

בראתי
יצר הרע
ובראתי לו יסוד

תורה
תכלית

TORAH TAVLIN
Production

34 MARINER WAY
MONSIEY, NY 10952

(Monsey, NY)

הדלקת נרות שבת - 4:41
זמן קריאת שמע/ מ"א - 9:06
זמן קריאת שמע /הג"א - 9:42
סוף זמן תפילה/ להג"א - 10:31
שקיעת החמה שבת קודש - 5:00
מוצג'ק צאת הכוכבים - 5:50
צא'ה"כ / לרבות תם - 6:12

Courtesy of MyZmanim.com

מוֹלֵד לַחֹדֶשׁ שְׁבַט:
פֿרייטאָג 5:36 PM
מיט 8 חלקים

טיב התבלין
מאת הנח"צ רבי גמליאל הכהן רובינשטיין שליט"א י"י שער השמיים ירושלים עת"ק
ותפתח ותראוהו את הילד והנה נער כבה ותחמל עליו ותאמר
מילדי העברים זה וגו' (שמות ב-ו) - כח התפילה

ענין זה רואים אנו בפרשתו, (ב, כג) ויהי בימים הרבים ההם וימת מלך מצרים ויחזו בני ישראל מן העבודה ותעל שועתם אל האלקים מן העבודה. באותה שעה וכו' נאנחו עדיין לא באה זמן גאולתם, הרי הקב"ה אמר לאברהם בברית בין

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

ישראל – ואף אם חשוב אני, מה זכו ישראל שתעשה להם נס ואוציאים ממצרים?
 המדבר כי אהיה עמך – השיבו: על ראשון ראשון ועל אחרון אחרון, שאמרת 'מי אנכי
 ואיך אהיה עמך?' לא שלך היא כי אם משלי – 'כי אהיה עמך', 'וזה' המראה אשר
 נתת בסנה לך האות כי אנכי שלחתיך' ותצליח שליחותי וכדאי אני להציל.
 ואשר ראית הסנה עושה שליחותי ואיננו אוכל כי תלך שליחותי ואינך ניווץ,
 ואתלת מה יתורה של ישראל שיצאו מצרים', דבר גדול של לי על הוצאה זו, שהרי
 ידים לקבל הכרתה של הנה הוזה לטוב? מ'חדשים משיצאו ממצרים.

ועל שתיקן ענהו ה', ואמר לו אל תידיא מפרעה (כ') אני 'אחיה עמך' להצילך, וזוה (שנתגלית אליך עכשיו בחר הזה בלבת אש) לך (לגבי מה שאתה מפחד שהעם לא יחשבוך ללכת אחרוך אל ארץ עמים גדולים ועצומים מהם) האות (ועל מה שאתגלה אליך ואדבר עמך בעתיד בחר הזה בלבת אש לעיני עם ישראל ב'מעמד הר סיני', וכאשר 'שמע העם בדברי עמך, וגם בן יאמינו לעולם' (שמות י"ט טו)) (כ') (אשך-אנוכי ש'חלחץ' אליהם, ובכך יחשבוך ללכת אחרוך אל ארץ עמים גדולים ועצומים מהם, וזאת כוונתו ב'והוציאן אל העם ממצרים תעבדון את האלוקים על הרד הזה וכו'', ו-האל הזה ילכו ב'ציון, כי לא איכפת להם לצאת ממצרים אל מקום קרוב דרך ג' ימים כדי לזנוח שם לאלוקים).

R' Aryeh Leib Bakst ז"ל (R"Y Ateres Mordechai Detroit)

R' David'l Biderman of Lelov zt"l (quoted in V'shina
 “לא תאספון לתת תבן לעם ללבן הלבנים” - ‘*Do not continue*
 ‘תאספון’ (continue) is spelled with an ‘א’ which can also mean ‘to
 not give them straw, but even more than that, the Jews
 understood the strength of ‘*Achdus*’ and he wanted to destroy
 Jewish slaves were together, they could withstand any harsh

“Being on the right track is not good enough; in order to Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)	א אש רב פעלים ובעל חסד וחזקה ו' תהא נשמתו צרורה בצרור החיים Dedicated in memory of a May he be a Meilitza
--	---

הוא הי
(t) would say:

R' Duvid'l Biderman of Lelov zt"l (quoted in V'shinantam) would say:
 “לֹא תַסְפּוֹן לָתֵת תְּבֵן לָעַם לִלְבֹּן הַלֶּבַיִם - ‘*Do not continue to give them straw with which to make bricks.*’ The word ‘תַּסְפּוֹן’ (continue) is spelled with an ‘א’ which can also mean ‘gather’ (לִאסּוֹף). In truth, Pharaoh’s decree was not only to not give them straw, but even more than that, the Jews were commanded not to gather together in groups. Pharaoh understood the strength of ‘*Achdus*’ and he wanted to destroy the unity of the Jewish people. He knew that as long as the Jewish slaves were together, they could withstand any harsh decree and would eventually triumph over their troubles.”

“Being on the right track is not good enough; in order to succeed, you have to be on the right train.” Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)		מקדש לעילוי נשמות ולום השלשים להסתלקות של האי גברא רבא ויקרא איש רב פעלים ובעל חסד והצלה ר' אברהם בייש בן ר' יחיאל יהודה הכהן מנדל זצ"ל. נלב"ט כ"ט כסלו תשע"ז. תהא נשמתו צדורה בצרור החיים Dedicated in memory of a great man and an even better friend, Reb Beinish Mandel zt"l. May he be a Meilitz Yosher on behalf of his family and all of Klal Yisroel.
---	--	--

מעשה אבות סימן לבנים

תכבד העבדה על האנשים ויקשו בה ואל ישעו כדברך שקר וגו' (ה-ט)

The story of Eliezer Nanas is a remarkable one. While living in Moscow under the yoke of Communism, he tried to keep as many *mitzvos* as possible. He even sent his children to a school that taught Judaism to youngsters, and for this “crime” he was sent to Siberia for ten years, a death sentence for most people. When after a long and arduous journey Nanas arrived at the work camp, he was thrown into a little hut where there was nothing but a bed, surrounded by vast, empty vistas and unending snow. The food that he received was hardly enough to keep body and soul together and in the extreme cold of Siberia, caloric intake made all the difference between staying healthy and alive or succumbing.

A guard soon entered his hut to inform Eliezer that he had been assigned the relatively easy job of house painting. He was given a ladder, a paint brush, a pail and told to paint different areas of the huge camp. Misery, cold and despair were all around him. Yet, Eliezer Nanas made friends and encouraged those that were obviously Jews and kept a relatively positive outlook. However, after a few days he didn’t report for work and an angry guard came to look for him.

“Today is my Sabbath,” said Eliezer to the shocked guard. “As a Jew, I don’t work on *Shabbos*.”

“We’ve had guys like you in the past. We know how to deal with your kind. You’ll simply get less food until you know how to follow orders,” said the guard. Eliezer returned to work on Sunday, but started receiving starvation rations.

One day he was called to paint the house of the camp commander. The commander’s wife treated him civilly and right away he thought that she might be Jewish herself. He even said a few words in *Yiddish* to confirm his suspicion and to establish contact. They began to talk even as he painted. She heard about his background and saw that Eliezer Nanas was not a common criminal but a spiritual and intellectual person. She also heard that his rations had been reduced as a punishment.

That night the commander’s wife approached her husband (who was also a Jew but never acknowledged the fact). She asked him to intervene to help the painter and reinstate his food allowance. “Don’t interfere in camp matters,” he yelled at her.

Their 16-year-old daughter was standing in the room and heard the discussion. “You’ll go to *Gehinnom* (purgatory),” his wife warned her husband in response. “What’s *Gehinnom*?” asked the daughter curiously. The mother told her what little she knew. “The old-time Jews believed that when one leaves this earth you either go up to *Gan Eden* (the Garden of Eden, or heaven) or down to *Gehinnom* depending on how you acted in this world,” her mother told her reluctantly.

One day soon after, a guard came to Eliezer’s hut. “You have a visitor,” he told the surprised Jew.

He stepped into the visitor’s room and saw a young girl. It was the commander’s daughter. She looked around unsure of who was listening. Then, she quietly said, “If I help you, will you agree to give me half of your *Gan Eden*?”

Eliezer was taken aback. But as he peered at her, he saw her sincerity and naive yet strong faith, “Yes, I’ll give you half of my *Gan Eden*,” he replied. That was the end of the very short, decidedly strange conversation. The next day, Eliezer received his normal rations and he continued to stay in his hut on the Sabbath. Amazingly, he was never bothered again.

After several more weeks, the daughter was back to visit him once again. This time she was beaming. “Don’t tell anyone yet, but you are going to be released. They’re sending you back to Moscow,” she said. “But remember we made a pact,” she reminded the incredulous Jew. “You are giving me half of your portion in the Garden of Eden.”

“Yes of course,” said Eliezer, still in complete shock. “But truthfully, I don’t know why you need it. After what you’ve done on behalf of a fellow Jew, you have a complete portion of *Gan Eden* waiting for you all on your own!”

Eliezer Nanas made *aliyah* to Israel shortly thereafter and was able to bring out his family after several months. He recounted his experiences in the book “Subbota” under the pseudonym of Avraham Netzach. Subbota, the Russian word for Sabbath, became his nickname in prison because of his total commitment to observe *Shabbos* under brutal circumstances. He lived in Jerusalem for the rest of his life. There is a street in Ramat Shlomo named after him.

משל למא הדבר דומה

Adapted from “10 Years in Siberia” by L. Abramowitz

ויאמר מי שמך לאיש שר ושפט עלינו הלהרגני אתה אמר כאשר הרגת את המצרי ויירא משה ויאמר אכן נודע הדבר וגו' (ב-ד)
משל: In the winter of 1938-39, more than 300 Jewish children were rescued from Vienna, Austria, and brought to Great Britain, and while their new living conditions were far from ideal - they slept on cots in the classrooms and hallway of a London day school - the children were at least safe.

The driving force behind the entire project was **Rabbi Dr. Solomon Schonfeld z”l**, a young man of 26, who had recently taken over as principal of the Jewish day school. After hearing of the events of Kristallnacht and the reign of terror instituted by the Nazi hordes, he moved mountains to rescue as many Jewish children as he could.

One Jewish member of the rescue committee felt that the accommodations were inadequate and informed the British Home Office, which in turn tried to cancel the entire rescue project and was ready to send the children back to Austria.

It was only Rabbi Schonfeld’s own stature, and the force of his personality, which prevented the British bureaucrats from sending the children back. At the next Committee meeting, Rabbi Schonfeld stood in the doorway looking for the man who had called the Home Office. When the man arrived, Rabbi Schonfeld shouted at him “*Moser* (informers)! Get out!” The man left the room and never returned.

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R’ CHAIM YOSEF KOFMAN

ותאמר אחתו אל בת פרעה האלך וקראתי לך
אשה מינקת מן העברית ותינק לך את הילד (ב-ז)
The *Gemara* in *Sotah* (יב) tells us that when Pharaoh’s princess daughter Basya saw a tiny baby floating in the Nile River, she rescued him from the water and gave him to a number of Egyptian nursemaids to nurse him. Surprisingly, the baby refused to nurse from any of them. Why? *Chazal* tell us that since *Moshe Rabbeinu* was destined to speak to the Divine Presence, his lips could not nurse from a non-Jewish woman. Miriam, his faithful older sister, came to his rescue and offered to find a Jewish woman - it turned out to be his mother - to nurse the child. Based on this, the **REM’A in Shulchan Aruch** (י”ד פ”א) writes that ideally, we should not allow a Jewish child to nurse from a non-Jewish woman and the **Vilna Gaon z”l** cites a **Rashba** saying that the source for this *halacha* is from our *posuk*, which shows how *Moshe Rabbeinu* would not nurse from an Egyptian woman. **R’ Yaakov Kamenetzky z”l** wonders about this ruling: how can the *Gemara* derive such a *halacha* for every Jewish baby if the reason *Moshe* wouldn’t nurse was because he was going to speak to the *Shechina*? How does this apply to us? How will this affect a child who did not and will not speak to the *Shechina* like Moshe? In response, R’ Yaakov writes that from here we see that each and every Jewish child can become a *Gadol* and be *zocheh* to speak to the *Shechina*.

To add to R’ Yaakov’s words, I would like to put forward the following *machshava*: Indeed every newborn baby is a bundle of raw potential. *זיה הקטן גדול יהיה* - with the proper training, he may just become that *Gadol* who will actually converse with the *heilige Shechina*. But in reality, each and every person already speaks to the *Shechina* - many times a day! Every time we recite a *beracha* or a *tefilla*, or even learn *Torah*, we are speaking to *Hashem* directly! Do we realize and appreciate this special opportunity that we have? Are we careful with the words that come out of our mouths, as well as the food that goes into our mouths? Every single Jew converses with *Hashem* - it is incumbent upon us to keep our mouths clean!

DRUSH V’CHIDDUSH

ומשה היה רעה את צאן יתרו חתנו בהן מדין ... (א-ג)

The *Medrash* tells us that when Moshe was working as a shepherd for his father-in-law, Yisro, one of the sheep ran away from the flock. Moshe chased after it until it came to a brook and began drinking. Moshe apologized to the sheep for chasing after it and picked up the sheep and carried it all the way back to the flock. It was at that point, the *Medrash* says, that *Hashem* selected Moshe for the role of leadership. If he demonstrated such compassion for a sheep, then all the more so would he be a caring and empathetic leader, who is genuinely concerned for the needs of his constituents.

Is THAT is the reason why Moshe was chosen to be the leader? What else was he supposed to do with a wayward sheep? Any shepherd would do the same. Besides, Moshe was a “*Shomer*” - a guardian for his father-in-law’s sheep and he was required to look after it! What was it about Moshe’s simple act of “shepherding” that caused *Hashem* to

**EDITORIAL AND INSIGHTS ON
THE MIDDAH OF תוקפנות**

דרגה יתירה

**FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO**

ויאמר מלך מצרים למלכות העברית אשר שם אחותו שפירה ושם השנית פרעה ... (א-טז)

Two great women are mentioned in this week’s *parsha*, Yocheved and Miriam. However, they are not called by their real names but rather their nicknames, “Shifra” and “Puah.” We know that a name describes the essence of a person and if the *Torah* chooses to call them these names, then it must reflect on their greatness. Rashi tells us that Yocheved was called Shifra because she would clean and straighten (משפר) the newborn baby, and Miriam was Puah because she would make soothing sounds to get the babies to stop crying (אפעה). These actions, although they show kindness and compassion, hardly seem to point out any form of greatness. Aren’t these the kind of things that all women do with their babies?

The **Michtav M’Eliyahu** writes that true greatness is found in the small, seemingly insignificant things that people do. **R’ Binyamin Levine shlit’a** elaborates on this: The BIG things a person does shows ability, but the small things a person does shows quality. The BIG things you do in life are not a reflection of who you are; it is a reflection of what you can do. It is the small acts of kindness, the little deeds of caring; taking care of the tiny details that truly expresses the real you.

Moshe Rabbeinu is called a “רעה צאן” - a shepherd. *Hashem* gave him this job in order to see if he was worthy of becoming the leader of *Klal Yisroel*! *Hashem* did not look at the big things or the important qualities necessary to be a leader. He wanted to see how he treated the “*shepsalach*.” He wanted to see how he acted in the smallest and the most seemingly unimportant areas of life. *Hashem* said, “Moshe, I see how dedicated you are to the sheep, come and shepherd My flock.”

If you want to be a great person, stop thinking about the BIG things you can do and focus on the little things that nobody sees!

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