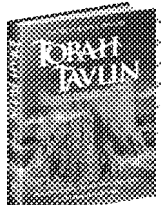


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Shabbos Parshas Shemos

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הענינות ופירושים לעורך את האדם לעבודת

טיב התבלין

הענינות ופירושים לעורך את האדם לעבודת

הגה"צ רבי גמליאל הכהן רבינובין שליט"א ראש ישיבת שער השמים בירושלים עיה"ק

הבה נתחכמה לו וכו' (א-י) - העיקר: יראת שמים בלי 'להתחכם'

שלא ינזקו ממנה] - מכל מקום, מתוך אמונה זו בעצמה הוא עלול לבוא להוסיף רשעות על רשעותו ולהתיר לעצמו להרע לאחרים. ללמדנו, כמה סייעתא דשמיא צריך האדם בכדי להתגבר על היצר יכולות להיות לאדם הרבה ידיעות, ואפילו אמונה בבוראית' - ובפועל יתנהג על פי ידיעותיו יותר גרוע מאדם שחסרות לו ידיעות אלו. מכח חכמתו וידיעותיו הרבות בתורה הוא עלול גם לבוא לטהר את השרץ בק"טעמים! כי עיקר מה שנצרך לאדם בעולם הוא היראת שמים. זהו הדבר היחיד שבכוחו להציל את האדם מכל מיני טעויות וליישר שכלו מכל סוגי העקמומיות שיש ביד היצר לפתותו.

אם אין לאדם יראת שמים אמיתית, הוא חי כל הזמן באופן של "הבה נתחכמה לו", ומחפש דרכים שמעשיו הרעים לא יזיקו לו. אבל תכלית הידיעה היא שלא נדע, ונקיים כל דבר מתוך יראת שמים, תמימות ופשיטות, בלי להתחכם כלל.

מאת הרב שלום פערל שליט"א

נ"נ בשיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

וימרדו את חייהם בעבודה קשה ובחומר ובלבנים ובכל עבודה בשדה וכו' (א-יד)

ישלמו להם על כך,] מיד הלכו כל ישראל ברויות ועשו עמו בכל כחן וכו', כיון שחשכה, העמיד עליהם נוגשים, וא"ל, חישבו את הלבנים, מיד עמדו ומנו את הלבנים, ואמר להם, כזה אתם מעמידים בכל יום ויום. "וע' במדרש שם פסקא י"ח, היינו בכדי לדעת את יכולתם של ישראל בעבודה, התחכם פרעה והציע להם לעבוד בהתנדבות בעד תשלום, ואז הם מצא את כל כוחותיהם בכדי לזכות לכמה שיותר ממון, ואחר שגגלתה יכולתם הכריחם לעשות את כל יום ללא קבלת תשלום על כך. אבל שבת לוי לא התפתו אז אחרי ההצעה הנדיבה, והעדיפו להמשיך לעסוק בתורה, ובגלל זה לא נכללו בתוך הגזירה.

ולפי דברי המשך חכמה בביאור מטרת העבודה הקשה שבמצרים, מתבארים הדברים ביתר שאת, כי שבת לוי ששעבדו את עצמם לגמרי לעמל התורה, וקבלו עולו עליהם, היו מוכנים לקבלת עול תורה כשיגאלו, ולא היו זקוקים כלל ל'עבודה קשה'.

ולפי' מובן השייכות של 'עמל התורה' לכאן, שמטרת העבודה קשה במצרים- הכשר לקבלת עול תורה, תתקיים באחת משני אופנים, או ע"י עבודה קשה- 'כלל ישראל', או ע"י קבלת עול עמל התורה- 'שבת לוי'.

was born, his mother Yocheved was 130 years old. Yet, the *Torah* makes no mention of this great miracle. On the other hand, when Sarah gave birth to Yitzchok at the ripe old age of 90, the *posuk* elaborates, before and after, on this amazing happenstance. In Egypt, women were having six children at a time - a miracle like Yocheved's was not especially extraordinary. But Yitzchok's birth was a special isolated occurrence. Thus, that miracle was greater!

A SERIES IN HALACHAH LIVING A "TORAH" DAY

הלכה למעשה

Halachos Pertaining to the "Torah" Table (13)

Washing for Bread - Used Water. Water that was previously used for what *Chazal* deem "work" (מלאכה) becomes invalid to use for washing before eating bread (1). Even if the water is perfectly clean after the usage it is not valid (2) (3), even if someone other than the owner did the work. Therefore, we invalidate water that was used in the following cases:

- To wash dirty dishes (4). If dishes were put into a basin of water to wash them, even if the basin is very big, all the water is *posul* (not valid) (5).
- To wash hands either from dirt or for the *mitzvah* of washing for bread. By some weddings, water is put out in jars for washing into big glass basins. The used water cannot be used again to wash for bread. However, it may be used for other things like throwing onto plants (unlike the water used in the morning to wash ones hands hands after sleeping which can not be used for anything).
- To fill up a hot water bottle (6) that is used to keep a part of the body warm.
- To warm up or cool off a baby bottle (7). Many people find that it is very handy to fill a washing cup with hot or cold water to warm or cool a baby bottle. (On *Shabbos* one must be careful not to submerge the whole bottle in the water because of the prohibition of *hatmana* - insulating). One should spill out the water afterwards so that nobody should come and use it for washing before eating bread.

מאת מו"ה ברוך הירשפלד שליט"א

רב דקדוק אהבת ישראל, קליבלנד הייטס

(1) אור"ח קס"ב, משנה ברורה שס"ו (2) מ"ב יז (3) שער הציון קס"י (4) אור"ח שס"ב (5) קיצור שו"ע מיט (6) שו"ת מנחת יצחק ב"נא (7) משנה ברורה קס"ט (8) שו"ת א"ח (9) פרי מגדים מ"ז קס"ב

הוא היה אומר

R' Yaakov Moshe Charlop ZT"l (Mei Marom) would say:

"The Egyptians did not only hate *Bnei Yisroel*, they were disgusted with their own lives (Rashi). This is the plight of the Jewish People in *golus*. When the gentiles have no regard for their own lives, with little self-esteem and respect, they similarly have no regard for the lives of other human beings, especially Jewish lives. It was because the Egyptians hated their own miserable lives, that they felt the need to embitter the lives of *Bnei Yisroel*."

R' Shlomo Ephraim Luntzitz ZT"l (Olelos Ephraim) would say:

"When *Moshe Rabbeinu* saw the burning bush, *Hashem* told him to remove his shoes. When one wears shoes, he can step on small stones and pebbles and they are hardly felt. However, when one walks barefoot, he feels every tiny rock and thorn and it hurts. Thus, Moshe, the future leader of *Klal Yisroel* was told to take off his shoes, for a leader of his generation must feel the pain of his people and understand their travails in order to properly lead them."

A Wise Man would say:

"Life is not about waiting for the storm to pass. Life is about learning how to dance in the rain!"

A SPECIAL MAZEL TOV TO MR & MRS DOVI MINZER ON THE BIRTH AND BRIS OF THEIR BABY BOY

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כתוב בזוהר (א, כז): "בעבודה קשה-בקושיא', בחומר-בקל וחומר', ובלבנים' -בליבון הלכתא', ובכל עבודה בשדה, דא ברייתא וכו', היינו 'עמל התורה'. וצריך להבין מה שייך עניין עמלות בתורה לתיאור של שעבוד ישראל במצרים?

ויש ליישב בהקדם דברי המשך חכמה [י"ג, י"ג], בענין מטרת שעבוד ישראל במצרים, "אשר הכנתנו למצרים היה בגזירה מוחלטת, ועי' נזכרת ברית בין הבתרים עם אברהם אבינו, אשר היה צריך ליתן אותם בכור הברזל לצרף אותן, אשר יהיו נכנעים בטבען, ומוכשרים לייגע את נפשותם בתורה וכו'", היינו שעבודתם הקשה הביאה אותם לידי הכנעה, להכינם לקבל על עצמם עול תורה בעת שיגאלו ממצרים.

והנה במדרש [שמו"ר ה' ט"ז] איתא "שבטו של לוי פנוי היה מעבודת פרך", וזה מתבאר על פי דברי המדרש [במדב"ר ט"ו כ':] "בשעה שאמר פרעה, הבה נתחכמה לו וגו', קבץ את כל ישראל ואמר להם, בבקשה מכס עשועמי היום בטובה [היינו בתשלום], והיינו דכתיב ויעבדו מצרים את בני ישראל בפרך, 'בפה רך, נטל סל ומגרפה, מי היה רואה את פרעה נוטל סל ומגרפה ועושה בלבנים ולא היה עושה, [וגם משום שידעו

הוא היה אומר

מעשה אבות ... סימן לבנים

ויגרל משה ויצא אל אחיו וירא בסבלתם וירא איש מצרי מכה איש עברי מאחיו וגו' (ב-יא)

On the evening of December 24, 1944, in the the camp of Hauhenstein, near Kaminetz, something unusual occurred. Many in this camp were in the infirmary, sick and weakened from the slave labor and lack of proper nutrition. If only they had more food, more of them could be saved. On this eve of the gentile holiday, to everyone's surprise, the camp's inmates were given double portions of bread, sugar and margarine.

As they stood on line to receive their extra rations, a young man, a hero, by the name of Shimon Zricken, had an inspiration. If everyone would donate a small portion of their rations, some of the sick people in the infirmary could be saved. He got up on a box at the head of the line and spoke. "We have a great opportunity to save some of our people. There are sick people in the infirmary who are starving. Let us join together in this great *mitzvah* of saving lives. Everyone should give something from their rations in order to save our starving brothers." Immediately the soul of the Jews was awakened, and they gave away part of their rations to save these weakened people.

The next day after work, Shimon was called into the office of the Nazi camp commander. On his way he met another man, the camp secretary, who told him that he'd just been sentenced to death because he had organized a "Communist gathering" and called for a rebellion of the inmates. When he entered the office, the Nazi demanded to know by what right Shimon had organized the gathering and what kind of ideas was he was bringing into the camp, speaking publicly as though he were in the Kremlin.

Shimon was petrified but still managed to ask the Nazi for permission to say his last words before his execution. The words that came out of his mouth were like thunderbolts from Heaven.

"We Jews are forgotten from the world! No one cares about us. The only ones who can take care of us is ourselves, and only we can understand the pain of one another here. I know that there is nothing wrong with our sick friends except a lack of food. And if we won't have pity on them, who will? We share a common destiny. You have made us collectively responsible. Not only are we brothers in faith, but also in our pain and affliction. I did what I did for the sole purpose of saving lives, Jewish lives, and in that way they would be able to work again for you - for the Reich!"

He spoke this way for a long time and miraculously, the Nazi devil began to soften. Suddenly, the officer looked up and said one word: "Out."

Shimon ran as fast as his legs could carry him. Word got around that not only had he been acquitted from death, but that he was going to become "an elder spokesman of the Jews." This sadistic Nazi removed the previous elder who had reported him for his "crime" and installed Shimon in his place.

However, the victory was short-lived. The next day, he was called back to the office. The Nazi commander handed him a whip and said, "From now on, you will be in charge. With this whip you will hit the Jews hard and make them work!"

Shimon felt miserable. Hit another *Yid*? How could he? Once again, he begged the Nazi for permission to speak. "Sir, I cannot hit the prisoners. They are my brothers, brothers of one destiny, brothers of pain. I cannot hit people from my own nation, but I guarantee that the quota of work will be done."

For the second time in two days, a miracle occurred and the Nazi appeared almost normal. Then he looked at Shimon in wonder and barked, "Get out, you dirty Jew!" Shimon was saved from two horrors, one worse than the other - his own death paining in comparison with torturing his poor brethren.

משל' למה הדבר דומה

וילך איש מבית לוי ויקח את בת לוי וגו' (ב-א) – פרש"י כשנתעברה ממנו היתה בת ק"ל שנה עכ"ל

משל: Two beggars were comparing notes. They had both recently been to the same city where they both visited and received money from a noted *Baal Tzedakah*.

The first beggar said, "Can you believe it? The man gave me a check for \$100. That was by far the most generous donation I've ever received."

"That's all?" scoffed the second man. "You call that generous? When I went to him not long ago, he gave me a check for \$200. That's double what you got. Why are you so excited about your donation when mine is greater?"

The first man smiled sagely. "Because it all depends on the timing. You went to him on Purim, when this man gives out so much money and his heart and hand is open to each and every Jew. No wonder he gave you \$200. In fact, he could've given you much more had you stuck around. But I came to him on an ordinary weekday, in the middle of the summer. And yet, he still opened up his checkbook and gave me a sizable donation. That's why my donation is even greater than yours!"

נמשל: The **Dubner Maggid ZT**"L explains: When Moshe

ותהר האשה ותלד בן ותרא אתו כי טוב הוא ותצפנהו שלשה ירחים וגו' (ב-ב)

Rashi writes that when Moshe was born, "*the entire house was filled with light*." The *meforshim* ask: what is the source of this light? Where did it come from? Is it meant to be taken literally; that a tiny baby gave off a natural aura, a gleaming burst of radiance; or is it symbolic of the nature of the child, who later grew to become the great "light" of the Jewish Nation?

R' Naftoli Tzvi Hurvitz ZT"L (**Ropshitzer Rebbe**) gives a marvelous response. At the time of the creation of the world, the *posuk* tells us, "וירא אלקים את האור כי טוב" - "*And the Lord saw the light for it was good*." The *Medrash* explains that this light was other-worldly and could not remain here on this world. Its spiritual qualities and awesome glow was way too much for the corporeal elements of the physical world. Thus, *Hashem* concealed it for the benefit of the righteous in the future.

When we speak of "righteous in the future" who was more righteous and saintly than *Moshe Rabbeinu*? Obviously, Moshe was on a level that no other mortal has, or will, ever reach. How appropriate, then, that this celestial aura should be taken out of concealment and projected upon the form of a baby who will utilize this "light" to lead the Jewish People, redeem them from slavery, receive the *Torah* on *Har Sinai* and talk to *Hashem* "face to face." So, to answer the original question: the source of the light is both a physical property of Divine and celestial origin, while at the same time it is a symbolic "glow" which captured the essence of *Moshe Rabbeinu* as the leader of his people.

Thus, the word "טוב" - "*good*" is found in three instances: By the creation of the world, by the birth of Moshe and by *Kabbolas Hatorah*, like the words of *Chazal*: "איך טוב אלא" - "*There is no good other than Torah*."

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

יראת ה'

ותיראנה המילדות את האלקים ולא עשו כאשר אמר דבר אליהן מלך מצרים וגו' (א-י)

The *posuk* praises the *Yiras Shamayim* of the Jewish midwives rather than their desire to do *chesed*. The **Chofetz Chaim ZT**"L remarks that *chesed* alone could never have brought them this far. Kindness might have caused them to resign from their jobs, but their intention was to keep their posts so that no one else would do the heinous job of killing Jewish babies. It was specifically their fear - יראת שמים - that spurred them on to perform the will of *Hashem*.

When a person finds himself in the midst of a *nisayon* (a test of character), it is the Fear of Heaven translated into the desire to do the רצון ה', that will allow him to pass the test. The next time you find yourself in a precarious situation, just ask yourself: "What does *Hashem* want me to do now?" If one follows his heart and his mind, he will undoubtedly pass the test. As we say in *Tehillim*: "יראתה' טהורה עומדת לעד" - A pure *Yiras Hashem* - "עומדת לעד" - will stand by him forever! How different is the Fear of G-d of a gentile, who is so afraid to get caught that he'll try to "outsmart" G-d!

The **Nesivos Sholom ZT**"L explains that יראת ה' is the true *avodah* of a Jew, like the *posuk* says: "מה ה' אלקיך שואל" - "יראה" - "*What does Hashem, your G-d, ask of you? Only that you fear Hashem*." The word for "יראה" - "*Fear*," is the same word that means "*to see*." Because true *Yiras Hashem* is seeing the Almighty in every situation! Bringing *Hashem* into every aspect of our lives! The more one notices *Hashem*, appreciates *Hashem* and connects to Him, the more he will emulate His ways, thereby performing the רצון ה'. This is true *Yiras Hashem* in practice!

TORAH GEMS

ויצעקו אל פרעה לאמר למח תעשה כה לעבדיך. תבן אין נתן לעבדיך ולבנים אמרים לנו עשו (ה-טז)

After Moshe and Aharon came to Pharaoh for the first time and demanded that he release the Jewish People from their bondage, Pharaoh decided to get even. He increased their workload and refused to give them straw to make bricks for their construction needs. He claimed: "*Burden the people with (extra) work so that they do not turn away with false words*." The Jewish People cried out in anguish and despair. "*Why do you do this to your servants? Straw is not given to your servants and you want us to make bricks?*" But Pharaoh insisted: this will teach you to want to leave Egypt and serve your G-d in the desert!

The great **R' Shlomo Karliner ZT**"L sees a reference in the words of *Bnei Yisroel* to our plight today. The word for "Straw" (תבן) is similar to the word "תבונה" which means "*Wisdom*." Similarly, the word for "*Bricks*" (לבנים) can also be a reference to the act of *Teshuva*, according to the dictum of *Chazal*: "*At all times your garments should be white* (לבן)." (שבת מה.) This teaches us that a person must always be clothed in white, i.e. engaged in the *mitzvah* of *Teshuva* and repentance.

Now we may understand the reference that is found in our *posuk*: "תבן אין נתן לעבדיך" - "*Straw is not given to your servants*" - the proper wisdom and understanding of *Hakadosh Boruch Hu* is not given to Your servants - *Klal Yisroel* - since we are unable to properly comprehend the nature of *Hashem*. Yet, still, "ולבנים אומרים לנו עשו" - "*You tell us to make bricks?*" - You want us to do *Teshuvah*, to repent our ways? How is this possible if we do not understand *Hashem* in all His ways? This is a big question. How can we begin to do *Teshuvah* if we are lacking in understanding? *Hashem* must first grant us wisdom and understanding and then we will merit to do a complete *Teshuva*.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO