

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

(Monsey, NY)

הדלקת נרות שבת - 4:38

זמן קריאת שמע/מ"א - 9:06

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צאת כ"ב / לרביע תה - 6:09

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לקחי חיים ודברי התעוררות וסדרו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרותיו של המגיד

ויאמר משה בנעריו ובזקניו נלך בבנינו ובבנותנו

(י-ט) - בעניין חשיבות ההשקעה בהנחך הנערים

אֶקְשֶׁה בְּסֹפֶר **קְדוּשַׁת יוֹט"ו** (ד"ה ויושב את משה וכו'), ד"ה אֵיפְכָא הוּהּ לִיה לְמִימֵר - 'בזקנינו ובנעריו נלך', כי הוא מדרך ארץ להקדים הזקנים לנערים'. ויש ליישב, בהקדם דברי **דבינו יונה'** על דברי המשנה (אבות א' י"ה, ד"ה ועוד יש בכלל וכו'), "ואם לא עכשיו אימתו", וכתב 'דבינו יונה', "ועוד יש בכלל זה הלשון, וזאת לא עכשיו - 'בימי הנעורות', שהרי אם עד זקנה ושיבה ניחנה, לא יוכל לעשותה, ועל ענין זה אמר דוד המלך ע"ה (תהילים קמ"ד י"ב), "אשר בנינו כנטיעים מגודלים בנעוריהם", ר"ל, כי הנטע בעודנו קטן, אדם יכול לגדול להיות עצי ישר, ולא יהיה עקום, אך אחר שגדל בעיקומו, קשה הוא מאד לתקנו, כן האדם, בעודנו נער נקל הוא להיות גדול בדרך טוב ולסור מן הרע, אך אם הזקין ברשעתו, קשה בעינו להניחה, כענין שנאמר (משלי כ"ב ו'), "חנוך לנער על פי דרכו, גם כי יזקין לא יסור ממנה".

וכן כתב (שם), "חנוך וגו' - תרגיל הנער, בדרכי המידות הטובות והמנהגים המתוקנים, על פי הדרך אשר הוא מתייבץ עליה, ר"ל, כי יחל ללמוד ולהרגילו בתיקון העניינים אשר תולדתו קרובה לקבל תיקונם, וכן דיגלוהו מעניין לעניין ומדרך לדרך, על פי אשר תשגי' די שכלו לקבל, וימצא בכוח תולדתו להכיל, כי אין מגיעים אל שלימות המידות בפעם אחת, כי אם לאט, ועל ידי שכלו, ומן הקרוב לתולדתו אל הרחוק ממנו, וזה כוונת 'על פי דרכו'. ג'ם כי יזקין לא יסור ממנה" - שבימי הנעורות הדבר קרוב ליישר הטבע ולתקן המידות, ויקבל ההרגל, וגם כי יזקין לא יסור ממנה, כאשר אמרו 'ההרגל על כל דבר, שלטו', אבל בימי הזקנה, רחוק הדבר להחליף הטבע ולהעתיקו, אחרי שהרגילו בפועל, ויצטרך טורח גדול ועמל עצום להפכו משרשו.

ועל כן נתייבנו בתוכחת הנער, כי אין כוח כלי שכלו שלם, והטבע נמצא בו, ואין לו תוכחת מנפשו, ואם ידגיל טבעו לרוע בפועל ובהנהגה, כאשר יגיע לימן שלימות שכלו, ילאה להשיב ההרגל אחור ולתקן טבעו, על כן נתייבבו האב והאם, לעזרו בשכלם, ולתקן טבעו בימי הנעורות, קודם שישלוט עליו ההרגל. והשנית, כי בזמן הגידול, והוא בזמן הנערות, יוכל לתקן טבעו יותר, וכבר הביעו משל על זה מתיקון הסעף - 'היינו, העץ הנטוע, וכנתבאר בדבריו על מסכת אבות הגיל".

והוסיף **המלבי"ם** (שם כ"ב ו'), "חנוך לנער וגו' - הוא שידגילנו מנעוריו אל השלימות, אם בדיעות, אם במעשים ובמידות, **כי ההרגל שיורגל בנעוריו, יעשו בו חיקיו עצום, ורושם שמור בנפשו, ולא יסור גם לעת זקנה, לא כן החינוך** שיתחנך בגדלותו, אין החיקיו קבוע בנפשו, וימוש ממנו לעת זקנתו וכו'". ושלפ"ז ליישב הקומת הכתוב 'נעריו' ל'זקנינו' שאת כד' לרמז, שרק ע"י השקעה בחינוך **נעריו**, מתאפשרת הליכתם הראויה בזקנותם - 'בזקנינו נלך'.

רעיונות והתחזקות באמונה ובעבודת השו"ת מאת הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ר"י שער השמים ירושלים ע"ה"ק

טיב התבלין

ולמען תספר באוני בנך וכן בנך את אשר התעללתי במצרים ואת אותתי אשר שמתי בם וכו' (י-ט) - "כי לא תשכח מפי ודעו"

אָנוּה בפרשה זו אנו רואים דבר פלא, פרעה הרשע הכביד את ליבו ולא אבה לשלח את ישראל מארצו, והקב"ה הכה אותו מכה אחד מכה, ורק לאחר שכבר קיבל שבעה מכות, או אז כבר נותרך ליבו קצת ושלח לקרוא את משה ובפיו היה בשורה כי הנה סוף כל סוף הוא מוכן כבר לשלח את העם, אך שאלה אחת היתה בפיו, מי ומי ההולכים, וכאן התחיל ויכוּח בין פרעה הרשע למשה רבינו ע"ה, כי פרעה לא הסכים בשום פנים שגם הטף ילכו, ולעומתו משה רבינו עמד על עמדו והתעקש שלא לוותר על הטף, אלא בנעריו ובזקנינו נלך.

והנה במה שהיה הויכוח בנוגע להולכת הטף, מובן מאד מה היה בדעתו של משה רבינו, שהרי כל בר דעת יבין מאליו שאם אין גדיים תישיש מנין, ומה תועלת יהיה ביציאה כזאת מבלי הדור הבא שישאר כולם תחת יד פרעה, ואכן זה מה שהיה באמת כוונתו של פרעה, שלא היה אכפת לו לשחרר את הגברים כאשר יודע הוא שכל הדור הצעיר עדיין ישארו תחת שליטתו, שזה אומר כי אין שום עתיד לכלל ישראל. וכמו ששמעתי פעם אימרה יפה מפי **כ"ק הארמו"ר מסקולען זצ"ל** על מה שאמרו בגמ' בשבת (קל"ח ע"ב) שכנסנוס רבותינו לכרם ביבנה אמרו עתידה תורה שתשתכח מישראל וכו', ר' שמעון בן יוחאי אומר חס ושלום שתשתכח תורה מישראל שנא' כי לא תשכח מפי ודעו וכו', ולכאורה קשה לומר שנחלקו חכמי ישראל ז"ל במציאות הדברים מה שיקרה בסוף הדורות, והרי ודאי שהם ראו ברוח קדשם מה יהיה עתידם של ישראל עד סוף כל הדורות.

והסביר את הגמ' במתקן לשונו כי אכן חכמינו ז"ל ראו בעיניהם הטהורות את עתידם של עם ישראל בסוף הדורות שמצבם יהיה גרוע מאד עד כדי שתשתכח תורה מישראל, ואף רשב"י לא בא לחלוק על הקביעה הזאת, אלא כך אמר להם לחכמים: אם כי אמנם זה מה שאמור להיות, אך עדיין אין לומר נושא, כי ישנו עצה להציל את ישראל שלא יבואו לידי כך, ולזה הביא את הפסוק "כי לא תשכח מפי ודעו", ונתכונן בזה כי על ידי ששיקעו בדורות הבאים אצל צעירי הצאן להשריש בתוכם את האמונה הטהורה ושאר חלקי היהדות מגיל קטן ביותר, ההשקעה הזאת היא הערובה להמשך קיום הדורות, והוא אומרו **כי לא תשכח**, רצה לומר האיך נוכל להבטיח שלא תתגשם הנובאה הקשה הזאת של שכחת התורה בישראל, לזה אמר **מפי ודעו**, שישים כל אחד את עיקר מגמתו על ודעו אשר חננו ה', כי בזאת הוא מציל את המשך קיומם של עם ישראל לכל תשתכח התורה מהם.

וכבר נאמר בפרשה זו **"למען תספר באוני בנך וכן בנך את אשר התעללתי במצרים ואת אותותי אשר שמתי בם וידעתם כי אני ה'".** כי אכן זהו מתפקידו של כל איש ואיש אשר חננו ה' בורע קודש, הרי עליו מוטלת החובה להשריש בקרבם את האמונה הטהורה, שכל עיקר סיפור יציאת מצרים מהותה ותכליתה אינה אלא לחזק את אור האמונה בקרב ישראל עם קדוש.

to Jerusalem, and ultimately to a *Torah*-observant lifestyle. **נמשל**: Our role as Jewish fathers and teachers is to pass down to our children and our students the values that we have gained through our learning and our experiences. It is incumbent upon us to “*tell over to our sons*” the story of the

A SERIES IN HALACHA **הלכה למעשה** **LIVING A "TORAH" DAY** **Forgotten and Little Known Halachos and Customs (15)** **Laws of a Lavatory - Lavatory.** Even though the basic laws of a lavatory (not speaking or thinking about words of *Torah* while inside, acting with modesty, etc.) are well known to most people, there are a number of *halachos* that are not as well-known, or may have been forgotten by many individuals.

Talking in a Lavatory. Based on the *Gemara* in *Berachos* ⁽¹⁾, the **RM'A** ⁽²⁾ rules that one may not talk while he/she is in the lavatory. The *Poskim* state that the reason is because it lacks in modesty to talk to another person while there. Possibly, this can be understood to mean that the one who is listening to another speak, might be thinking of the speaker unclothed. According to this reason, the **Shaarei Aharon** puts forward a theory ⁽³⁾ that it might be permitted to talk to another person in the bathroom from a cordless or cell phone, since the listener doesn't know that the speaker is in the bathroom. However, there is another reason that the *Poskim* bring from the writings of *Kabbala*, which would prohibit talking on a phone. This second reason (as quoted in the name of **Arizal** ⁽⁴⁾) is that a “spirit of spiritual uncleanness” in the lavatory attaches itself to the holy power of speech (כח הדיבור), which can cause a person to sin later.

Exceptions. In the following cases, one may be permitted to talk:

1) The Mishna Berura ⁽⁵⁾ says that if there is a “pressing need”

הוא היה צמר ...

R' Yissochoor Dov Loriner ZT"l (Yesh Sachar L'peulasech) would say:

“The **Ramban** at the end of *Parshas Bo* declares that a major purpose of *Yetzias Mitzrayim* is to teach *Bnei Yisroel* that *Hashem* created the world and that He has complete knowledge and control over all its affairs. When *Hashem* completely turns around the workings of nature, He demonstrates that He is the sole creator and controller of the entire world. This great phenomenon occurred during the events leading up to and including *Yetzias Mitzrayim*. If we learn this lesson, we will come to the realization that there is no nature at all, only *Hashem* controlling all the actions and forces in the world. It is to Him that we must constantly turn for all our needs.”

R' Aharon Y. Greenberg HaLevi ZT"l (quoted in Iturei Torah) would say:

“*Chazal* tell us that dogs bark when the Angel of Death is in town, and become playful when *Eliyahu HaNavi* is in town. That night in Egypt, when the *Geulah* was in process while at the same time the Egyptian firstborns were dying, the dogs were confused. As a result, the dogs in Egypt just kept their mouths shut!”

A **Wise Man** would ask:

“Prayer is not a ‘spare wheel’ that you pull out when you find yourself in trouble. Prayer is the ‘steering wheel’ that directs the entire vehicle and keeps it on the correct road all throughout the journey.”

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תשמ"ט - תשנ"ה

exodus, so that the next generation will come to know about *Hashem*. Why? "בעבור זה" - it is because of this reason - the transmission of faith in *Hashem* and the performance of his *mitzvos* - that *Hashem* took us out of Egypt. Once we are able to feel it - we are now ready to pass it on to our children.

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

to speak to another person, it is possibly permitted to do so even in the lavatory. An example of this might be, if one gets an important phone call at home, he may call out to the one who answered the phone, that the caller should hold on for a few minutes until he comes out. (Even this is not permitted while one is actually relieving himself of solid waste.)

2) If, while in the bathroom, one talks out and asks for something that he requires right then (i.e. toilet paper, tissues), R' Yosef Chaim Sonnenfeld ZT"l rules ⁽⁶⁾ that it is permitted to talk. Also, if one takes a child to the bathroom, he can talk and instruct the child in what is relevant to him.

3) If one enters a lavatory not for the purpose of relieving oneself (i.e. brushing one's teeth, applying makeup), one can be more lenient in speaking there, especially if the room is used for other things (there is a storage closet there). ⁽⁷⁾

Our Lavatories. Some *Poskim* ⁽⁸⁾ hold that the lavatories in our homes today, unlike those that were located outside the city as in olden times, are generally clean and odor free, because of constant flushing and cleaning, and may be thus more lenient, especially if the room is also used for other things. This is similar to what some *Poskim* hold that such a room nowadays does not have a רוח רעה (bad odor) and one who enters, not for relieving himself, does not have to wash his hands ⁽⁹⁾.

(1) ס"ב. (2) רמ"א או"ח ג'א (3) או"ח ג'א (4) כף החיים או"ח ג' (5) ג'ב (6) שו"ת שלמת חיים פרק י' (7) פסקי תשובות ג'א, ואות י"ז (8) שו"ת יביע עומר ח"א (9) עיין פסקי תשובות ג'יט, ואות קפ"ו

מעשה אבות... סימן לבנים

יהי כן ה' עמכם כאשר אשלה אתכם ואת מפכם ראו כי רעה נגד פניכם וגו' (ו-י)

Pharaoh warned Moshe that “*evil faces you*” - a star by the name of “רעה” (evil) that he saw through his astrological predictions, was ascending to meet the Jews in the wilderness, bringing with it an omen of blood and death. What he did not know was that *Hashem* transformed the blood which Pharaoh had interpreted as killing and death, into the blood of circumcision, which proved to be a merit and protection for the nation, rather than a harbinger of evil and disaster.

For over 80 years, the **Rivnitzer Rebbe, R’ Chaim Zanvil Abramowitz ZT”L**, lived as a pious and G-d-fearing Jew as well as an inspirational leader, in the U.S.S.R. under the likes of Stalin and the tyrannical communist regime. He did not forgo any aspect of *Torah* and *mitzvos* in Russia - even immersing daily in the waters of a *mikvah*, which often involved chopping ice on a frozen river. For years, he continued to spread *Torah*, to perform circumcisions and *shechita*, and to encourage Jews to send their children to underground *Torah* schools. He was interrogated, jailed and even placed in front of a firing squad, but he always seemed to miraculously escape and return to his “counterrevolutionary” activities. From the 1930’s until the end of his life, the Rivnitzer Rebbe fasted on all days when it is permitted to do so under Jewish law.

As a *mohel* (circumciser), the Rivnitzer Rebbe performed thousands of circumcisions on Jewish children under the communist regime. As one of the only *mohelim* who was not intimidated by the government, he would not hesitate to travel all over the country in order to bring another Jewish child into the covenant of *Avraham Avinu*.

There was one occasion that stood out, both for the level of danger it entailed and for the miraculous wonder that ensued. The Rivnitzer Rebbe once received a message from the Jewish wife of a Russian general, who wished the *Rebbe* to come clandestinely to her home and circumcise her son. Although she and her husband had nothing to do with organized religion - especially Jewish customs and commandments - nevertheless, the heart of *Yiddishe neshama* was beating proudly, if not secretly, inside this woman. She remembered her father and grandfather and their connection to Judaism, and she wished to transmit this connection to her offspring as well. The problem was that her husband, a sworn communist, was outspokenly opposed to religious practices and the one time she even mentioned circumcising their son to him, he had obstinately refused to hear of it lest his career in the army be jeopardized. She decided to bide her time - and she did not have long to wait. When her husband, the general, was urgently called to the front, she sent a message asking the *Rebbe* to come immediately.

The *Rebbe* undertook the mission, of course, and took along a well-known *chasid*, **Reb Mendel Futerfas Z’L**, to accompany him. Reb Mendel was a survivor of 14 years of Siberian exile, who maintained an underground network of *Chabad Torah* schools, and he was used to seeing the great *mesirus nefesh* of the Rivnitzer Rebbe.

When they arrived at the Russian woman’s home, they were whisked into the cellar, where the child was ready and waiting. Without delay, the *Rebbe* performed the *bris*, and although he was an expert at his craft, the child began bleeding profusely. Neither salve nor medicine was able to stop the bleeding. The child began to turn yellow and shake violently. Upon seeing this, the mother became hysterical and began screaming, “Is this the reward I get for my sacrifice of bringing my son into the covenant of Abraham?” The baby lost consciousness, whereupon the horrified mother fell down in a dead faint!

Reb Mendel was terrified. He understood the implications and consequences that would follow if something happened to this child, and even worse, the terrible *chilul Hashem* and disgrace it would cause to the Name of G-d. He looked at the face of the *Rebbe* at that moment, and it seemed to be aflame. His head was thrown back and his hands were raised to the Heavens in intense prayer. In a loud voice, he called out, “זאומר לך בדמך חיי” - “*I say to you, by your blood shall you live!*” Suddenly, the child, who had previously been completely still and showed no signs of life, awoke, and his bleeding stopped!

Reb Mendel screamed with delight, “It’s a miracle, *Rebbe*,” whereupon the Rivnitzer Rebbe responded calmly and humbly, “*Eliyahu HaNavi* is present at every circumcision. This miracle took place under his jurisdiction!”

משל למת הדבר דומה

והגדת לבנך ביום ההוא לאמר בעבור זה עשה ה' לי בצאתי ממצרים וגו' (יג-יז)

משל: A young man came to *Aish HaTorah* hailing from a totally secular background, but ended up spending a year at the *yeshivah* and returning home a *Torah*-observant Jew.

R’ Noach Weinberg ZT”L asked him what motivated him to come to the *yeshivah* in the first place. He explained that he had majored in the Russian language in college. Upon graduating, he decided to test his skills in Russia. While in Moscow, he became friendly with a group of refuseniks who were learning and teaching *Torah* throughout Moscow. He joined their classes. Although far from erudite himself, he

quickly realized that one of the teachers knew very little.

He asked the teacher, “How long have you been learning *Torah* that you feel proficient to teach it?” The man said that for six months, he had attended two to three classes a week, and he was now teaching *Torah* to others.

“But how can you know enough to teach?” he asked.

The fellow responded, “I risked my life to learn what I know. My teacher risked his life to teach me. Whatever I have learned is so precious that I am willing to risk my life to pass it on.” It was the power of that message that brought him

ויהפך ה' רוח ים חזק מאד וישא את הארבה ויתקעו ימה סוף לא נשאר ארבה אחד בכל גבול מצרים (ו-יב)

The *posuk* tells us that the locust arrived in Egypt carried by “*an east wind*,” but were swept away by “*very powerful sea-wind*.” If they came in on an average wind, why did they need an especially strong wind to leave?

Rashi quotes the *Medrash* that the wind that carried away the locust from Egypt, also carried away any salted locust (מלוחים) that the Egyptians had captured and were intending to eat. The *Medrash Tanchuma* further notes that these salted locust were kept in pots and barrels, and they too, were also blown away. Since normal winds cannot extract locust from pots, hence this “*very strong sea-wind*” may be akin to the “*great and strong*” wind that *Eliyahu HaNavi* saw “*ripping mountains and crushing rocks*.” (מלכים יט-יא) Due to this exceptionally strong wind, the pots and barrels that contained the salted locust may have become smashed, allowing the wind to carry off the locust.

R’ Shmuel Dovid Walkin ZT”L provides an interesting interpretation to this “*very strong sea-wind*” in light of the above *Medrashim*. He cites the **Vilna Gaon ZT”L (Torah Shleimah)**, who quotes the manuscript of **Maayan Ganim**, that when the *Torah* states, “*not one locust remained*,” it comes to teach us that not only did the locust depart the boundaries of Egypt, but the living locust went and carried off the salted dead ones to deprive the Egyptians of their benefit. Thus, even these dead locust that were being prepared for the delectable delight of the Egyptian society, were carried away by the wind. Now, when the locust arrived, they were all alive, jumping and shrieking, and a normal wind sufficed, since “חי נושא את עצמו” - “*a live (being) carries itself*.” However, when it was time for the locust to go, a much stronger wind was needed since *Chazal* tell us that the dead weigh more than the living. The added weight of live locusts carrying dead ones was what warranted the need for the very strong wind.

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ... זמן

In *Parshas Bo* we were given the greatest gift in the world. Until now we had been slaves to Pharaoh for 210 years. We had completely lost our sense of freedom. At any given moment an Egyptian could beat a Jew with his bludgeon and force him to do whatever he pleased, if only to show the Jew that his time is not his own. This is why even before we left *Mitzrayim*, the very first *mitzvah* that we received from *Hashem* is *Kiddush HaChodesh*. The message is loud and clear. *Yidden*, you are leaving *Mitzrayim*! Your time is now your own to do with it as you please. Make the most of this precious commodity!

R’ Avraham Pam ZT”L points out an interesting idea. He says that there are two ways in which the new month was designated. Years ago, it was achieved through “ראיה” which means seeing. When two witnesses came to *Beis Din* and testified that they saw a new moon, *Rosh Chodesh* was declared. However, once Hillel wrote down the calendar for all future generations, the new month was declared according to “חשבון” - the calculations of the calendar. Says R’ Pam, this idea refers to two types of people; those who live according to “ראיה” and those who spend their time according to “חשבון”. People who don’t fully appreciate time will constantly say, “we’ll see” or “wait and see what happens,” and then they fritter away their time as the days and years go by without accomplishing anything. Then there are those who calculate their time and try to squeeze as many *mitzvos* and good deeds into their day as possible. Every Jew must remember the old refrain: Yesterday is the past, tomorrow is the future, today is a gift, that is why it is called the “Present.” Let us never forget to use this greatest gift to its fullest.

TORAH GEMS

ויקרא משה לכל וקני ישראל ויאמר אליהם משכו וקחו לכם צאן למשפחתכם ושחטו הפסח (יב-כא)

In Egypt, when *Bnei Yisroel* were first commanded to offer the *korban Pesach*, the commandment was preceded by an instruction to “*draw their hands*” away from idolatry, turning away from the heathen practices they had known, and embracing the One true G-d. *Hashem* knew how difficult it would be to renounce their lifestyle and thus it was necessary for the Jews to “make a statement” by sacrificing the idols - the sheep - that were worshiped in Egypt. (*Medrash*)

In fact, this act of renouncing is renewed each year. The search for *chametz* that we do each year before *Pesach* is accompanied by a search through the innermost recesses of our hearts, to root out and destroy the negative inclinations that are akin to idolatry, such as anger, falsehood, and arrogance. Only after that is accomplished can we fully experience our liberation in which we are drawn close to *Hashem’s* service. Perhaps, says **R’ Asher Weiss Shlit’a**, by deliberately spreading ten pieces of *chametz* about the house, we remind ourselves of a sad but true fact. Although we blame the *yetzer hara* for inciting us to sin, we are largely responsible for our own faults. With our own hands, we plant the seeds of sin that sprout in our hearts. When we wantonly pursue our selfish pleasures, or give free rein to our anger, we nurture the negative character traits, the “*chametz*” of the heart, which we must later work so hard to destroy.

When our forefathers were liberated from Egypt, they were decidedly lacking in merit. So much so, that the angels objected to the drowning of the Egyptians in the *Yam Suf* and permitting the Jews to pass through unharmed, since they both worshiped idols. Yet, despite their faults, *Hashem* displayed His infinite love and mercy for His children, carrying them on wings of eagles, and bringing them to Him. We, too, get this opportunity each year, to root out the evil and rise beyond our faults, thereby ascending “on wings of eagles” as it were, to draw close to our Father in Heaven.

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHILOM

החדש הזה לכם ראש חדשים ... (יב-ב)

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