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מולד חודש שבט: פרייטאג
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הגד"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

ויהי בימים ההם ויגדל משה ויצא אל אחיו וירא בסבלותם וירא איש מצרי מכה איש עברי מאחיו (ב-יא) – לראות כל יחיד כאח

שהרגישם כאחיו והיה מיצר ודואג עליהם - זכה להיות מנהיג עם ישראל. ולמדנו מכאן מהו המבט הנכון על צרת חבירו, לא רק לראות את הדבר, אלא ליתן עינו ולבו עליו, ובזכות שאדם נותן את עינו ולבו על הדבר, תגדל ותתעלה מאוד אהבתו לזה הדבר. כשם שנאמר (במדבר ט"ו מ'): "ולא תתורו אחרי לבבכם ואחרי עיניכם", שהוא הציווי והאזהרה להישמר מהצד השלילי של הלב והעיניים - כך ישנו גם צד חיובי בוה, והוא: לתת עינו ולבו על אחיו, להצטער בצרתם ולשמוח בשמחתם.

ולכן, אם רוצה האדם לגדול בתורה ובעבודת ה', יעמול בכל כוחו על נקודה זו, כי רק ע"י שימת עין ולב לעניני חבירו - "וירא בסבלותם" - מתעלים. על דואג האדומי אמרו חז"ל (סנהדרין דף ק"ו ע"א), שתורתו היתה מן השפה ולחוץ, ולכך הגיע למה שהגיע רח"ל, אבל אם ישים האדם על כך עינו ולבו באמת ובתמים, בעז"ה יגדל ויתעלה מאוד.

רעיונות ופירושים לעורך את האדם לעבודת הש"י והתחזקות באמונה ובשתון מאת

פ"ש"י וירא בסבלותם - נתן עינו ולבו להיות מיצר עליהם עכ"ל.

מסתבר שרבים היו האנשים שראו את מה שעשה המצרי ליהודי, ומכל מקום הדבר נגע רק ללבו של משה רבינו, מאחר וראה זאת במבט שונה מכולם: כל אחד ראה את הזולת כחבר, ורק משה ראהו כאחיו ממש.

זהו שכתוב שמושה ראה "איש מצרי מכה איש עברי מאחיו", הוא ראה כל יחיד מעם ישראל כאחיו ממש, וכאב לו הדבר מאוד, כי כשמדובר באח, היחס אחר לגמרי, וכמו שכשרואה אדם אחד מבני משפחתו סובל יסורים, דבר זה מצער אותו הרבה יותר מאשר את חבירו או את שכן.

וכך היה משה רבינו מרגיש כלפי כל יהודי, וכמו שכתוב לפני כן: "ויגדל משה ויצא אל אחיו", שכל מה שיצא אליהם היה מחמת הרגשת האחוה, כי הרגיש את עצמו אח להם, ממילא "וירא בסבלותם", וכפרש"י: "נתן עינו ולבו להיות מיצר ודואג עליהם". ובזכות מעלת נפש נפלאה זו,

מאת הרב שלום פערל שליט"א
נ"ל בישיבת הגר"צ קושלסקי

ואלה שמות בני ישראל הבאים מצרימה את יעקב איש וביתו באו (א-א) – פריחתם הרוחנית תלויה בהיברלות מהשפעת הגויים

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע

י"ל שה' סיבב שאמהות יבכו ויטערו בענין ההתחברות לרשע ולבל יושפעו מדרכיו, כדי שיוטבע עניני זה בבניהם, ויבדלו מן ההשפעה הרעה. והנה כשנסע יעקב למצרים עם משפחתו, וחשש שמא יושפעו בניו ממעשי בני ארץ מצרים – "ערות הארץ", הלך והשתכן בארץ גושן, וייסד בה ישיבה כדי שיעסקו בתורה, ויניצלו מהשפעת מצרים. ואכן היו ממשפחתו כאלה שנשארו לגור שם ועסקו בתורה כראוי וניצלו מהשפעת מצרים, אבל היו גם כאלה שלא עשו כך והושפעו מתרבות מצרים (ע' ליקוט שמעוני, רמז קס"ב, 'ותמלא הארץ אותם- שנתמלאו בתיטריטאות ובתיקרקסיותאומהם').

לאור דבריו יש לפרש את הכתוב שפחתו בו, שהכתוב מדבר על שני סוגי יהודים, בתחילה על אותם אשר עסקו בתורה והיו מבני העלייה ולכן נקראו בשם המובחר 'ישראל' שהוא שם המורה על רוממות- 'כי שרית וגו', ועליהם נאמר 'הבאים- לשון הוה', שגם אחר זמן רב במצרים נשארו טהורים מהשפעתם כאילו רק היום באו. אולם בהמשך הכתוב מדבר על אותם יהודים אשר נכשלו ונגררו אחר תועבות מצרים, ונפלו ממדרגתם הגבוהה והמרוממת ולכן נקראו בשם 'יעקב' שהוא מורה על שפלות, והזכירם הכתוב בלשון עבר - "באו", כדי ללמד על שהושפעו לרעה.

נמשל: The beauty and splendor of each and every Jewish home is testament to not only the material riches that the Jewish People took with them when they left Egypt, but also the spiritual wealth that is part and parcel of Jewish

A SERIES IN HALACHAH
LIVING A "TORAH" DAY
Halachos Pertaining to the "Torah" Table (54)

The Beracha of Mezonos (Grain Products): Before and After-Beracha. Products of the five grains - wheat, barley, spelt, rye, oats - have their own special set of *halachos* due to the five levels of food staples that they can be. On the principle of special foods receiving a special *beracha* to indicate their predominance, and our immense gratitude for each level, the Sages instituted various *berachos* to indicate these levels. We will list the five levels and explain the first level.

1) In its Simple Raw or Roasted State. When grain is eaten whole, it does not fill up the eater properly and its *beracha* is *Mezonos*. Nowadays, people don't eat raw grain and probably wouldn't have any palatable pleasure, so no *beracha* is recited at all. If it is roasted and becomes edible the *beracha* is *Mezonos*. Therefore the *beracha* on granola (made from roasted rolled oats) is *Mezonos*. Similarly, puffed wheat cereal or puffed wheat cakes (made like rice cakes) require *Mezonos*. The hot air puffing process and pressing together are, according to many *poskim* (2), not considered cooked grain and keep its *Mezonos* status. (Rice cakes also accordingly require *Mezonos* and not like cooked rice). Some *poskim* (3) equate the hot air puffing process to cooking and require the *beracha* like cooked grain, with an *after-beracha*. It seems that the

הוא היה אומר ...

R' Avrohom Bornstein ZT"l of Sochatchov (Avnei Nezer) would say: "In all the other exiles, the Jewish People have been scattered throughout many lands. In the Egyptian *gulus*, though, they were all located in one place: Goshen. This is because the other diasporas occurred after *Matan Torah*, when despite *Klal Yisroel's* dispersion, it was the *Torah* that bound them together. But since the Egyptian exile took place before the *Torah* - their binding force - was given, the Jews needed to be in one place in order to survive."

Rabbeinu Avrohom Ben HaRambam ZT"l would say: "The *Torah* tells us that Moshe agreed to dwell with the 'איש' - a reference to Yisro, his father-in-law. And why is he called 'איש' - '*Man*' - and not by his real name? Because 'איש' is a title of distinction and Moshe was only willing to marry into a family where the father is a 'איש' - a man of distinction and honor. This is a lesson that we must look to emulate as well. It's not enough for the boy to be a *mentsch* - the father of the girl must also be a 'איש'!"

A Wise Man would say: "For all those who talk alot but do very little, I say: Well done, is better than well said"
SPECIAL MAZEL TOV TO RABBI & MRSPINCHOS HOFFMAN ON BECOMING GREAT-GRANDPARENTS, MR & MRS A VRUMIT AUB ON BECOMING GRANDPARENTS & MR & MRSSHIA KALISCHON BECOMING PARENTS. MAZEL TOV TO RABBI & REBBETZIN ZALMAN GUTTMAN ON THE BIRTH OF THEIR SON, SHLOMO SIMCHA. TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR HAVE IT E-MAILED TO YOU DIRECTLY. PLEASE CALL 845-821-6200 OR SEND AN E-MAIL TO: TORAHTAVLIN@YAHOO.COM.

life. It is in just such an opulent "palace" that we raise our young children so that they may experience a life of wealth and extravagance in *Torah* and *mitzvos*. By doing so, they are prepared to transmit this wealth to all future generations.

מאת מו"ה ר' חיים שלום שליט"א
רב וקהל אהבת ישראל, קליבלנד הייטס

majority of *poskim* agree to say the *Mezonos* like the first opinion. If one does so, there is a slight doubt as to the correct *after-beracha*. Logically, it should be like after *after-beracha*. However, since it comes from the five special grains, there may be reason to indicate so in the *after-beracha* (4). It is preferable to avoid this question by eating puffed wheat cereal, puffed wheat cakes and granola in a bread meal (5). If this is not done one should indeed say (6). (On rice cakes, the *after-beracha* is definitely *Mezonos* since it is not from the five special grains.)

2) Cooked. When the above-mentioned items are cooked, or ground and baked, they become basic fillers with their *beracha* being elevated to *Mezonos*.

3) Baked. When they are baked in a way that they become a staple, with people building their meal around it, it becomes elevated to the status of bread, requiring the *beracha* of *Hamotzi*.

4) Eating "Bread-like" Mezonos. By eating a large amount of *Mezonos* as real bread, or building a meal around it, it takes on the status of bread requiring *Hamotzi*.

5) Demoting it back into Mezonos. By breaking it now into smaller pieces, adding liquid or cooking/baking them, one can "demote" the status of such items back to the status of *Mezonos*.

(1) אורח רח-2) בה"נ לש"ע הרב אח ופס"ת רח
(3) (65) מקור הברכה נד, וסח (4) משנה ברורה רח-י
שכתב אורי נוסח הברכה: "על האדמה ועל פרי
האדמה" (5) אורח רח-ד (6) משנה ברורה רח-יח

מעשה אבות ... סימן לבנים

ויען משה ויאמר והן לא יאמינו לי ולא ישמעו בקלי כי יאמרו לא נראה אליך ה' וגו' (ר-א)

The reluctance of *Moshe Rabbeinu* to accept the Divine mission to redeem the Jewish People from Egypt seems to be misunderstood until one puts it into its proper context. Moshe understood that accepting this mission meant accepting the leadership role of the people, and in his humility he was unsure if he was up to the task that was being presented to him!

In the previous generation, *Klal Yisroel* as a whole, and American Jewry in particular, was blessed with two great personalities who embodied the heart and soul of the nation they served with complete and absolute devotedness. **R' Aharon Kotler ZT"l**, *Rosh Yeshivah* of *Beis Medrash Govoha* in Lakewood, NJ, and **R' Moshe Feinstein ZT"l**, *Rosh Yeshivah* of *Mesivta Tiferes Jerusalem* in the Lower East Side, had enormous respect for one another, but they also had different personalities with each casting a role in which he was preeminent. It was as if they had divided the responsibilities for the future of *Torah* life. R' Aharon was the dynamic, charismatic teacher and builder of *Torah*, and shaper of the revolutionary perception (for the United States) that *Torah* study should be the exclusive pursuit of our best and brightest young scholars. R' Moshe, on the other hand, shunned the limelight in his early years, channeling his prodigious energies to serve as tireless leader of his own *yeshivah* and foremost *posek* of the nation.

After R' Aharon passed away in 1962, R' Moshe was chosen by his colleagues to assume the helm of *Klal Yisroel*. Leadership meant a major change in his life; indeed, it forced upon him roles that he had previously avoided. In a short period of time, he became chairman of the *Nesius* (Presidium) of Agudath Israel, which required him to become involved in day-to-day affairs of the Agudah organization, as well as his presence as the primary speaker at countless functions - from Agudah Conventions and Dinners, to Zeirei and Pirchei assemblies. As chairman of the *Moetzes Gedolei HaTorah*, he was constantly being apprised of developments in America, Israel, and elsewhere, and was called upon for his wisdom and guidance. He also took over R' Aharon's multi-faceted role as president of *Chinuch Atzmai*, *Agudas Horabbonim*, and the leadership of *Torah Umesorah*.

R' Moshe's innate disposition was in total opposition to the many roles and responsibilities that he accepted upon himself. To understand how he managed to overcome all this and become the leader that he was, may be summarized in an almost unknown incident that was witnessed by a person standing only a foot away from R' Moshe when it took place.

It happened at the time that R' Aharon was in the hospital during his final illness. R' Moshe and his students were reciting *Tehillim* in the *Beis Medrash* of MTJ on behalf of the Lakewood Rosh Yeshivah. Suddenly, someone entered the room and motioned that it was no longer necessary to recite *Tehillim*. R' Moshe looked across the room at the bearer of the news and asked quietly, "Is it all over?" The man nodded yes.

R' Moshe stood stone still with shock and disbelief on his face. Then, almost - but not entirely - to himself, he whispered the following words: "It can't be. But if it is true, it is the Will of the Creator. This is how it must be. If so, then it must be good." He repeated this monologue twice as if in a trance. Then, he closed his *Tehillim* and walked away.

Those who were close to R' Moshe heard in his words an acceptance of the Divine judgment - a *Tzidduk Hadin*. But perhaps more than that, R' Moshe was grappling with the Heavenly decree that would cast upon him much of the burden of leadership and responsibility that had, until then, been borne by R' Aharon. Ultimately, it was his newfound resolve, that allowed him to express his innermost feelings regarding this decree: "If this is *Hashem's* will then it must be good and I must accept it." Just as *Moshe Rabbeinu* did before him, R' Moshe Feinstein accepted his mantle of leadership as the will of the Almighty, and for almost the next quarter century he devoted himself to the needs of *Klal Yisroel*.

משל' למה הדבר דומה

ויגדל הילד ותביאאו לבת פרעה ויהי לה לבן ותקרא שמו משה ותאמר כי מן המים משיתיהו וגו' (ב-ו)

משל' A *Maskil* (non-observant "enlightened" Jew) once observed the splendor of the Chassidic court of Rizhin and made it his business to ask the *Rebbe*, **R' Yisroel Friedman ZT"l** how he could justify such extravagance. Instead of exhibiting such royalty and wealth to excess, shouldn't a *tzaddik* set an example by living a life of moderation?

The Rizhiner responded by pointing out that *Moshe Rabbeinu* grew up and was raised in the opulent palace of Egypt by Pharaoh's daughter. The reason for this unusual circumstance is because had Moshe been raised in a poor

environment, he might have overlooked *Hashem's* promise to give *Bnei Yisroel* wealth as they departed from Egypt; he might have considered freedom alone to be sufficient. It was necessary for him to experience wealth so that he would insist on the Jews taking the riches of Egypt as they left.

R' Yisroel gazed sternly at the *Maskil*. "What you see here in the court of Rizhin is not over-indulgence. Rather, the future redemption of the Jewish People is upon us and I want to ensure that we merit not only the freedom from years of exile, but also the riches that we are entitled to!"

ויעברו מצרים את בני ישראל בפרך. וימדדו את חיהם בעבודה קשה בחמר ובלבנים וכו' (א-יג,יד)

The word "בפרך" renders it into two separate Hebrew words: "בפהרך" - with a soft, enticing mouth. The Jews were tricked into eventual slavery by the call of national patriotism. The work was meant to be a project of volunteer labor in which all Egyptians would participate. Even Pharaoh himself appeared at the work site on the first day of the project, spade in hand. (*Medrash*) Then it all changed.

R' Berel Wein Shlit'a puts this concept into historical perspective. In fact, Jews have always been super patriotic to the country in which they've resided. Even though they were badly persecuted by the Czar, the Jews of Russia supported him over Napoleon, even when the French emperor promised them equality and liberty. World War I found Jews in all of the armies of the major combatants. Historically, the Jewish People have always been involved in the financial stability and success of whatever medieval province, wind-swept Arabian land, or modern Anglo-Judeo country which experiences a "Renaissance"-like revival. In many - if not most cases - though, the powers-that-be either took them for granted - at best - or impoverished them and ultimately banished and decimated them - at worst. This has always been the plight of the Jewish People during our long and arduous exile.

This legendary Jewish loyalty to the country where they reside began in Egypt. It was the Jews who volunteered and came forth to build Pharaoh's projects. Soon, the Egyptian volunteers stopped coming to work, but the Jews continued to show up. Pharaoh then converted the patriotic Jewish volunteers into abject slaves and the Jews were thus caught in the trap of "פהרך" - the soft, seductive voice of seeming loyalty and patriotism that has destroyed many a Jew and Jewish community.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

קירוב

Hashem tells Moshe to throw down his holy staff, which then turns into an ugly and vicious snake. Moshe had only to reach out and touch the end of the snake for it to go back and become a stick once more. Let us understand the symbolism.

When Moshe and Aharon stood before Pharaoh, he heard their demand but responded that the Jewish People are no better than the Egyptians - and why should G-d want to have them as a people? At this point, Aharon threw down his stick in front of Pharaoh and it turned into a snake. The stick - with the holy ineffable Name of *Hashem* on it - represents the Jewish People who are holy, but have become sullied with sin through the influence of Pharaoh and the immorality of Egyptian society. By picking up the snake, which then turned back into a stick, this was an indication that the Jewish People under the influence of *Hashem*, will surely return to their former holy and righteous state.

R' Avrohom Blumenkrantz ZT"l finds another symbolism in this act. The Jewish people are like the special "מסור" - staff, that *Moshe Rabbeinu* used to perform many miracles. Unfortunately, there are those Jews who do not maintain their rarified state. They sometimes falter through sin and improper behavior. When this happens, the way we react to them is not by backing away out of disgust or even fear. On the contrary, it is our duty to reach out and touch every Jew - touch his mind, touch his heart. Maybe just shake his hand or show him a loving smile, and you know what? He will come back. He will go from that ugly sinful "snake" and turn back into a holy "staff" - the holy Jew that he was created to be.

TORAH GEMS

ויאנחו בני ישראל מן העבודה וזעקו ותעל שועתם אל האלקים מן העבודה וגו' (ב-כז)

The *Torah* relates how after the death of Pharaoh, *Bnei Yisroel* "cried out because of the work" - the harsh slavery that was forced upon them. The *Meforshim* explain that in truth, they cried only due to "the work" - the physical harsh labor; in a spiritual and emotional sense, their souls were free and not enslaved. Thus, they were ripe for redemption!

In the waning days of the Kovna Ghetto, the remaining Jews were made to undergo torturous suffering at the hands of the Germans and their bloodthirsty Lithuanian cohorts. Each day, the Jews were marched outside the city and forced to labor in the fields laying the foundation for a new airport that was to be used by the Nazis. From morning to night, the ragged Jews were beaten into submission and it wasn't long before the entire ghetto was liquidated and the Jews killed.

Each morning, before they were marched off to work, a *minyan* for *shachris* was held clandestinely. One day, as the *Baal Tefillah* was saying the *Birchas Hashachar* (morning blessings) out loud, he suddenly paused by the blessing, "Blessed are You Hashem Who has not made me a slave." With a terrible anguish in his voice, he cried out, "Is this a joke? Can a person who is beaten daily and forced into oppressive labor at the hand of a merciless master really give thanks that he is not a slave? What is he if not a slave? How can I say these words - when I really don't believe in them?"

The **Kovna Rov, R' Avrohom Kahana-Shapira ZT"l HY"D** was present and he immediately shook his head. "You're making a mistake," he said. "This blessing is not talking about physical slavery - but rather spiritual bondage. No matter what dreary situation a Jew finds himself in, he must never lose his faith. In his mind and heart, he is a free man and always will be. So, of course you should make this blessing - for a G-d-fearing Jew can never be a slave!"

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ויאמר השליכוהו ארצה וישליכוהו ארצה ויהי לנחש וינס משה מפניו וגו' (ד-ג)