

תורה תבלין

A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

שבת קודש פרשת בא

Shabbos Parshas Bo

ה' שבט תשס"ה - January 15, 2005

הדלקת נרות שבת - 34: 4	(Monsey, NY)	מנחה גדולה / שבת - 36: 12
שקיעה של ערב שבת - 52: 4	~~~~~	שקיעה של יום השבת - 53: 4
זמן קריאת שמע/מ"א - 07: 9	~~~~~	צאת הכוכבים / מעריב - 43: 5
זמן קריאת שמע/הגר"א - 43: 9	~~~~~	צה"כ / לשיטת רבינו תם - 05: 6

מדעת עליון

זכינו במצוה של "ושננתם לבניך" שבה מצווה כל אב ללמוד עם בנו תורה, ואפי' אם הגדולים תלמידי חכמים לומדים אותה, הרי נלמדת גם ע"י צעירי הצאן, שהם הילדים קטנים ובני המשפחה. אמנם אצל העמים לא יעלה גם על הדעת ללמד את הילדים קטנים את עיקרי הדת, ואין שום מציאות של לימוד ועיון בספרי החכמה של הוגי הדעות שלהם ע"י ילדים קטנים. כי אצל הגוים עבודת האלילים שלהם מסורה בידי כהני הדת ולא בידי הילדים.

בבית אחד יאכל לא תוציא מן הבית מן הבשר חוצה ועצם לא תשברו בו וגו' (יב-מו)

פרש"י ועצם לא תשברו בו - הראוי לאכילה, כגון שיש עליו כזית בשר יש בו משום שבירת העצם. אין עליו כזית בשר או מוח אין בו משום שבירת העצם עכ"ל. ולכאורה יש לדקדק, דלמה בלאו דהוצאה, כתוב הקרא בלי יחיד "לא תוציא מן הבית מן הבשר חוצה", משא"כ בלאו דשבירה כתוב בלי רבים - "ועצם לא תשברו בו"? למה נשתנה הלשון?

אלא יש להסביר הענין עפ"י מש"כ הרה"ק ר' משה

ויאמר משה בנערנו ובזקינינו נלך בבנינו ובבנותינו בצאננו ובבקרנו נלך כי חג ה' לנו וגו' (י-ט)

לאחר שמשה אמר לפרעה "בנערנו ובזקינינו נלך", פרעה השיב לו "לא כן לכו נא הגברים ועבדו את ה' כי אותה אתם מבקשים". וקשה, הרי בשום מקום לא נאמר כי בקשת בניי היתה רק עבור הגברים, ומה השיב לו פרעה "כי אותה אתם מבקשים"?

ומפרש הגמ"ר אריה ליב צינץ זצ"ל מפלאצק, בס' קומץ המנחה, עפ"י המדרש וז"ל אמר להם פרעה עתידין אתם לומר "מי ומי" - מי יעלה בהר ה', ומי יקום במקום קדשו עכ"ל. דלפי השקפת פרעה אין זה מקובל שפשוטי העם יזבחו זבחים ויקרבו קרבנות. עבודה זו היא מנת חלקם של הכמרים לבד. ולכן הואיל ואתם מבקשים לעבוד את ה', אי"כ רק הגברים ילכו, כי לנשים ולטף אין מה ללכת, מכיון שלעבודה כזו משמשים רק נבחרים העם מבין הגברים.

והנה הויכוח בין משה לפרעה מתגלה הבדל יסודי בין העבודה של כלל ישראל לעבודה אצל העמים. כי התורה דורשת עבודת ה' בכל מקום ובכל זמן ובכל גיל, והיינו "בנערנו ובזקינינו נלך בבנו ובבנותינו". כי אנו

As part of the *mitzvah* of honoring *Shabbos* (יטכבדתי) (1), one is obligated to change his clothing from weekday clothes to finer, cleaner clothes for *Shabbos* (1). Even if one is alone and indoors for the entire *Shabbos*, he still must do so, as this is not to look better for others, but to honor the *Shabbos* (2). Also, these special clothing will remind him not to do forbidden acts on *Shabbos* (3). Additionally, the מקובלים have stated that changing one's clothes on *Shabbos*, causes one's soul to become enveloped in holy spiritual "garments." (4)

One should try to change every single garment that he is wearing (5), including his shoes. Some consider this an obligation based on the *Yerushalmi* (6): "It is definitely praiseworthy to own special *Shabbos* shoes." Others quote a *Medrash*: "Bnei Yisroel cannot fathom the reward they will receive for polishing their shoes in honor of *Shabbos*." There is a mystical statement by the *Sefer Chassidim*, that one should not polish his shoes on a day he plans to travel out of town (7). Although some hold that this only applies to a journey on foot (8), many are careful by any kind of journey. Thus, one planning to travel on Friday, should polish his shoes the day before.

The *Mishna Berurah* writes (9) that one should own a special *Talis* for *Shabbos*. Although we don't fold a *Talis*

(1) משנה ברורה רסב: (2) משנה ברורה רסב: (3) עיין כלבו (4) לקראת שבת דף קמ"ד (5) משנה ברורה רסב: (6) שבת ו: (7) כף החיים קי: כב (8) קצות השולחן (9) משנה ברורה רסב: (10) או"ח שב: (11) מ"ב ש: לח (12) רמ"א רסב: (13) קצות השולחן ע' (כד) (14) או"ח רנב: (15) מ"ב רסב: (16) שם: (17) לקראת שבת דף קנ"ג

הוא היה אומר.....

R' Yonason Eibenschutz ZT"L would say:

"The *posuk* is very explicit: 'ולכל בני ישראל היה אור במשבתם'. This special 'light' was necessary for the Jews to perform *Bris Milah*, which halachically requires ample brightness. *Hashem*, therefore, thickened the darkness during the final three days, since the Jews would now be in a weakened state from the *Milah*, the Egyptians found themselves unable to move or possibly harm the defenseless Jews!"

R' Chaim Soloveitchik ZT"L (Brisker) would say:

"The extent to which one is unable to explain a concept indicates the extent to which he does not understand it himself. Let one never fool himself into thinking that he understands a concept and merely has difficulty explaining it."

R' Nachman of Breslov ZT"L would say:

"Chazal tell us that we must always judge others favorably. We must also judge ourselves favorably."

THIS ISSUE SPONSORED IN HONOR OF MR & MRS CHAIM LOEB UPON THE BIRTH OF A SON

out on an opportunity to perform a <i>mitzva</i>. Today, however, in our orphaned generation, even the slightest <i>mitzvah</i> and prayer is of immense significance. We must never miss such an opportunity!" The young student's mouth opened wide in shock. He left the <i>Chofetz Chaim</i> without asking a single question - it was enough what he had seen and heard! TORAH GEMS ויאמר ה' אל משה בא אל פרעה כי אני הכבדתי את לבו ואת לב עבדיו וכו' (י-א) In what context may we understand the concept of <i>Hashem "hardening the heart of Pharaoh,"</i> not allowing him to even release himself from the precarious predicament he got himself into, when he first enslaved the Jewish people and subsequently refused to allow them to leave his country? Where is the <i>Free will</i>, to choose one's path and the manner in which to live one's life? And why is this an entity that is solely attributed to Pharaoh and his specific situation? R' Yitzchok Hutner ZT"L makes the following observation: "כשם שבלי אמונה אין מִצְוָה, <i>"Just as one without belief has no commander (Hashem), so too without free choice one cannot be commanded."</i> The meaning is this: The <i>mitzvah</i> of <i>Belief in G-d</i>, is based on the first of the Ten Commandments - "אנכי ה' אלקיך" - which was spoken without the normal language of command, as found in the other Commandments. This is because one who does not truly believe, looks to no one for a command. Thus, the punishment for violation is commensurate with the <i>mitzvah</i>: he becomes totally מופקע - <i>Absolved</i>, from any part of the <i>mitzvos</i>, and this negates any form of free choice to perform the will of <i>Hashem</i>. Who was the antithesis of <i>Emunah</i>, a moral reprobate who dared say "מי ה' אשר אשמע בקולו" - <i>"Who is this Hashem that I should listen to His voice?"</i> None other than Pharaoh. It is no wonder at all that Pharaoh lost any semblance of free will; by negating the existence of G-d, he forfeited the right to choose his own way, including <i>Teshuvah</i>! ותחזק מצרים על העם למהר לשלחם מן הארץ (יב-לג) The <i>posuk</i> states: "<i>Egypt pressed the people strongly.</i>" Extra force was taken to get <i>Bnei Yisroel</i> out of Egypt. Why? Weren't they eager to leave? The following story in the form of a <i>משל</i> - <i>parable</i>, will give us an understanding. There was once a terrible decree issued against the Jews of France. A Rabbinic delegation was sent to the King of France to ask for his merciful intervention. The king announced that the matter can only be decided based on the answer to the following question: "What is the most powerful force in the world?" One of the king's wisest advisors answered, "A woman is the most powerful force in the world. We find that by persuading Adam to eat of the forbidden fruit, Eve brought death into the world. And Delilah managed to subdue Samson, the strongest man that ever lived." A second wise man replied, "Honor is the most powerful force in the world, since people will do anything for honor." Said the king: "Women and honor are indeed powerful forces. But the most irresistible force in all the world is money. The need for money is at the bottom of all conflicts and hostilities between individuals and nations." His intent was apparent. Writes the Bnei Yissaschor, R' Tzvi Elimelech of Dinov ZT"L, this explains the <i>posuk</i> "<i>Egypt pressed the people strongly.</i>" They used the strongest possible force to make them leave Egypt: money. The Jews, however, tarried because <i>Hashem</i> had prohibited them from leaving their homes until morning. For this reason the Egyptians eagerly gave them all their gold, silver and garments - the most powerful means of persuasion, hoping that this would convince them to hurry and leave.		יהודה לייב זילברברג זצ"ל, אבד"ק דקוטנא, בס' זית רענן, שבכאן רמזה התורה לנו דינו של הירושלמי (פסחים פ' כיצד צולין) אפי' עצם אחד ושברו וחזר ושברו חייב שתיים ... ויודא אמר כי יש שובר אחר שובר ואין מוציא אחר מוציא עיי"ש. כלומר, דאפשר לבי אנשים שיעברו על הלוא דשבירה, כי שייך שבירה לבי אנשים, אם אחד שובר העצם אחר חבירו. מאידך גיסא, א"א שיהיו ב' אנשים עוברים בלאו דהוצאה באותה מעשה אבות....סימן לבנים זאת חקת הפסח כל בן נכר לא יאכל בו וכו' ועשה פסח לה' המול לו כל זכר ואז יקרב לעשותו וכו' (יב-מג,מח) A young student learning in the <i>Mir Yeshiva</i>, was on his way home and decided to stop over in Radin to see the Chofetz Chaim, R' Yisroel Meir Hakohen Kagan ZT"L, and discuss a number of questions that were bothering him. He embarked on his trip in the middle of the snowy winter. The train reached the station of Ston, near Radin, at midnight. Thankfully, there was another Jewish passenger on board who offered him a place to sleep for the night. The youngster appreciatively accepted the offer. Once at the man's home and ensconced in a warm and cozy bed, his body slowly warmed from the cold. Suddenly, as he lie in bed, he realized that he hadn't recited <i>Krias Shema</i> or <i>Maariv</i>. He thought to himself, "Let me stay here and warm up a little, and then I will get up to pray." But his weariness from the trip overtook him, and the moment his eyelids came together, he fell into a deep, sound sleep. In the morning, he woke up refreshed, washed his hands and proceeded towards the <i>Yeshiva</i> for <i>shachris</i>. He then took out the piece of paper on which he had listed all the questions he wanted to ask the <i>Chofetz Chaim</i>. He made his way through the deep snow and reached the <i>tzaddik's</i> home. R' Yisroel Meir welcomed him in, but before the <i>bochur</i> could say a word, the <i>Chofetz Chaim</i> began to speak. "When <i>Bnei Yisroel</i> were in Egypt, they had no <i>mitzvos</i> in merit of which to be redeemed. <i>Hashem</i>, therefore, gave them two <i>mitzvos</i> - <i>Korban Pesach</i> and <i>Bris Milah</i> - which they performed. Now, given the fact that <i>Bnei Yisroel</i> had fallen to the forty-ninth level of impurity, what could these two <i>mitzvos</i> possibly accomplish, enough to render them worthy of redemption from bondage and slavery?" The young boy did not have the temerity to interrupt the <i>tzaddik's</i> thought. R' Yisroel Meir continued talking, as if speaking to himself. "Many years ago, during a period of prosperity in the time of the Czar, a copper coin wasn't worth anything, given the abundance of gold and silver. People disregarded their copper coins to the point where they wouldn't bother to pick them up from the floor when they fell. Now, however, we live in a period of hunger and deprivation, and even the copper coins are considered of significant value. Certainly if we would see a copper coin in the street, we would bend down to pick it up." The <i>Chofetz Chaim</i> now looked directly at the uncomprehending <i>bochur</i>. "In <i>Mitzrayim</i>, it was precisely because of these <i>mitzvos</i>, that made them worthy of redemption. In such a generation, when the spiritual level had fallen so low, each <i>mitzvah</i> fulfilled shone brilliantly. They purified and elevated the people as to make them worthy of redemption. Not long ago, we had a generation saturated with <i>Torah</i> and <i>tefillah</i>, full of <i>mitzvos</i> and overflowing with good deeds. The wealth of <i>mitzvos</i> was so immense that it perhaps would not have been a travesty were one to have missed
---	--	--