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Shabbos Parshas Bo

ג' שבט תשע"א - January 8, 2011

הגהעצרי גמליאל הכון רבינוביץ שליט"א
ראש ישיבת שערי השמים בירושלים עה"ה

טיב התבלין

ולמען תספר באזני בנך וכן בנך את אשר התעללתי במצרים וידעתם כי אני ה' (ו-ב) – "האמנתי כי אדבר"

לאפשרות כזאת שהפגישה לא תתקיים וכן בכל דבר ודבר.

הנה ידוע מה שאמרו חז"ל שלשה שותפין יש באדם הקב"ה ואביו ואמו, אם הבעל והאשה ניהונו בשלל ובתבונה ויודעים כי כל עוד שאין ביניהם את השותף השלישי הרי אין ביכולתם כלום ומכיון שכן הרי משתפים שמו של הקב"ה בכל דבר ודבר, ומבית כזה מובטח שיצאו פירות מובחרים ואילנות טובות, אך לא כן כאשר הללו דומים לאותם טפשים נבערים מדעת ולא ידעו ולא יבינו כי אין ביכולתם כלום וכי מבלעדי עזרתו של הקב"ה הרי כל פעולתם והשתדלותם אינה שיה אפילו כקליפת השום רק כאשר ישכילו להכניס את הקב"ה באמצע או אז יוכלו לצפות ולקוות שיגדלו פירות יפות מן הנטיעות.

ואין הדברים אמורים דווקא כלפי בעל ואשה, כי בכל דבר ודבר אשר נעשה על ידי האדם הרי עליו להפנים את המסור הזה כי 'אם ה' לא ישמר עיר שוא שקד שומר'. ויהי"ר שנוכה להשריש את האמונה הטוהרה בליבנו ועל"כ נוכה כולנו לגאולה הפרטית והכללית אכ"י.

מאת הרב שלום פערל שליט"א
מגיד מושרים בק"ק בית שמש

מאוצרותיו של המגיד

(יא-ב) – ביקש ה' שישראל ישאלו מהמצריים, ולא יקחו מהם דלא אמרינן ביה דינא דקלב"ם, אלו דבריו זצ"ל. (וע' בתוס' עירובין [ס"ב ד"ה בן נח נהרג וכו'] שדן אי אמרינן דינא דקלב"ם בבני נח). אלא שעדיין יש להקשות, שדבריו אינם מתאימים לשיטת רבי נחוניא בן הקנה (ע' כתובות ל), דס"ל דגם בחיוב מיתה בידי שמים אמרינן דינא דקלב"ם. ולכן ז"ל מדוע לא אמרינן דינא דקלב"ם בעונשי המצריים באופן אחר, דהא אף דאיכא דינא דקלב"ם, עדיין חייב בעונש הממון בידי שמים, ויש פוסקים דס"ל דלכן אם תפס לא מפקינן מיניה, (עיין ש"ך ח"מ סי' כ"ח ס"ק ב', עפ"י דברי רש"י [ב"מ צ"א ד"ה רבא אמר אתנן וכו'] שכתב, "ואע"ג דאי תבעה ליה בדינא קמין וכו' לא מחייבינן ליה, דהא קלב"ם וכו', אפילו במקום מיתה נמי, רמו תשלומין עליה, אלא שאין כוח לעונשו בשמים, אבל ידי שמים לא יצא עד שישלם, אי נמי אי תפסי לא מפקינן מיניה"). ולפ"ז מיושב איך העניש ה' את המצריים בממונם, וזאת משום שלא ביקש מהם לקחת את ממונם, שהרי זה היה נחשב כהענשה בתרתי, אלא שישאלו מהם על מנת להחזיר, ואחר שכבר נמצא ממונם בידם, יתפסו בו מעצמם, ולגבי זה לא אמרינן דינא דקלב"ם. ולפ"ז מיושב ג"כ מדוע לא ביקש ה' לקחת מהם את ממונם, כיון דבזה אמרינן דינא דקלב"ם".

(Monsey, NY)

הדלקות נרות לשבת – 4:26

זמן קריאת שמע/מ"א – 9:06

זמן קריאת שמע/הגר"א – 9:42

סוף זמן תפילה / הגר"א – 10:29

שקיעת החמה ליום השבת – 4:45

מוצג"ש צאה"כ/ מערים – 5:35

צאה"כ/ לשיטת רבינו תם – 5:57

רעיות ופירשים לעורר את האדם לעבודת
הש"י"ת והתחזקות באמונה ובשתון מאת

א"קב"ה ייסר את פרעה בעשר מכות והוציא את עמו ישראל ממצרים בגבורה נפלאה ובאותות ובמופתים, אך הקדים לזה תנאי שנספר לבנינו ולבני בנינו את כל הנסים והנפלאות שעשה הקב"ה עימנו, ותכלית הסיפור אינו רק כדי להנחיל את האמונה אל הדורות הבאים, אלא וידעתם כי אני ה', כי על ידי כך שנרבה לדבר על עניני אמונה הרי מובטח לנו כי אף אנו בעצמנו נתחזק באמונתנו בהש"ת.

ודבר זה ניתן לראותו בחוש שכל אלו המרבים לדבר מעניני האמונה בה' יתברך הרי אמונתם חזקה ואיתנה, וכמ"ש בספה"ק על הפסוק 'האמנתי כי אדבר' כי האמונה נקנית בנפש האדם על ידי שהוא מרבה דיבורי אמונה, והדברים מתבטאים במשך כל שעות היממה שבכל פעולה ופעולה הוא נושם את הקב"ה, כאשר קובע איזה פגישה עם חבריו הרי באופן טבעי הוא גייל להוסיף אם ירצה ה', והוא חי עם ההרגשה הזאת שהפגישה ביניהם תתקיים רק אם יעלה כן לרצון לפני הבורא יתברך, ובאם יהא רצונו אחרת הרי הוא מוכן כבר מראש

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

וישאלו איש מאת רעהו ואשה מאת רעותה כלי כסף וכלי זהב (תבן הרשבים והרא"ש, וישאלו, לשם מתנה גמורה, כמ"ש (תהלים ב' ח') 'שאל ממני, ואתנה גוים נחלתך', שהוא שאלת מתנה". אבל ה'חזקוני' מבא מן שפירש ו'ישאלו-שאלה על מנת להחזיר, וכתב להסביר, מדוע על ישראל לשאלו ממצרים ע"מ להחזיר להם, ולא יבקשו מהם מתנה שתישאר אצלם לעולם, 'מה שקיים הקב"ה 'אחרי כן יצאו ברכוש גדול' בענין שאלה ולא בענין מתנה כדי שיהיו מצרים להוטים לרדוף אחריהם', כאשר יברחו מהם ולא יחזירו להם את מה ששאלו מהם על מנת להחזיר. אבל ב'כתב סופר' יישב זאת באופן אחר, 'כבר נתקשו המפרשים, מדוע לא צוה ה' לישראל לבקש ממצרים שיתנו להם, או ליטול מהם בעל כרחם. וז"ל ע"ד דרוש, ע"פ מה שראיתי בחידושי אגדה מאמ"ו המאוה"ג זצ"ל, שכתב ליישב מה שיש להקשות, מדוע לא צוה ה' לישראל להילחם נגד המצרים, ובמקום זה הכה אותם בזרוע ידו בעשר מכות, ויישב, שזאת משום, שמלבד שהענישם בעונש מיתה, הענישם גם בעונש ממון, שהרי נטלו ישראל את ממונם כאשר יצאו ממצרים, והרי אין להעניש בתרתי-מיתתו ותשלומין, ד'קים ליה בדבריה מיניה, ולכן הענישם ה' במיתה ע"י עצמו, והוי חיוב מיתה בידי שמים, וממון ע"י אדם,

במשל: When Moshe had finished delivering *Hashem's* ultimatum to Pharaoh to let the Jewish people leave Egypt, the *posuk* says that he "turned away" and walked out of the palace. The *Medrash* tells us that Moshe exited as soon

A SERIES IN HALACHA LIVING A "TORAH" DAY

The Halachos of Praying for the Sick (29)

Giving Thanks for Healing. One important component about davening for the sick, is knowing how to thank *Hashem* for the *refuos* and healing once it comes. This is mainly a *halacha* for the "cured" person himself, by saying the *beracha* of *Hagomel* and possibly making a *seuda* חידאה - a meal of thanks. It is also highly desirable for all those who were davening for this person, to verbally thank *Hashem* for answering the prayers.

An appropriate way to give proper thanks, is by saying the *tefillah* of "Nishmas kol chai," and/or reciting *Tehillim perek* 30 (מזמור שיר חננית הבית לדוד) which also expresses thanks for healing. The reason that this is a part of davening for a cure is **because when one has in mind while davening for a cure that he will thank Hashem well afterwards, this is a great merit to activate the cure.** This is why in the request for healing in the eighth *beracha* of *Shemona Esrai*, we say the words, "Please Hashem heal us save us **because You are our praise.**" This means that as we ask for healing, we immediately state that *Hashem* is our only praise and any healing we receive will generate appropriate praise and thanks to Him (1). This includes the "Kiddush Hashem factor," as if to say - *Hashem*, heal us **because** You are our praise and we ask for the opportunity to create a *Kiddush Hashem* when we praise You after the cure.

הוא היה אומר

R' Menachem Mendel Schneerson ZT" (Lubavitcher Rebbe) would say:

"Pharaoh's evil decrees and the trials and tribulations of the Jews during the Egyptian exile did not come about because Pharaoh had so decided of his own accord. Rather, *Hashem* hardened Pharaoh's heart, eventually causing all of His wonders and miracles to be revealed. The lesson we can learn from this is that everything comes from *Hashem*; when a Jew encounters something that prevents him from properly serving *Hashem*, this is meant only as a test, whose purpose is to awaken the powers hidden within the person's soul. When the person overcomes this test, and perseveres in his holy mission in life, he is then rescued from all his difficulties."

R' Yisroel Friedman ZT" (L of Rizhin) would say:

"The *posuk* states: 'Sanctify unto Me all the first-born.' (יג-ב) Just as the first-born is especially holy to the Almighty, so too, must the first few minutes of the day be dedicated to *Hashem* and to His *Torah*. Once a person has established this firm foundation, the rest of the day will likewise be secure."

A Wise Man would say:

"What constitutes a good person? One who is 'Giving' and 'Forgiving.'"

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(1) עולת תמיד פרק כ"ב (2) שו"ת חת"ס א"ח נא (3)
שו"ע הרב [מהר"א א-ט, ח"א סי' ס"ט (4) תענית
כו. (5) שם (6) שו"ע הרב שם

מעשה אבות סימן לבנים

וַיֹּאמֶר ה' אֶל מֹשֶׁה לֹא יִשְׁמַע עֲלֵיכֶם פְּרִיעָה לְמַעַן רַבּוֹת מוֹפְתֵי בְּאֶרֶץ מִצְרַיִם וְגו' (א-ט)

The holy **Chasam Sofer, R' Moshe Sofer ZT"l**, was not only the undisputed leader of the Jewish people in his generation, he was also a *Rosh Yeshivah* and devoted teacher to hundreds of *talmidim* in the Pressburg Yeshivah. To listen to the *Gadol Hador* deliver a Talmudic discourse in any area of *Shas* and *poskim*, was to witness an artisan in action, a masterpiece in the making. As pearls of *Torah* wisdom and knowledge rolled off his tongue, a combination of *Niglah* and *Nistar* (hidden and revealed) elements were interwoven together to form a formidable tower of novellae, thereby unfastening the knots of entanglement that locked-up a *sugya*, enabling the intricacies that once stood in the way of comprehension to be released - like melting snow rushing through a mountainous pass.

One day, as the *Rosh Yeshivah* was in the midst of delivering his *shiur*, he came upon a topic that discussed the detailed complexities of names. During one lengthy exposition, the Chasam Sofer unwittingly let slip a comment to the effect that he had already mastered the deepest Kabbalistic understandings of names, and maintained the unique ability to recognize the name of each and every Jewish *neshama* (soul) within the body of the holy words of the *Torah*.

The students, who had been following the meandering paths of the *sugya*, all paused for a moment and looked at each other, and then back at their *rebbe* in wonderment. Of course, the Chasam Sofer had not made such a statement so as to brag about his ability; however, the thought intrigued each student as he sat there wondering, how can the holy *Rebbe* know the origins of each name and where it is located in the *Torah*?

As a heavy silence prevailed over the room, none of the students even considered breaking the *Rebbe's* thought-process and question him on his unusual statement. All, except one. There was a young man by the name of Moshe Mendelsohn, who was different from the other students. He was not intensely involved in his studies as he should have been and he was known to have secular leanings, including interests in areas that were considered off-limits to the students. As a boy growing up in Berlin, he saw and imbibed a culture that was foreign to the age-old ways of traditional *Yiddishkeit*, and privately he would read books and newspapers that were unacceptable in the *Yeshivah*.

It was this boy who stood up in the middle of the *Rebbe's shiur* and brazenly called out, “*Rebbe*, is this true? Do you really see every person’s name? If so, where is the name of the **Ramba’m** found in the *Torah*?”

The Chasam Sofer slowly opened his eyes and looked up. The other students began to urge Mendelsohn to be quiet and sit down, but he just stood his ground and ignored their entreaties. The Chasam Sofer did not look irritated and in fact, urged everyone to be silent. Then, he said, “Before subjecting the Egyptians to the final *makka*, *Makkas Bechoros* (Plague of killing the First-born), *Hashem* tells Moshe, ‘למען רבות מופתי בארץ מצרים,’ (*In order to increase My wonders in the Land of Egypt.*’) The first letter of these four words spell out the acronym **ר'מ'בס**, for it was this great sage that revealed - in his many illuminating writings - many of the great wonders of the Almighty.”

The students buzzed with excitement as the Chasam Sofer seemed to end the discussion right there. But Mendelsohn was not one who gave in so easily. In his misguided and errant mind - the same mind that would lead him astray and inflict untold harm to *Torah*-true Judaism - he called out once more, “Okay, but where is my name found in the *Torah*?”

Without missing a beat, the Chasam Sofer responded, “(וִיקְרָא כֹב־הוּ) (*For their corruption is in them, a blemish is in them.*’) The first letter of these aptly portrayed words spell out **משה בן מנחם ברלין** - Moshe the son of Menachem, from Berlin! Your father’s name is Menachem and you’ve adopted the lifestyle of the secular Berliners!”

And with that last line, the Chasam Sofer tossed Moses Mendelsohn right out of the Pressburg Yeshivah!

משל למא הדבר דומה

וַיִּפֶן וַיֵּצֵא מֵעַם פְּרִיעָה וְגו' (ו-ז)

משל: In the year 5598 (1838), agents of the Russian Czar, arrested **R' Dovid Luria ZT"l (Rada'l)** in Petersburg, based on the false tip of an informer. After spending over 105 days in confinement, R' Dovid was finally brought before a magistrate. During the proceedings, whenever the judges wished to talk privately among themselves, they would speak in French so that the defendant would not be able to understand the conversation. However, R' Dovid was fluent in French, and each time they discussed issues amongst themselves, he turned away from the judges.

One of the judges noticed how he turned his back and reprimanded R' Dovid, saying that he was displaying a lack of respect to the judges by turning away from the bench. Protocol called for him to stand at attention.

R' Dovid countered, in French, that he had turned away in order to display respect. Whereas the judges assumed he was not conversant in French, while he actually was, it would have been improper for him to listen to their conversation.

The judges were very impressed by this unexpected explanation, and released R' Dovid.

וַיֵּשׁ מֹשֶׁה אֶת יָדוֹ עַל הַשָּׁמַיִם וַיְהִי חֹשֶׁךְ אֲפֹלָה בְּכָל אֶרֶץ מִצְרַיִם שְׁלֹשֶׁת יָמִים וְגו' (י-כב)

The *Medrash* relates that *Hashem* asked the angels if the Egyptians deserved to be smitten by a Plague of Darkness, and they all consented unanimously. The *Medrash* goes on to explain that there existed wicked individuals among the Jewish people, who did not desire to leave Egypt. They died during the Plague of Darkness so that the Egyptians would not be able to observe their downfall. *Bnei Yisroel* also used this time to seek out the Egyptians’ valuables. When they later sought to borrow these items, the Egyptians were unable to deny their existence. Why do we find that reasons are sought for the selection of *Makkas Choshech*, while a reason is not sought for the selection of any other plague?

The **Rebbe, R' Heschel of Krakow ZT"l** responds by citing a *gemara* (סנהדרין ז:) regarding the verdict of a court of law. If *beis din*, in deciding a capital case, votes unanimously to convict, the defendant is not executed. This, however, only applies if each of the judges rendered his guilty verdict for the identical reason. It is then assumed that there was not a conscientious search for contrary evidence. However, if the judges had different reasons for their respective verdicts, the defendant is then executed.

Based on this, since all the angels agreed regarding the Plague of Darkness, why indeed was the plague visited upon Egypt? If every angel concurred, then Egypt should have been spared. Thus, the *Medrash* continues that although the angels were unanimous in their opinion, the reasons for carrying out of the plague varied. While some believed the plague was necessary in order to hide the deaths of the wicked Jews, others felt that it would allow the Jews to search, unimpeded, for the Egyptians’ valuables. Because the reasons behind the votes of the angels varied, it nullifies the unanimous verdict and the plague could be carried out.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

גדלות

Before *Bnei Yisroel* left Egypt, they received the *mitzvah* of *Kiddush Hachodesh*. The gentile world calculates the passage of time according to the journey of the earth around the sun. The Jewish people, however, calculate time and all the holidays according to the journey of the moon around the earth. The reason we are so connected and compared to the moon is because the moon’s most obvious characteristic is that it constantly rejuvenates itself. This too, is the most important characteristic of our nation. A *Yid* always has the power to re-JEW-vinate himself and shine brightly in his *Avodas Hashem*.

R' Avraham Pam ZT"l gives another explanation. As we know, both the sun and the moon are called the great lights - *גדולי האורות*. Yet science tells us that compared to the sun, the moon is a tiny orb. There are even stars that are larger than the moon and just appear small because of their great distance from earth. Why then is the moon called a great light?

Both the **Ibn Ezra** and the **Malbim** explain that the sun and moon have a great effect on the earth. They both illuminate the world - one by day and one by night. **R' Chaim Brisker ZT"l**, uses this as an analogy to *Torah* learning. To be a *gadol b'torah* one need not be a *מחדש חידושים* - an innovator. Just as the moon has no light of its own, but reflects the light of the sun to provide light to the world at night, so too, one who delves into *Torah* to the best of his ability is on the road to *Torah* greatness. The moon gives much encouragement to all *Bnei Torah*. One need not be an *iluy* or come up with novel *Torah* ideas to be a *gadol b'torah*. Even one who reflects the *Torah* light of others can be like the moon and called a great light.

דָּבָר נָא בְּאָזְנֵי הָעָם וַיִּשְׁאַלֻּ אִישׁ מֵאֵת רַעְיוֹ וַאֲנִשָּׁה מֵאֵת רַעְיוֹתָהּ כָּל כֶּסֶף וְכָל זָהָב וְגו' (א-ב)

Hashem tells Moshe to please ask *Bnei Yisroel* to borrow gold and silver from their Egyptian neighbors so that, “*that Tzaddik, Avraham Avinu, should not say, ‘He fulfilled the decree of slavery and affliction but He did not fulfill the promise of great reward upon their departure.’*” (ברכות ט.)

R' Zalman Sorotzkin ZT"l likens the events in Egypt to the ongoing debate over whether Jews should accept reparations from Germany and the property that the Nazis confiscated from them. One side supports the acceptance of reparations, maintaining that since Germany exterminated six million Jews, it would be even more abominable for them to keep the Jews’ property also. The second camp counters that compensation for property would be looked upon as reparation for the people who were killed, as if the money could atone for the lives that were destroyed.

This same debate doubtless existed in Egypt. Many Jewish children were killed by the Egyptians. Some were thrown into the Nile; others were sealed inside the walls of buildings. Some Jews were unwilling to accept valuables as compensation for their children, as that would have implied that money was a sufficient atonement. Others, however, felt that the payment was coming to *Bnei Yisroel* in return for all the work they had done for the Egyptians.

The Almighty did not want to force those people who abhorred the thought of reparations to take money from Egypt. This is why He phrased His wish as a request: “*Please speak to the people.*” And yet, He did make the request, rather than saying nothing, because if the Jewish people had not left with valuables, Avraham would have had a legitimate complaint - that *Hashem* had not kept His promise to enrich them. For this reason, *Bnei Yisroel* were offered to put aside their reservations and ask for valuables.

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

דרגה יתירה

הַחוּדוֹשׁ הַזֶּה לָכֵן רִאשׁ חֳדָשִׁים רִאשׁוֹן הוּא לָכֵן לַחֲדָשִׁי הַשָּׁנָה וְגו' (יב-ב)