

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

הדלקת נרות שבת – 4:24
זמן קריאת שמע / מ"א – 9:06
זמן קריאת שמע / הגר"א – 9:42
סוף זמן תפילה/להגר"א – 10:29
זמן לתפילת מנחה גדולה – 12:32
שקיעת החמה שבת קודש – 4:43
מועצ"ק צאת הכוכבים – 5:33
צאה"כ / לרבינו תם – 5:55

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שבת קודש פרשת שמות – י"ט טבת תשע"ח

Shabbos Parshas Shemos - January 6, 2018

שיעשה את האותות ללא שום אמצעי יתעורר בו במשה יראה גדולה, שמא ח"ו יבוא לידי גיאות בדקות המחשבה, כי יטעה לחשוב כי אלו האותות הם מצד כוחו העצמי, וע"כ הורה לו השי"ת כי יקח את המטה ובו יעשה את האותות, ותהיה זה עצה למשה שלא יתעורר בו גיאות כי יחשוב שכשם שלא שייך שהמטה יעשה אלו האותות בכח עצמו כך גם אני איני עושה אלו האותות מכח עצמי, ונמצא שכ"ז היה כדי לרצות את משה ולישב את דעתו שיהיה סמוך ובטוח שלא יבוא לידי גיאות ח"ו. ולאמיתו של דבר י"ל, כי עצם היותו ראוי לכל האותות והמופתים האלו הוא בזכות ענוותנותו ושפלותו, וכדי שאכן יהיה ראוי לזה לאורך כל הדרך רצה הקב"ה שיעשה כל האותות במטת, כדי שיהיה לו המטה לאות כי לא הוא זה העושה כל הנסים וגם לא באים הם בזכותו, כשם שאי אפשר שהמטה יעשה זאת מכוחות עצמו, וגם א"א שתבוא בזכותו. ענין זה שייך בכל אדם, אם מחזיק את האותות בשפלות מסוגל הוא להמשיך נסים וחסדים גדולים, ועל אף שמצד ערכו האמיתי הוא באמת שפל, בכ"ז אם הוא מכיר בנגעי עצמו ומחזיק את עצמו בשפלות באמת, כי אז ביכולתו לחולל פלאות רק מצד עצם היותו איש ישראל. ענין זה מבואר בספר זכרון זאת לדוד"ק החוזה מלובלין יו"ע. תמצית דבריו הק' הם: כי לפעמים מעורר האדם פעולה גדולה בכח תפילותו, והאדם בעצמו מכיר כי זכה לנסים שלא לפי זכותו ולא מצד מדרגתו השפילה, אך בכל זאת חונן אותו הקב"ה בזה בזכות שמתפלה אליו מתוך הכרה בשפלותו, כי יש בתפילה שלו להמשיך עליו חסד חנים. והסיבה שרואים הרבה פעמים כי האדם מתפלל ואינו נענה, איך זה כי האדם מתפלל מתאדא שמה יבוא לידי גיאות, כי עלול האדם לבוא לידי כך כשזוכה לדברים שאינם לפי מעלתו ומדרגתו. עכ"ה.

באו', ויישב על פי הכתוב 'חושך שבטו שונא בנו, ואוהבו שחרו מוסר', זה הקב"ה, על שאהב את ישראל הוא מרבה אותן ביסורין (שיכניעום ויזכנו את חומריהם, ובכך יהיו מוכנים לקבל מתנות רוחניות ושדוממו אותם), אתה מוצא שלוש מתנות טובות (רוחניות) שנתן הקב"ה לישראל וכולן לא נתנן אלא ע"י יסורים. התורה וארץ ישראל ועולם הבא, והיינו, שמשום שהקב"ה אוהב את ישראל יסרים בגלות מצרים כדי להכניעם ולזככם ובכך יהיו מוכנים לקבל את המתנות הטובות, 'התורה וארץ ישראל ועולם הבא' שדוממו אותם, ולפי"ז ביאר את הכתוב, 'ואלה שמות בני ישראל', מה שייקראו אח"כ בשם 'ישראל' (שם המדה על רוממות, שניתן לו על ש'שרית עם אלקים ועם אנשים ותוכל' [בראשית ל"ב כ"ט]) ע"י שיכור למתנות הטובות, 'התורה ואי' ועולם הבא' שדוממו אותם, הוא משום שעכשיו 'הבאים מצרימה' כדי להתיישר ולהיכנע ולהזדכך ובכך להתרומם, אולם עכשיו כאשר באו לשם נקראו בשם 'עקב' (המדה על שפלות, שהרי שם זה ניתן לו על שידיו אוחות בעקב [שהוא שפל] עשו' [שם כ"ה כ"ח]), 'את יעקב איש וביתו באו'.

וממשיך המדרש, 'אתה מוצא שאברהם ייסר את יצחק בנו ולמדו תורה והדריכו בדרכיו וכו', וכן יצחק משחר מוסר ליעקב שלמדו תורה וייסרו בבית תלמודו וכו', ואף יעקב ייסר את בניו וירידה אותם ולמדם דרכיו שלא היה בהם פסולת, שכן כתוב ואלה שמות בני ישראל הבאים מצרימה, את יעקב איש וביתו באו, השווה כולם ליעקב, שכולם צדיקים כיצא בו הוי, הוי 'אוהבו שחרו מוסר'.

מאוצרותיו של המגיד
מאת הרב שלום פערל שליט"א מגיד משרים בבל'ק בית שמש

ואלה שמות בני ישראל הבאים מצרימה את יעקב איש וביתו באו - (א-א) - בעניין 'חושך שבטו שונא בנו, ואוהבו שחרו מוסר'

אֵתָא במדרש (שמות רבה א' א'), 'ואלה שמות בני ישראל הבאים מצרימה, את יעקב איש וביתו באו, הא הוא דכתיב 'חושך שבטו שונא בנו, ואוהבו שחרו מוסר', בנוגע שבעולם, אדם שאומר לו חבירו פלוני הכה לבנך יורד עמו עד לחיו, ומה ת"ל 'חושך שבטו שונא בנו', ללמדך, שכל המונע בנו מן המידות, סוף בא לתרבות רעה ושונאוהו, שכן מצינו בישמעאל וכו'. 'ואוהבו שחרו מוסר', זה הקב"ה, על שאהב את ישראל דכתיב 'אהבתי אתכם אמר ה', הוא מרבה אותן ביסורין, אתה מוצא שלוש מתנות טובות שנתן הקב"ה לישראל וכולן לא נתנן להם אלא ע"י יסורים. התורה וארץ ישראל והי' עולם הבא, התורה דכתיב 'אשרי הגבר אשר יתסירו י"ה ומתורתך תלמדנו', דכתיב 'וידעת עם לבבך כי כאשר ייסר אש את בנו ה' אלקיך מייסרך', מה כתיב אחריו 'כי ה' אלקיך מביאך אל ארץ טובה וגו', העולם הבא דכתיב 'כי נר מצוה ותורה אור ודרך חיים (של עולם הבא, ע"י קיום המצוות ועסק התורה כראוי) תזכה מוסר'.

ובמהדרי"ל דיסקי על התורה, על הכתוב ביאר, "שלמדך הווקשה בכתוב, מה שמתחילה קרא להם בשם בני ישראל", ואלה שמות בני ישראל הבאים מצרימה, ואילו אח"כ קרא להם 'בני יעקב', את יעקב איש וביתו באו' (ולא 'את ישראל איש וביתו

נמשל: This explains why *Hashem* told Moshe about the future plight of the Jewish people, says **R' Yankel Galinsky זי"ל**. Moshe was a prince in Egypt whose elevated status could easily have led him to see his own glory and focus on his own successful future. By enjoining Moshe to share in the

A SERIES IN HALACHA LIVING A "TORAH" DAY

הלכה למעשה

The Greatest Mitzvah of All (59) - **"תלמוד תורה כנגד כולם"**

Horo'ah: Asking a (Known) Lenient Rav. Often people ask if they are permitted to ask a specific *sheila* to a *Rav* who is known to be lenient in this very area. (For example, one of the *Gedolei Eretz Yisroel זי"ל* was known to be lenient regarding women fasting on a *Taanis*.) May one go and specifically ask a *Posek* who is lenient? The advisable and more intellectually honest answer, as mentioned earlier in the topic of "עשה לך רב", is to stick with one *Rav* and follow his *Psak*. However, in "straight" *Halacha*, there is no *issur* to ask whichever *Rav* one wants, since that *Rav* is willing to take responsibility for his *Psak*, and is fit to *pasken*. At the same time, one cannot ask different *Rabbanim* a *sheila* when he might get contradictory rulings, as this will render him transgressing *halacha*. An example would be if one *Rav* has a leniency in the *zman* when *Shabbos* ends, and another *Rav* maintains a leniency in the time when *Shabbos* begins. In such a case, it is forbidden to ask (and follow) one *Rav* about the Friday *zman* and the other about the *Motzei Shabbos zman* and come up with two contradictory leniencies.

Note: To further understand the *halachos* about asking a *sheila*, we must examine if there are times when a *Rav* should **not** be answering a *sheila*, and that will guide the questioner to know if now is the right time to ask or should he wait.

הוא היה אומר

R' Yaakov Moshe Charlap זי"ל (Mei Marom) would say:

Rashi explains that the Egyptians were disgusted with themselves and loathed their own lives. What practical difference does it make if the Egyptians despised themselves or not? We are taught from here, that only someone who regards his own life as worthless is capable of embittering another person's life. One who respects himself, respects others. Since the Egyptians loathed themselves, they afflicted the Jewish people too."

R' Alexander Zusia Friedman זי"ל (Avnei Ezel: Wellsprings of Torah) would say:

Moshe Rabbeinu, - 'ואומר משה אל האלקים מי אנכי כי אלך אל פרעה וכי אוציא את בני ישראל ממצרים', as humble as he was, did not consider himself worthy of being the deliverer of the Jewish people. Thereupon, *Hashem* answered him that his very question was proof of his fitness for the task. *Hashem* calls only on those who do not think too highly of themselves. Of all the mountains, *Hashem* chose *Har Sinai* as the place upon which to give the *Torah*, for while the taller mountains boasted of their height, *Har Sinai* remained little in its own eyes. Similarly, since Moshe remained small in his own eyes, it was proof that he was worthy of leading the Jewish people."

A Wise Man would say:

"Challenges are what make life interesting. Overcoming them is what makes life meaningful."

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Mazel Tov to Binyomin & Esther Berger and Akiva & Zipora Schuck on the wedding of their children, Eli & Leah. May they bring their entire family much nachas in the future.

י"ד ייבט בית נאמן בישראל
לשם ולחפאית אמן בן יי"ד

Mazel Tov to Nechemia & Shifra Weiss and Ira & Shunie Perlmutter on the engagment of their children, Zev Ahron & Kaila. May they see much simcha and nachas בשעה טובה ומזלצח

מעשה אבות סימן לבנים

ויהי בימים ההם ויגדל משה ויצא אל אחיו וירא בסבלתם וירא איש מצרי מכח איש עברי מאחיו וגו' (ב-יא)

The following story is about a young boy who understands the meaning of "נושא בעול חבירו" - *"shouldering the burden of a fellow Jew."* What is truly inspiring is how this boy did what he did and who he did it for.

A number of years ago, a *Chassidishe* boy was born with a birth defect known as Spina bifida. Spina bifida is a defect that occurs when a baby's spine and spinal cord do not form properly. It may cause minimal symptoms or only minor disabilities, however, if it is severe, it can sometimes lead to more significant physical disabilities. In this boy's unique situation, his ailment allowed him to qualify for the Make-A-Wish Foundation. To those who are unfamiliar, the purpose of this wonderful organization is to grant the wishes of children with serious medical conditions, in order to bring them a measure of hope, strength and joy. They literally are dedicated to making every eligible child's wish come true.

The creation of Make-A-Wish was inspired in the U.S. in 1980 by the fulfillment of a wish of a 7-year-old boy with leukemia who wished to be a policeman. His mother, several friends and a group of police officers, with the cooperation of the Arizona Department of Public Safety, granted his wish with a custom-made uniform, helmet, badge, and helicopter ride! After the wish, those involved were inspired and eager to bring that same hope, strength and joy to more children. Their simple idea has led to the continued growth of the world's largest wish-granting organization, now in nearly 50 countries.

When the young *Chassidishe* boy was asked what he wished for, he gave a startling answer: He wanted to meet President Donald Trump! He wanted the President himself to come and speak to him in person! He told the foundation members, that rather than bringing him movie stars or ballplayers (which he knew nothing of anyway) to cheer him up, like many other kids wish for, he wanted them to bring him the President himself! Why not? This was his wish!

Well, the organizers were at a loss. Of course, they promise to grant each child's wish, but this was one wish that was out of their reach. How would they get the President to come specifically to meet this boy? They had clout but not that much clout! They explained this dilemma to the boy and hoped he would change his mind. To his credit, the boy thought long and hard, before he asked them a question. "Okay, well if you can't bring President Trump here, can you at least take my letter and put it on President Trump's desk? I want him to personally read my letter - this is how you can grant my wish!"

Now, this was something they could do! They had connections in Washington D.C., and they were confident they could get this done. They agreed to his wish and the boy was satisfied. Straining a bit, he sat up in his bed, and with great emotion, began scribbling on a piece of paper. It was a short note that read: "Dear Mr. President, G-d has put you in the place you are in and I believe that the reason is to help the Jewish people and specifically to help one Jew sitting in jail, whom I pray for every day. For my sake, please pardon Sholom Mordechai Rubashkin. Signed"

The Make-A-Wish Foundation kept their word. The letter was brought to Washington and although it took a few extra days, it finally arrived in the Oval Office and landed on the President's desk on December 17, 2017, the fifth day of *Chanukah*. Mr. Trump's daughter, Ivanka Trump, was in the Oval Office at the time, and she watched her father reading the letter. She later told Professor Alan Dershowitz, the famed defense lawyer and Harvard Law School professor emeritus, that when her father read the little boy's letter, he became emotional. He turned to her and said, "Look at this Jewish kid. The kid could have asked for anything from the Make-A-Wish Foundation. That's what they do. Think about it. Any other kid - who would they ask for? A celebrity, a pop-star, a ballplayer? But no. Not this kid. He wanted me. But he didn't want me for me. He wanted me because he believes I am here on a mission and I am not going to let this kid down."

On December 20, the eighth and final day of *Chanukah*, the Jewish world rejoiced in the news that President Donald Trump commuted the sentence of Reb Sholom Mordechai Rubashkin and he walked out of prison that day, a free man! It is hard to say if the young boy's letter was the deciding factor for Mr. Trump, but it is definitely clear to any thinking and caring individual that when a sick boy makes such a selfless request, *Hashem* looks down from Heaven and shines His benevolent grace on His pure and holy children!

משל למה הדבר דומה

ו"אמר ה' ראה ראיתי את עני עמי אשר במצרים ואת צעקתם שמעתי מפני נגשו כי ידעתי את מכאביו וגו' (ג-א)

משל: A poor *chasid* was renowned for his generosity in hosting guests. Even though his home lacked the bare minimum, there was always a bed, food and a hot drink for anyone who needed. One day, the *chasid's* fortune changed and he became very wealthy. However, his generosity also changed. Although he bought a much bigger house and filled it with beautiful furnishings, his home now lacked guests or any remnant of his past activities of kindness.

When his *Rebbe* heard how the *chasid* had changed, he decided to visit him. The *Rebbe* took him to the window and

pointed to the outside. He asked him, "What do you see?"

"People in the street" answered the *chasid*. "Now," said the *Rebbe* pointing to a mirror on the wall, "what do you see?"

"I see myself," said the *chasid*. "Why when you were standing by the window, you saw other people, but in front of the mirror you only saw yourself?" asked the *Rebbe* further.

"Because the window is made of clear glass. The mirror has a layer of silver covering it." The *Rebbe* looked at him.

"Exactly! A person's heart is like clear glass, but look what happens when it's covered with a little silver!"

ותפתח ותראהו את הילד והנה נער ככה ותחמל עליו ותאמר מילדי העברים זה (ב-ו)

How did Basya know that she rescued a Jewish boy just by looking at him? It was not his appearance or the conditions of his discovery. She only surmised that since it must be a Jewish family trying to save their child from Pharaoh's decree of death, he must be Jewish! Basya's logic was excellent and she guessed right. But what took so long? As soon as she saw the box with a baby in it, she should have known he was Jewish. According to the Torah, though, she opened the box, saw a baby crying, took pity on him and only afterwards did she say, *"This is a Hebrew boy."* Why wasn't her deduction immediate?

R' Nison Alpert ז"ל writes that *chessed* and *emes* are not really compatible concepts. *Chessed*, kindness, flows from the heart; it is an instinctive, emotional response. *Emes*, truth, is established by the brain after much scrutiny, investigation and logic. Both traits are essential and must be used in conjunction with each other. In a certain sense, if one were to do a thorough investigation of people asking for *tzedaka* and *chessed*, he would probably reject most of them. When *chessed* and *emes* are mentioned together in the *Torah*, the word *chessed* always precedes *emes*. This is because *chessed* is quick and instinctive. *Emes*, however, must be deliberate and thorough. If *chessed* would wait for *emes*, it would never happen! A person's first reaction to a request must be *chessed*, kindness. Afterwards he can start looking for the *emes*, the truth.

When Basya opened the basket and saw the boy, concludes R' Alpert, her first reaction was not to assess the situation to consider who the child's parents were, why he was adrift on the river, and if she should rescue him or not. Her first reaction was kindness. She saw a baby crying, "ותחמל עליו" - she took pity on him immediately before giving any thought to who he was. Only afterward did she stop to come up with the right conclusion that this was a Jewish child. May we and our children develop this trait from Basya and respond to every situation with *chessed* - and thereafter worry about the *emes*.

DRUSH V'CHIDDUSH

והנה הסנה בער באש והסנה איננו אכל ... (ג-ב)

The Burning Bush is a concept that has enthralled generations. The bush burned but was not consumed. This vision to *Moshe Rabbeinu* was clearly a symbol, a means to express a profound idea. The *Medrash* says that the bush represents *Bnei Yisroel* while the fire symbolized the oppressive Egyptians. Just as the fire was unable to consume the bush, so too, the Egyptians were unable to destroy the Jewish people. One would expect the bush to be no match for the consumptive powers of the raging flame, but the bush stubbornly holds out. The question many ask is why is *Bnei Yisroel* likened to a small thorn bush? Thorns are sharp and they cause pain. Indeed, the gentile nations are compared to *"thorns cut down that are burned by fire."* (*Yeshayahu 33:12*)

The **Alshich Hakadosh ז"ל** answers that during their harsh exile in Egypt, the Jewish Nation had deteriorated to the

EDITORIAL AND INSIGHTS ON THE MIDDAH OF חינוך במידה

דרגה יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

ותאמר לה בת פרעה הילכי את הילד הזה והינקו לי ... (ב-ב)

The **Shulchan Aruch** (י"ד פא-ז) rules that a Jewish baby should not nurse from a non-Jewish woman if a Jewish woman is available because the milk of a gentile will cause his heart to become impure (מטמא את הלב). The **Vilna Gaon ז"ל** says in the name of the **Rashba** that this *halacha* is learned out from *Moshe Rabbeinu* who refused to nurse from an Egyptian woman because in the future he would speak with the *Shechina*! **R' Yaakov Kaminetzky ז"ל** asks: How can this *halacha* apply to all Jewish children if the reason it is forbidden is because *Moshe Rabbeinu* was a holy child who would later speak face to face with *Hashem*? Wasn't Moshe different? He answers that from here we learn out a tremendous lesson in *chinuch*. Indeed, EVERY Jewish child has the potential to talk to the *Shechina*! Every aspect of his upbringing and education should be with the mindset that he can and will one day speak to the *Shechina*! Who knows, maybe it will be YOUR child who will be the *Moshiach*! If we always carry this thought in the back of our minds, we will raise our children differently. If we believe that our children are special and holy, we will make every effort to ensure they are sheltered from even the slightest exposure to impurity.

We are living in a world of immorality, indecency, and impropriety. In a split-second, with the click of a button, one can fall to the lowest level of impurity. It is a scary world, and the most frightening part is that our children know more than we do! We can hardly attempt to shelter them from dangers that we ourselves are unaware of. We need to see our children as holy and we need to instill in THEM a desire to remain pure. We can do this only if we ourselves truly believe in them. Only if we project to them our belief in their potential for greatness, will they wish to achieve it. We MUST do whatever we can to protect the purity of our children because they just might be the one chosen to speak to the *Shechina*!

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