

מאת הגאון מ"ר הרב ברוך הייטפלד שליט"א,  
ראש טלל עטרת חיים ברוך, קליבלנד הייטס

## ביץ הריחיים – תבלין

## Monetary, Interpersonal Laws and Din Torah (61)

**מדף היומי – מנחות ב.**

[illegible][illegible]

**R' Shimon Schwab זי"ל (Mayan Bais Hashoeva)** would say:

**A Wise Man** would say: “The reason I talk to myself is because I’m the only person whose answers I will accept.”



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מִקֹּדֶשׁ לַעֲ"נ ר' יוֹסֵף שְׁמַרְיָהוּ  
ב"ר שְׁמֻחָה הֵכֵן סִיטְנַעַר ז"ל  
נִפְטָר ר"ח שְׁבַט תשע"ז  
תְּהָא נִשְׁמַתָּו צְרוּרָה בְּצִוּוֹר הַח"ס

**תורה**  
**תלפין**  
**TORAH TAVLIN**  
לגבי ראשון שבשנה אחרת בן ד' טובים דיל  
ורעתי וראש דיל בן ד' אחרים שלמה עיל קורן

TORAH TAVLIN

לע"נ ר' אברהם יוסף שמואל אלתר בן ר' טובי ו"ל  
ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה קורץ

**טיב התבלין** אולם הצטערנו על ההסתער פנים הניכר בעולם, כיון

מאת הגד"צ רבי גמליאל חסדק רבינוביץ שליט"א, ר"י שש חטמים יחדלים עידיק

**הארי הקושר** הביא שה' לשונות מכונים לה' עולמות עשית, צידית, ביאית ילית ומדבריו אתה למד שבפעל היתה כאן גאולה אות שנתחלקה לה' כי ההשגרת היתה ובמעלתה של הגאולה לא היתה שווה בכלם וכתוצאה מכך גם שמורתו של זה היה כשל זה כי 'הוצאת' המכון 'לעולם העשית' היא המורה על הגאולה שזכו אנשי' וזמנ' שאף להם שני תשיח כי אם בעולם העשית, כי המה לא ידעו להבחין בין שעבודת' ידיות כי אם בזה שדם סתלים מעבודת הפיץ שמעמים עליהם פרעה, והם נתמשכו על' וזולתם בלשון 'הוצאתי' אותכם ממתח סבלות מצרים' כי הלשון הממשות ביות' אור' וית' הגאולה שבעשית' הוא 'ציאת' שמובנו הפשוט הוא 'ציאת' ממקום למקום, וכיון' עיקר שעבודם של אלו היתה הסבל' שבעשית' על כן נתמשכו לצאת מן המקום שבו' סלים מסבלות מצרים הלשון 'הוצאתי' מכון לאלו שנתעלו והשגו אור 'עולם הציאת' אור' אלו כל לא העיק כל כך הקוש' הגשמי, כי אם זאת שעבודת מצרים מונע אותם' נבדחת ה', עבר כן נתמשכו בהצלת' העבודת', תשוב לא היו טרודים מעצרת את ה' ואלו שנתעלו יותר והשגו אור 'עולם הציאת' הלכו כזו וכו' לעבוד את ה' בעצב' נבדחת למצרים כי שכלם חוד הריגו כי זהו רצונו של הקב"ה, ועשו זאת בשמחה

לימודים מאת הדב אברהם דיאל אבסטימן שליט"א, בעמ"ס טוה אברהם

כֹּה אָמַר ה' בּוֹאֵת תִּדְעַ כִּי אֲנִי ה' הִנֵּה אֲנִי מֵכָה בְּמַכָּה אֲשֶׁר בִּידְיָךְ עַל הַיָּמִים אֲשֶׁר בִּיאָר וְנִהְפְּכוּ לָדָם ... (י"ז-י) - בַּעֲדֵי הַשְּׁנָתָה הַשִּׁיט' וְנִהְיָ הַתּוֹרָה הַקְדוּשָׁה הָאֵרֶץ טוֹבָא בְּכָל פֶּרֶט וּפְרֶט שֶׁל הָעוֹשֶׁר מְכוּת, וְאֵם הָאֶרֶץ תִּגְדֹּר טוֹבָא עִ"כּ יֵשׁ כָּאן לִמְדוּסִים נְחוּצִים וּבַעֲדֵי הַשְּׁנָתָה נִבְאָר קֶצֶת. וְיִדְוּעִים דָּבָר מִבְּרִיךְ (סוּף פֶּרֶשׁת בֹּא) שְׁהָאֵרֶץ לִבְאָר שֶׁתְּכַלִּילת בְּכָל צִיָּאָת מִצְרַים הוּא לְחֹשֶׁר מְאֻמָּה בְּתוֹךְ נַפְשׁ שֶׁל כָּל יְהוּדִי. וְכִּי מִעֲתִידִית בְּמִשַׁח הַפְּסוּקִים בְּהִי' פֶּרֶשִׁית, כִּתְּהִי וְכִמְכָּה הָעוֹשֶׁר לְ"מַעַן תִּדְעַ", וְהִינֵנּוּ לִבָּא לִידֵי הָאֲמוּנָה שְׁלִימָה בְּחִשׁוֹת, שֶׁהִיא שְׁלִיטָה עַל כָּל הָעוֹלָם כּוֹלֵל, וְיֵשׁ לוֹ הִכּוּלָּת לַעֲשׂוֹת כִּרְצוֹנָה, וְאִין מִי שֶׁמַּעֲכָב מַלְעָשׁ יִצְוֵנָה. וְחֹזֵר יִסּוֹד גְּדוֹל לְלַמּוֹד מִהָעוֹשֶׁר מְכוּת, וְעַל פִּי זֶה יֵשׁ לִבְאָר יִסּוֹד גְּדוֹל שִׁיכּוּלֵּי אֲלֹהִים מְכוּת דָּם. וְהִנֵּה וְשִׁי' כֹּתֵב: "וְנִהְפְּכוּ לָדָם - לִפִּי שֶׁאֵין שְׁמַיִם יוֹרִידִים בְּמִצְרַיִם אֶלֶס עוֹלָה וּמִשְׁקָה אֶת הָאֵרֶץ, וּמִצְרַיִם עוֹבְדִים לְנִלְיוֹס, לִפְיֶכּ וְלִקְחָה אֶת יְדֵיָתָם וְאִין לִקְחָה אוֹתָם", עִכ"ל. וּמִקּוֹד דְּבִרֵי הַרִ"שׁ הוּא מְדַבֵּר הַמְדֻרָּשׁ רַבָּה (פֶּרֶשׁת ט', ו' הוֹסִיף הַמְדֻרָּשׁ שֶׁשׁ, שׁוּרָה וְטַעַם מְדוּרָּע לִקְחָה הֵיט תַּחֲלִילָה בְּמִכְת דָּם, מִשּׁוֹם עֲמֻסָּה פֶּרַעֲה וְהַמְצָרִים עוֹבְדִים לִיאֹר, עִכ"ל אֲמַר הַקָּדֵם אֲבָה אֵלֶּה תַּחֲלִילָה וְאוּחֵר כִּי טַעַם מְכוּתָא כָּאן יִסּוֹד גְּדוֹל בְּהַשְׁתָּה הַשְּׁתִּית כְּרִשְׁבָּא שְׁתִּית לַעֲשׂוֹת הַעֲבֵרִי יִצְוֵנָה. וְהִנֵּה מְכוּתָא כָּאן יִסּוֹד גְּדוֹל בְּהַשְׁתָּה הַשְּׁתִּית לַעֲשׂוֹת הַעֲבֵרִי יִצְוֵנָה. וְהִנֵּה מְכוּתָא כָּאן יִסּוֹד גְּדוֹל בְּהַשְׁתָּה הַשְּׁתִּית לַעֲשׂוֹת הַעֲבֵרִי יִצְוֵנָה.

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**MONSEY EDITION**

#### הדלקת נרות שבת – 4:36

**9:06 – שמן קריאת שמע/ מ"א**

מִן קִרְיַת שֹׁמֶר / הַגִּרָּה – 42:

**סוף זמן תפילה/להגר"א – 10:30**

**זמן לתפילת מנחה גדולה – 12:36**

**שקיעת החמה שבת קדש – 4:55**

**מצט"ק צאת הסוכים – 5:45**

**צאה'צ / לדביט תם - 6:07**

(Courtesy of MyZmanim.com)

מולד חודש שבט:  
זונטאג (יום א')  
3:06 PM  
מיט 11 חלקים

עוד יש לומר שהורה בזה להצדיקים ובעלי השגות שמלבד זאת שיטמחו במידת החירות הראוי לפי מעלתם, יתנו לב גם על שמות הרמזונים, ויעלו לבם בשמחתם, וכשישמשו לבם בשמות הולות יעוררו גם בהם את השמחה בבחינת הגאולה של הצדיקים, ויורו גם המה על המדרגות הרמות שבגאולה, ואחר שיוור על כך יכשירו אות לבבם גם כן לחשו בקדושות אלו, וכפי הידוע שההודאה היא כלי להמשיך חסדו, וללא ספק שהיא המשכה בעיקר קדושת טובה עליו הוא מהלל. ושיפיד חסדו לפי זה למה באמת נזקקו אנו לד', וכפי האמור שמכוונים הם להד' לשונות הנזכרים, כי על אף שכל אחד זכר רק לגאולה מסוגו, ראוי הוא להודות על כל הד' גאולות ולשמח עם כל אלו מהטעמים הנזכרים.

וזה הלימוד, שאם אנו רוצים לזכות להשגחת השי"ת, צריכין אנו להתחזק באמונה ובטחון בהשי"ת. שאם ח"ו! אחד יבטח בהשתדלות, וזה סיבה שיענש אותו השי"ת באותו דבר, אבל מי שמתחזק עצמו לבטוח בהשי"ת, ולהאמין שהוא ית' וְיִמְמְנוּ, ואין שום כוח להשתדלות שהוא עושה, וזה סיבה שיזכה להשגחת השי"ת ויזכה לפרנסה טובה, ויזכה לחיים מלא ברכה כדכתיב: "דרך הגבר אשר יבטח בה' ויהי' מבטחו".

On behalf of thousands of Shomer Shabbos Jews - [www.clickensforshabbos.com](http://www.clickensforshabbos.com) - The charity that simply helps families of Melandim, Agunos and Gnushos in Eretz Yisroel at ZERO expense

# מעשה אבות .... סימן לבנים

וגם אני שמעתי את נאקת בני ישראל אשר מצרים מעבדים אתם ואזכר את בריתי ... (ה-1)

Chazal tell us that the first stage of *Geulah* is not the fall of Egypt. It’s the moment when *Hashem* turns to His people and says: “*I hear you.*” Before any redemption, there is connection. *Hashem* doesn’t erase *Bnei Yisroel’s* suffering instantly. Instead, He acknowledges it, and begins the slow, compassionate process of lifting them out. Redemption begins with empathy.

There was once a Jewish widower, a quiet and sincere man who lost his beloved wife a few years earlier to the horrid disease. He did his best to move on in life and carried the weight of life’s challenges with dignity. After years of raising his only son alone, the day finally arrived when that son was to be married. In keeping with tradition, the father traveled to receive a blessing from the **Vizhnitzer Rebbe *shlita*** before the wedding. The *Rebbe* greeted him warmly, offered heartfelt blessings for the young couple, and spoke with him for several minutes. As the man prepared to leave, the *Rebbe* suddenly paused and said gently, “I would like to ask you for a favor. After the wedding tonight, no matter how late it is, please come back to see me.”

The man hesitated. “*Rebbe* ... the wedding will end very late. Perhaps it would be better if I came tomorrow?”

“No, not tomorrow,” said the *Rebbe*. “Tonight. I will be waiting for you, at any hour.” The widower promised to return.

That night, the wedding was beautiful. The hall was filled with music, dancing, and the joyful energy that surrounds a young couple beginning their life together. The father stood proudly, watching his son under the *chuppah*, feeling both the sweetness of the moment and the quiet ache of the one person who was missing - his late wife, who had not lived to see this day.

By the time the last guests departed and the final chairs were stacked, it was well past midnight. Exhausted but faithful to his word, the widower made his way back to home of the *Vizhnitzer Rebbe*. He knocked softly, expecting to be told that the *Rebbe* had gone to sleep. Instead, the door opened immediately, as though someone had been listening for his arrival.

He was ushered in. The *Rebbe*, still fully awake, motioned for him to sit. “So,” the *Rebbe* began with genuine interest, “tell me - how was the wedding?” The widower blinked in surprise. “The wedding? *Rebbe* ... it was very nice.”

But the *Rebbe* didn’t stop there. He leaned forward, asking question after question: “What time did you leave the house? Who was *mesader kiddushin*? Who came from out of town? How was the food? Who was honored with *bentching*? What songs did the musicians play? Who danced the *mitzvah tantz*? Was there a *badchan*? What did he say? Tell me everything.”

The man sat there, astonished. He had expected perhaps a post-*simcha beracha*, or some profound guidance. Instead, the *Rebbe* wanted to know every minute detail of the wedding, details that seemed trivial, almost mundane. But of course he answered every question, describing the evening from beginning to end. As he spoke, something unexpected happened: the tension in his shoulders eased, his voice grew lighter, and the joy of the wedding began to settle into his heart. He found himself smiling as he recounted the small moments, the laughter, the music, the pride he felt watching his son.

When he finished, the *Rebbe* clasped his hand warmly, offered a final *beracha*, and wished him a good night.

After the *alman* left, the *gabbaim* of the *Vizhnitzer Rebbe*, who had witnessed the entire exchange, could not contain their curiosity. Even at that very late hour, they approached him and asked, “Forgive us, but why did the *Rebbe* ask him all those questions? Since when is the *heilige Rebbe* concerned with the menu or the musicians at a wedding?”

The *Rebbe* looked at them with gentle eyes and explained. “When a husband and wife return home after marrying off a child, they sit together and relive the entire wedding. They share every detail, who came, what happened, how the music sounded, how the food tasted. It is part of their joy. But this man - he has no wife waiting for him at home. He has no one to share his *nachas* with. I wanted him to have someone to talk to, someone who would listen with interest, so that he would not walk home alone with his happiness locked inside.” The *gabbaim* fell silent, moved by the *Rebbe’s* sensitivity.

For the *Rebbe*, holiness was not only in grand lessons or miracles. Sometimes it was in noticing the quiet loneliness of a good man on the happiest night of his life - and choosing to sit with him, simply so he would not rejoice alone. (Noam Siach - Shemos)

וישבו עליה לבמה ובנו בתים ונמקו  
בתיכם וישבו לבמה ... (דחוקאל כה-כו)  
*Yechezkel HaNavi* exclaims that when *Moshiach* arrives and *Hashem* gathers all of *Klal Yisroel* to dwell in *Eretz Yisroel*, “*They shall dwell on it in security. They shall build houses and plant vineyards, and dwell on it in security.*” Why does the *Navi* say the same thing twice?

**R’ Meir Simcha HaKohen of Dvinsk ז”ל (Meshech Chochma)** explains that hatred between nations comes about because of two things. The first is that one nation may have smarter and more capable citizens. The second is that one nation may be wealthier and have more prestige in the world.

*Klal Yisroel* is a nation of superior knowledge and usually wealthy individuals. As such, the nations of the world tend to hate us more than others. When *Moshiach* comes, these two

תורת הצבי על הפטרות  
things will be put to the test. *Yechezkel HaNavi* declared, “*I have shown Myself (Hashem) holy in the eyes of the nations ...*” This declaration revealed what we already know for generations; *Klal Yisroel* lives in the image of *Hashem* and gleans wisdom from Him.

The *Navi* then says “וישבו עליה לבסח” - despite the Jewish people’s higher level of intelligence, we will live in peace in *Eretz Yisroel* amongst our neighbors.

But then the *Navi* clarifies the second point of contention - the wealth. Jews are hardworking people and as a result *Hashem* showers the nation with wealth. But *Yechezkel HaNavi* emphasizes again, “וישבו לבסח” - despite our wealth and prestige, we will live in peace in the holy land.

והוצאתי את צבאתי את עמי בני ישראל  
מארץ מצרים בשפטים גדלים ... (ד-1)

CONCEPTS IN AVODAS HALEV FROM THE  
FAMILY OF R' CHAIM YOSEF KOPMAN זי"ל

# מחשבת הלב

The question is asked: Grammatically speaking, the *posuk* should have said “את צבאות עמי בני ישראל”. Why, though, is it broken up, forming two distinct items - “צבאותי” and also “עמי בני ישראל”?

Before we get to the known *pshat*, let us offer another explanation. There is a **Medrash Seichel Tov** on this *posuk* that says that the word “צבאותי” in this context refers not to *Klal Yisroel* but rather to *malachim*. These angels descended to Egypt when *Hashem* went down there to be with His Nation. Thus, the *posuk* here is actually referring to two different things. *Hashem* will extricate both the *malachim* and the *Yidden* from *Mitzrayim*.

This *Medrash* is truly mind-blowing. *Bishlayma*, the *Yidden* needed a *yeshuah* to be saved from Egypt. But once we were out, wouldn’t the *malachim* follow suit? Why would the angels remain there? Perhaps since the impurities of *Mitzrayim* were so powerful, even the angels were affected and needed help from Above to get out.

However, the **Ohr HaChaim HaKadosh זי”ל** answers as follows: Had the *posuk* said “את צבאות עמי בני ישראל”, that would have implied that *Hashem* has multitudes of armies and battalions, and us *Yidden* are one of the many. Maybe even the elite. But that is not the case. We are the only army and representatives of *Hakadosh Baruch Hu*. Therefore, the *posuk* clearly says “את עמי בני ישראל” - I will take out my army, period. Who is that one and only army? “את עמי בני ישראל”.

While this is obviously a compliment, it is also, at the same time, a *moiradike* obligation to live up to. The concept of army connotes war. During wartime, even the infirm and second tier soldiers are conscripted. Thus, even if we feel inferior to the previous generations, we should feel exalted that even little soldiers like us can be a part of the King’s army!

## משל למה הדבר דומה

ויאמר פרעה מי ה' אשר אשמע בקלו לשלח את ישראל ... (ה-ב)

**משל**: In the city of Krakow, word arrived that Franz Joseph I, the Emperor of Austro-Hungary, was visiting. The *Rov* of Krakow, **R’ Shimon Sofer זי”ל** (grandson of the **Chasam Sofer**) felt a tremor of trepidation and anticipated the day. According to *halacha*, witnessing a reigning monarch is a rare opportunity to recite a specific blessing.

Because this blessing is said so infrequently, R’ Shimon felt compelled to read it from a written text to ensure he said it correctly. He carefully transcribed the words onto a slip of paper and clutched it tightly. But as the royal procession approached, a wave of intense nerves washed over him. The air thick with pomp and the glint of golden medals, R’ Shimon’s hands shook violently. Suddenly, the slip of paper fluttered from his fingers! Forced to rely on his memory, he

closed his eyes and recited the blessing by heart, his voice trembling with awe for the earthly ruler standing before him.

That evening, during *Maariv*, the congregation noticed something startling. R’ Shimon was weeping uncontrollably.

His students approached him after *davening*, concerned. R’ Shimon looked at them with eyes full of pain. “I am crying because of that paper,” he said admittedly. “Today, when I stood before a human king, I was so overcome with fear and awe that my hands failed me. But every day, when I stand before the King of Kings, I hold my *Siddur* with perfect composure. How come I’ve never been so moved by the presence of *Hashem* that I dropped my *Siddur*?”

**נמשל**: Pharaoh said, “*Who is Hashem that I should listen to His voice?*” A person like Pharaoh could not recognize the Almighty G-d. He apparently, only understood power that he could see, touch, and fear physically

והוצאתי אתכם מתחת כנפתי  
מצרים והצילתי אתכם מעבדם ... (ו-1)

INSIGHTFUL TORAH THOUGHTS ON THE WEEKLY  
SEDRA TO LEARN AND TO ENJOY BY R' MOSHE GELB

# זינופש ....

*Chazal* say that the Jewish people were redeemed from Egypt in the merit that they did not change their attire, language and names throughout their sojourn there. Yet we find in **Rashi** (*Shemos* 3:13) that they merited to be redeemed becauseof their future acceptance of the *Torah* at *Har Sinai*. Which one was it?

The truth is that both these things are one and the same. **R’ Shimshon Pincus זי”ל** points out that one will not find it written anywhere in **Shulchan Aruch** that it’s forbidden to use a non-Jewish name or speak in a gentile tongue, nor will he find it spelled out that it is forbidden to dress in the latest styles. Nevertheless, a *yid* must know that it is not enough for one to keep just the dry letter of the law; rather, one must also be “Jewish” - to speak Jewish, to dress Jewish, and to be called a Jewish name, as only then does he show how his performance of the *mitzvos* is done out of love for *Hashem* and His people. And it is this *mesiras nefesh* to retain their Jewishness that gave the Jewish people the merit to leave *Mitzrayim*. Indeed, the *Rebbe*, **R’ Henoch of Aleksander זי”ל** would explain the *posuk* (*Shemos* 6:6): “והוצאתי אתכם מתחת סבלת מצרים” to mean that *Hashem* took the Jewish people out from getting used to and being able to tolerate (סובל) all the *tumah* and *shmutz* they found themselves in while in *Mitzrayim*. According to the above, this was measure for measure, a reward for their tenacity in retaining their Jewishness.

Thus, when it says in *Shemos* (3:13) that *Bnei Yisroel* were redeemed in the merit of “תעבדון את האלקים על ההר הזה”, it doesn’t say outright that they merited redemption because of their accepting the *Torah* at *Har Sinai*, but rather that it will be in the merit of “*serving Hakadosh Baruch Hu*” on *Har Sinai*. In other words, it is not the *Torah* and *mitzvos* in and of themselves that took them out, but the fact that through them we serve *Hashem* as His Nation - that was the merit that allowed for *Yetzias Mitzrayim*. And it is our separation from the gentiles and their ways and our identification with the Jewish people that will bring us the final *geulah* as well, בא”צ,