

לעילוי צשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל זרעיתו רישא רחל בת ר' אברהם שלמה ע"ה

הדלקת נרות לשבת - 4:12
זמן קריאת שמע/המ"א - 9:00
זמן קריאת שמע/הגר"א - 9:36
סוף זמן תפילה/הגר"א - 10:22
שקיעת חמה ליום השבת - 4:31
מוצש'ק / צאת הכוכבים - 5:21
צאת'ק / לרבי'ת תש - 5:43

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שבת קודש פרשת שמות - י"ח טבת תשע"ד Shabbos Parshas Shemos - December 21, 2013

לקחי חיים ודברי התעוררות צסדרו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרותיו של המגיד

לך ואספת את זקני ישראל וגו' (ג-ו)
- בעניין 'מימיהן של אבותינו לא פרשה ישיבה מהם' אלתא בגמ' (יומא כ"ח:) "אמר רבי חמא ברבי חנינא, מימיהן של אבותינו לא פרשה ישיבה-היינו, עסק בחכמת התורה' מהם, היו במדבר ישיבה עמהם, שנאמר אספה לי שבועים איש מקני ישראל, אברהם אבינו זקן ויושב בישיבה היה, שנאמר 'ואברהם זקן בא בימים', צחק אבינו זקן ויושב בישיבה היה, שנאמר ויהי כי זקן צחק, יעקב אבינו זקן ויושב בישיבה היה, שנאמר 'ועיני ישראל כבדו מזוקן וכו'."

וב'תורה תמימה' (בראשית כ"ד א', א'), "הנה, הדרש מלשון זקנה להכמת התורה, צריך ביאור. ונראה, כי סתם זקן וכו', אסף חכמה ודעת על פי מקרי ימינו הרבים, (בגמרא [קידושין ל"ג], "רבי יוחנן היה קאי מקמי סבי דארמא, אמר, כמה הרפתקאי עדו עליוהו דהני", פירש רש"י, "הרפתקאי - מקראות וצרות, וראו ניסים הרבה ומופתים"). וכן משמע ממה שנאמר אמרתי, ימים ידברו, ורוב שנים יודיעו חכמה' (איוב ל"ב ז), וכן נאמר שם (י"ב י"ב) 'בישישים חכמה, ולכן אמרין בעלמא אין זקן אלא מי שקנה חכמה' (קידושין ל"ב), והיינו, דבלא זה אין יתרו לקנא על הבדוות, אכן, ששמשפיע הקב"ה רוח חכמה גם על צעיר לימים, ונקרא גם הוא זקן על שם קנין החכמה הבאה לו המיועדת בטבעה רק לזקן, וזו היא כוונת אונקלוס שתידגם על 'בן זקונים' - 'בר חכים', ולכן מפרש כזו במעלת נפש אברהם אבינו, וכן ביצחק וביעקב, שהיו תלמידי חכמים והדביצו תורה, וסמך על לשון זקן הנאמר בכולם, על פי הביאור הנ"ל.

וענין הישיבה והרבעת התורה של אברהם ואחרי ציוק ויעקב ובניו והוקנים וכו', הוא, כי בימי אנוש טעו בני האדם לחשוב מחשבות נבערות, שאחד שחלק הקב"ה כבוד לצבא מרום - כוכבים ומזלות, שנתנם במרום להנהיג את העולם, והם שומשים המשמשים לפניו, ראוים הם לשבחם ולפארה ולהלל להם כבוד, והו רצון ה' לכבד את מי שגידלו וכיבדו, והתחילו לבנות להם במתו להקריב להם קרבנות, וברבות הימים ורסופי הטועים לטעות ולעשות צורות ותמונות כאלה וכדומה להם, ולהחשיב את הכוכבים ומזלות עצמם ככוחות אלוקיות, ולעבוד לשמם בייחוד, ועוד עמדו נביאי שקר להוסיף להטעות את העם בתכונת העבודה, ובערך הכוחות האלוקיות אשר בצורות, שזו מריעה וזו מטיבה, וזו עבודתה בכך וזו בכך, וכדומה מן הטעויות וההבלים, וכך היו הדורות מתנהגים, עד שגדל אאע"ה, והשיג דרך האמת, שיש בורא אחד שברא את הכול, וחולתו אין כל, והתחיל ללמד לתועים בינה וכו', והיה חולך וקורא בשם ה', וקביץ אליו אלפי אנשים והחזירם לדרך האמת, ותשל בליים העיקר הגדול מאחרות ה' והמבליית העבודות לכוכבים ומזלות וכו', וחיבר בענין זה ספרים מיוחדים לכו, ואחריו לימד ציוק, ואחרי יעקב, והוא מינה את לוי לראש המזרים, ואחרי לוי שבת לוי והוקנים, וזה הוא ביאור ענין הישיבה והרבעת התורה שמצינו אצל האבות הק' וקני ישראל וכו'."

דovid Hamelech writes so eloquently in *Tehillim*: "The land and all that is in it belongs to Hashem." There is no place to go to "get away" from Hashem - Yonah HaNavi found that out when he ended up in the belly of the large sea creature! Rather than attempt to run away from the Almighty and His *Torah* and *Mitzvos*, if we embrace His presence and shield ourselves from the outside influences, we can become "saviors" of the Jewish people.

מאת מו"ה ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס

הלכה למעשה
A SERIES IN HALACHA LIVING A "TORAH" DAY
Forgotten and Little Known Halachos and Customs (62)
Laws of Tashmishei Kedusha (cont.). Tzitzis. Another section of the *halachos* of not demoting or "shaming" *Tashmishei Kedusha/Mitzvah* is related to the *mitzvah* of *Tzitzis*, which isn't so relevant in our lifestyle, although it might have relevance under different circumstances with regard to *Mezuzos*. **Removing Tzitzis From a Garment.** The *Gemara* ⁽¹⁾ rules that a person is allowed to remove *Tzitzis* strings from one garment in order to put them onto another garment. From the wording of the *Gemara* it seems that to remove them and not put them onto another garment is prohibited. The **Shulchan Aruch** ⁽²⁾ states this prohibition. The explanation ⁽³⁾ is as follows. If one takes off the *Tzitzis* strings, he is somewhat "despising" the first garment of *mitzvah*. However, if he immediately ties the strings to another garment of *mitzvah*, which is just as obligated as the first garment, this is not despising the first garment of *mitzvah* at all, since the strings were immediately used for a constructive purpose. If one wants to put them onto the garment of a minor who only has a Rabbinic obligation of *chinuch*, it is prohibited, because just as one is shaming the first garment by not using it anymore, he is also shaming the *Tzitzis* strings by removing them from a *mitzvah* usage to a non-*mitzvah* (*chinuch*) usage ⁽⁴⁾. **When is it Permitted to Remove?** It is permitted to remove *Tzitzis* strings from a garment if:

- 1) שבת כב. (2) א"ח ט"א (3) מובא בשו"ע הרב א"ח ט"א (4) עיין פרי מגדים (5) לגבי מנהגו זה עיין שו"ת משיב דבר א"ח י' ובאר משה ה"ג (6) בספר אגור באהליך דף תצ"ב (7) שו"ת קנין תורה בנהב

R' Yaakov Kamenetzky ZT"l (Emes L'Yaakov) would say: "And it was because the midwives feared Hashem." Despite the fact that Yocheved and Miriam performed great acts, and cared for the Jewish children after birth, which involved great risk and self-sacrifice, the *posuk* seems to praise them mainly for their Fear of Heaven. The *Torah* has already informed us about this, as it says, 'But the midwives feared Hashem.' By stating this at the beginning of the description of how they reacted to Pharaoh's decree, we see that their self-sacrifice in saving lives was only a result of their Fear of Heaven. If not for this fear, they would not have put themselves in such danger. Only *Hashem* could give Yocheved and Miriam the real accolade they deserved, which stemmed from their self-sacrifice. This shows us that it is often what other people don't know about a person at all which is his greatest praise."

R' Yerucham Levovitz ZT"l (Daas Torah) would say: "Rashi comments that Moshe put his 'eyes and heart into suffering with them (the Jews)'. The *Medrash* states that Moshe put his shoulder under their load and shared the burden with all his brethren. This was not so much to help them, since Moshe could only provide a limited amount of assistance to such a multitude. Rather, he shared in their hard labor in order to share in their pain and exhaustion, to be 'נושא בעול חבירו'. Then, and only then, could he be truly empathetic."

A Wise Politician would say:

"If pro is the opposite of con, then the opposite of progress is congress!"

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Mazel Tov to the Fogel and Mozes families on the marriage of their children Faigy and Yossi. May they be zoche to build a Bayis Neeman B'Yisroel.

הבה נתחבמה לו ... כי תקראנה מלחמה ונוסף גם הוא על שונאינו ונלחם בנו וכו' (א-י)

The bombing workhorse of the American Air Force was the B-17, a four-engine bomber carrying a crew of 10 or 11 airmen along with 5,000 pounds of bombs and capable of cruising at 27,000 feet in formation. On a standard mission these “flying fortresses” could face up to three hours of flak guns and enemy fighters on their target approach and then, even under continuous heavy fire, maintain a steady straight course in the last leg to the target to ensure accuracy of bombing. This was followed by perhaps another three hours of combat as they flew back to an allied base.

Elmer Bendiner tells an amazing story. During one of the bombing runs over Kassel, Germany, his aircraft took a direct hit on its gas tanks. His B-17, dubbed the “Tondelayo,” was barraged by flak from Nazi antiaircraft guns, which was not unusual, however, on this particular occasion the gas tanks were hit. Later, recalls Bendimer, as he reflected on the miracle of a 20 millimeter shell piercing the fuel tank without touching off an explosion, the pilot told him it was not quite that simple. On the morning following the raid, the pilot, Bohn Fawkes, had gone down to ask the crew chief for the unexploded enemy shell as a souvenir of unbelievable luck. The crew chief told Bohn that not just one shell but 11 unexploded shells had been found inside the gas tanks. Eleven unexploded shells where only one was sufficient to blast them out of the sky.

It turns out that when the armorers opened each of those eleven shells, they found no explosive charge. They were empty tin cans, as clean as a whistle and just as harmless. The shocked armorers felt Intelligence needed to take a look.

But they weren't all empty! One shell actually contained a carefully rolled piece of paper inside of it. On the paper was a handwritten scrawl in Czech. The Intelligence people scoured the military base for a man who could read Czech. Eventually they found one to decipher the note. It set the entire base marveling. Translated, the note read: "This is all we can do for you now." Apparently employing Jewish slave labor in their armaments factory was not such a good idea.

וַיֹּאמֶר הַשְּׁלִיכֵהוּ אֶרְצָה וַיְשַׁלְּכֵהוּ אֶרְצָה לִנְחֹשׁ וַיָּנֶם מֹשֶׁה מִפְּנֵי וְגו' (ד-ג)

“Really?” said Rabbi Yosi sarcastically. “From where do you surmise such a ridiculous notion?”

hide his face - he jumped backward out of terror and fear!
So, you see that my god is clearly greater than yours!"

יבואו הדעים ויגרשום ויקם משה וישען וישק את זאנאם ...
למה זה עזבת את האיש קראן לו ויאכל לדם (ב-חאב)

We find another penetrating allusion from the words of this *posuk*. The *Yahrzeit* (anniversary of the death) of the **Rambam, Rabbeinu Moshe ben Maimon ZT”L** usually falls on the week of *Parshas Shemos* (כ. טבת). His life is alluded to in the *posuk*: “*The shepherds came and drove them away*” - the expulsions and massacres during the time of the Shepherds Crusade (1251), Lepers Crusade, and the Almohads, drove the Jews into exile, but “*Moshe arose and saved them*” - this refers to Rabbeinu Moshe ben Maimon, who saved his people through his wisdom and his writings, *Yad HaChazakah*, which he used to “*water their flock*” - the holy flock of the Children of Israel, who could now draw water from the deep springs of the *Torah* and Talmud - **Ohr HaChama**, citing **Chacham Rabbi Meir Mazuz Shlit’a**.

דַּרְגָּה יחידה

The **Rebbe of Sochatchov ZT”L** gives us a beautiful insight into what it means to DO something. Shifra and Puah were so filled with happiness and satisfaction for defying the Egyptian decree, that their faces radiated joy and enthusiasm. This, he explains, is what they were DOING! "הנאה נחשבת כמעשה" - *"Enjoyment equals action."* How does a person know that he is truly living, truly accomplishing? If he is feeling joy and satisfaction in life! Sometimes, people are so busy! They have no time to breathe. They have no time to enjoy what they are doing! What exactly are they accomplishing by being so busy if they are not happy? On the other hand, often times you meet someone who doesn't seem to be accomplishing all that much, but whatever it is he is doing is bringing him much joy, satisfaction and inner growth - just nobody knows about it!

וַיֹּאמֶר ה' רֹאה רֵאיוֹתַי אֶת עֵינִי עָמִי אֲשֶׁר בְּמִצְרַיִם וְאֵת צִעְקָתָם שְׁמַעְתִּי מִפְּנֵי נְגִשְׁוֹ כִּי יִדְעֵתִי אֶת מַכָּאֲבוֹ (ג-ו)

Why, indeed, did *Moshe Rabbeinu*, the greatest of all prophets, see only one vision, that of the Jewish people receiving the *Torah*; why did he fail to see their downfall at the Golden Calf? Were his prophetic powers impaired?

For this reason, when Moshe performed miraculous signs before Pharaoh, the chief sorcerers of Egypt assumed that they were performed through witchcraft. *Chazal* tell us (מנורת פה) that they disparaged Moshe saying, “*You are bringing straw to Ofarayim.*” (a city abundant with straw). Seeing that Egypt is the center of sorcery, why are you bringing more sorcery here? Isn’t there enough magic here, thus making your power unnecessary!”

R' Nachman of Breslov ZT"l (Likutei Moharan) suggests the following homiletical interpretation. "יתבן" (straw) alludes to "תבונה" (*Torah* wisdom). *Tevunah* preserves an individual spiritually, just as *Teven* (straw) preserves an individual physically. The Egyptian sorcerers could not comprehend why Moshe would bring "*Torah* Wisdom" to the Jews in slavery; did they really need such wisdom? Did they have any use for such wisdom while in the depths of servitude? How could they be expected to rise to great spiritual heights when they are presently likened to Ofarayim (עפר - dust)? Who needs more "*teven*" in dusty Egypt?

מדוע עשיתן את הדבר הזה ותחיינ את הילדים ... (מט-ב)

e midwives “*Why have you done this thing? You*