

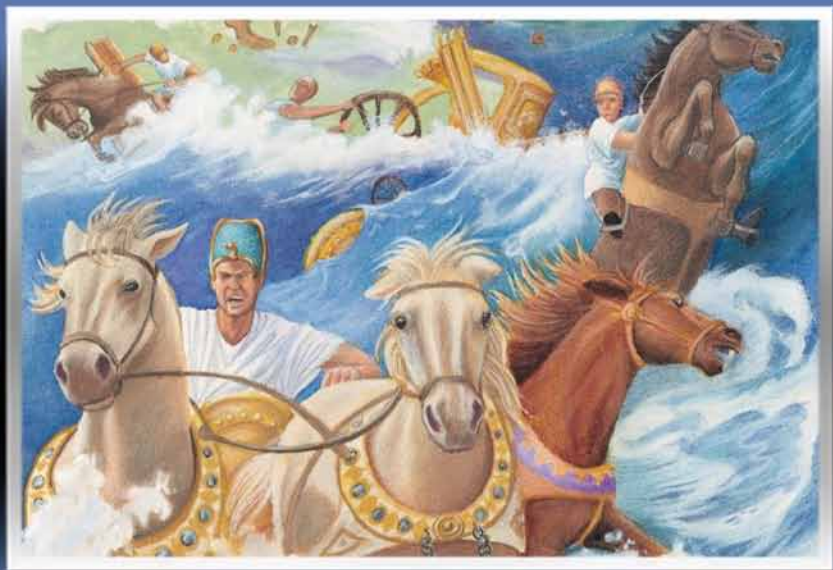
HALACHICALLY SPEAKING

Volume 17 Issue 5



{ TOPIC }

Rejoicing Over Death of Enemies



SPONSORED BY:

K

KOF-K KOSHER SUPERVISION

Compiled by
Rabbi Moishe Dovid Lebovits

Website Management and Emails:
Heshy Blaustein



לז"נ
ר' שלמה בן פנחס ע"ה

לז"נ
יחזקאל שרגא ע"ה
בן בל"ח אברהם יהודה נ"י

SPONSORED:
לז"נ מרת רחל בת אליעזר ע"ה

SPONSORED:
לעילוי נשמת
מרת בריינדל חנה ע"ה
בת ר' חיים אריה יבלח"ט גערשטנער

Design by: 
vividesign

SRULY PERL 845.694.7186

**SUBSCRIBE
FOR FREE**

and view archives @

www.thehalacha.com



HALACHICALLY SPEAKING

HALACHICALLY SPEAKING

► Halachically Speaking is a monthly publication compiled by Rabbi Moishe Dovid Lebovits, a former *chaver kollel* of Yeshiva Torah Vodaath and a *musmach* of Harav Yisroel Belsky *zt"l*. Rabbi Lebovits currently works as the Rabbinical Administrator for the KOF-K Kosher Supervision.

► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of Harav Yisroel Belsky, *zt"l* on current issues.

WHERE TO SEE HALACHICALLY SPEAKING

► Halachically Speaking is distributed to many shuls. It can be seen in Flatbush, Lakewood, Five Towns, Far Rockaway, and Queens, The Flatbush Jewish Journal, baltimorejewishlife.com, The Jewish Home, chazaq.org, and frumtoronto.com. It is sent via email to subscribers across the world.

To sponsor an issue please call

718-744-4360

© Copyright 2021
by Halachically Speaking

Rejoicing Over Death of Enemies

In a previous issue we dealt with the question of whether one may pray for a friendly non-Jewish coworker who is ill. In this issue we will discuss the opposite: if a non-Jew whom one dislikes or a real enemy of the Jewish people dies, may one rejoice over this?

This question is especially relevant on Pesach, when we celebrate the salvation of the Jewish people crossing the sea and the drowning of the Egyptians.

Hallel on Pesach

To start our discussion, we will discuss why we don't recite the entire Hallel on Pesach while on other Yamim Tovim we do.

The Gemara¹ asks: What is the difference between Sukkos and Pesach, that on Sukkos we recite Hallel each day and on Pesach we don't recite Hallel all eight days? The Gemara answers that the days of Sukkos are different from one another in regards to their offerings. Pesach, on the other hand, does not have any difference in regard to the offerings.

There are other reasons given for not reciting Hallel on the last days of Pesach:²

The Pesikta says that it is written three times that one should be joyous on Sukkos,³ while it does not say this even once by Pesach. The reason is that on Pesach we are judged

1 *Maseches Arachin* 10a.

2 *Shulchan Aruch* 490:4, *Levush* 4. See *Elya Rabbah* 490:6, who says the reason is that there is only an obligation to eat matzah on the first nights of Pesach, as opposed to the mitzvah of sukkah, which applies the whole Yom Tov.

3 *Devarim* 16:14, 16, 16:15. See *Vayikra* 23:40.

on the grain, and one does not know if it will be a productive year for the fields. Another reason why it does not say to be joyous on Pesach is because the Egyptians died on Pesach. The reason we don't say the complete Hallel on the last days of Pesach is based on the *passuk* that says, "*Binfoi oivecha al tismach* — when your enemies fall do not rejoice."⁴ This latter reason is very relevant to our discussion, and we will deal with it later on as well.

The Gemara⁵ says, "In that hour the angels wanted to say praise (Hallel)⁶ before Hashem and Hashem said, 'My handiwork (the Egyptians) are drowning in the sea and you wish to sing?'"

There is a discussion in the *poskim* as to which reason we follow for not reciting Hallel.⁷ Most say the reason is because Hashem's handiwork was drowning.⁸

Others say the reason why Klal Yisrael weren't able to say *shirah* is because this took place before the acceptance of the Torah and perhaps they worshipped *avodah zarah*.⁹

From the above, we see a source that one should not be happy when enemies fall. However, this may not be such a conclusive proof, as we will discuss below.

Disproving the Above Proof

When discussing why Hashem does not like the fall of the wicked, as was the situation when the Mitzrim were drowning, the Gemara says it was "at that time." The Torah

4 *Mishlei* 24:17. This is brought in *Avos* 4:19.

5 *Maseches Sanhedrin* 39b; *Megillah* 10b. See *Levush* 490:4.

6 See *Maharsha*, *Maseches Eruchin* 10b.

7 Even on Chol Hamoed Pesach (*Taz* 490:3, *Mishnah Berurah* 490:7).

8 *Beis Yosef* 490, *Taz* 3; *Mishnah Berurah* 7. See *Yalkut Shimoni*, *Mishlei* 960. For a detailed explanation on this, see *Kol HaTorah* 41, pages 259-261.

9 *Divrei Shaul*, *Maseches Megillah* 16a.

Temimah¹⁰ says, how did Moshe say *shirah* at that time and how do we say the *shirah* on the seventh day of Pesach? We must say that the drowning happened at night so we didn't say *shirah* at that time, but on the next day we could say it.¹¹

Others say, based on the above Gemara, that only angels were not allowed to say *shirah* but we were allowed.¹²

The Aruch Hashulchan¹³ says the main reason for not reciting Hallel is because of the difference in *korbanos* and not because Hashem didn't want us to say Hallel when His creations were drowning.

Others Sources against Rejoicing

As we mentioned above, the *passuk*¹⁴ says “*Binfoi oivecha al tismach*” — one should not be happy when his enemy falls. This is also brought down in a *mishnah* in *Maseches Avos*.¹⁵

We don't say a *berachah* on the mitzvah of erasing Amalek since this is a downfall of our enemies.¹⁶

Sources for Rejoicing

The *passuk* in Mishlei¹⁷ says, “When it goes well with the righteous the city rejoices, and when the wicked perish there is jubilation.”¹⁸ The Gemara¹⁹ brings a *passuk* that

10 Shemos 14:9. See Maharsha, *Maseches Sanhedrin* 39b.

11 See Ayin Yaakov, *Maseches Brachos* 9b.

12 *Shearim Metzuyanim B'halachah Megillah* 10b.

13 O.C. 490:5. See *Torah Temimah*, *Shemos* 14:9.

14 *Mishlei* 24:17.

15 4:19. See *Maseches Brachos* 28a.

16 *Kaf Hachaim* 685:29. See *Lehoros Nosson* 5:47.

17 11:10.

18 See *Tosefta*, *Maseches Sanhedrin* 14:2; see *Aderes Tiferes* 4:66.

19 *Maseches Sanhedrin* 39b.

אין לו להקדיש "ה בעולמו אלא י
אמות של הלכה בלבד" (ברכות ה')

says, “When the wicked perish there is a song.”²⁰ However, Hashem is not happy with the fall of the wicked.

The Gemara²¹ says that when a wicked person leaves this world, good fortune comes to the world.

The halachah is that for an *apikores* there is no *aveilus* since Hashem is happy when he leaves the world.²²

The Gemara in Berachos²³ says that Dovid Hamelech composed 103 chapters of *Tehillim* and he did not say “*Hallelu-kah*” until he saw the downfall of the wicked.²⁴

When Rav was weak he didn’t want to tell anyone until the second day, so if his enemies would hear he was sick they would daven for his demise and Hashem would hear that and become angry with them.²⁵

Other Sources: Story of Haman and Mordechai

The Gemara in Megillah²⁶ says that when Mordechai was about to go out in royal garb, Haman told him, “Mount and ride.” Mordechai replied, “I am not able to mount myself since I am weak from fasting.” So Haman bent down and Mordechai mounted on his back. As he was ascending, he kicked Haman. Haman said to Mordechai, “Is it not written, ‘Rejoice not when your enemy falls?’” Mordechai said that this only refers to Jews, but regarding non-Jewish enemies it is written, “And you must tread upon their high places.”²⁷

20 *Mishlei* 11:10.

21 *Maseches Sanhedrin* 113b. See *Maseches Ketanos* — *Maseches Kallah Rabbasi* 6:4.

22 *Rambam*, *Hilchos Avel* 1:10, *Shulchan Aruch*, Y.D. 345:5; *Shach* 9; see *Pischei Teshuvah* 3.

23 9b.

24 See *Maharsha*, *Maseches Brachos* 9b, “*b'imapalason*.”

25 *Maseches Brachos* 55b.

26 16a.

27 *Devarim* 33:29.

According to this, a Jew may express pleasure upon the fall of his non-Jewish enemy.

Story of Beruriah

The Gemara²⁸ says there were individuals who were causing distress to Beruriah's husband, Rabbi Meir. Rabbi Meir would pray that they would die. His wife said that although the *passuk* says²⁹ "Let sinners (*chot'im*) cease," it means *chata'im* — sins. Rabbi Meir should therefore pray that they repent. Rabbi Meir followed his wife's advice and they repented. The Tzlach says that the real *pshat* in the Gemara is not how Beruriah suggested.³⁰

According to Beruriah's interpretation, if we see an evil person in this world we should pray that he repents instead of dying.

The Tzlach's Approach

The Tzlach³¹ maintains that while the enemies are in the midst of their downfall one should not rejoice. However, once the enemies are dead one can rejoice. With this he answers how Dovid could wait until their downfall to say "*Hallelu-kah*" if we know Hashem didn't want us to say *shirah* while the Egyptians were drowning. According to this it makes sense, since the Egyptians were in the process of drowning and not yet dead. Dovid only said "*Hallelu-kah*" after his enemies had already died.

The Meshech Chochmah's Approach

The Meshech Chochmah³² is quite opposed to rejoicing

²⁸ *Maseches Brachos* 10a.

²⁹ *Tehillim* 104:35.

³⁰ *Maseches Brachos* 10a.

³¹ *Maseches Brachos* 10a.

³² *Shemos* 12:16.

אין לו להקדיף "ה בעולמו אלא י
אמור של הלכה בלובד" (ברכות ה.)

כל השנה הלכות בכל יום מובטח לי שהוא בן עולם הבא... (נדה עב)

over our enemies' death and with this approach explains many questions.

It doesn't say on the Yom Tov of Pesach, "This is the Yom Tov of Pesach because it is the day that the Egyptians met their fate." Rather, it says that it is Pesach because Hashem took us out of Egypt. The downfall of our enemies is not a *simchah*.

On Purim, we don't make a Yom Tov on the day Haman was hanged or the day that our enemies were killed. We celebrate a Yom Tov on the day when we rested from killing our enemies.

On Pesach, Hashem made the seventh day a Yom Tov before the Egyptians drowned. If Hashem had not done it this way, we would have thought it is a Yom Tov because the Egyptians drowned. Hashem therefore made it a Yom Tov beforehand to indicate that this day is a Yom Tov even without the Egyptians dying. This is also why it does not say the word "*simchah*" in relation to Pesach.

The Gra

The Gra says³³ that when Hashem saves us from our enemies, He first redeems us and then destroys our enemy. For example, by Mitzrayim Hashem first took us out and then killed the Egyptians. By Purim, first good was done to Mordechai and then Haman was hanged. This was done so Haman could see the greatness of Klal Yisrael and that Hashem is in charge. Once we are raised we can rejoice, but if we are not raised we should not be joyous.

Downfall of Jews

Sometimes we wish for the downfall of certain Jews.³⁴

33 *Mishlei* 11:10.

34 Refer to *Ramban, Vayikra* 3:9.

This is why the *berachah* of *V'lamalshinim* was instituted in *Shemoneh Esrei*.³⁵

During *makkas choshech* Hashem arranged that the Egyptians couldn't see the downfall of the Jews since many Jews died during that *makkah* as well.³⁶

A Natural Tendency

A person has a tendency to look at the downfall of his enemy even if he derives no real benefit from it, such as financial. It is hard to give up on this tendency but we should try as much as possible.

The Bottom Line

Hatred is a very bad *middah*³⁷ and causes many sins. Included in this *middah* is always seeking bad and rejoicing over an enemy's downfall.³⁸ Although we are merciful people, we don't have to be angels. It would seem that once a true evildoer is dead there may be no issue with rejoicing. There may also be a difference between the kind of enemies under discussion.³⁹ Some enemies of the Jews are so ruthless, that rejoicing over their death is encouraged. This can also be true if one experienced pain from this enemy firsthand.⁴⁰

35 *Rambam, Hilchos Tefillah* 2:1; see *Rambam, Hilchos Avodas Yom Hakippurim* 1:7.

36 *Navos Deshah* 2:pages 53-54.

37 *Vayikra* 19:17.

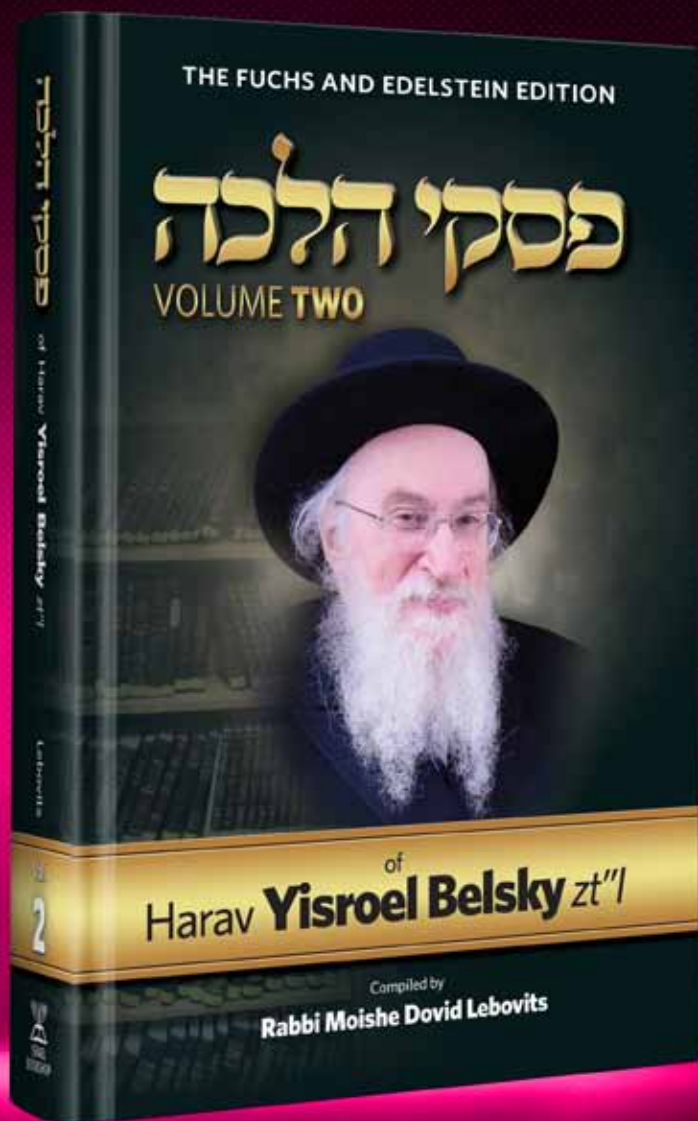
38 *Orchos Tzaddikim, Shaar Sinah* (6).

39 See *Sefer Chassidim* 607.

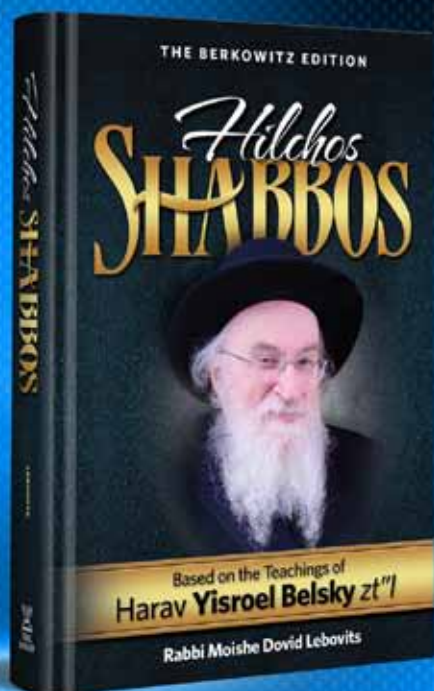
40 Refer to *Even Pinah* 2:188. See *Aderes Tiferes* 4:66-67.

אין לו להקדיש "ה בעולמו אלא י אמות של הלכה בלבד" (ברכות ה')

IN PREPARATION



Please submit *Pesakim* on all topics to
piskeihvol1@gmail.com



**Just
Released!**

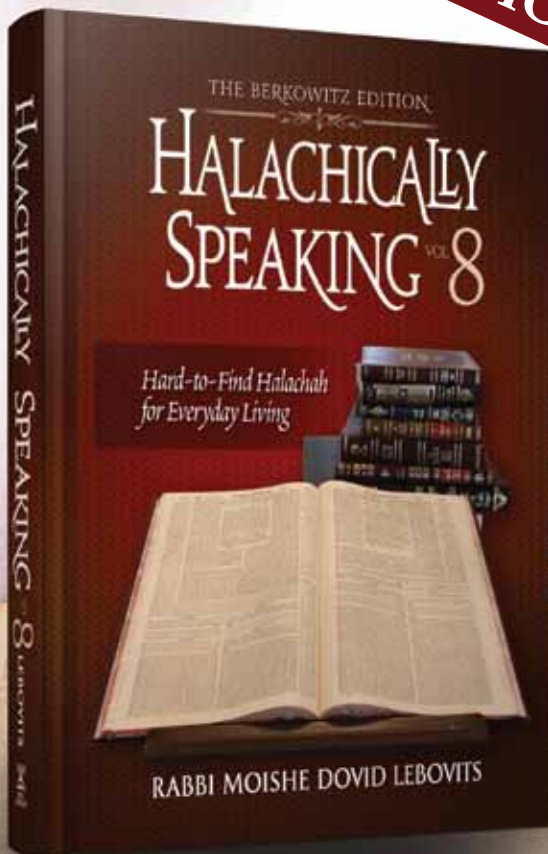
**Available at your
Local judaica store**



IN PREPARATION

Volume 8 Sefer Topics:

Reciting a *Brachah* on a Borrowed Tallis
 Covering Head with a Tallis
 Burdening the Public
 Drinking Wine and Davening
 The Tefillah of Aleinu
 Brachos on Soups
 Chewing Gum
 Bothersome Dreams (*Hataas Chalom*)
 Early Shabbos
 Bathing - *Mikvah* and Swimming on Shabbos
 Taanis Bechorim
 The "Nine Days"
 Learning Torah on Tishah B'Av
 It's Elul — Let's Start Learning Mussar
 The Time for *Selichos*
 Fasting on Erev Rosh Hashanah
 The Custom of Tashlich
 Sitting in the *Sukkah* on *Shemini Atzeres*
 Chanukah Lighting in Public Places
 Al Hanissim on Chanukah
 Bishul Akum - Specific Products
 Soft Cheese and *Gevinas Akum*
 Non-Jewish Cleaning Help in Halachah
 Shalom Zachar
 Seudas Bris Milah
 Teaching Torah to Women
 Select *Segulos* for Parnassah
 Eating at the Table with Your Impure Wife
 Gambling in Halachah
 Women and Leadership Roles
 Hitting a Child
 Inducing Labor
 Leaving Eretz Yisrael
 The Air of Eretz Yisrael Makes One Wise



Also by
the author:





EXCITING NEWS!
Cakes, Cookies, Muffins,
Pastries and Croissants at
BJ's Bakery are now
KOF-K Kosher Certified



A large variety of
pre-packaged kosher pareve
products are available in our
bakery

Kosher pre-packaged Chicken,
Meat, Cheese and Appetizers
available in Kosher Clubs!!

Look for over 100
Kosher Certified
Wellsley Farms
items throughout
the store



Brooklyn, NY – Shore Parkway
Gateway Mall, (Erskine) NY

Newburgh, NY

Buffalo, NY

Rochester, NY

Albany, NY

Ithaca, NY

Valley Stream, NY

Freeport, NY

Levittown, NY

Garden City, NY

Middle Village, NY

College Point, NY

Farmingdale, NY

East Setauket, NY

Westbury, NY

Monroe, NY

Bellport, NY

Bronx, NY

Pelham, NY

Canarsie, Brooklyn, NY

Yorktown Heights, NY

Howell (Lakewood), NJ

Paramus, NJ

Columbia, MD

Owings Mills, MD

Clermont, FL

Jacksonville, FL

Port Orange, FL

University Heights, FL

Royal Palm Beach, FL

Pembroke Pines, FL

Hollywood, FL

Fort Lauderdale, FL

Parkland, FL

Boynton Beach, FL

Coral Springs, FL

Framingham, MA

Waltham, MA

Stroughton, MA

Warrensburg Heights, Ohio

Philadelphia, PA

Norfolk, VA

Virginia Beach, VA

Richmond, VA

Any questions please call

Rabbi Moishe Lebovits

Rabbinical Administrator KOF-K Kosher Supervision
at 718-744-4360 • email: mlebovits@kof-k.org

2021 BJ's Wholesale Club, Inc.