

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי' ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה



שבת קודש פרשת בא

Shabbos Parshas Bo

February 4, 2006 - ו' שבט תשס"ו

12: 40 - מנחה גדולה / שבת	(Monsey, NY)	4: 58 - הדלקת נרות שבת
5: 17 - שקיעה של יום השבת	~~~~~	5: 16 - שקיעה של ערב שבת
6: 07 - צאת הכוכבים / מעריב	~~~~~	9: 01 - זמן קריאת שמע/מ"א
6: 29 - צה"כ / לשיטת רבינו תם	~~~~~	9: 37 - זמן קריאת שמע/הגר"א



וַיֹּאמֶר ה' אֶל מֹשֶׁה בֹּא אֶל פְּרַעֲהָ אֲנִי הִכְבַּדְתִּי
אֶת לְבֹו וְאֶת לֵב עַבְדּוֹ וְכו' (י-א)

הנה יש לדעת, דאצלינו יש הנחה שפרעה היה כסיל ושוטה שאינו יציב בדעתו - היום אומר כך ולמחר חוזר בו ואומר ההיפך. וכמו שמצינו כבר הרבה פעמים שפרעה אמר למשה "ואשלחה את העם ויזבחו לה'", וכן אמר "לכו זבחו לאלהיכם בארץ", ולהלן אמר "חטאתי הפעם ואשלחה אתכם ולא תספון לעמד". וכל פעם חזר ממה שאמר קודם ולא שלח את בני ישראל מארצו. וממילא כשקוראים בתורה בסוף פרשת וארא שבשעה שהיה פרעה הרווחה, חזר בו מכל דבריו, אנו מביטים ע"ז כסיפור על אדם מסויים שהתנהג כשוטה.

אולם, כתב מרן הגמ"ר אלעזר מנחם מן שך זצ"ל, אין זאת האמת בכלל. כי התורה אומרת הטעם שחזר בו פרעה כל פעם והוא י"כי אני הכבדתי את לבו ואת לב עבדיו" - הקב"ה בכבודו ובעצמו הוא זה שהכביד את לבו כשהיתה הרווחה. ואי"כ הסיפור על הכבדת לבו של פרעה, אין זה סיפור על התנהגות של אדם שוטה וכסיל, אלא זה לימוד על ההתנהגות שהשיי"ת מתנהג עם מי שמתנהג כמו שהתנהג פרעה, עד שהוצרך הקב"ה

להכביד את לבבו.
ונמצא הדברים נוראים למתבונן, כי אף חכם גדול עד מאד, שכולם מסתכלים עליו כאיש מכובד ופקח, יתכן שיכביד הקב"ה את לבו ויכריחנו להתנהג כשוטה לעין כל, על אף כל חכמתו המרובה. וממילא, יש לנו ליקח מוסר מזה, שהרי נוגע סיפור זה של פרעה מלך מצרים לכל יחיד ויחיד, ויתן מורא בלבבנו, להיזהר מלהגיע לידי מצב שפל מאד שיתנהג הקב"ה עמנו בהנהגה זו של כסיל ושוטה.

**ותהי צעקה גדולה במצרים כי אין בית אשר
אין שם מת וגו' (יב-ל)**

פרש"י יש שם בכור מת, אין שם בכור גדול שבבית קרוי בכור, שנאמר "אף אני בכור אתנהו" (תהלים פט) עכ"ל. ולכאורה יש להקשות, דהא הנס הכללי העיקרי שבכולם הוא זה שהקב"ה הכה במזלו של מצרים, הנקרא "טלה" שהוא המזל היותר ראשון מכל הייב מזלות, ומכחו היה פרעה מולך אז בכל הארצות. וא"כ כיון שמכת בכורות היתה כנגד מזל טלה העליון בכור, לא היה להשייך להכות אז רק הבכורות ממש, להורות

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

A SERIES IN HALACHAH
LIVING IN A YESHIVAH (14)

Honoring one's רבי מובהק - Principal Teacher (cont.)

The following are a number of *halachos* applicable to the requirement of honoring one's *Torah* mentor:

1) When a person is walking with his *Rebbi*, he should be careful to walk on the left side and allow his mentor to walk on the right. If two students are walking with a *Rebbi* or *Talmid Chacham*, and one student is more advanced in *Torah* wisdom or greater in age than the other, they should walk in a formation whereby the *Rebbi* is in the middle, the greater student on the right and the lesser student on the left (1).

2) After a student is finished talking to his *Rebbi* and is taking leave of him, he should not turn his back towards the *Rebbi*. Rather, he should try to walk respectfully backwards ⁽²⁾, although some authorities hold ⁽³⁾ that it is enough for a student to walk away sideways.

3) If a person is traveling away from the city in which his *Rebbi* is present, he is required to seek permission and a *berachah* from his *Rebbi* for a safe and successful journey (4). Even if one is in a different city, where other sages and *Gedolim* live, he should likewise go to these *Gedolim* and receive blessings from them for a good trip (5).

4) One should speak to a *Rebbi* in third person, e.g. "Does

(1) יו"ד רמב: יז (2) שם: טז (3) כסף משנה בית הבחירה ז: ד (4) מועד קטן ט (5) משנה ברורה כה: כי (6) ט"ז יו"ד רמב: יד (7) או"ח נג: טז (8) פסחים מו: (9) יו"ד רמב: טז (10) מגן אברהם ב: ג



The Maharal of Prague, R' Yehudah Loewy ZT"l would say:

"The uniqueness of *Yetzias Mitzrayim* was that it fundamentally changed the character of the Jewish People to their very core. After being freed from slavery in Egypt, we became free people within our souls, even if later we were to again be under the yoke of the gentiles. The Exodus from Egypt terminated the possibility of a Jew being a real slave, because his essence is that of a free person."

R' Boruch Ber Lebowitz ZT"l would say:

"My dear *Talmidim*, you must know that if it weren't for you, I could have studied all areas of the *Torah* - and mastered them! But it is for your learning that I sacrificed all this. Therefore, I beg of you, make sure that my sacrifice was not in vain!"

R' Yeshiel'e Rokeach ZT"L (Belzer Rebbe) would say:

"In order to implant faith in the heart of one's children, there first needs to be "יודעתם כי אני ה'" - *'that you may know that I am the Lord'* - you yourselves must believe in and know Hashem."

A SPECIAL DEDICATION IN HONOR OF DOVID SAMET ON HIS BAR MITZVAH. MAZEL TOV!

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As it turns out, the old and worn pair he had put on that day, of which he had been so wary and hesitant of at the time, was the only thing standing between him and that terrifying judgment! When recounting this powerful story, the <i>Rov</i> of Minsk, R' Dovid Tevel ZT"l would shake his head in wonderment and exclaim, "Who can fathom the hidden ways of the <i>Ribono Shel Olam</i>?" TORAH GEMS לא ראו איש את אחיו ולא קמו איש מתחתיו שלשת ימים ולכל בני ישראל היה אור במשבתם (י-כג) The plague of חושך - <i>darkness</i>, blurred the lines between darkness and light, but not in the way that one would think, denotes R' Yissochar Eilenberg ZT"l. In actuality, <i>Hashem</i> brought upon the hapless Egyptians a bright light - so powerful and illuminating in its entirety, that it blinded the Egyptians, causing their eyes dimness and darkness. This brilliant Heavenly illumination also had a detrimental effect on the sinners among <i>Bnei Yisroel</i> and almost 4/5 of the population perished. But this special "illumination" goes even deeper. The truth is, writes the holy Rizhiner, R' Yisroel of Rizhin ZT"l, that each Jew has within him this holy spark of light, the like of which is not found even in the greatest <i>Tzaddik</i>. It is just that this "light" is not revealed in the same fashion within each person. In some, it is more revealed than in others. For example, if a precious stone is lying in a pile of debris, its light and shine is not revealed at all. However when one starts to clean off the stains and the grime that covers it, the stone begins to have a luster. When one polishes it and especially when one places it in a golden broach, it shines exceedingly bright. This is the meaning of the <i>posuk</i>: "<i>For all of Bnei Yisroel there was light</i>" - there is to be found in each and every Jew this unique light. The difference is "במושבותם" - "<i>in their dwellings</i>." This word spells out two words: "מושב תם" - "<i>a complete resting place</i>." It all depends on where this light is to be found. One must see to it that his "light" rests in a perfect and complete place. It is up to all of us to purify ourselves so that the light of our holy souls will be able to shine bright.		להראות גדלותו וכבודו בכל אלהי מצרים, ולא רק הבכורות לבד. ולכן, כמו שעשה הקב"ה להיותם גדולים בעיניהם, כמו כן גם למטה כדוגמתן, גדולי הבית היו גם הם מתים בשעת המכה הגדולה האחרונה של מכת בכורות. וזהו גם שאמר "כל בכור ובאלהיהם" בתוספת הוי"ו, להורות כי הם כדמיון אותם שנרמזו בריבוי מלת "כל", דהיינו אפילו הגדול בבית היה מת. מעשה אבות סימן לבנים והיה לאות על ידכה ולטוטפת בין עיניך וכו' (יג-טז) It happened that a wealthy man passed away leaving a large estate. Among the possessions he left behind, was a priceless pair of <i>tefillin</i>, written by an exceptionally pious <i>sofer</i> who wrote them in a state of <i>kedushah</i> and purity, with painstaking concern for every detail of the relevant <i>halachos</i>. These <i>tefillin</i> were worth a fortune all by themselves. When the children came to divide up the estate, an argument arose over the <i>tefillin</i>. Each son was willing to give up a part of his own inheritance in order to receive them, but they could not reach an agreement on how much they were worth. Finally, they decided that rather than fight over the <i>tefillin</i>, they would simply sell them and divide the proceeds among themselves. As long as the <i>tefillin</i> were in their possession, however, the brothers agreed to allow a younger brother, who was nearing <i>bar mitzvah</i> age, to use them. So the boy began putting on the special <i>tefillin</i>, and somehow, as fate would have it, they remained with him. He was always careful to use only these <i>tefillin</i>; he took them with him wherever he went and guarded them with great care. One winter, after he had grown up, this brother had some business in a number of small villages. He decided to stay at a local inn off the main road and used that as a base for trips to several nearby towns. He intended to return to the inn every night, but one day a sudden snowstorm forced him to spend the night in the home of a gentile with whom he was doing business. When he awakened in the morning, he found out there was only one Jew in the entire town. He went straight to this Jew's home to borrow <i>tefillin</i> and was given a very old and worn pair. Although he was very apprehensive about putting them on - who could know who had written them - he had no alternative. At the same time, he resolved to return to the inn as soon as he could and put on his own as well. His business, though, kept him away all that day, and he arrived back at the inn late at night. This proved to be the only time in this brother's life that he did not put on his own precious <i>tefillin</i>, and he felt a sense of guilt and remorse about this lapse for the rest of his life. The years passed and eventually he went the way of all flesh, and was called to the Heavenly Court to give an accounting of his life. The ledgers were opened, his deeds were examined, and an announcement was made in Heaven: "This is a head that never put on <i>tefillin</i>!" This was a stunning revelation! It turned out that the <i>tefillin</i> which he had thought to be so exceptionally holy and pure were not even kosher! This is no light matter; the <i>gemara</i> (ראש השנה יז.) says that all those who descend to <i>gehinnom</i> - purgatory, eventually rise again, except for those who sin with their bodies, i.e., those who never put on <i>tefillin</i>. The Jew was terrified. Fearsome destructive angels grabbed him and were about to cast him into the depths when suddenly an angel appeared and cried out, "Leave him alone! One time he spent the night in a small village and while there he put on kosher <i>tefillin</i>. He's not someone who never put on <i>tefillin</i>."	
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