

(Monsey, NY)

4:44 - הדלקת נרות שבת

9:05 - זמן קריאת שמע/המ"א

9:41 - זמן קריאת שמע/הגר"א

10:30 - סוף זמן תפילה/להגר"א

5:03 - שקיעת החמה שבת קודש

5:53 - מוצש"ק צאת הכוכבים

6:15 - צאה"כ / לרבינו דם

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**תורה תבלין**

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שבת קודש פרשת בא - ד' שבט תשע"ה  
**Shabbos Parshas Bo - January 24, 2015**  
 ט"ב תתב"ל מאוצרותיו של המגיד

ויהי חשך על ארץ מצרים וימש חשך וגו' (י-כא) - קץ שם לחושך  
 וזהו מפרשי השעבוד יכולים אני להביך את הקורות עמנו בגלות הנכחד, וראים  
 אנו בפרשת שמות שבסוף ימי השעבוד נתחזק השעבוד ביתר שאת, כי עד אותם  
 הימים עדיין נתנו להם את התבן, ומאז שחשב הקב"ה לעשות את הקץ, ושלח את  
 משה עבדו לשמש כשליחו לעשותה, אז התחיל פרעה לשעבדם לאו רחמים, ושוב לא  
 סיפק קץ פרעה תבן, ומלבד עצם העבדות שהוטל עליהם, הוצרכו מעבכשו  
 ללקושש לשם הפרעה, ואותו דבר הוא גם כמנוני, וראים אנו שכל יום קללתו מרובה  
 ממצבו, והוא אשר צדק לשמש עבדנו כסמך כי קרובו ישועתנו לבוא, וכמאז כן  
 עתה, כי כמו שאז קודם שזכו לגאולה התחזק השעבוד למאוד, כן עתה בימינו כימי  
 צאתינו מארץ מצרים ידאינו הש"ת נפלאות בקרבו ממנו.

כי ענין הקושי שהתרבה או היה רק כדי להחיש את הקץ, כי לאמיתו של דבר היה מוטל על ישראל להיות בשעבוד ארבע מאות שנה, וכמו שנאמר לאברהם בברית בין הבתרים, (בראשית טו, יג) ידע תדע כי גו' יהיה ודעך בארץ לא להם 'ועבדום ועינו אותם ארבע מאות שנה', אך למעשה לא נשתעבדו כי אם מאתיים ועשר שנים כי בכדי שלא יצטרכו להשתעבד עוד מאה ותשעים שנה, הכבדי עליהם הקב"ה את עול הגלות, בכדי שעל ידה יתקצר אורך גלותם, ויהיה ביכולתו להחיש גאולתם.

אותו דבר שייך גם בגלות הנוכח, הקב"ה רואה כי עדיין חסר לנו קצת מקדשי הגלות, וכדי להחיש גאולתינו בקרוב, מכביד עלינו את עול גלותינו כדי שעל ידה יתקצר אורך גלותינו, ועי"ז יהיה ביכולתו להחיש גאולתנו ופדות נפשנו, כי כשנאמר על כל אדם איה צער וצעמת נפש, מתחילים הם לפשפש במעשיהם, ומקבילים עליהם להטיב מעשיהם, ולפעמים אחד שטיפרו מעשיהם רואים הם שבמקום שיוטב להם

והנה הקשה ב'אילת השחר' להביא אל שטיינמאן שליט"א על הכתוב: "וצריך ביאור, מדוע הוצרך להעמיד, להודיעם שהוא מסכים עמהם לשלח את בני ישראל מארצו, ודי הדבר תלוי רק בו לשלחם, שדרי מלך הוא וימי יאצר לו מה יעשה?" ויש ליישב בפשיטות, שאף שהדבר תלוי רק בו, מ"מ מן החכמה הוא שיתיעץ אודותיו עם אחרים (שאל"כ מלך הוא לטעות גם מצד גניעותו בדבר), וכמו שנאמר: וצוהו שדרי יועץ' (שולח כ"ד ו'), ואיתא בגמרא (יבמות קכ"א), "ההוא גברא דטבע באגמא דסמקי (אגם של אורון מוקום שעומד במקומו ואינם מים חיים, כמים שיש להם סוף דמו, שאינו יכול לשוט על פניהם למרחוק, הלכך אם איתא דסליק הוי חזו ליה [נרשין], אנסבה רב שילא לדביהו, אמר ליה רב לשמואל, תא נשמתי, אמר ליה, נשלח ליה ברישא, שלחו ליה: מים שאין להם סוף, אשתו אסורה או מותרת, שלח לה: אשתו אסורה, ואגמא דסמקי מים שיש להם סוף, או מים שאין להם סוף, שלח לה: מים שאין להם סוף הוא, ומד מאי טעמא עבד הכי, מיעטא טעניא, אנא סברי כיון דקו וקיימי כמים שיש להם סוף דמי, ולי היא, כיון דאיכא גילא אימור לא אשפלו (לא חששו) וקיימי רחוק, ומשם צא [שמואל] שמואל עליה דרב לא איתא לה צדיק כל אמן, קרי רב עליה דרשמיאל ונתשעה ברוב יועץ'" (ת-תשועת) מן המכשול היא על ידי שנשלתי צעה משמואל [שם].

## הוא היה אומר...

בתנודב ונתקדש לעילוי נשמת  
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שלאסער ז"ל \* תנצב"ה

(1) שו"ע יו"ד רפג:א (2) פאר הדור סימן ז' (3) אגרות משה  
יו"ד קלד:ה (4) גנוי הקודש דף ש"ז (5) הובא בגניי הקודש  
ק"ג:ב (6) שו"ת אז נדברו ז:סה

w through his astrologers  
and *Yehoshua bin Nun*. In

d the elders over 60!”

|                                                                                                                                                       |                                                                                                                                                                                          |                                                                                                                                                                                                                               |
|-------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>A Wise Man</b> would say:<br/>         “Marriage is not finding the perfect person but learning to see an imperfect person perfectly.”</p>      |                                                                                                                                                                                          | <p>Mazel Tov to Rabbi &amp; Mrs<br/>         Yossi Brecher on the<br/>         marriage of their son<br/>         Dovid to Siporah Berger.<br/>         May they be zoche to build<br/>         a bayis neeman b'yisroel.</p> |
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# מעשה אבות .... סימן לבנים

בנגפו את מצרים ואת בתינו הציל ויקד העם וישתחוו וגו' (יב-כו)

In the summer of 1942, General Erwin Rommel and his vaunted Afrika Korps had advanced through Northern Africa and were poised on the doorstep of the Holy Land. A huge armada, comprised of elite German and Italian infantry units, was located near El Alamein, Egypt. The entire Jewish population of Palestine was overwhelmed with fear and dread, as Hitler himself had boasted of wiping them out in one day! If Rommel could break through the British defenses in Egypt, there was no stopping him from conquering Palestine. The *Yidden* declared many days of public prayer and fasting.

On the 14th of Tammuz, 5702/1942, **R' Yaakov Landau ZT"l**, Chief Rabbi of Bnei Brak, and a close disciple of the **Husyatiner Rebbe, R' Yisroel Friedman ZT"l**, visited his mentor at his home in Tel Aviv. During the visit, the conversation centered on the great trepidation which had engulfed *Eretz Yisroel*, with the latest news of the advancing German armies stationed in neighboring Egypt. The *Rebbe* was in obvious distress regarding the ongoing situation. R' Landau urged him to do whatever he could to effect Divine mercy on behalf of the the Jews of the Holy Land, but the Husyatiner Rebbe kept shaking his head and murmuring to himself, "Is there anything I can do? What can I do?"

R' Landau gathered up his courage and replied "Of course! There is no question that the *tzaddik* must intervene."

After a long pause, the *Rebbe* finally looked up and nodded his head. He accepted his disciple's suggestion and announced that he will visit the tomb of the renowned **Ohr HaChayim, Chacham Chayim ben Attar ZT"l**, the following day, on the day of the great *Tzaddik's yahrzeit*. The Husyatiner Rebbe had formed a deep emotional attachment to the *Ohr HaChayim HaKadosh*. Every year, on the day of his *yahrzeit*, the *Rebbe* would make a pilgrimage to the gravesite of the *Chacham* on the Mount of Olives in Jerusalem, overlooking the Temple Mount. Even as he grew older and the journey proved almost beyond his endurance, the *Rebbe* did not relent, demanding that he be taken to the tomb.

As the terrible threat hung over the Jews of the Holy Land, the *Rebbe*, in the company of a large group of *chassidim*, ascended to the gravesite on the 15th of *Tammuz*, the day of the *yahrzeit*. He was joined there by another great *tzaddik*, **R' Shlomka Zhviller ZT"l**. The atmosphere was most somber and spiritual. The *Rebbe* stood at the tomb for a lengthy period of time, engrossed in meditation. Tears streamed down his face as he prayed, even though they remained tightly shut all throughout. People were nervous, constantly whispering behind the *tzaddik*, "The *rasha* (Rommel) is at our doorstep. He is threatening us all ...." Suddenly, the *Rebbe* opened his eyes. He looked around at the expectant faces of the assemblage and his demeanor became more composed. Then, to the utter amazement of all, he said quietly, "*Zurg zich nisht* - Do not worry - he (Rommel) will not make it here!" He later explained that he was able to speak with such certainty about the German defeat because, "While engrossed in deep meditation, with my eyes closed, *Hashem's* holy Name appeared to me with exceptional brilliance. I immediately realized that the *rasha* would not be successful in his drive to the Holy Land."

The Husyatiner Rebbe then ordered that exactly a *minyan* of people remain with him around the gravesite, along with a *Sefer Torah*. He asked the special delegation to request from the *Ohr HaChayim* to "act in harmony with him." The small group remained on *Har Hazeisim* for a few more hours before the oncoming dusk forced them to return home.

After several days, it was learned that Rommel's army had suffered a great defeat at the hands of the British under General Montgomery, and that the Afrika Corps was in full retreat. This Allied victory turned the tide in the North African Campaign and ended the Axis threat to the entire Middle East. It also revived the morale of the Allies, being the first major offensive against the Germans, since the start of the war in 1939, in which the Western Allies achieved a decisive victory.

Winston Churchill, the Prime Minister of Great Britain, famously summed up the crucial battle of El Alamein with the words, "Before Alamein we never had a victory; after Alamein we never had a defeat." They also never had an inkling of the mighty power of prayer that the Husyatiner Rebbe brought to bear on a seemingly hopeless situation.

## משל למא הדבר דומה

ליל שמרים הוא לה' להוציאם מארץ מצרים הוא הלילה הזה לה' שמרים לכל בני ישראל לדרתם וגו' (יב-מב)

**משל**: A student learning in the Telz Yeshivah was getting married to a girl from the town of Kovna. As is customary, the wedding was to take place in the girl's hometown, which was quite a train ride from Telz. On top of that, it was in the middle of the *zman* and none of the other students would be in attendance - not even the **Rosh Yeshivah, R' Avraham Yitzchok Bloch ZT"l HY"D**. All this was okay, but the *chossan* still had one major problem: On the day of the wedding, he needed to travel to Kovna but he had no "שומר" - nobody to "protect" and accompany him on his journey.

He brought his issue before the *Rosh Yeshivah*, who told him to look inside the *Beis Medrash* and if he sees anyone being מבטל - not learning like he is supposed to - he should tell that boy, in the name of the R"Y, to be his *shomer*.

The *chossan* did as he was told, but lo and behold, when he went back to look, not even one *bochur* had paused in his learning, and not one student was "worthy" to be the *shomer*!

He went back to R' Bloch. "If your eyes saw such a thing," he said to his *talmid*, "that means that the *Shechinah* itself is here watching over everyone. In that case, you don't

וראה את הדם על המשקוף ועל המזוזות ... (יב-כג)

# מחשבת הלב

Regarding the blood that was placed on the doorposts, the *Medrash* asks an important question: On which מִזְבֵּחַ (altar) did the Jewish people in Egypt perform the act of "זריקת הדם" (sprinkling the blood) for the *Korban Pesach*? As we know, a sacrifice is not complete until the blood is sprinkled. So how did they fulfill this *mitzvah* properly in *Mitzrayim*? The *Medrash* explains that each *Yid* actually had three altars: "על המשקוף ועל שתי המזוזות" - "*On the lintel and the two doorposts*." These three "מזבחות" were where the blood of the Pesach was sprinkled and this literally caused the house to change from the status of a "*Bais Eved*" - house of a slave - to a "*Bais Yisroel*" - house of a *Yid*.

We learn an important lesson from this. How does one build a Jewish home? Only with the "blood" of *Mesiras Nefesh*. Through toil, blood, sweat and tears can one convert a simple "house" into a *Yiddishe* "home." The **Brisker Rav ZT"l**, who specialized in learning *Kodshim*, said that after "זריקת הדם" every *korban* is "נעשה כמצותה" (done accordingly) and the *Shechina* departs. The exception is the *Korban Pesach* of *Mitzrayim*, because it will always be a symbol for all future generations, and it never expires. We see this from the *posuk*: "והיה לכם לזכרון" ... והייתי את הדם... ראייתי את הדם... The blood that was sprinkled on the Jewish homes in *Mitzrayim* was a sign of *Mesiras Nefesh* - a reference to the *Mesiras Nefesh* of *Akeias Yitzchok*, since every act of *Mesiras Nefesh* will forever stem from there (**Mechilta**) - on and within the homes of *Klal Yisroel* and will be a remembrance and lesson for all future generations. With this *Mesiras Nefesh* we must strive to raise our children to follow in the footsteps of our ancestors and transmit their courageous acts of sacrifice into our own homes.

## DRUSH V'CHIDDUSH

ויאמר ה' אל משה עוד נניק אחד אביא על פרעה ועל מצרים (יא-כ)

Since Pharaoh denied *Hashem's* existence by saying "Who is *Hashem* ... I do not know Him," a major purpose of the Ten Plagues was to show the world that that there is only one G-d, Who is the Master over all the world's creations. The question is, why was it necessary to afflict the Egyptians for months with ten individual plagues? Wouldn't it have sufficed to smite them with one "Mega-Maka" - one huge plague that would encompass all the afflictions together, to demonstrate *Hashem's* mastery over nature and force the Egyptians to free the Jewish slaves? Similar to the U.S. dropping atom bombs over Japan, which brought an immediate end to the second world war!

**R' Chanoch Ehrentrau ZT"l (Kometz Hamincha)** answers that proving and convincing the world - and Pharaoh - of *Hashem's* mastery over nature was a gradual process and could not be accomplished by one "mega-maka." Why?

## EDITORIAL AND INSIGHTS ON THE MIDDAH OF ..... תפילי ה'

## דרגה יתירה

והיה לאות על ידכה ולמופת בין עיניך כי בחזק יד הוציאנו ה' ממצרים ... (יג-מב)

The last *posuk* in *Parshas Bo* is one of the sources in the *Torah* for the *mitzvah* of *Tefillin*. The *posuk* tells us why we must wear *Tefillin*: "*Because with a strong Hand, Hashem took us out of Egypt*." In other words, with our *Tefillin* we recall the strong "Hand of *Hashem*" which symbolizes the great miracles He has done, and continues to do, for His beloved *Am Yisroel*.

Donning *Tefillin* is actually an emulation of *Hashem* Himself, for as we know, *Hashem* also wears *Tefillin*. What does this mean? How does *Hashem* wear *Tefillin*? What can we glean from this concept? Perhaps this idea is what our *posuk* is alluding to. The *Tefillin* of a *Yid* describes the Oneness (יחוד) of *Hashem* with the words, "שמע ישראל ה' אלקינו ה' אחד". However, the *Tefillin* of *Hashem* describes the greatness of *Am Yisroel* with the words, "מי כעמך ישראל גוי אחד בארץ". When we put on our *Tefillin*, we should be thinking about what we can do for *Hashem*. Consequently, *Hashem* reacts to us in equal measure - מדה כנגד מדה. He puts on His *Tefillin*, בכיכול, and is aroused to consider what He can do for us, His beloved nation.

The **Mishna Berura** quotes the opinion of the **Magen Avraham** that if a person's *Tefillin* falls on the ground without its protective box, the custom is to fast as an atonement. This is an obvious example of the holiness and specialness of *Tefillin*. **R' Levi Yitzchok M'Berditchev ZT"l** once saw a simple, unlearned Jew accidentally drop his *Tefillin*. With great emotion, the man picked it up and kissed it reverently. R' Levi Yitzchok, in his classic way, raised his eyes heavenward and said, "Master of the Universe! Look down from Heaven and see how a simple Jew honors and cherishes his *Tefillin*. Why don't You also lift up YOUR downtrodden *Tefillin*, Your nation *Yisroel*! They have been lying on the ground in disgrace and shame for 18 centuries. Pick them up with Your strong arm and kiss them. Why should YOUR *Tefillin* be treated worse than the *Tefillin* of Your people?"

On behalf of thousands of Shomer Shabbos Jews - www.chickenforshabbos.com - the charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead