



No K'ILU here - Have a Nice Day

(If you recognize the wording of the title of this Lead Tidbit, email one word only to tt@ou.org that will get you a CD from GalPaz as a prize - first five people)

Towards the end of the MAGID section of the Seder, we say the words of Rabban Gamliel (Mishna P'sachim 10:5 - B'CHOL DOR VADOR, in every generation, a person is obligated to see himself as if, K'ILU, he left Egypt. We are commanded to personalize and internalize the experience of the Exodus and try our best to imagine ourselves actually being there. When we - not they - came out of Mitzrayim.

Not so easy to do with an event that occurred more than 3000 years ago. We try help of imaginations by whipping each other with spring onions, carrying parcels over our shoulders as we march around the table. We try to re-experience as much as we can. But it is only K'ILU,, as if. We cannot actually put ourselves back then. K'ILU. Would I have been one of the 20% of the Jewish people in Egypt who left? I hope so. K'ILU.

Rashi on Sh'mot 19:1, we arrived at Sinai BAYOM HAZEH - it was Rosh Chodesh (Sivan). Then Rashi says, what's with the phrase on THIS day. Should say BAYOM HAHU, on THAT day, to tell us that Words of Torah should be fresh in our eyes as if, K'ILU, they were given today.

Another, not so easy, K'ILU challenge.

This goes beyond learning Torah, studying Torah. This is to try to personalize and internalize the Sinai Experience, as if we were actually part of the multitude that left Egypt, crossed the Sea, camped at Har Sinai, witnessed the awe of a fiery and smoking mountain, thunder and lightning and the ever-increasing sound of the shofar. We need to try to imagine ourselves right there, hearing HaShem's 'voice', as He gave the Torah to us. Not them, us. K'ILU. And it means a fresh excitement for every piece of Torah we learn. Not easy.

In last week's sedra, when we read or heard the episode of the complaining about the Manna, we need to do more than shake our heads and wonder what was wrong with people who can be so ungrateful, to say the least. We need K'ILU. To do some serious introspection and try (not easy) to see ourselves in that situation. How would we behave then?

The K'ILU challenge applies not only for Y'TZI'AT MITZRAYIM and MATAN TORAH, it goes for everything that happened to our people in the Midbar, and really, throughout all of Jewish History.

But back to the Midbar, specifically to the episode of the spies, scouts, Meraglim - call them anything you want.

B'CHOL DOR VADOR... a person has to see himself K'ILU he was there in the

Midbar with the rest of B'nei Yisrael and personalize and internalize the experience and ask important questions of himself. If I were one of the tribal leaders sent by Moshe on a 40-day sojourn in K'naan, would I have joined forces with the Ten or with Kalev and Yehoshua? If I were one of the multitude who heard the debate - so to speak - between the Ten and Kalev and Yehoshua, would I have been panicked by the Ten and cried about my children being orphans... or would I have rallied to the call of ALOH NAALEH? K'ILU.

No! Wait. No need for K'ILU here. because unlike other events that occurred thousands of years ago that we attempt to relive, K'ILU - here we are dealing with NOW. And we've been dealing with the NOW for quite a while, especially in our lifetime.

The questions this time are NOT what would I have done way back then, K'ILU. The questing is what am I doing NOW. No K'ILU here...

Many of us - those who still live elsewhere and those who are ZOCHER to live in Eretz Yisrael - are MERAGLIM today. We talk to our fellow Jews about trips to Israel or about our experiences living here and we are very much like the twelve men who were sent to tour the land. Our experiences as visitors or residents - and more importantly, the attitude we convey when talking to our family and friends - very much echo the original situation. No K'ILU about it.

Simply put, do we encourage others to put Aliya high on their list of priorities - then we are Kalev and Yehoshua? Or do we discourage others, and frighten others at the prospect of living here in fulfillment of G-d's Will and Commands?

How do we act and react when we here negative reports and discouraging words about living in Israel from our fellow Jews. Again, no K'ILU about it. We are the people - all of us, every Jew in the World - to whom G-d said - no, says - to dwell in this land. To settle it. And every Jew is a potential one of the Ten or one of the Two. And every Jew is one of the multitude who witness the exchange between the Ten and the Two. And every Jew must decide on which side of the fence he stands. Sitting on the fence is not an option - too many people did it back with the golden calf and countless golden calves since.

We have no way of knowing whether our K'ILU of Seder night is really successful or not. We cannot be sure how we do with the K'ILU challenge when it comes to learning Torah and doing mitzvot. It involves performance and attitude.

But when it comes to the whole MERAGLIM issue, there is no need for K'ILU. The thousands of years melt away because B'CHOL DOR VADOR, in every generation, we are challenged to enthusiastically accept R'TZON HASHEM and live a Torah life in the Place we were always intended to be.