



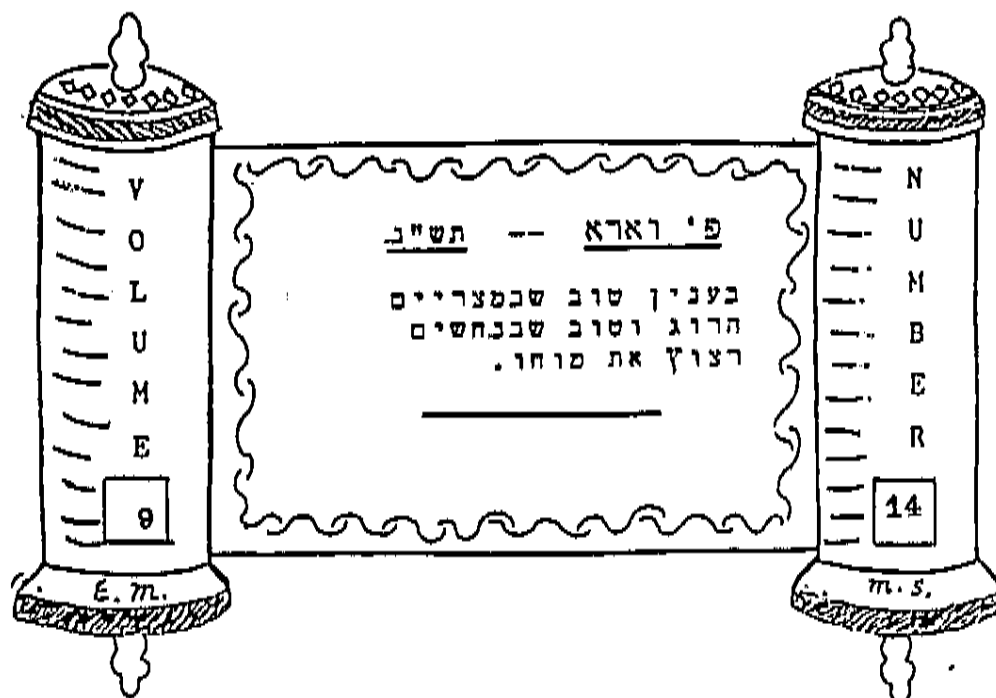
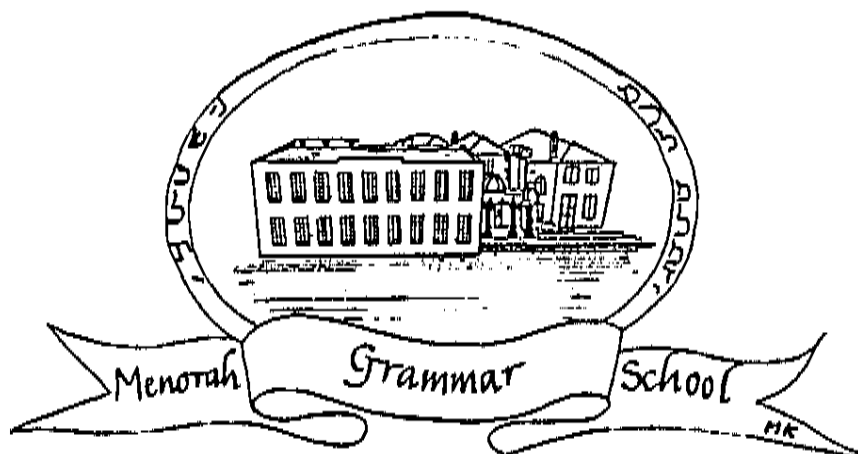
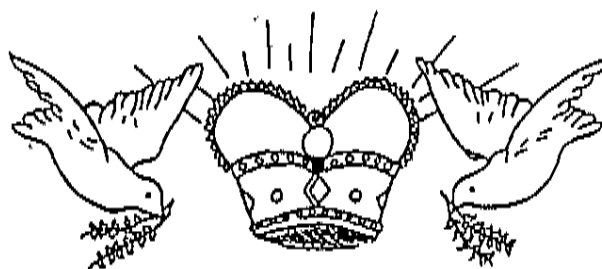
# MENORAH GRAMMAR SCHOOL

ת"ס  
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Notes on topical subjects



פ' רארא -- תש"ב

בענין טוב שבמצריים  
הרוג וטוב שבנחשים  
רצוץ את מוחו.

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(A) This week it is proposed to investigate a topic of crucial importance to our relationship with the gentile nations of the world. This occurs towards the end of the sidro when Moshe warns Pharaoh about the impending plague of Borod. In ch.9 v.19 he tells him to gather in the cattle from the fields because any human or animal left outside would be crushed to death by the descending hailstones. In v.20 we are told that 'Mayorei es dvar Hashem McAvdei Pharaoh, henis es Avodov ve'es Miknehu el HaBottim' - Those of Pharaoh's servants who feared Hashem did protect their servants and cattle by taking them indoors. On this possuk the Baal HaTurim states: - "From here we can deduce that 'Tov SheBeGoyim Harog' - 'Even the finest of the gentiles one should kill' for it says immediately prior to the words 'HaYorei es dvar Hashem' in the previous possuk 'veYorad alcihem haBorod vomesu'. This implies that even the most Godfearing of them ought to die.

(B) The proof that the best of them was not to be trusted comes in Beshalach 14.7 where Pharaoh gathers a huge cavalry to chase after the Bnei Yisroel who were on their way to the Red Sea. Rashi on that possuk quoting the Mechilta there writes "Whence did they obtain so many animals? If you tell me they belonged to the Egyptians, surely it says (in ch.9 v.6 in connection with the plague of dever) that all the cattle of the Egyptians died. If you say they belonged to the Bnei Yisroel (who may have left them behind at the Exodus), this cannot be so for it says in ch.10 v.26 that 'our cattle will go with us and not a single hoof will remain'. It can only be then that these animals were those which had belonged to the 'Yorei es dvar Hashem' (of ch.9 v.20 and see Rashi on ch.9 v.10). From this Rebbe Shimon derived the principle that 'Kosher SheBeMitzrayim Harog, Tov SheBeNechoshim Retzotz es Mocho' - 'the most upright of the Egyptians kill him - the best of the snakes smash in his brains'.

(C) As can be imagined this particular manmar has been the source of absolute glee to anti-semites throughout the ages who have misinterpreted it to use as proof of the nefarious intent of the Jews. If one looks at the matter objectively it cries out for elucidation for it is obvious from many, many other sources that non-Jews are to be treated with respect. Indeed Rambam in hil Tshuvoh ch.3 h.5 states that the Chassidei Umms HoOlam have a share in the World-to-Come. So it is inconceivable that one should be commanded to murder them like snakes.

(D) Torah Shlemoh in Miluim 19 proffers a number of proofs from this self-same context to show conclusively that the purpose of this dictum cannot have been one of mere hate-mongering. Here are but a few examples taken solely from the Egyptian episode, though there must be any number elsewhere.

(1) Shemos Rabo P.11.3 and Sefero on ch.9 v.19 - Hashem told them to gather in their animals so that the slaves who were with them could be saved, as He deals kindly even with the wicked and even at a time when His anger is being displayed, and He wanted to give them every opportunity to save themselves from the hail.

(2) Megillo 10a - Hashem prevented the Ministering Angels from singing Shiroh when the Egyptians were drowning in the Red Sea. Indeed the Beis Yoseph on Tur O.Ch.s.490 quotes Shibolei Haleket in name of

Medrash Harninu that this is the reason that Chazal decided that we should only say  $\frac{1}{2}$  hallel on Pesach other than on the first two days. As the Egyptians were drowning the principle of 'BiNefol Oyivcho al Tismach' applies.

In fact we cannot see that this proves much, since no one has suggested that one should be happy and joyous in committing the act of murder of a gentile or an Amalekite. If it were one's duty to do so, it could quite understandably be performed with a heavy heart! The next proof, is to our mind, however more cogent.

(3) In Ki Setze we are specifically told "not to abominate an Egyptian since you were a stranger in his land". This teaches us the lengths to which we must go in the duty of HaKoras HaTov. We repeat the piece from Ki Setze sheet 5742 (L).

25/1/67  
17/2/67  
18/3/67  
18/4/67

(L) Ch.23 V.8. Do not abominate an Egyptian for you were a stranger in their land. See Rashi. From this we learn two major lessons, one from the fact that the cruel Egyptians <sup>were</sup> rewarded that they are not to be abominated, and the other from the Mitzvoh incumbent upon Yisroel not to abominate them.

i) Egyptians rewarded because of הסביו הם

From the former, we see great importance of Hachnosas Orchim. It was because Egyptians permitted us to stay in their land and hence we were in some measure their guests, they have the merit and the reward of this Mitzvoh and indeed their third generation would be permitted to enter into the Holy community. Compare this with Amon and Moav who are never permitted to come into the Holy community (See V.4), not even at the time of Moshiach since the verse says Ad Olam - forever, because of the fact that they refused to give you food or drink and negated the whole idea of Hachnosas Orchim.

ii) We must not abominate them because הם היו עם

From the other aspect, we see the importance of showing appreciation - HaKoras HaTov. Notwithstanding the cruelty which the Egyptians displayed to us and the fact that they threw all the new born boys into the river and made our ancestors work and slave themselves to the bone with hard labour, nonetheless they did provide, as Rashi explains, a haven for us at the time of difficulty and we are obliged in return to reciprocate by not totally abominating them, as the Possuk explains for you were a stranger in their land. How much more so must we show appreciation for those people who have assisted us and given us all our desires - Hashem, our parents, our teachers, our friends etc. The Torah abounds with examples e.g. Do you remember that in the case of the plagues Moshe Rabbenu was not permitted to raise his staff to turn the water into blood because water had saved him, nor was he permitted to bring the plague of frogs for the like reason and similarly the plague of Kinim because the earth had also come to his rescue in the past. If one has to show appreciation for inanimate objects how much more so for human beings.

הם היו עם

(4) There are numerous examples where Moshe showed respect for Pharaoh's royal position e.g. (a) See Rashi on ch.6 v.13 VaYotzavem... ve'el Pharaoh King of Egypt. (b) Shemos 5.3 Pen Yifgocnu - see Rashi. (c) Shemos 5.16 VeChotos Amecho instead of VeChotoso ~~etc.~~

Torah Shlemoh deduces from this that "the Torah teaches us that even in the case of a cruel, despotic, tyrant king like Pharaoh, Moshe was ordered by Hashem to treat him with respect and to avoid any offensive language. For the conduct of Moshe had to provide the highest and purest example

notwithstanding the fact that Pharoah may not have deserved such consideration".

(5) In Bo ch.11.2 the Bnei Yisroel requested silver and gold utensils from their Egyptian friends, and in the following possuk it says that 'VaYiten Hashem es Chen Ho'Om BeEiny Mitzrayim'. The Bnei Yisroel found favour in the eyes of the Egyptians. Torah Shlemoh quotes Lekach Tov who asks since when were the Egyptians friends of the Jews? It can only be that after suffering the plagues they did become friendly enough to be willing to lend them their expensive equipment. Ramban there confirms this there. He says that we see from that possuk that the Egyptians did not hate the Bnei Yisroel on account of the Maccos. On the contrary they became more friendly when they realised that they had been in the wrong and had behaved very badly and it was therefore only fitting that Hashem should punish them and vindicate the Jews. Moshe, the possuk there tells us, became very great and well respected throughout Egypt in all circles. The Meforshim add that an additional reason for this is that he was always ready to pray for them to Hashem to have the Maccos removed from them.

פרנ /ח

י'נח  
Yisroel won  
the hearts of  
the Egyptians

Thus we see that the upright and commendable behaviour of the Bnei Yisroel in the face of the disgraceful animosity and violent abuse displayed to them by the Egyptians, was sufficient in the end to turn and win the hearts of the latter, whose enmity transformed into love and affection for them.

(6) In Shemos 2.17 Moshe drove away the shepherds who had jumped the queue and pushed aside the daughters of Yisro. Ramban in Moreh Nevuchim v.2 s.45 explains that this was because Moshe could not abide to see the slightest injustice being perpetrated and would always do whatever was in his power to rectify the matter. Maharik adds that this was so even where the two protagonists were non-Jewish as in the case of the two sets of shepherds here.

ה'נחז פ'נח  
Moshe could  
not stand any  
injustice

(7) Finally we know that Hashem ensures that everyone, even an animal, gets its just rewards. Thus the Mechilta quoted by Rashi on Mishpotim ch.22 v.30 tells us that 'Lakelev Tashlichun oso' is a reward to the dog for 'lo Yecheartz kelev leshono' in Bo 11.7. Kal Voehomer that a human being who does a positive act (as distinct from the mere passivity of the dogs who desisted from barking) must be well rewarded. So too the donkeys who assisted Bnei Yisroel with transportation at the Exodus were rewarded with the sanctity of Petter Chamor (see Bechoros 5b).

ה'נחז פ'נח  
ה'נחז פ'נח

(E) Whilst not all the foregoing are directly relevant to our particular problem, the general drift is clear. There can be no possible justification for gratuitous wholesale murder of every non-Jew. It would be a ludicrous proposition. So how do we understand the dictum of Rebbe Shimon? There would appear to be a number of ways of doing so let us first therefore consider it more closely.

(F) There is definitely much confusion over the correct text which has certainly been interfered with by censors and commentators over the ages. The ignorant censors clearly would have objected to it and commentators probably added explanatory glosses which then became erroneously incorporated.

Thus we have seen in (B) above that though Baal HaTurim says 'Tov SheBeGoyim Harog', Rashi in Beshalach says 'Kosher ShebeMitzrayim Harog'. Tanchumo Beshalach 5 and Tanchumo Yoshon VoEro 11 state 'Tov ShebeGoyim Harog'. Masechos Sofrim end of ch.15 in our text says 'HaTov Shebe-Ovdei Cochovim BeShaas Milchomoh Harog'. The dictum does not occur in the Bavli at all, not even where one would have expected it at the end of Kiddushin. It is also missing from our editions of the Yerushalmi there, though it has

discrepant  
texts

censored

obviously been censored there since (i) it does occur in some editions and (ii) it is quoted as being there by Tosafos in A.Z. 26b and (iii) Rebbe Shimon's Braiso is quoted containing the second half only, about smashing in the head of a snake, and the context shows that the main point has been left out.

1:17 ש"ז ע"ז

ה"ה  
ה"ה  
ה"ה

(G) Let us set out this Tosafos in Avodoh Zorah. The Gemoro there tells us that Minim, Mosoros, and Mumorim (i.e. Renegades, Informers and Apostates) are worse than plain idolaters and thieving shepherds. The former are to be eliminated (Moridin velo Maalin), but the latter are to be ignored (lo Maalin Velo Moridin). Tosafos asks the contradiction from Sofrim that 'Kosher Shebikenaanim Harog' (note again the change of text to Kenaanim!) There is no mention of the Sofrim text referring to 'Shaas Milchomoh'. They answer that the Yerushalmi in Kiddushin explains that the injunction to kill even the best of them is limited to wartime conditions. As we have said, all this is missing from our Yerushalmi and it would seem that the words 'Shaas Milchomoh' in Maseches Sofrim are a commentator's later addition which became erroneously absorbed in the text, as it does not appear in Rashi, and Tosafos did not have it in their text there.

ה"ה

(H) On the other hand Rabbeinu Bachye on Chumash in Beshalach 14.7 does quote direct from Sofrim as follows. "From here Razal expounded in Maseches Sofrim - Rebbe Shimon ben Yochai said 'Tov ShebeMitzriyim harog be-Shaas Milchomoh, vetov shebeNechoshim Retzoz es Mocho' - They derived this from this verse. The explanation is that only in battle is it permitted to kill him, for since he is at war with you and coming to put you to death, you must ensure that you do so first. But outside wartime conditions it is forbidden. Even in wartime we are commanded to offer them peace first.... However when they set themselves up in direct conflict with Hashem as did the Egyptians, then it is permitted even in peacetime, because then it is a Milchomoh la-Shem.....etc".

From this R. Bachye we see that he actually had this text of 'Beshaaas Milchomoh' in Maseches Sofrim and in Rashi (and this is confirmed by R. Shevel in n.3). We also see that he had the word 'Mitzriyim' instead of 'Goyim, Acum or Kenaanim'.

ה"ה

Torah Shlemoh says that this answer that the dictum only applies to battle conditions was given by Rabbeinu Yechiel of Paris in the notorious debate with apostate Nicolas Donin in the year 5000 a.m. (1240 CE). Perhaps we can find another indication that it only refers to battle conditions from the Massora quoted by Baal HaTurim. The word 'HaYorei' occurs only twice. Once here with Egypt and the other case is in Shoftim regarding the 'Orchei Milchomoh' where the 'Yorei veRach Levo' is exempted, so by application of a Massoretic gezerah shavah we import battle conditions here too.

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ה"ה

(I) In Yesh Seder LeMishnoh of R. Yeshaya Pik Berlin on Sheviis ch.8 m.10<sup>4a</sup> goes to some length to show that there is an arbitrary usage of words such as Oved Cochovim, Nochri, Mitzri, Kussi etc. which are frequently interchangeable and to be taken in a loose sense. He lists many examples and in the middle he relates the following :-

"It once happened to me that an intelligent non-Jew once asked me that 'since we both know full well that you bear us no ill-will and on the contrary you pray each day for our peace and welfare, how do you explain this dictum that 'tov shebegoyim harog'? I replied to him that this question has been asked previously and the chachomim have

given their answer which is to be found in Shevet Yehudah. I will however tell you what I have written in my explanation to Maseches Sofrim end of ch.15 where the Braiso of Rebbe Shimon ben Yochoi states that 'Tov shebe-ovdei Chochovim be-Shaas milchomoh harog'. I wrote that there is no doubt that the correct text is 'hatov shebe-mitzrayim harog' as is to be seen in Rashi Beshalach..... I showed him many places in old printed editions where these two words, Mitzri and Oved Chochovim, had been interchanged indiscriminately. Here it is bound to be so for the source of the whole dictum is derived from the Egyptian army..... Moreover it only applies during wartime when even the best of the enemy would have no mercy because of the severe hatred that is engendered by war conditions....."

(J) Thus we have two answers so far which could be either alternative or cumulative. Firstly the dictum only applies to war conditions and secondly only to Egyptians not to all non-Jews. We can readily see how the Netzri and Apostate censors would often change the words Goyim and Acum etc. into Mitzri, but how did the converse occur? Why should anyone have changed 'Tov SheBeMitzrayim' into 'Tov ShebeGoyim' or to 'shebeAkum' or 'Shebekenaanim'. An interesting suggestion is put forward en passant by Torah Shlemoh ibid. He says that manuscripts written in Arab lands in the proximity of Egypt may have been changed in this manner. Thus we have the same phenomenon the other way round. The texts may have been tampered with to avoid the opprobrium of the Arabs and the Egyptians. Tov Shebe-Mitzrayim became Tov Shebegoyim and then the latter may have been changed again to Tov Shebikenaanim or simply back to Tov ShebeMitzrayim again. Thus geography and topography may have been the determining factor in this textual analysis.

(K) Apart from these two explanations various others have also been given. Thus :-

3. The whole dictum is a mere hyperbole meant to illustrate a point graphically. It fits in like a glove with the other expressions in Kiddushin there. 'Tov ShebeRofim lighinnon', 'Tov Shebe-Tabochim Shutopho Shel Amolek', 'HaKesheiroh ShebeNoshim Baalas Keshofim'. Do we really believe that all doctors will go to Hell, that all butchers are Amalekite partners or that all women engage in witchcraft? They are intended to place one on one's guard against certain intrinsic and inherent features which the circumstances and situation of the doctor, butcher, woman and Egyptian can readily lead to if one is not wary about them.

4. Some say that the dictum has been misread. It is not HaTov ShebeMitzrayim harog but עֲדִיבִי horog and similarly the Nochoch should be רִצְצוּתִי not רִצְצוּתִי. In other words it is not an imperative but a narrative passive pual telling us what did become of them. The best of them ended up dead because of their own actions, not that Bnei Yisroel were enjoined to effect it.

5. Another reading is עֲדִיבִי horoge - the best of the Egyptians is a murderer. These last two explanations are hardly acceptable and must be classified as divrei chiddud i.e. ingenious devices of apologists and escapologists; they are certainly not Pshat.

6. Another such is that mentioned in Shevet Yehudah (quoted by Yesh Seder le Mishnah above and also by Torah Shlemoh shom and by Alei Tomor end of Yerushalmi Kiddushin p.470). Don Shmuel Abarbanel (or Abrabalia?) and Don Shlomoh HaLevi were involved in a papal debate in the 14th C with Friar Firdo and they realised that the straight forward pshat would not be accepted. So they reinterpreted the dictum. They pointed out that it

did not say HaTov Shebegoyim but merely Tov Shebegoyim without the definite article. Thus it can be taken to mean 'Tov' it is a good thing-Shebegoyim Harog that the gentiles have capital punishment based on a just legal system and on strong evidence, whereas the Jewish system requires 2 kosher witnesses and Hasro'oh and all sorts of restrictive rules so that it is virtually impossible to carry out justice. This is obviously not 'what' - How does one explain this?

ע"י

not literal

7. Torah Shlemoh in a footnote also suggests that the word 'harog' need not necessarily refer to killing; it often is to be taken in the sense of hitting or wounding or simply as an empty threat to frighten someone into submission. Cf. the English colloquialism 'I'll kill you if you do it again' when all that is meant is that you had better not do it again or I will take stern action. Torah Shlemoh quotes in aid (a) the possuk in Shemos 4.19 'ki mesu kol hoanoshim hamevakshim es hafshecho' - which Chazal say refers to Doson and Avirom who had not died but merely become impoverished (see Rashi and Nedorim 64b) and (b) the well known dictum Shabbos 114a that a Talmid Chochom who has dirt on his garment is liable to death which the Rishonim say is to be taken merely as a severe threat.

(L) One other thing that does become clear from Shevet Yehuda is that the original text of the Bavli did contain this dictum at the end of Kiddushin but that even before censorship it was omitted by the scribes to avoid the danger inherent in it. Alai Tomor in Yerushalmi Kiddushin shom discusses the various Yerushalmi texts and also explains the real meaning very convincingly and indeed comes quite independently to the same conclusion as Torah Shlemoh. As these seforim are somewhat inaccessible we present the relevant extracts in the original.

ע"י סוף י"ד

## עשרה יוחסין פרק רביעי קידושין - ירושלמי

אבא אוריין איש ציירין אומר  
משום אבא שאול כ"י. רוב חכמים רשעים.  
רוב נבלין כשרין. רוב ספנים חסידים. רוב  
מגורין מקורין. רוב עבדים נאים. רוב בני אבות  
כורשינים. רוב בני דומין לאחי ראם כשר  
בכורמים לניהום. הבשר שסכסכין שותף עולם. תני רבי שמעון בן יוחי  
המוב שבנחשים רצץ את מוחו הכשרה שבנשים בעלה כשמים. אשרי מי  
שעשה רצון המכות.

ירושלמי ע"י

ע"י נוסחאות

ע"י נוסחאות (כ"י) ע"י אבא. וי"י רוב חכמים רשעים נבלין כשרין. רוב ספנים חסידים. רוב מגורין מקורין. רוב עבדים נאים. רוב בני אבות כורשינים. רוב בני דומין לאחי ראם כשר בכורמים לניהום. הבשר שסכסכין שותף עולם. תני רבי שמעון בן יוחי המוב שבנחשים רצץ את מוחו הכשרה שבנשים בעלה כשמים. אשרי מי שעשה רצון המכות.

## עלי תמר - מסכת קידושין

הכרייתא שמיירי בשעת מלחמה, והנה נוסחת המסכת סופרים  
שבמחזור ויטרי כשר שבגדים הרגו, בשעת מלחמה, ומלשון זה  
בולט שחמלות בשעת מלחמה הוא תוספת מאוחרת מהמעתיק על  
יסוד דברי הירושלמי, שאל"כ היה צריך להיות כתוב כשר  
שבגדים בשעת מלחמה הרגו, ויחכן שתיקון הוא ממעתיק  
מאוחר, או שהוא נוסחא אחרת ממסכת סופרים בהתאם לפירוש  
הירושלמי בקידושין, ועיין ג"כ שדר למשנה שביעית כ"ח,  
וראיתי שם שכתב, שחשיב לשר מלומד אחד ששאל אותו הלא  
אתם מבקשים ומתפללים לשלומינו ואין יודעת עם המאמר טוב  
שבגדים הרגו, וכתב כי אין ספק כי הנוסחא הישרה היא הטוב  
שבמגורים הרגו כמו שחיא כפירש"י בחומש וכו', ובשינוי  
נוסחאות כאן חוסית שכתב בפרש"י כתי, ובעה"ט שמות ט כ,  
ויש לחוסית תנחומא הישן וראו את כ, ובמדרש לקח טוב וראו  
הוצאת בוכר כ"א ע"כ, ובהערות שם שכתב במכילתא ובספר  
ותחית, ואני דקדקתי שם ולא מצאתי כן. ועי"ש ב"ח מ"ב ע"כ  
ובהערות שם, וכש"כ כאן שאם משם. ואכן אף למי הגירסא חכשר  
שבגדים, הכוונה לגוי שהוא חשוד בעיניו אבל לא לגוי שמגלים  
רצון טוב אמתי לישראל ודאי שאנו מוקירים אותם בכל לב

תני רשב"י הכשר שבגדים הרגו הטוב שבנחשים וכו', כ"ח  
בד"ו ח"ק וברלין שעם הק"ע ואמס"ר שעם פירוש הפנ"מ,  
וגשמוטה הפסקא בדמוס ויטאמיר בבקורת הצנזור וכן בדמוסים  
שלאחריו, וכ"ח כברייתא זו במסכת סופרים. ובמדרש הקצר  
ד"ק, הכשר שבגדים, פירוש שאין לבטוח עליהם אלא להשמר  
מחן לעולם אפילו חן בני תרבות, פירוש מלת הכשר בן תרבות,  
וכן פירוש הפנ"מ, וממשיך הטוב שבנחשים אעפ"י שגורא כן  
תרכות וכו'. והנה בתוס' ע"ו כ"ו כתוב, ולא מורידיו, רא"ת  
והא אמרינו במסכת סופרים כשרי שבעכו"ם הרגו, וי"ל  
דבירושלמי קידושין מפרש דהיינו בשעת מלחמה, ומכאן ראה  
מריקא שש מאות ויכס בחור, ומיחכן היה, מהירא את דבר ה'  
עכ"ל. וכ"ח בתוס' רבינו אלחנן שם ומאמר זה חסר בירושלמי  
שלפנינו, ובמאמר חכמים שחירא ח' מסר בהמתם למרעה וזה  
היה בשעת מלחמה נגד ישראל, ובמקרה כזה נאמר טוב שבגדים  
הרגו, ומכאן מתחומי שבנוסחתם במסכת סופרים לא היה כתוב  
המסיקא בשעת מלחמה, כמ"ש בנוסחא שלפנינו, וכן משמע  
מהירושלמי שמעתיק כברייתא בלי פסקא זו אלא שמפרש

ע"י תמר

ע"י 13

בשנתנו כי בנפשו הדבר, ועיין בפר"ח י"ד קט"ו, שבמאס נפשו  
אפריקא כמעט כל חוצרות מלאות בנחשים ומימיהם לא חזיקו,  
אלם העיד לפניו וכן אחד שמילדותו אכלו תבשיל שנתגלה  
ובסתכנו כל בני הבית ואדם מותם מות. שכן אף שזמן רב אדם  
נחש דרים בכפיפה אחת יכול הנחש פתאום לשנות את מנהגו  
ולחטיל ארס ממית, ולפיכך גם שם יש להזהר בגילוי כי אין  
הולכין בעקרי"ג אחר חרוב, ומפני כן מביאם רשבי" בכפיפה  
אחת כי כשם שאין לסמוך על תרבויות של הנחש כן אין לסמוך  
על כשרותו של חגור כזמן שנתעורר חשד בלבו, שכן לפתע  
פתאום יתהפך כחומר חיותם.

ומתפללים לשלומם וטובתם. והנה מלחמת העולמית הראשונה  
והורבן ישראל במלחמת עולמית השנייה הראת איך נכונים דברי  
ר"ל, שכן היה, שאף מי שחית מוחזק לכשר נתגלה בשעת  
מלחמה לרועה ישראל, וכמה נאצים ואוקראינים ואחרים שהיו  
מוחזקים לכשירים השמידו את עם ח' ח"ו.  
ואכן רשבי" חי בתקופת השמי' ורדפו אותו ביחוד שלטון  
רומי, ואחרי שיוחאי אביו היה מקורב לשלטון כמ"ש בפסחים  
ק"ב, ידע ענינם שאין להאמין אף לכשר שבירומיים שהוא  
מתהפך כחומר חיותם לפי השעה ולפי החצב, ולכן הזהיר שאם יש  
לו בלבו חשד אף על הכשר שבירומיים אל יסמוך על חזקת

## חנה שלמה ביאוראים להוציא

מתוך אלה המאמרים שנדרשו מחכמינו ז"ל  
בנוגע ליחס של עם ישראל להמצרים, אשר  
לראות באספקלריא מאירה שחול' רצו לזקק  
ולצדף את מדותינו מכל פסולת וסיג, להעלות  
אותנו לשלימות גמורה בתרבות אנושיות, שנהיה  
ראויים להקרא ממלכת כהנים וגוי קדוש, ולמשש  
בעולם את היסודות של אמת וצדק, ואם במדרשי  
חז"ל בין החומר הנעלה הנ"ל נתגלגל הפתגם של  
רשבי" טוב שבמצריים (שבגויים) חרוג, הרי  
כוונתו הברורה, כמו שביארת לעיל, שרשבי"  
הקדים אליו האמרה: טוב שבנחשים רצוץ את  
מוחו, וטוב שבגויים (מסוג הנחשים) חרוג, וכמו  
שאנחנו וכל עמי העולם, כותבים היום במצפון  
טהור גלוי לכל העולם, טוב שבנאצים, (מסוג  
הגעסטאפף) חרוג! אותו הדבר אמר רבי שמעון  
בר יוחאי על הנאצים בשעתו, לא היה באפשרותם  
להשיב מלחמה שעה נגד הרוצחים בזמנם, רק  
בעט ודם לבם חרתו מחשבות לבם לזכרון עולם,  
אין אנו צריכים להתנצל ולדחוק בפירושים, כי  
דברי רשבי" חמה לקח נאמן לדורות עולם ולכל  
האנושיות כולה לבער את הרע בתחלת צמיחתו  
קודם שמשגל להמיט אסון, או ורק אז יהיה  
שלום בעולם.

ולרעתי נראה מלבד הטובה הראשונה  
שבמאמר זה על המצריים במצרים, כוון ר' שמעון  
כן יוחאי גם כונה שנית רשבי" שסבל חרבת  
צרות משונאי ישראל הרומים בשעתו, בא ללמד  
לדורות עולם מתנסיונות שהיו לו עם אויביו.  
תגירסא המקורית היא שרשבי" התחיל מאמרו  
טוב שבנחשים רצוץ את מוחו, צריך להבין מה  
רצה לומר בזה, וזל קרי ביה רב הוא אמנם זאת  
היתה הקדמה למאמרו טוב שבמצרים הרוב רצה  
להדגיש שהוא מדבר מסוג אנשים רשעים אכזרים  
ופראים הרומים לנחשים מלאי ארס, טוב אלה  
האנשים, אע"פ שמראים את עצמם טובים  
וכשרים אל תאמינם, כמו שאסור לסמוך על תשוב  
שבנחשים (בכת"י תימן תגירסא יפה שבנחשים)  
סנראה טוב ויפה, הוא מיעץ לאלה שהרשות  
והכח בידם לבערם מן העולם, למחות את זכר  
עמלק, כי המרחם על אכזרי סופו שמתאכזר על  
רחמנים (קה"ר פ"ו).

אנו, בני ישראל בתקופתנו האומללת של  
דם ואש ותמרות עשן, עדים לאמיתת האמרה:  
טוב שבנחשים רצוץ את מוחו, השיטה לרחם על  
הנחשים הימים פשטה את הרגל והמיטה חורבן  
גדול על העולם בכלל ועל עמנו בפרט, לוא רצוץ  
את מוחו של הנחש האכזרי בזמננו, היכף  
בוועעתו על כמת העולם, היה דורנו ניצל מהאסון  
הנורא שהמיט עליו.

conclusion

Distinguish  
between  
2 types.

(M) Thus both draw a comparison with the tyrannical period in which Rebbe Shimon Bar Yochai was hounded by the cruel Romans, and with the Nazis in WW II. Egyptians of that ilk are not to be trusted any more than vicious snakes, however educated and cultured they might be. For their Amalekite venom may strike one down without any warning at any time. To such pernicious thugs it is a sorry mistake to show any weakness or attempt to appeal to their better nature. Chamberlain was proven wrong, Churchill right. 'Timcheh es Zecher Amolek, uviarto horo mikirbecho'. This however has no applicability to all those gentiles who display true friendship and respect and do not fall within the category of Amolek, Nazi or ancient Egypt. In Western Europe today we are privileged to live in a peaceful Malchus Shel Chesed and we are enjoined to pray for its welfare and do everything in our power to show our Hakoras HaTov to it.