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לזכות רפואה שלמה לר' חיים יצחק בן חנה מינדל

The Zera Emes Project by Rabbi Moshe Hubner was created to honor and share the Torah of over 250 Gedolim who weren't zocheh to descendants of their own. Their legacy lives on through their words of Torah and emunah that continue to inspire and touch countless lives. By bringing their timeless divrei Torah and wisdom to life, we create a powerful connection to the past to help inspire today's generation. For sponsorship opportunities or to sign up to the weekly newsletter, email weekly@zeraemes.com or visit www.zeraemes.com

Redeemed

Rosh Chodesh passed, and the Jewish people realized that they would be leaving Egypt within the next couple of weeks. They were given the laws of Kiddush HaChodesh and were informed of the details of how to properly offer the Egyptian Korban Pesach. They were to designate an animal on the 10th of Nisan that would be used for the Korban Pesach a few days later. On the night of the 15th of the month, Hashem was going to mete out the final plague – the death of the firstborn. This final plague would mark the end of the Egyptian exile.

However, this last detail requires further analysis. Did everyone realize that this was the end of the Egyptian exile? We need to review some of the *pesukim* to see how complex this issue actually is.

THE 3-DAY JOURNEY

When Hashem initially introduces Himself to Moshe Rabbeinu, He instructs him to gather the seventy elders and proceed to Pharaoh's palace to announce their intention to leave for "three days to offer sacrifices to Hashem" (*Shemos* 3:18). This obviously occurs before any of the plagues take place.

The Torah informs us that Moshe conveyed this "three-day" request to Pharaoh (5:3).

Additionally, after the fourth plague (8:21), Pharaoh calls Moshe and Aharon and tells them that he will allow the Jews to "serve Hashem here in the land." Moshe refuses the offer, responding, "For three days we shall go to the desert and serve Hashem" (8:23).

The *Zera Shimshon* (*Shemos Drush* 12) wonders how a three-day journey could be mentioned when Hashem's plan from the beginning was to redeem them by taking them out permanently. Was Hashem being dishonest with Pharaoh and Moshe?

SUKKOS

Rav Chaim Soloveitchik, son of the Griz (*Yeshurun* 18), cites the *passuk*: "The Jews traveled from Ramseis to Sukkos" (12:37). Rashi there notes that the distance between these two places is 120 *mil* (see Targum Yonasan), which they traveled instantaneously, as described by the verse, "And I carried you on wings of eagles" (19:4).

Rav Chaim notes that, on average, a person can walk ten *parsa'os*—which equals

forty *mil*—in a day (*Pesachim* 93b). The 120-*mil* distance from Ramseis to Sukkos would therefore normally be a three-day journey. Thus, when they initially asked to leave for three days, the intention was to travel to Sukkos.

FREEDOM

However, this does not explain why the three-day journey to Sukkos was so significant that this was the request initially presented to Pharaoh.

The *Imrei Tzvi* (*Pesachim* 116) notes that the Jewish people could not consider themselves truly free until they had escaped the Egyptian borders and were out of Pharaoh's control. He explains that Sukkos was located just outside the Egyptian border.

With this piece of information, the *Zera Shimshon's* question can also be answered. Since it normally took three days to reach Sukkos, telling Pharaoh that they were leaving for a three-day journey to a place just outside the Egyptian border was essentially a way of saying that they were leaving the country and would no longer be under Pharaoh's control.

18-MINUTE RIDE

However, Rashi does not mention exactly how quickly they traveled. The phrase “carried on wings of eagles” is not precise. Did they beat the GPS and complete the three-day trip in two days—or perhaps even half a day?

The Imrei Tzvi understands that the *passuk*, “The Jews traveled from Ramseis to Sukkos” (12:37), is connected to the verse, “And they baked the dough that they took out of Egypt” (12:39). This teaches us that the baking began in Ramseis as they left Egypt and finished when they reached Sukkos.

The Imrei Tzvi further explains that when they left Ramseis, the Jewish people were immediately surrounded

by the Clouds of Glory and were unable to see the sun. As a result, they could not measure time by the sun. When they arrived at Sukkos and realized that their dough had not risen but had instead become *matzah*, they calculated that they had traveled the three-day distance of 120 *mil* in fewer than eighteen minutes. At that moment, they recognized the miracle of being carried on eagle’s wings.

SEDER NIGHT MENTION

The *Imrei Tzvi* notes where this incredible miracle—shortening a great distance by traveling on eagle’s wings—is alluded to on the Seder night.

He explains the words of the Haggadah:

“Why do we eat matzah? Because our fathers’ dough did not have time to become bread.”

Meaning, they traveled 120 *mil* in fewer than eighteen minutes.

“Hashem revealed Himself to them and redeemed them” — this refers to the true redemption of reaching Sukkos, since Sukkos was outside the borders of Egypt and beyond Pharaoh’s control.

“They baked the dough that they had brought out of Egypt into matzah” — from Ramseis to Sukkos — which we now eat in commemoration of the great miracle of traveling on eagle’s wings, enabling them to traverse a vast distance in such a short time.

זרע שמטון

R’ Shimshon Chaim Nachmani was born in 1707 in Modena. His grandfather was R’ Yehudah Matzliach. In 1761 R’ Nachmani published the *sefer Toldos Shimshon*, on *Pirkei Avos*, and in the preface he explained that his only son had recently passed away, and that this *sefer* would be his son’s remembrance. In 1775 R’ Nachmani published the *Zera Shimshon* and wrote in the preface, “anyone who learns from this *sefer* will be helping my soul and he should be blessed with children, life and wealth.” R’ Nachmani passed away in 6 Elul 1779 and was buried with his Kabbalistic writings. His *sefarim* have become a worldwide phenomenon.

ר' צבי הירש ב"ר משה (צלאל-יכון) קאהן



R. Tzvi Hirsch (Tzalel-Yachin) Kahan (d. 1920). Born in Shklov (Belarus). Married Leah, a granddaughter of Relka Soloveitchik / Kahana Shapiro (daughter of R. Chaim of Volozhin). Leah’s half-brother was R. Zalman Sender Kahana Shapiro (1851-1923). R. Tzvi Hirsch studied in Volozhin under his father-in-law’s cousin, the Netziv. The first volume of *Imrei Tzvi* was published in 1898 with many glowing *haskamos* including from R. Shmuel Salant; R. Y. L. Diskin; The Minsker Gadol (My son-in-law [the Dvar Avraham] showed me his uncle’s *sefer*...); R. Yaakov Shaul Elyashar (Although I’m very busy, one must fulfill the wish of a tzadik. So yesterday, Shabbos—Rosh Chodesh Nisan—I spent the entire day learning the *sefer* and greatly enjoyed it.); R. Rafael Shapiro (I knew him when he was young, and it was obvious that he was destined to be from the Gedolie Yisrael); Rav Chaim Soloveitchik (He does not need my approval, but to fulfill the desire of a Talmid Chaham...). A second volume was released in 1924.

He lived for a time in Furth, Bavaria until the turn of the 20th Century, when he emigrated to the recently established colony of Rechovot, owning and operating a vineyard. In 1910, R. Kahan facilitated for his agricultural holdings the first *Otzar Beis Din* agreement of the modern era. He is buried on the Har Hazeisim.

ר' ירוחם חיים ב"ר יצחק זאב הלוי סולובייצ'יק

R. Chaim (b. Velevel) Soloveitchik (29 Teves 1920- 23 Kislev 2001). Born in Brisk, Poland to his father R. Velvel, the renowned Brisker Rav. He was named for his paternal grandfather, R. Chaim Soloveitchik (1853-1918). Together with his father and six of his nine siblings, R. Chaim succeeded in reaching Eretz Yisrael in 1941; his mother and remaining three siblings were murdered by the Nazis in Brisk. R. Chaim suffered greatly in the aftermath of the Holocaust, prompting his father (unbeknownst to him) to add ‘Yerucham’ to his name. Despite his troubles, R. Chaim “*der Rav’s*” developed a reputation as a formidable (if sharp-tongued) Talmid Chacham. In 2006, the journal *Yeshurun* published a selection of his insights on *Maseches Yoma*. The following volume included a selection of his *Chidushim* on various topics. Many of his incisive torah observations are still shared orally among Talmidei Chachamim, particularly those in the Brisk orbit.

