

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 לשבת - 4:28
זמן קריאת שמע/המ"א - 9:06
זמן קריאת שמע/הגר"א - 9:42
סוף זמן תפילה/להגר"א - 10:30
שקיעת החמה שבת קודש - 4:47
מוצש"ק צאת הכוכבים - 5:37
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Shabbos Parshas Shemos - January 10, 2015

מאוצרותיו של המגיד

טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ר"י שער השמים ירושלים ע"ה

וימת יוסף וכל אחיו וכל הדור ההוא (א-ו) - בנתיבות הקדושה

אזנה דרב שלום פערל שליט"א מגיד משרים בק"ק בית שמש

ויצו פרעה לכל עמו לאמר כל הבן הילוד היאורה תשליכוהו וגו' (א-כב) - בעניין 'פרעה הוא היצה"ר'

אזנה כתב בליקוטי **תורה לארציל** (פרשת שמות, ד"ה ויקם מלך חדש וכו'), "ויקם מלך חדש, והיינו היצה"ר שהוא מלך זקן וחסיל" (קולת ד' י"ג, וכתב רש"י שם מלך-היצה"ר שהוא שליט על כל האיברים, זקן-שמשה שנולד הוולד הוא נתון בו שנאמר לפתח [הרחם] חטאת רובין, וכסיל-שמתעורר בדרך רעה וכו'), 'על מצרים-בהיותו תוך הבטן, אשר לא ידע את יוסף-זה הקב"ה'. 'ויאמר אל עמו שהם כוחות הטומאה, 'הנה עם בני ישראל' שהם כוחות הנפש ר"ב ועצום ממנו'. מה עושה, 'זיבן ערי מסכנות לפרעה' שהוא היצה"ר, 'שפרעה' אותיות 'הערי' (כיון שהוא-הסטרא אחרא' יונק מעורף הקדושה), ו'ערי מסכנות' הוא הגוף, שעי' בנייתו מתחזק היצה"ר, 'את פיתום' הוא הפה, כי שם כל התאוות שעל ידיהן מתחזק היצה"ר, והוא 'פיתום-פ" תהום, כי אומר הב הב לאכול ולשתות, והתהום בולע לעולם, 'זאת רעמסט' שהוא המסס, לעכל המאכל, והוא אותיות מס"ס ר"ע 'וכאשר יענו אותו' כוחות הטומאה ויצר הרע אל כוחות הנשמה, כן דיבה וכן 'פירוק', כי כל עוד שהגוף מתגדל כן נכנסת בו הנשמה יותר וכו'".

והוסיף **ביאר משה' (אחרוב)** פרשת בא אות ה', 'שפרעה' שהוא היצה"ר הוא אותיות 'הערף', וכן הוא מצוינו מנעיה, כדכתיב למה וגו' תפריעו העם ממצעי' (שמות ו', ה'), שמונע את האדם מעסק התורה וקיום מצוותיה וכו'".

וכן ב**חזקו התיבה' (לדבר נח חפץ שליט"א**, פרשת שמות עמ' קנ"ח) הוסיף, "והנה כתב הוזה"ק 'וימרו את חיהם בעבודה קשה-בקושיא, בחיוב-בקל וחומר, ובלבנים-בליבון הלכתא, והיינו, שהגלות האמיתית היא הרוחנית, שלא יכלו לעסוק בתורה-בקושיא וכו', כל מגמתו של פרעה היה להפריע להם לעסוק בתורה, ולדבר דיבורי תורה, שודי הדיבור הוא גילוי דעתו של האדם, וא"כ דיבורי התורה הם גילוי דעתו של ה', ולכן מובא בארציל שפרעה' שהוא היצה"ר הוא אותיות 'הערף' שהוא כנגד הגרון, והיינו שרצה לעצור את הדיבור בתורה שיוצא מן הגרון (שהוא מבטל את כוחו, וכדאיתא בגמרא [קידושין לז]-ב'ראתי יצר הרע ובראתי לו תורה תבלין וכו'), וכמו שציווה אור"כ 'תכבד העבודה על האנשים וגו', ואל ישעו בדברי שקר', ואיתא במדרש שמות רבה (ה י"ח), 'תכבד העבודה על האנשים וגו'-מלמד שהיו בידם מגילות שהיו משתעשעין בהם משבת לשבת, לומר שהקב"ה גואלן לפי שהיו נוחין בשבת, אמר להן פרעה 'תכבד העבודה על האנשים וגו', ואל ישעו בדברי שקר', אל יהו משתעשעין ואל יהו נפישין ביום השבת, והוא שכתבו 'וימרו את חיהם וגו', שלקחו מהם את התורה-דעת ה', וכנתבאר, וגם הכניסו בעיסוקה תחושת מרירות הגורמת לעזיבתה". והוא ביאר הכתוב, 'ויצו פרעה (שהוא היצה"ר) וגו', כל הבן הילוד (שחמימות הדם והמרץ של הילוד) היאורה (לתוך מן התאוות החומריות, שודי 'החומרי' נקרא מים בכל מקום' גל' המדלי' בספרו 'גבורות ה') תשליכוהו וגו', וכדאיתא בגמרא (שבת ס"ג), 'שלח בחר בילדותך וגו' והלך בדרכי לבך (המתאווה אל החומדיות) וגו', ע"כ דברי יצר הרע'.

נמשל: When it comes to the devotion of Jewish women, Yocheved, the mother of Moshe, ranks among the all-time greatest in the annals of Jewish history. As a midwife, she endangered her own life to save the lives of countless baby boys and delivered her own child, Moshe, under the very

A SERIES IN HALACHA LIVING A "TORAH" DAY

הלכה למעשה

Keeping the Jewish Camp Holy (35) - "והיה מחניך קדוש"

Seforim in a Bathroom: כיס בתוך כיס. Taking *seforim* inside a restroom requires covering them first. According to most opinions, one cover is sufficient, but if one wants to be stricter (like the **Eliyahu Raba**) he should have a double cover - כיס בתוך כיס.

Pockets. There are two types of pockets. One type is considered a double-cover and another type counts like only one cover. For example, a typical jacket or pants pocket, is a “sack” in and of itself, which is sown at the top edges, to the garment that surrounds it. These are actually two separate containers even though they are joined together (1), and since they are not made specifically (מיוחד) to be a container for a holy item, it works as a (2) כיס בתוך כיס. However, shirt pockets, as well as certain pants pockets, which are not a separate “bag” but rather just a piece of material sown onto the shirt or pants to form a pocket, will count only like a single container. (Note: We should also remember that many *poskim* hold that a joined book cover counts as a separate cover, even though the **Mishna Berura** (3) is strict.)

Money: Coins and Bills. The following question has been posed: Can one take a dollar bill out of his pocket in a bathroom? Every dollar bill (no matter the denomination) has the statement, “In G-d we trust” printed on it. Some secular governments have even printed verses from *Tanach* on their currency. Do these need to be covered in a bathroom? A number

הוא היה אומר

R' Eliyahu Lopian ZT" L (Lev Eliyahu) would say:

“If a secular person would work diligently to save thousands of people, placing his own life in danger just to assist others, would we worry if he is a *‘Yarei Shamayim’* - a G-d-fearing individual? Is it not enough that he is saving lives - what’s the difference what goes through his mind? In the *Torah*, though, we see the exact opposite of this: *‘And the midwives feared the Lord and it was because they were G-d-fearing that He made them houses.’ Yiras Hashem* was part and parcel of who the midwives were in Egypt! They could have never done what they did without it and they would have never been rewarded if they didn’t have it. How much can today’s ‘saviors’ learn from those righteous women?”

Gerrer Rebbe, R' Avraham Mordechai Alter ZT" L (Imrei Emes) would say:

The very fact that *Hashem* included a 'פיקח' - a brilliantly astute individual, together with an 'אלם' (dumb) 'חרש' (hard of hearing) and 'עור' (blind), shows that being ‘too smart’ is also a disability. Intelligence is what you make of it - don’t let a good thing become your own impairment!”

A Wise Man would say:

“We only begin to realize the value of our possessions when we commence to do good to others with them. No earthly investment pays so large a dividend as the charity one gives to those less fortunate.”

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מעשה אבות ... סימן לבנים

ותקח צפרה צר ותכרת את עקלת בנה ותנע לרגליו ותאמר כי התי דמים אתה לי וגו' (ד-כה)

Chazal tell us (נדרים לא:) that an angel sought to kill Moshe on his way down to Egypt, because he failed to circumcise his son, Eliezer. Rav Yosi says that Moshe was not negligent; he did not want to circumcise his son and subject the infant to danger by beginning the journey to Egypt. Moshe, says Rashi, was held culpable, because when he finally arrived at the inn, instead of performing the circumcision immediately, he busied himself with arrangements for his family's lodging.

There was once a man who had a particularly hard time earning a living. He owned a farm and ran a large mill, but no matter how much he worked, he struggled mightily to support his family. Upon the advice of family and friends, he traveled to Belz to speak to the famous **Sar Sholom, R' Sholom Rokeach ZT"l**, and receive a blessing. When he entered the waiting room, he saw a man with a white beard whom he mistook for the *gabbai*, but who was in fact, the famous **Tzaddik, R' Sholom Rosenfeld ZT"l** of Kaminka, who likewise was waiting for an audience with the *Rebbe*.

Innocently, he approached the old man and asked him to write out his *kvittel*, as was customary. Not wishing to embarrass the simple Jew, R' Sholom readily agreed. He asked what the problem was that had brought him to Belz, and the farmer heaved a great sigh before replying. "Please tell the *Rebbe* that my mill is not producing flour as it should, and when it does, my customers do not pay their bills. And even on the few occasions that they do pay, the amounts are so miniscule that I cannot make any profit. I need a *beracha* from the holy *Belzer Rebbe* that my *parnassah* should turn around."

R' Sholom Kaminker nodded obligingly and furrowed his brow in deep concentration. Then, he wrote out a short *kvittel* on a piece of paper, which he handed to the miller, who in return, handed him a few kopecks, as is customary.

When the miller was called into the private room, he handed the *kvittel* to the *Rebbe*, who stared at it for some time before looking up at the petitioner. Then, he looked back at the *kvittel*, studying it carefully. Finally, he asked the miller, "Who wrote this *kvittel* for you?"

Surprised, the man answered nervously, "Why ... it was the *Rebbe's gabbai*." The *Rebbe* asked him to describe the man, and when the miller did so, the *Rebbe* realized that the *Kaminka Rav* must have written it. Smiling, he declared, "If the *Kaminka Rav* wrote this *kvittel*, then we must study it carefully in order to understand it."

He then proceeded to read what appeared to be a strange *kvittel*, indeed. It was one sentence, words based on a *Mishnah* in *Masechta Shabbos* (קלאי), dealing with the laws of *Bris Milah*: "לא מל, מל ולא פרע, פרע ולא מצץ את דמו, כאילו לא מל" - "Not circumcised, circumcised but not uncovered, uncovered but the blood was not drawn out, is considered not circumcised." The *Sar Sholom* read it over again and again and realized that this was a play on words. The word "מל" was referring to the miller (a "Mollen" in *Yiddish*); "פרע" means payment and "דמו" was a reference to "his money" rather than the literal translation of "his blood." Thus, the *Kaminka Rav* was hinting to the *Belzer Rebbe*, that this man, the miller, was having trouble producing flour (לא מל) and even when his mill was actually working, grinding the grain into flour, his customers were not paying him what they should (לא פרע). And on those rare occasions when he was getting paid, the income he was receiving was so miniscule (פרע ולא מצץ את דמו) that it wasn't even worth the effort (כאילו לא מל).

One thing bothered the Belzer Rebbe, though. Why had the *Kaminka Rav* insisted on alluding to the poor miller's plight in such obscure terms? Undoubtedly, he had some reason for describing the three stages of *bris milah*: the actual circumcision, the complete uncovering of the *orlah*; and the drawing out of blood. Turning to the uncomprehending man standing submissively before him, the *Sar Sholom* declared, "As a baby, your *bris milah* was probably not performed correctly. Go home and find a qualified *mohel*. He needs to check whether it was done properly and then correct it!"

Obedient to the *Rebbe's* instructions, the miller consulted a *mohel* and learned that, indeed, something was amiss. He underwent the necessary procedure, had the issue resolved, and thereafter became quite successful in his business endeavors.

משל למת הדבר דומה

ותהר האשה ותלד בן ותרא אתו כי מוב הוא וכו' (ב-ב)

משל: When **R' Aryeh Gunzberg ZT"l** (Sha'agas Aryeh) lived in Volozhin, he experienced tremendous poverty. He wore the same clothes on *Shabbos* as during the week and he was unable to purchase basic *seforim* that he needed for learning. To his great joy, he found an individual by the name of Reb Yitzchok who owned many *seforim*, and would allow the *Sha'agas Aryeh* to go to his home to consult them.

One day, he was in Reb Yitzchok's home immersed in a rare *sefer*, when Reb Yitzchok's pregnant wife went into labor. Knowing that the *Tzaddik* was learning in her home,

she was careful not to cry out from the heavy contractions so as not to disturb his learning. Instead, she suffered in silence.

When the *Sha'agas Aryeh* later learned what happened, he was moved by her devotion. He raised his hands to Heaven and whispered a silent prayer: "Master of the Universe, since this woman controlled herself so as not to cry out for the sake of *Torah*, reward her with the blessing of a son who will be known for his *Torah* throughout the world!"

The baby grew up to become the renowned **R' Zalman of Volozhin ZT"l**, brother of **R' Chaim Volozhiner ZT"l**!

ואלה שמות בני ישראל הבאים מצרימה (א-א)

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R' CHAIM YOSEF KOFMAN

The *Medrash* comments here: "טוב שם משמך טוב ויום המות מיום הולדו" - "A good name is more valuable than the best of oils, and the day of death (is more valuable) than the day of one's birth." Interestingly, the opening words of *Parshas Shemos* are identical to the words that appear in *Parshas Vayigash* when *Yaakov Avinu* descended to *Mitzrayim* with his children. Why did the *Medrash* wait until now to make a comment about a "שם טוב" - good name, and say nothing about it in *Parshas Vayigash*?

I want to suggest that the words "ואלה שמות" in *Vayigash* refer literally to the "NAMES" of *Bnei Yisroel*, and nothing more. In *Shemos*, however, the *posuk* is also alluding to the reputation that the children of *Yaakov* acquired over the years in Egypt, and it remained with them as a "שם טוב". Although the two *parshiyos* are close together, in reality, the period of time between them spanned hundreds of years. In the *Haggadah*, it says that *Bnei Yisroel* were "מצוינים" - a distinctive, outstanding nation with a reputation for *chessed* and kindness that they did for one another during their years of hardship. Had they not gone through their experiences in *Mitzrayim*, each person would have remained insignificant, with only a name - not a שם טוב.

A good name is not easy to acquire, but once you have it, it is more valuable than all the riches in the world. Why? Because, "יום המות מיום הולדו" - a person's wealth remains in this world, but his good name goes along with him on his final journey, and this is how he is remembered for all time. My own parents, for example, came to this country in 1925, a young, newlywed couple, completely unknown. But when they left this world, at the age of 100, their unique and special "שם טוב" was renowned not only locally, but throughout the world. Sometimes, it takes a lifetime to build a beautiful reputation.

DRUSH V'CHIDDUSH

ויאמר משה אסרה נא ואראה ... מדוע לא יבער הכנה וגו' (ג-ג)

The question *Moshe Rabbeinu* asks - "Why is the bush not being consumed?" - seems simple and obvious, unremarkable even if it were asked by a small child. What significance for us is there to know that Moshe asked why the thorn bush is not consumed by fire? Let the *Torah* skip this detail and proceed to what seems most important - that *Hashem* called out to him from the midst of the fire and spoke to him.

R' Nison Alpert ZT"l believes that the *Torah's* inclusion of this question teaches an important fundamental of our faith. The nations of the world often consider the continued existence of the Jewish people to be a thorn in their sides. Our enemies have repeatedly sought to annihilate us, to eradicate us from this world. Throughout history, we have literally been set afire, in the course of the Spanish Inquisition, during pogroms, and in concentration camps. Yet, the Jewish people have continued to flourish.

EDITORIAL AND INSIGHTS ON
THE MIDDAH OF ... הפרת הטוב

דרגת יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

וילך משה וישב אל יתר חתנו ... (ד-ה)

When *Hashem* told *Moshe Rabbeinu* to go to Pharaoh and take the Jewish people out of Egypt, he said: "*Ribbono shel Olam*, I cannot go! *Yisro* opened up his home to me and I am like a son to him. I must go and ask his permission!" What an unusual response! Like a son? The *Medrash* tells us that *Yisro* was not at all accommodating to Moshe when he first arrived at his home! He kept him in a pit for 10 years because he was afraid that Pharaoh was going to come looking for him!

In fact, it was Moshe who showed great kindness to *Yisro*. There was a "shidduch crisis" going on in *Yisro's* house! He had seven daughters who needed husbands. Moshe married Tziporah and then took care of *Yisro's* sheep! Who did *chessed* for whom? And yet we learn a great lesson from *Moshe Rabbeinu's* attitude toward his father-in-law, *Yisro*.

R' Avraham Pam ZT"l used to say: "מיעוט הטוב לא נתבטל ברוב הרע". This means that any small amount of GOOD should never be overlooked and dismissed because of a large amount of BAD. When people do something nice for us, we owe them *Hakaras Hatov*. We have an obligation to express our appreciation and gratitude for that good. And even if they do us harm - even great harm - it does not remove our obligation to be thankful! *Moshe Rabbeinu* takes this concept to an extreme level by telling *Hashem* that he cannot fulfill a Divine mission because he must first show his gratitude and respect to his *shver*!

Think of how our lives and relationships would be different - with those we are closest to and from whom we tend to get hurt the most - if we were to adopt this important principle of appreciation. If we could just get past our own negative feelings and prejudices, whether they are substantiated or not, we might realize that we have a great obligation of *Hakaras Hatov* to the people in our lives that we are most upset with! Focus on the "מיעוט הטוב" and you will be a happier person!