they will find that there is really plenty of space for everyone.

And this is why Yitzchak found the Land of Israel to be so spacious. He did not think about himself and how he could enhance his own stranding and wealth. Rather, his concern was for those around him. The more he accommodated others, the more spacious the Land became.

Therefore, in a display of Divine choreography, it transpires that the attributes and traits of the Land of Israel are completely aligned with the attributes and the traits of the Patriarchs.

To be continued...

TAAMEI HAMITZVOS

Reasons behind the Mitzvos

By Rabbi Shmuel Kraines

NOT TO HATE A FELLOW JEW

(Mitzvah 238 in Sefer HaChinuch)

“Do not hate your brother in your heart; you shall surely rebuke your fellow Jew, and do not sin on account of him.” (Vayikra 19:17)

On the tenth of Teves, Yerushalayim came under siege due to unwarranted hatred amongst Jews. Had that generation repented at that point, there may still have been hope. This sin has plagued us since the rift that began between Yosef and his brothers, and continues to plague us to this day. If only we would rectify this sin entirely, the Beis HaMikdash would be rebuilt in our days.

THE MITZVAH

It is forbidden to hate a fellow Jew in one’s heart. One who exhibits his hatred openly does not transgress this sin according to many opinions. Revealed hatred is a sin as well, and it is a violation of the mitzvah to love one’s fellow as himself and other mitzvos, but it is not as severe as hidden hatred. Since the verse prohibits the hatred of a “brother,” we may infer that we one is obligated to love every Jew as his brother, regarding whom even the slightest hatred is unfitting. [Sources: *Midrash Tanchuma*; *Rambam (De’os 6:5)*; *Chafetz Chaim (Pesichah, Lavin §7)*; *Ohr HaChaim*. However, *Ramban* and others maintain that revealed hatred is included in the prohibition as well; see *Kehilos Yaakov* (end of *Makkos* and *Arachin §4*).

REASON ONE: A DESTRUCTIVE EMOTION

Hatred causes tremendous harm to society (*Sefer HaChinuch*). Hashem specifically forbade harboring hidden hatred, since the subject of such hatred does not know to suspect harm and to avoid it (*Rabbi Menachem HaBavli*). In addition, if the subject would be aware of the hatred, he would be able to make amends (*Adabrah Shalom*). In other words, a society in which people suppress hatred in their hearts is prone to relentless controversy and slander. On the other hand, when differences of opinion are communicated, there is less hatred and less concern for harm.

REASON TWO: A DESPICABLE TRAIT

Hatred is a despicable trait (*Sefer HaChinuch*). It is especially despicable for a person to hate someone while feigning friendship (i.e., to flatter for hope of favorable reciprocation), and the Sages teach that Hashem despises one who does so (*Pesachim* 113b). Accordingly, in circumstances when it is permitted to hate an evildoer, one must exhibit the hatred openly (*Semak* §17).

REASON THREE: UNDERMINES THE UNITY OF HASHEM'S NATION

Maharal illustrates the wrongness of hatred amongst Jews in particular with an analogy about the heart. The heart pumps life-giving blood throughout the body and conveys nutrients and messages between the limbs, and thus acts to unify the limbs into one entity. In the same way, the Jewish people are separate limbs that are unified by their mutual connection to Hashem. Indeed, the Jewish people are Hashem's children who are created in His image, and this makes us all brothers. It is therefore fitting for us to love each other in our hearts, and Hashem commands us against doing the opposite. (*Nesivos Olam, Ahavas Harei'a* Ch. 3) According to this approach, hatred of a single Jew undermines the unity of the entire nation and is an offense against Hashem as well.

HASHEM'S RECOMMENDATION

The verse continues, *you shall surely rebuke your fellow Jew*. This is a separate mitzvah that rectifies the effects of hatred. When delivered properly, rebuke will usually lead to one of two results: either the rebuked party will explain or excuse his misconduct and the hatred will be proven misplaced, or he will accept the rebuke and the relationship will be amended (*Ramban* and others) Even if the rebuke fails to improve the relationship, the two parties will understand each other better and learn to avoid each other, which is better than sustaining or developing an even more hateful relationship.

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