

גמסל The *gemara* (פסחים סד:) assures us that the *Korbon Pesach* was always eaten in large groups, no less than ten people at a time. This included families, men, women and children, all eating the *Korbon Pesach* together in one

A SERIES IN HALACHAH
LIVING A “TORAH” DAY
Halachos Pertaining to the “Torah” Table (56)

The Beracha of Mezonos (cont.) Until now we have discussed foods of cooked grain such as oatmeal and *luckshen* that are not “bread-like” in appearance. Their *beracha* is always no matter how much one eats. If one mistakenly made *beracha* on them it does not help and he must say the correct *beracha* after saying “ברוך שם כבוד מלכותו” on the *beracha* in vain. However, there is another category of baked *mezonos* that is much closer to bread in looks and filling qualities, but have their own set of *halachos*, which we will call “bread-like” *mezonos*.

Bread-Like Mezonos. One makes a *mezonos* and מוותר on these items because of their “snack-like” nature, but if one eats enough to make it a “meal-like” eating, they become like actual bread which requires washing, *Hamotzi* and *bentching*. These include cookies, crackers, cakes, pretzels pies, Cheerios (1). Due to their sweetness or “snack-like” crispiness, people do not generally build a meal around them, as with bread. However, they are close enough to bread that when one eats them in a “meal-like” application, all the laws of bread pertain to them.

How Much Makes it Like Bread? One opinion holds that a 4-egg volume is automatically enough. It is preferable to keep this opinion and not eat four eggs of “bread-like” *mezonos* at one time because of the *Hamotzi* or *Mezonos* doubt. However, the basic *halacha* is that four eggs is only enough if it indeed satiates people of his specific age and gender group and is eaten

house and even in one room. Any sort of separation would deem them separate groups (חבורות) which is invalid. In a synagogue or by davening, on the other hand, there is an absolute halachic requirement to maintain a *mechitzah*.

מאת מו"ה גרוד הירשפלד שליט"א
רב וקהל אהבת ישראל, קליבלנד הייטס

as a meal. If one is of the age and gender group that usually eats more for a meal, then it does not become like bread until he eats enough to create his specific type of regular meal.

Combining Other Foods. The *Mishna Berura* (2) rules that when eaten along with other foods, as one does with bread meals, the other foods combine to the the bread to complete the “meal-like” amount. This means that a person whose group type would eat two slices of bread and a bowl of vegetables for a meal, but does so with crackers instead of bread, has turned the crackers into bread. (If he gets full from crackers which contain the volume of two slices of bread without eating the vegetables, it also becomes like bread.) Some of the *Sephardic Poskim* argue (3) and do not combine other foods.

The Great Controversy. The above *halacha* might turn many of our non-washing *Shabbos Kiddushim* or weekday meals with “bread-like” *mezonos* into bread meals with washing, *Hamotzi* and *bentching*. **R' Moshe Feinstein ZT"l** indeed holds that this *halacha* of combining is even true when not sandwiching foods together, and even by sweet cake which one never sandwiches together with other foods. **R' S' Z' Auerbach ZT"l** argues that combining is only true by those items that people actually use as bread substitutes such as crackers and egg *matza* but not with sweet items. Others (4) are more lenient and combine other foods to crackers only when they are sandwiched with them, like Tam Tams with liver and eggs. (5)

(1) בשם הרה"ג ר' שלמה זלמן אוירבך זצ"ל (2)
סוּחַכְכֹּדֶן (3) ברכי יוסף (4) עיני משנה ברורה שם
מהד' דרשו וס' ברכה כהלכה ע' רלט (5) כל האמור
עפ"י א"ח קסח"ו, משנה ברורה ופסקי תשובות שם

הוא היה אומר

R' Menachem Mendel Morgenstern ZT"l (Kotzker Rebbe) would say:

“The *Korbon Pesach* was eaten 'על מצות ומררים' with *Matza* and bitter herbs. The difference is that *Matza* may be swallowed whole whereas if one did not chew the *Maror* before swallowing it, he has not fulfilled his obligation. A person must chew his *Maror*; he has to digest and contemplate his bitter portion carefully. One must seek to understand and ponder why he has been allotted a bitter portion from Heaven and what he can do to correct it. To simply ‘swallow’ his suffering whole will not help him to discover what it all means and what exactly *Hashem* wants from him.”

R' Yehudah Aryeh Leib Alter (Sefas Emes) would say:

“The nations of the world build their calendar around the sun; *Bnei Yisroel* bases theirs on the moon. The gentiles can survive only as long as light shines upon them. As soon as they encounter darkness, they perish and disappear from history. But like the moon which shines through the darkest night, *Bnei Yisroel* survives and spreads light in darkness.”

A Wise Man would say:

“Yesterday is history, tomorrow is a mystery, today is a gift; that’s why it is called the present.”
MAZEL TOV TO MR & MRS AVROMY SCHLESINGER AND MR & MRS YANKY BORENSTEIN ON BECOMING THE PROUD GRANDPARENTS OF CHAYA SCHLESINGER, BORN TO THEIR CHILDREN MAX AND GITTY
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(Monsey, NY)

הדלקת נרות שבת - 4:43

זמן קריאת שיבוץ/מ"א - 9:06

זמן קריאת שיבוץ/הג"ר - 9:42

סוף זמן תפילה / הג"ר - 10:31

שקיעת החמה של יום השבת - 5:02

מוצאי"ק צאת הכוכבים/ מולדים - 5:52

צאת הכוכבים / לשיטת רבינו תם - 6:14

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טיב התבלין

הגד"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

וילכו ויעשו בני ישראל כאשר צוה יהוה את משה ואהרן כן עשו (יב-כח) – זהירות לא להפסיד את שכר ההליכה

דנפלה אפה, וקאמרה: רבונו של עולם, בראת גן עדן ובראת גיהנם, בראת צדיקים ובראת רשעים, הירצון מלפניך שלא יכשלו בי בני אדם; קיבול שכר מאלמנה, דההיא אלמנה דהואי בי כנישתא בשיבותה, כל יומא הות אתיא ומצלה בי מדרשיה דר' יוחנן, אמר לה: בתי, לא בית הכנסת בשיבובך אמרה ליה: רבי, ולא שכר פסיעות יש לי", עכ"ל.

וזכרנו שהייתי פעם במירון בקבר הרשב"י, יחד עם הגה"ק החלקת יהושע מביאלא וצוק"ל, והיה זה כבר לעת זקנותו שתשש כוחו, והיתה האכסניא שלו בכפר, והיה מוכן בידו ללכת ובידו הטלית ותפילין כדי להתפלל, והרב של מירון רצה לקחת אותו ברכבו להתפלל בבית הכנסת, ולא רצה לנסוע ברכב בשום אופן, כדי שלא יפסיד את שכר הפסיעות לבית הכנסת.

מאת הרב שלום פערל שליט"א
נ"ע בישיבת הגר"צ קושלנסקי

מאוצרותיו של המגיד

והיה הדם לכם לאת על הבתים וגו' (יב-יג) – בענין חיוב האדם להשלים את נפשו ולהיות רוחני

שמחה' (ע' בראשית רבה מ"ב ג'), כדי לרמוז על מילה שעושין אותה בשמחה, (ע' שבת ק"ל). (ע' עטרת נשועה, פרשת באאות י"ב). ויש להוסיף ולבאר מדוע ה'מילה' נרמזת בתיבת 'לכם', בהקדם דברי המדרש תנחומא (תזריע ה'), "מעשה ששאל טורנוסרפוס הרשע את ר' עקיבא, איזו מעשים נאים, של הקב"ה או של בשר ודם, א"ל של ב"י נאים וכו', א"ל למה אתם מולין, א"ל אני הייתי יודע שעל דבר זה אתה שואלני ולכך הקדמתי ואמרתי לך שמעשה בני אדם נאים משל הקב"ה, הביא לו ר"ע שבלים וגלוסקאות, א"ל אלו מעשה הקב"ה ואלו מעשה ידי אדם, האם אין הגלוסקאות נאים יותר מן השבלים". והיינו שהמילה נקראת 'מעשה ידי אדם', ולכן היא נרמזת ב'לכם', כלומר שהיא 'מעשים'. ויש להוסיף עוד בביאור מדוע ה'מילה' נרמזת ב'לכם', בהקדם דברי ספר ח' חינוך' בענין מצות מילה (מצוה ב') בביאור העניין מדוע האדם אינו נולד מהול, "ורצה להיות ההשלמה (של גופו, ע"י שכורת ממנו את הערלה המאושה) על ידי האדם, ולא בראו שלם מבטן, לרמוז אליו, כי כמו אשר תשלום צורת גופו על ידו, כן עליו להשלים צורת נפשו בהכשר פעולותיו". והיינו שעניין ה'מילה' מלמדת שעל האדם להשלים את צורת נפשו ע"י קיום המצוות ועבודת המידות. ולכן ה'מילה' נרמזת ב'לכם', כלומר שעניינו השלמת עצמכם'.

צריך להבין לשון הכתוב במה דכת' 'לכם', וכתב רש"י "לכם לאות ולא לאחרים לאות, מכאן שלא נתנו הדם אלא מבפנים". והיינו, שרש"י מפרש מילת "לכם", שנותנת הדם צריכה להיות בפנים הבית, עבור אנשי הבית ולא לאחרים.

אולם האלשיך הק' מבאר בדרך אחרת מהו 'לכם', שיש בנתינת הדם על הבתים אות וסימן להתעוררות לתשובה, וז"ל "שתראו את הדם ותבינו ותשכילו, כי הוא להורות שזה היה ראוי להיעשות לכם, להישפך דמכם על הטלה אשר עבדתם, אלא שה' ברחמיו הסכים שתשחטו טלאים ותזו את דמן תמורתכם, ובכך תשובו בתשובה על שעבדתם ע"ז במצרים. וכן מצינו בכל קרבן אשר יקריב איש על אשר חטא על הנפש, כי עניינה לעורר אותו לתת אל לבו כי הנעשה בבהמה היתה ראויה להיעשות בו אלא שריחם ה' עליו וקיבל את הקרבן תמורתו. וזהו אומרו 'לכם לאות' וכו', ועל כן היה הדם מבפנים וכו', שיהיה נגד עיניהם ויעוררו לשוואל וכו'."

והבעה"ט מפרש את כוונת 'לכם' כדרכו בדרך הגימטריה, וז"ל "לכם בגימטריא המילה, שבאותו הלילה מלו". והוסיף, שכתוב כאן 'לאות' חסר ו', כדי לרמוז על מילה, שמאז שנימול יצחק עד שמול ישראל במצרים היו ת"א שנים. ויש להוסיף עוד, שכתוב כאן 'והיה' לשון

מעשה אבות ... סימן לבנים

לא ראו איש את אחיו ולא קמו איש מתחתיו שלשת ימים ולכל בני ישראל היה אור במשבתם וגו' (י-כג)

The stillness of the quiet street in the *Machane Yehudah* section of Jerusalem was broken when a car squealed to a stop in front of the home of the great *Mekubal* and *Chacham*, **Rabbeinu Mordechai Sharabi ZT”L**. A man jumped out followed by a few of his relatives and they made their way to the *Tzaddik’s* door. With tears in his eyes, the man cried out, “Please, *Chacham*, please help! My son has gone missing for a few days. The police have no leads!”

The *Chacham* looked at the tearful father. He had traveled all the way from the United States with the unfortunate news and the *Tzaddik’s* heart melted with pity. He sat still for a few long moments while the group waited anxiously for his response. Finally, he looked up and spoke, “Go home immediately. Wait there and in three days time, your son will come home in good health!” The father kissed the *Chacham’s* hand in thanks and appreciation and went home.

Precisely three days later, as the boy’s father and mother waited with anticipation, there was a sudden ring of the bell. Throwing open the door, they came upon the heartbreaking sight of their young child, dirty, grimy and weak with hunger. They pulled him into the house amidst joyous celebration and tended to the needs of the traumatized and emaciated child.

After some time, the boy felt well enough to talk and he described his ordeal. Just a few days earlier, as he innocently walked outside and into the street, his path was suddenly blocked by two huge thugs. By the look of their clothes and street mentality, they appeared to be gang members looking for trouble. Before the child had a chance to cry out, the two goons grabbed him and threw him into a waiting car. Then they drove for quite some time until they reached an abandoned building on the edge of town and finally stopped. Once again, they roughly dragged him into the building where they went up quite a few flights of stairs. They finally came to a filthy, rat-infested apartment where they pushed the boy into a narrow room with nothing in it, not even a working light bulb. They locked the deadbolt behind him and were gone.

The boy looked around but there was nothing to see. The room was pitch dark, cold and dreary. At first, he cried out that he should be released, that his parents would pay whatever they asked, but there was absolutely no response. Days and nights became fused into one long interminable ordeal. From time to time, tiny scraps of food were pushed into the room through a slat, but no one ever came for him and the door was never opened the entire time.

In his lethargic and weakened stupor, he suddenly thought he heard something. Could it be? It sounded like the lock was turning. The boy waited fearfully for someone to enter, but nobody did. After a long wait in the dark stillness, he got up and went to the door. As quietly as possible, he pushed the steel frame and it gently swung open! Tepidly, he stepped out of the room and sitting right next to the door was a sleeping guard. In fact, he looked as if he was in some sort of deep trance, his huge frame barely stirring. The boy walked silently down the hall, where he saw two more men, weapons at the ready, sprawled out in deep and unstirring sleep. At the front door, slept another man - seemingly dead to the world!

Terrified that one of the goons would wake up at any moment and begin shooting, he hesitated if he should make his escape. But then, he soldiered on, and slipped silently out of the apartment, down the many flights of stairs until he came to a large, rusty metal door. Knowing it would be locked, he was afraid to push it for fear the rusted hinges would squeak and give him away. He touched the door as gently as possible and it simply swung open without a sound!

From there, he ran into the street, where he stopped a passing car and managed to hitch his way home. He knew his parents would be worried but he never expected them to be sitting at home, as if knowing he was going to arrive at that exact moment! But the father understood that the turn of events was no coincidence. He immediately telephoned to the home of R’ Mordechai Sharabi, who was happily - if not unsurprisingly - aware that the boy was safe and sound!

משל' למה הדבר דומה

זאת חקת הפסח בבית אחד יאכל לא תוציא מן הבשר חוצה וכו' (יב-מו)

משל' One year, at the annual *Melaveh Malka* for the benefit of Mesivta Tiferes Jerusalem, the *Rosh Yeshivah*,

R’ Moshe Feinstein ZT”L arrived and noticed that there was no *mechitzah* (partition) separating the men and ladies’ tables. Of course, all the guests were sitting separately, and R’ Moshe decided not to say anything so as not to embarrass the evening’s host. He took his seat at the table.

At one point during the evening, the **Skulener Rebbe, R’ Eliezer Zusia Portugal ZT”L** arrived. As soon as he walked in, he noticed the lack of a *mechitzah* and walked

out, leaving a donation of \$50.00 for the *Yeshivah*.

R’ Moshe hadn’t seen the *Rebbe* come but soon after he was informed that the Skulener Rebbe had not stayed due to the fact that there was no *mechitzah*.

In response, R’ Moshe said, “He was right to walk out. I was also not happy that they set it up this way. But I didn’t object because according to *halacha* there is no absolute requirement to maintain a partition at such gatherings and meals. The only time a *mechitzah* is halachically warranted is in shul or by *Tefillah*.” (עיין **אגרות משה** או"ח ח"א סימן מ"א)

לא כן לנו נא הגברים ועבדו את ה' כי אתה אתם מבקשים ויגיש אתם מאת פני פדעה וגו' (י-יא)

The *Torah* relates how Moshe and Aharon came to warn Pharaoh of the forthcoming plague of locusts, and then after the warning, they left. Pharaoh’s servants became nervous and frightened by Moshe’s ominous warning, and they pressured Pharaoh to call back Moshe and Aharon for further negotiations. Pharaoh then sent a messenger to invite Moshe and Aharon for additional talks. After these discussions had stalemated, Moshe and Aharon did not leave of their own accord, but tarried in Pharaoh’s presence until Pharaoh had them driven out forcefully.

Why would they tarry? They never tarried before by any other *Makkah*? The **Riv’a, Rabbeinu Yitzchok ben Asher Halevi ZT”L**, (one of the **Baalei Tosfos**) answers that regarding all the other plagues, Moshe and Aharon came to Pharaoh of their own accord and took leave of their own accord; whereas concerning the plague of “ארבה”, Pharaoh extended a royal invitation to Moshe and Aharon and even sent a messenger to escort them. Since Moshe and Aharon came for this second round of negotiations to Pharaoh by invitation, it would have been disrespectful for them to leave without Pharaoh’s express permission. Since this permission to leave was not forthcoming, they had no choice but to stay there and wait until Pharaoh would have them driven out.

The lesson to be gleaned from here is that there is no greater *Chilul Hashem* (*desecration of the Name*) than when Jews - especially messengers of *Hashem* - are not exemplifying *derech eretz* and good *middos*. If Moshe and Aharon chose to remain, and wait to be driven out by Pharaoh, then this is preferable to walking out on Pharaoh without his permission. A lack of *middos* and proper etiquette is not just a disregard for basic societal niceties, but for a Jew it is a blatant sin and a massive *Chilul Hashem*.

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

In case you were wondering, here’s a little hint to remember how many *makkos* are found in these *parshiyos*. The numerical value of the two letters in the word “בא” equals three, just as there are three *makkos* in *Parshas Bo*. Similarly, the first two letters of “וארא” equals seven, since there are seven *makkos* in *Parshas Vaera*. (Thought I’d let you know!)

During *Makkas Choshech*, the darkness was so intense that not only were the Egyptians unable to see, they also could not move! (Rashi) The **Chiddushei Harim, R’ Yitzchok Meir Alter ZT”L**, comments on the words, “*No man saw his friend and no man got up from his place*,” that the worst blindness is when one cannot see the suffering or needs of his neighbor or friend. If one is so wrapped up in himself and his own wants and needs, to the point that he does not see others, he cannot elevate himself. True growth is being able to put your needs aside and think about the needs of others.

The word in Hebrew for growth is “לגדול” - which has the the same root as the word for greatness - “גדולה”. The *Torah* is clueing us in as to what it means to become great. The *posuk* earlier states: “*Vayigdal Moshe*” (שמות ב-יא) - and Moshe grew up - meaning to say, Moshe became great! He earned the level of “גדולה”. How did he do it? Rashi says, “*Because he focused his eyes and heart to feel their (his fellow Jews’) pain!*” This is called true growth - the ability to rise above one’s self and feel the pain of another - that is ultimate greatness!

Let us never be so enveloped in the darkness of egotism that we that we lose the ability to grow up and become great!

TORAH GEMS

ויהי מקץ שלשים שנה וארבע מאות שנה ויהי בעצם היום הזה יצאו כל צבאות ה' מארץ מצרים (יב-מא)

The *Navi Micha* writes his immortal words to compare and contrast the exodus from Egypt to the future redemption: “כימי צאתך ממצרים אראנו נפלאות” (מִיכָה ו-טו) - “*Like the days of your exodus from Egypt, I will display (my) wonders.*” **Rabbeinu Saadia Gaon ZT”L** interprets these words in the following manner: By *Yetzias Mitzrayim*, where the *Torah* predicts the exodus with just two letters - “יָצֵאנִי” (בראשית טו-יד) - “*I will judge (them)*” - and yet there were so many miracles and wonders that took place; in the time of *Moshiach*, about which volumes and volumes have been written, can one imagine how many miracles and wonders will take place?

Yet, the future is clouded in doubt and uncertainty. The **Mechilta** (בשלח) writes: “*There are seven things which are hidden from man; the day of death, the day of consolation, the depth of judgment, the exact point of inebriation, what is in the heart of his friend, when the Kingdom of Dovid will return, when the wicked dominion will be uprooted.*”

R’ Yitzchok Hoffman ZT”L (my grandfather whose *yahrzeit* is *Shabbos* - ח' שבט - תתצב"ה) explains that in fact, the concept that we do not know about these seven things is truly a hidden blessing. *Chazal* are telling us that our lack of knowledge is an aspect of the long and tedious *golus*, with which we struggle on a daily basis to overcome. However, we can look to the future with renewed hope and vigor, based on the logic that just as one does not know what is in his friend’s heart - but he knows for sure that his friend is thinking of something - in much the same manner, we contend and state emphatically that although we do not know exactly when the Kingdom of Dovid will be restored, and the holy Temple rebuilt, we do know with clarity and absolute surety, that it will happen in the very near future.

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

לא ראו איש את אחיו ולא קמו איש מתחתיו שלשת ימים וכו' (י-כג)