

the Jewish people accomplish their goal. In *Agra D’Kalla*, the **Dinover Rav זי”ל** writes that not only did the dogs not bark by the plague of the firstborn, but even by the darkness they were silent. This allowed the Jews to enter the homes of the Egyptians and identify all the valuables they would later take!

מאת מנה”ר ברוך הירשפלד שליט”א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

Mishna because they are obligations for all. Even though the **Ritva** (8) argues on this, the **M”B** (9) rules like the *Rambam*, and everyone should say it, not only to fulfill a Rabbinic obligation, but also as a request for Heavenly assistance that we all need, as well as the appropriate gratitude that we owe to *Hakadosh Boruch Hu*. Even though there is no specific request in this *tefillah* for memory assistance, nevertheless, **Sefer Zechira** (10) writes that saying it is a *segulah* to remember one’s learning.

When to Recite it. The appropriate time to say these *tefillos* is in the morning before starting to learn, and at the end of the day after one estimates he has finished his learning. If one didn’t say it before he started his learning, he may still say it at any time during the day. Some people say the nighttime thanks right before “קריאת שמע על המטה”.

On Shabbos and Yom Tov. Even though one is not permitted to make private requests for health, *pamassa*, and the like, he is still allowed to say these *tefillos* on *Shabbos* and *Yom Tov* (11). The nighttime thanks is certainly permitted, and even the morning request is permitted because requests for spiritual growth are not included in the prohibition.

Aveilus and Tisha B’av. It would seem that one is permitted and should say these *tefillos* if he plans on learning any of the topics permitted to learn during times of *Aveilus* and on *Tisha B’av*, or if he needs to look up a relevant *halacha*.

(1) במדבר יחכ (2) עבודה זרה ח. (3) תמורה טו. (4) ברכות כח: (5) אור”ח סוף ס’ קי’ (6) מ”ב קיילה (7) פירוש המשניות לחרמ”ם (8) ברכות כח: (9) קייקלו (10) הובא בס’ שמירת הגוף והנפש ב’ עמ’ תשע”ה (11) הליכות שלמה יז:א

הלכה למעשה

dog kept barking. Obviously, it recognized that the woman was an imposter and did its part to alert the *Beis Din*! **נמשל**: In Egypt, the dogs were smart and recognized where and when to bark. We commend and even reward the dogs for this behavior, because they went against their nature to help

A SERIES IN HALACHA LIVING A "TORAH" DAY
The Greatest Mitzvah of All (12)
Memory Assistance (cont.). Appropriate Tefillos.

- The **Sifri** and **Yalkut Shimoni** (1) record that *Dovid HaMelech* would pray that he should not forget his learning.
- Rashi** (2) tells us that one of the personal supplications a person can add to the *beracha* of “אתה חונן לאדם דעת” in *Shemona Esrai* is a request to remember one’s learning.
- The *Gemara* (3) quotes a prayer that *Osniel ben Knaz* said to *Hashem* about various requests regarding his learning, such as having good students. Among them he said: “*My learning should not be forgotten from my heart.*” Some say this phrase daily after saying the *tefilla* of *Rebbi Nechunya ben Hakana*.

Tefillah of Rebbi Nechunya ben Hakana. The *Mishna* and *Gemara* (4) report that *Rebbi Nechunya ben Hakana* would say a *tefillah* when he entered and left the *Beis Medrash* each day. When asked what he was saying, he replied, “When I enter, I pray that no pitfall (תקלה) should be caused by me (through a mistake in my learning), and when I leave I give thanks for my portion in life (those who learn in a house of learning).” The exact text is quoted in the **Tur** (5) and a slightly longer version is found in the *Mishna Berura* (6). Many recite the combined version which is printed on the inside cover of certain *Gemaros*. The **Rambam** (7) says that both the request and the thanks are mentioned in the

הוא היה אומר...

Maharal M’Prague, R’ Yehuda Loew זי”ל (Gevuros Hashem) would say:

Why is *Geulas Mitzrayim*, the Exodus from Egypt, so central to Judaism and *Klal Yisroel*, considering that the Jewish people were later subjugated to other nations at other times in history? We are still in exile till this very day. What does that Exodus do for us today? The answer is that the Exodus forever changed the nature of a Jew’s *neshama* - his soul. By virtue of the redemption from Egyptian bondage, every Jew became ‘free’ on the ultimate, objective level, making it impossible to ever enslave his true essence.”

Rabbi Dovid Gurwitz *shlit’a* (Mizmor L’Dovid) would say:

The last letter of each word adds up to 713, which is the value of the word 'ותשובה'. The first letter of each word adds up to 233, which equals the value of the words 'יהי אור' (let there be light). It is important for a Jew to remember that ‘darkness’ is not always what it appears to be. The intensity of the darkness can sometimes cause a person to ‘see the light’ and eventually bring him to a life of real repentance and *Teshuvah*. *Hashem* is the creator of time and ‘Time Management’ was the first *mitzvah* He gave to *Klal Yisroel* (ה'חרודש הזה לכם). The word 'שעה' (hour) can also mean ‘to turn’ - ‘ואל קין ומנחתו לא שעה’ - Each hour is really a chance to turn in the right direction - or wrong. It’s up to us!”

A Wise Man would say:

“Don’t hang around with negative people because they always have a problem for every solution.”

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

(Monsey, NY)

הדלקת נרות שבת – 4:58

זמן קריאת שמע/ מ"א – 9:01

זמן קריאת שמע/ להגר"א – 9:37

סוף זמן תפילה/ להגר"א – 10:28

שקיעת החמה שבת קודש – 5:17

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שבת קודש פרשת בא – ח' שבט תשע"ז

Shabbos Parshas Bo - February 4, 2017

טיב התבלין

על פי הדברים האלו יובנו כוונת הדברים, הדנה משה רבינו כשצויה לו הקב"ה לחופיע שוב לפני פרעה חשש מאוד שלא יגורם מחמתה פגם במידת הענות, הרי משה היה עניו מכל אדם, וכגודל ענוותנותו כך גדלה גם יראתו שלא לפגום בו, ומאחר שכבר עמד על טבעו של אותו רשע, והכיד בגודל אכזריותו, ושעל אף המכות הנאמנות שספג עדיין עומד הוא במדרו, לכן היה ירא מאוד שמא בעמדו לפני פרעה שוב לא ימצא במה לתלות גודל רשעותו, ובהכרח ייווכח כי יש מי שהוא יותר גרוע ממנו, וכדי ליישב דעתו של משה שלא יחוש לפגם זה נתן לו הקב"ה פתח למצוא זכות גם באותו רשע, ואמר לו אל לך להמנע מלידך מחשש זה, כי דע לך כ' אני הכבדתי את לבו' ולולא זאת לא היה עומד במכות הנפלאות האלו, אלא ממני יצא הדבר כדי להראות אותותי בארץ, ואם כן אין אותה אכזריות שממש כסיבה להרגשה שיש רשע גרוע ממך, כי סיבה יש בדבר וניטל ממנו הבחירה.

והנה על אף שהוכרנו כי יש כח ביד הצדיק להעלות את הרשע כשמקטין עצמו לפניו, אך יתר על כן רואים אנו בדברים הנוכחים להלן, כי גם פשוטי עם המלמדים זכות על החוטא יכולים להטיב עם הנידון וכמבואר בספדק **לקוטי מוהר"ן** (ח"א רפב) וז"ל: דע כי צריך לדון את כל אדם לכף זכות, ואפלו מי שהוא רשע גמור, צריך לחפש ולמצא בו איזה מעט טוב, שבאותו המעט אינו רשע, ועל ידי זה שמוצא בו מעט טוב, ודן אותו לכף זכות, ע"י זה מעלה אותו באמת לכף זכות, ויכול להשייב בתשובה, ע"כ. הרי שגדול כוחה של לימוד זכות לזכות את הנידון להטיב אחריתו. השית"ת יזיינו להיות מן המלמדים זכות, וכשם שאנו נדון את החולל לכף זכות כך דיין אותנו המקום לכף זכות.

וע' בידעת **זקנים מבעלי התוס'** שפידש כן וכו'. ר"א שאף על פי שדרך כלבים לנבוח ולצעוק כשרואים אנשים עומדים ומקלם בידם (ובמיוחד אם זה בלילה), אף על פי כן לא נבחו כשראו בני ישראל החלבים ומקלם בידם (בלילה), וכנאמר (שמות י"ב יא) 'ומקלכם בידכם', ודרי שבגליל מכת בכורות הלכו בחוץ עם מקלות בידם, וכתב **ביהעמק דבר**, 'ולא תקשה, הא לכאורה הוזכרו כל בני ישראל שלא לצאת מפתח ביתם עד הבוקר, וכמו שלכאורה אמר משה לזקנים לאמור להם 'ואתם לא תצאו איש מפתח ביתו עד בוקר' (שם פסוק כ"ב), ואם כן לא יכלו הכלבים לראותם החלבים עם מקלות בלילה, כיון שיש לדייק ממה שנאמר בצינור זה 'ואתם לא תצאו' (ולא 'ולא תצאו'), שהכוונה בו היא רק אל הזקנים ולא אל המון העם, ואם כן לא נאמר לזקנים כדי לאומרו להמון העם'), כך פירש רבינו'.

וב'**חוקני'** ביאר בדרך נוספת, 'אף שמנהג הכלבים לנבוח אחר הצות, וכדאיתא בגמרא ברכות ג), שמאמצע משמרה שנייה (מחצות הלילה) כלבים צועקים, אף על פי כן 'ולכל בני ישראל לא יחרץ כלב לשונו', וב'**משנש זקנים'** פירש באופן נוסף, 'ולכל בני ישראל לא יחרץ כלב לשונו, ואף על פי שהעיד מלא נבילות (של הבכורות שמתו), ודרך הכלבים לנבוח על הנבלות' (ועל דרך מה דאיתא בגמרא [ברכות לב], שדרך הארי לנחות מתוך קופה של בשר. והוסיף **ביפענח רזא**, שבגלל שלא נבחו על הנבילות, זכו לעצמות של בשר שכל הטעם נמצא בהם, וכדאיתא שמים שנחרב בית המקדש ניטל טעם הבשר וניתן בעצמות"),

מאת הגה"צ רבי גמליאל הכהן רובינשין שליט"א ר"י שער השמים מיושלים עה"ק
ויאמר ה' אל משה בא אל פרעה כי אני הכבדתי את לבו ואת לב עבדיו למען שתי אתתי אלה בקרבו (ו-א) - לימוד זכות, חיובה וכוונה
ס"ן הראוי להבין מה כיון הקב"ה באמרו כ' אני הכבדתי את לבו' וכי זו היא נתינת טעם לבוא אל פרעה? הלא אין זה כי אם סיבה להזכר, כי מאחר שלבו כבר עליו ממילא לא ישמע לו, ומה תועלת יש בדבר, ואף אם על פי פשוטו של מקרא כיון הקב"ה להודיע למשה את התלוצכותיו להקשות לב פרעה כדי לגלות אלקותו על ידי האותות ומופתים, וכמו שמסיים הכתוב למען שיתי אותותי אלה בקרבו' בכל זאת יש להבין למה נאמרו הדברים בלשון של נתינת טעם, היה לו לומר בא אל פרעה 'אף שאקשה את לבו, וכיון שאמר כ' משמע שנתנית טעם הוא זה, כלומר מצד דבר זה מן הראוי שתבוא אליו, ואם כן מן הראוי להבין מה טעם הוא זה.

והנראה לומר על פי יסוד דברי **הבעש"ט זי"ע** המובאים באריכות בספרי תלמידיו הק' ובפרט בספר **תולדות יעקב יוסף**, שכשיש ברצון הצדיק להעלות את נפש הרשע לשורשו, מוטל עליו למצוא איזה נקודה טובה שיש בדרשע, ושאותה נקודה היא למעלייתא אצל הרשע, והיינו שהצדיק מכיד שדרשע מושלם באותה נקודה יותר ממנו, ואז כיון שיש בחי' שבו הרשע הוא יותר למעלייתא מן הצדיק נחשב הרשע כנישא על גבי צדיק ואז בדברו הצדיק עם הרשע יכול הוא להשפיע עליו ולהחזירו למויטב ולהעלותו לשורשו, כמה וכמה טעמים היו להם להצדיקים להנהיגו זו, ואחת מהם היה כדי להרגיל עצמם בעושה ושלמות, כי מאחר ומכירים שיש בכל אחד מעלה יתדה מהם נגשר לבם בקרבם, ולא יבואו לידי הרמת חלב ח"ו.

מאוצרותיו של המגיד
מאת הרב שלום פערל שליט"א מגיד משרים בקלק בית שמש
ולכל בני ישראל לא יחרץ כלב לשונו למאש ועד בהמה למען תדעון אשר יפלה ה' בין מצרים ובין ישראל וגו' (א-ז)
כתב בספר **זכתב הקבלה**, 'לא יחרץ כלב לשונו, פירושו, שלא יצנע לשונו כדי להשמיע קול נביחה, ואם כן, נגד צעקת קול יללה שיישמע בין המצריים מחרדת אימת המוות הבאה עליהם פתאום שלא בדרך הנהוג, לישראל תהיה מנוחה והשקטה בלי דאגה ופחד, כי גם קול נביחת הכלבים הנהוג בלילה המוריד והמבעית את האדם, גם זה לא ישמע בין ישראל', (ובכך 'תדעון אשר יפלה ה' בין מצרים ובין ישראל').

והוסיף ב'**פירוש הדיבא'**, 'ואף כי מלאך המוות בא לעז, וכדכתיב כ' אין בית אשר אין שם מת, ואמרינן בגמ' בבא קמא (ס), שכאשר מלאך המוות בא לעז כלבים צועקים, אעפ"כ לא יחרצו לשונם, כך כתוב בפשטי הרב משה מקוצי, (וכ"כ ב'**תוספות השלם** אות א', 'שאל השואל, ומה שבת הוא זה שמשבח הכתוב כי באותה הלילה לא נבחו הכלבים, הלא בהרבה לילות יקרה שהכלבים אינם צועקים בהם וא"כ מאי רבותא היא זו שאומר 'ולכל בני ישראל לא יחרץ כלב לשונו', והתשובה בזה, כי אמרו רבותינו ז"ל, שכאשר מלאך המוות בעז כלבים צועקים, ובאותו הלילה של מכת בכורות, בלי ספק שכלאך המוות היה בעז, מן הראוי היה לכלבים שיצעקו, ועשה הקב"ה נס לבני"י שכל הכלבים התאלמו ולא יכלו לנבוח, ולכן 'ולכל בני ישראל לא יחרץ כלב לשונו',

מעשה אבות סימן לבנים

החדש הזה לכם ראש חדשים ראשון הוא לכם לחדש השנה ונו' (יב-ב)

The *mitzvah* of *Kiddush Hachodesh*, sanctifying the new moon, is the first *mitzvah* given to the nascent Jewish nation in Egypt, and forms the basis of the Jewish lunar calendar wherein all the festivals are found. The **Sukelener Rebbe, R’ Eliezer Zusia Portugal זי”ל**, would understand the words of *Dovid HaMelech* in *Tehillim*: “מִמָּה מַצְעִדִי גִבֹּר כִּנְנוּ וּדְרָכּוֹ יַחְפֹּץ” - “*From Hashem a mighty man’s steps are established, for He delights in his way,*” as a reference to the great *Hashgacha* that *Hashem* affords a *Yid* who is scrupulous in the *mitzvah* of *Kiddush Hachodesh*. He would relate the following story:

During the early to mid-19th century, the Russian Czar and various *maskilim* of the time were greatly distressed by the regal bearing and power of the famed **Rizhiner Rebbe, R’ Yisroel Friedman זי”ל**. Through his royal conduct, which was well-known and documented, the *Rizhiner* greatly uplifted the level of the downtrodden masses. The *maskilim* had long been plotting to bring about the *Rebbe’s* downfall, but without success. In 1838, when R’ Yisroel was forty years old, he was arrested on charges of being complicit in a murder. An informer brought evidence that the *Rizhiner* had ordered the execution of a second informer and the Czar was only too happy to send the police to arrest him. As the *Rebbe* was taken into custody he cried, “גֹּם כִי אֵלֶךְ בְּגִיַּת צִלְמוֹת” - even as I am taken to be locked up I am not afraid. One thing upsets me, though, - “כִּי אַתָּה עִמָּדִי” - that You, *Hashem*, will be with me - “שְׂכִינְתָּא בְּלוֹתָא” - the *Shechina* will also be in *Golus* with me.”

Following the orders of the Czar himself, the *Rebbe* was locked up in the notorious Kiev dungeon under terrible conditions in a small, dark and damp cellar. No charges were ever brought against him, nor was he ever put on trial. But these things didn’t bother the *Rizhiner* as much as the fact that he was unable to perform certain *mitzvos* while in prison. One *mitzvah* in particular that he was most distraught over was his inability to do “*Kiddush Levana*” - blessing the new moon, which requires one to stand under the night sky and see the moon before making the blessing. The *Rebbe* was never allowed out of his cell and the guards were most strict about this. It pained him that he could not properly do this *mitzvah*.

One night, the *Rizhiner* was lying in his cell when he heard the sound of groaning coming from outside his door. He heard *Yiddish* words and realized that the guard was Jewish. He quickly knocked on the door. The guard opened it and the *Rebbe* saw a large, physically imposing man standing before him. He may have been big and burly, but deep down his heart was as soft and tender as befitting a true *Yiddishe Neshama*. The *Rizhiner* said to him, “My dear Jew, please allow me to walk outside for a few short minutes to fulfill a very important *mitzvah*. I will be very quick and no one has to know the wiser.”

The guard took pity on the *Rebbe* but he was terrified to disobey a direct order. This prisoner was never allowed to go outside and if he was caught doing so, not only would the *Rebbe* suffer, but the guard in charge would pay dearly. “*Rebbe*, my shift is over in a few short minutes and if the new guard will show up and find me escorting you outside, he will report me.”

But the *Rizhiner’s* soft voice and promise of blessings were too much to ignore. Finally, the guard agreed to allow him outside for just a few minutes. R’ Yisroel stood in the prison courtyard and poured out his heart to his Creator. He gazed at the shining moon and *davened* with such tremendous emotion and intensity. The *mitzvah* that had been eluding him was finally within his grasp. Tears poured down his cheeks as he said the timeless blessing and, indeed, time seemed to stand still.

As far as the guard was concerned, though, time had not stopped at all - it was moving along quite rapidly! Fifteen minutes went by, and then another fifteen minutes. The guard was sweating profusely, terrified that he was about to be caught, but he could not muster the nerve to halt the *Rizhiner Rebbe’s* immense prayers. Finally, after forty-five minutes, the *Rebbe* completed the blessing and dutifully went back into his cell, accompanied by the astonished and relieved guard.

Literally, seconds later, the new guard came through the door, apologizing to his comrade. “I am so sorry. I have no idea how it happened but I got lost on my way here. I walk this route every day and it is not far, but tonight, the moment I left my house, I became totally and completely lost. I could not find my way here. It took me over 45 minutes to find this place!”

Said the **Sukelener**, “‘*A mighty man’s steps are established.*’ Every step a person takes is orchestrated from above - and if he gets lost, that too was meant to be!”

משל למאן דבשר דומא

ולכל בני ישראל לא ירחיק בלב לשנוי למאיש ועד בחמה וכו' (יא-ו)

משל: A man and woman once came before the Chief Rabbi of Tel Aviv, **R’ Yehoshua Ehrenberg זי”ל**, and informed him that they wished to get divorced and asked the *Rav* to prepare a *Get*. In addition to the couple, a very large, loud and offensive dog, attached to a leash held by the man, was part of the equation. The canine was insufferable. It refused to stop barking and whining the entire time. No matter how much the man and woman tried to calm it down, it just continued barking, annoying everyone in the *Beis Din*.

R’ Yehoshua listened to the complaints of the couple but

he could not take his mind off the dog, which never stopped barking throughout the proceedings. The man and woman apologized for their pet’s unruly behavior but the *Rav* found it out of the ordinary and was determined to find out why.

He asked a series of pointed questions and asked for more proof. It was then that the man broke down and admitted that this woman was not his wife. His real wife was back at home and refused to go through with the divorce so he tried to circumvent this by having another woman pose as his wife.

The *Rav* recognized that something was amiss because the

והיה הדם לכם לאות על הבתים אשר אתם שם וראיתם את הדם ופסחתם עליכם ... (יב-י)

Hashem’s command to place blood on the doorpost states: “*And the blood shall be for you (לכם) a sign.*” Shouldn’t it have said, “*for Me (לִי) a sign,*” since this blood was the indication that *Hashem* should pass over the Jewish homes and not harm them?

My *machshava* here is that *Hashem* is alluding to an even greater concept. The *Navi Chagai* says (נב-ט) “דָּוִדִּי יִהְיֶה כְּבֹד הַבַּיִת” - “*The glory of this last House shall be greater than the first one.*” *Chazal* tell us that the second *Bais HaMikdash* was taller and remained longer than the first. However, there were non-believers who questioned this statement for if the *Navi* refers to the second Temple with the word “האַחֲרֹון” (the last), how can we believe and daven for a third *Bais HaMikdash* to be built with the advent of *Moshiach*? The answer is based on the *posukim* in *Shemos* (ד-ח,ט) when *Hashem* informed Moshe of the impending *Geulah*. He gave him three signs to show the Nation. He told Moshe: “אִם לֹא יֵאֱמְנוּ לְקוֹל לְאוֹת” - “*If they will not believe and do not heed the voice of the first sign, (the staff turning into a snake), they will believe the voice of the last sign (Moshe’s hand turning white from צָרַעַת).*” *And if they do not believe either of these two signs ... and the water that you take from the Nile will become blood on the dry land.*” We see from the *posuk* that the word “האַחֲרֹון” does not necessarily mean “the last” but can also mean “the second” as there was a third sign after it.

Thus, when *Bnei Yisroel* were preparing to leave *Mitzrayim*, *Hashem* told them that the blood (the third sign of water turning to blood) would be “לכם לאות” - a sign for the Jewish people in future generations “על הבתים” - referring not to their individual homes, but to the *Batei Mikdash*, the Temples, that will be built. So that no one should question the words of the *Navi* and wonder about the third *Bais HaMikdash*, *Hashem* made it clear that “הבית האחרון” refers to the second Temple, and when *Hashem* answers our *tefillos*, He will bring down the third - and final - *Bais HaMikdash*, which will be more glorious than the first two and last forever.

DRUSH V’CHIDDUSH

ויהי בחצי הלילה וה' הכה כל בכור בארץ מצרים ... (יב-בב)

Regarding the tenth and final plague, the **Mechilta** writes about the terrible suffering that came about from the death of the Egyptian firstborn: “*The custom in Egypt was that when a firstborn child died, the family would paint a portrait of the child on the wall of the house to remember him. On the night when Hashem struck the firstborn Egyptian sons, all the paintings suddenly dissolved causing the family much pain.*”

Furthermore, writes the **Mechilta**: “*The Egyptians would bury their dead inside their homes. On the night of Makkas Bechoros, dogs dug underneath and opened up their graves. They removed the bones of the firstborn that were buried there and they frolicked playfully with the bones. This was as painful for the Egyptians as the day they buried their children.*”

In his *sefer Ruach Chayim*, **Chacham Rabbeinu Chayim Palagi זי”ל** quotes the words of the *Mechilta* and adds that not only did firstborn Egyptian sons die, causing the

EDITORIAL AND INSIGHTS ON THE MIDDAH OF עֲבֻתָּהּ ה'

After Pharaoh agreed to let the Jews leave Egypt for three days to serve *Hashem*, he was still making conditions so that it would be on his terms! Moshe was uninterested and said to Pharaoh, “You cannot tell us what to do because we ourselves do not know exactly how we will serve *Hashem* until we get there!” The **Chiddushei HaRim** comments that Moshe’s words are a message for all Jews in all generations. They refer to the way we view ourselves here in this world as opposed to the way we will be judged in the world to come! “We do not know what our true level of *avodas Hashem* is until we get to the next world.”

In this world - *Olam Hazei* - there is a silent barometer with which every person is measured. Either they “made it” or they didn’t! If you belong to a certain crowd, have a certain amount of money, or hold a prestigious position, you are considered successful in this world. If not, then you’re just another *Shlemazel*! But this is called the “עֲלֵמָא דִּשְׁיָקָרָא” - world of lies, because in the world of truth there is no such barometer. *Hashem* judges every individual according to his abilities and based on how much he has accomplished his purpose in the world. Someone who was given great talent, or lots of money, or an important social standing, may come up to the next world after 120 years and realize that he is way down at the bottom of the *Olam Haba* totem pole, because he did a fraction of what he could and should have done. Meanwhile, the “*Shlemazel*” is sitting by the *mizrach vant* in *Olam Haba* because he actualized his potential and fulfilled his job in this world. Having a lot of money or talent is a great responsibility. One must strive for greatness - not by the false barometer of עוֹלָם הזה but by aiming to utilize all the abilities that *Hashem* gave him. Why? Because one never knows “how to truly serve *Hashem* until he gets (up) there!”

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

“דָּוִדִּי יִהְיֶה כְּבֹד הַבַּיִת” (נב-ט) The *Navi Chagai* says “דָּוִדִּי יִהְיֶה כְּבֹד הַבַּיִת” - “*The glory of this last House shall be greater than the first one.*” *Chazal* tell us that the second *Bais HaMikdash* was taller and remained longer than the first. However, there were non-believers who questioned this statement for if the *Navi* refers to the second Temple with the word “האַחֲרֹון” (the last), how can we believe and daven for a third *Bais HaMikdash* to be built with the advent of *Moshiach*? The answer is based on the *posukim* in *Shemos* (ד-ח,ט) when *Hashem* informed Moshe of the impending *Geulah*. He gave him three signs to show the Nation. He told Moshe: “אִם לֹא יֵאֱמְנוּ לְקוֹל לְאוֹת” - “*If they will not believe and do not heed the voice of the first sign, (the staff turning into a snake), they will believe the voice of the last sign (Moshe’s hand turning white from צָרַעַת).*” *And if they do not believe either of these two signs ... and the water that you take from the Nile will become blood on the dry land.*” We see from the *posuk* that the word “האַחֲרֹון” does not necessarily mean “the last” but can also mean “the second” as there was a third sign after it.

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parents and families to suffer immensely, but even the dug up bones of previously dead firstborn children experienced great pain and tribulation when the dogs removed them from their graves and tossed them around like playthings.

Chacham Palagi likens this to the widespread Jewish custom of rattling a “*Gragger*” and banging loudly when the name of the wicked Haman is intoned during the reading of *Megillas Esther*. He says that one of the reasons for this custom is because each time we bang and rattle, it causes tremendous pain and suffering to the soul and bones of Haman, who feels each bang down to his very depth. Similarly, when the dogs played with the bones, it caused great pain and suffering to the souls of the dead Egyptian children.

The *remez* is contained in the *posuk* in *Tehillim*: “פְּרִימוֹ” - “*You shall destroy their fruit from the earth.*” The word “פְּרִימוֹ” includes the same letters as “פֹּרִים”. On *Purim*, we further “*destroy from the earth*” the wicked Haman who is buried there and feels the pain of our blows.

דְּרָגָה יְתִירָה

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

וְאֵנִי לֹא נִדְרָה מִה נִעְבֵּד אֶת ה' עַד בְּאֵי שָׁמָּה ... (י-ב)