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הדלקת נרות לשבת – 4:32
זמן קריאת שמע/מ"א – 9:07
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צאד"כ/לשית רבינו תם- 6:03

בראתי יצ הרע ובראתי לו

תורה תבלין

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י"ט טבת תשע"ב - January 14, 2012

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

טיב התבלין

תענית ופירושים לעורך את האדם לעבודת השי"ת והתחזקות באמונה ובשתון מאת תנידן המילדות את האלקים ולא עשו כאשר דבר אליהן מלך מצרים וגר' (א-י) – אשרי איש ירא את ה'

אך ורק היראה הפשוטה היא המחזקת את האדם בכל עת ובכל מצב מבלי לנפול בזרועות היצר אשר אורב עליו ללכדו ברשתו.

היה מעשה עם איש אחד נכבד בעיני כל מפאת מעמדו ואישיותו הרמה, עד שביום אחד נפל בעסק ביש ונכשל בחמורה שבחמורות, ולמזלו נדע הדבר לכלל הציבור וכמובן שכל מעמדו וחשיבותו נפסל על אתר.

ושאל אז להאדמו"ר הרה"ק ר' משה מרדכי מלעלוב זי"ע על פשר הדבר, האך הגיע הלה לדרגה שפילה כזאת, הרי היה לו לעשות חשבון פשוט כי הוא מאבד בשביל הנאה של רגע גם את כל העולם הזה שלו, והאך חשב הלה שיוכל להראות את פניו לאחר מכן, והכי בשופטני עסקיני?

לשאלתו נענה אליו ר' משה מרדכי: דע דך שכאשר מגיע לו לאדם שעת נסיון אזי מן השמים ניטלין ממנו כל החשבונות הצדיים שיוכלו למנוע מעשות החטא, וכל דרגותיו לא יעמדו לו בשעת דחקו, אך הדבר היחיד שאותו א"א להפריד מן האדם בשום פנים הוא היראת שמים שבקרבן, ולכן אין איפוא שום פלא על מה שראו עינינו שגיגע האדם לידי מדרון שפל כזאת, כי ברגע שלא היה לו יראת שמים האמיתית לא עמדו בפניו כל השיקולים האחרים למנוע מן העבירה, ובהגיעו לשעת נסיון מעד ונפל.

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

מאוצרותיו של המגיד

יורא מלאך ה' אליו בלבת אש מתוך הסנה וכו' (ג-ב) – בעניין 'עמו אנוכי בצרה'

"אנוכי ארד עמך מצרימה - כאן באה לו ההבטחה הגדולה שבכל ההבטחות, שיהיה נקרא שמו על ישראל. והכוונה בזה, דלעולם לא יפרסם שם כבודו בעולם ע"י מעשה היוצא חוץ מדרך הטבע, רק באמצעות צורך ישועתו של ישראל, וע"י ישועת ישראל יתפרסם שם כבודו בכל העולם, וא"כ בכל זמן שיהיו ישראל בשפלות חלילה, ממילא יהיה גם כבודו בהסתור ובהעלם. וזה שאמר לו, אנוכי ארד עמך מצרימה, דכל זמן שאתה תהיה בירידה, גם כבודי לא יתגלה בעולם, וזהו שנקרא בדרך משל 'שירד עמו למצרים', על דרך מאמר הכתוב, 'עמו אנכי בצרה'. (וכן פירש גם ב'גור אריה' [שמות ג' ב', אות ב']).

ואנוכי אעלך גם עלה- כשהאיה מעלה אותך, אז ע"י עלייתך יתפרסם גם שמי בכל הגוים, ויתעלה גם כבודי. וזהו ג"כ כוונת חז"ל (ירושלמי תענית ב' ו') שאמר, שהקב"ה שיתף שמו עם ישראל, ונתנו משל על זה, למפתח שחשש בעליו שלא יהיה נאבד, וקשר לו ששלשלת, כך הקב"ה שיתף שמו עם ישראל, כדי שלא יהיו נאבד חלילה. והכוונה, דפרסום שיתף שמו כבודו שיתף עם ישועתו של ישראל, וזהו הבטחה גמורה שלא יאבדו חלילה."

במשל: The Jews in Egypt were tortured and worked to the bone. Their slavemasters would not allow them to even raise their voices in prayer to their G-d. This added to their pain and grief. But when the King of Egypt died, and the whole

הלכה למעשה

A SERIES IN HALACHA LIVING A "TORAH" DAY

Laws and Customs that Merit a Good Parnassa (38)

Taking Care of Your Health. The *Gemara* ⁽¹⁾ states that one who is not careful to eat a proper meal after bloodletting (a medicinal method of curing in the old days) will have less *parnassa* than before. The reason, say *Chazal*, is because it is said in Heaven about him, "If he doesn't have mercy on his own life, why should I have mercy on him?" It would seem that this would apply to any blatant neglect of one's health.

Explanation of the Pele Yoetz. In his section called "ערך" *the Pele Yoetz* (R' Eliezer Papo ZT"l) explains the *Gemara* in the following manner. Sometimes a person will try to earn or save money by putting himself in danger and earning a few dollars, or being a miser by skimping on the few dollars for things he really needs. Someone who went through the olden day method of bloodletting, required a good meal afterwards, and if one doesn't want to lay out money for this important necessity, *Hashem* will likewise not "lay out" his needs for him. He quotes the *Gemara* ⁽²⁾ that: **"בדרך שאדם רוצה לילך מוליכן אותו"** - In the way a person **wants** to go there is Heavenly help to help him go in that path. The Pele Yoetz applies this to our situation and says that if one **wants** to do the right thing and take good care of himself by spending money on things that keep him healthy, he will be helped to have the money and things he need.

הוא היה אומר

Chacham Vidal HaTzorfat ZT"l (Tzuf Dvash) would say:

"Moshe worked as a shepherd for Yisro. He cared for the sheep responsibly, and they were kept together in one place in the wilderness, far away from other people. Suddenly, Moshe beholds a frightening sight; a bush that burns which no human could have set on fire. This bush - dry and full of thorns - was not consumed by the fire. Moshe wanted to get to the bottom of this most intriguing vision, and he walked four *amos* towards the bush. Nevertheless, Moshe said, אסורה' as he was hesitant to take even this brief glance which perhaps constituted an abandoning of his responsibility towards the sheep. May we all learn this lesson of dedication and devotion to one's work!"

R' Meir Schwartzman ZT"l (Meir Einei Yesharim) would say:

"When the daughter of Pharaoh picked up the baby she had rescued from the river, she noted, *'this is one of the Hebrews' children,*' and not *'this is a Hebrew child.'* Rashi notes that the baby's cry was stronger than that of a typical infant - *'like a young lad* (נער). When Pharaoh's daughter was surprised by its intensity, Miriam came to her aid and explained that the reason for its great strength is that it is *'one of the Hebrews' children'*; not an individual voice, but the collective crying of all the Jewish babies who had been sentenced to drown."

A Wise Man would say:

"Treasure your time, for time is at once the most valuable and the most perishable of all our possessions."

לעני"ר' משה מנחם בן ר' נפתלי אריה ז"ל – נפ' י"ז טבת – תנצב"ה
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(1) שבת קכט. (2) מכות י. (3) מסכת יומא דרך חיים ותוכחת מוסר אות קצו (4) דף נט (5) מנחות מג. (6) פרק לו (7) אבות גב

מעשה אבות סימן לבנים

ותיראן המלכות את האלקים ולא עשו כאשר דבר אליהן מלך מצרים ותחין את הילדים וגר (א-י)

Pharaoh had three principal advisors: Bilaam, Yisro, and Iyov. When the “Jewish problem” came up for discussion, Bilaam recommended the murder of all Jewish male infants. Yisro protested and was forced to run for his life. Iyov, upon witnessing the “negotiations,” concluded that it would be futile for him to speak up. As a result, he remained silent when Jewish blood was shed and it was for this silence that he was later punished. Others, however, were forced to make choices. Two Jewish midwives, Shifra and Pua (Yocheved and Miriam, mother and sister of Moshe), were summoned to the palace. Under pain of death, they were ordered to kill all newborn male children. These two women not only protested the evil of Pharaoh, but they did everything to subvert it. Not only were they determined to preserve the life of every child, but they went a step further and beautified and shaped (Shifra) and energized with loving, cooing sounds (Puah) every Jewish infant. These two ladies took on Pharaoh and his royal legions as well as the entire Egyptian empire to save innocent little lives. Their inordinate strength stemmed from their *Yiras Shamayim* and compassionate, loving hearts.

There were various rescue efforts that were made during the Holocaust which received world wide attention. Yet, all those efforts pale in magnitude and imagination to the rescue efforts of the Slovakian “working-group” led by **R’ Michoel Ber Weissmandel ZT”L**. His working-group negotiated with and bribed the Germans and Slovaks in order to defer and cancel deportations of Jews from Slovakia. Later on, from all of Europe. They were, however, only partially successful.

During the spring of 1942, the Slovak government deported approximately 60,000 of Slovakia’s 90,000 Jews. Officially, they called these deportations “resettlement in the east” but it was later learned that these activities really meant murder. The working group sprang into action, and succeeded in converting Slovak concentration camps into work camps by bribing the Slovaks. In addition, they bribed the Germans and gave SS leader Dieter Wisliceny \$50,000 to ensure that they will not demand further deportations of the Slovaks. Eventually, three concentrations camps were converted to work camps and several thousand Jews were able to obtain documents exempting them from further deportations.

After the success of this initial negotiation with the Germans, R’Michoel Ber suggested to expand their success and try to negotiate the termination of all deportations across the European continent. This plan became known as the “Europa Plan.” During the negotiation, the Germans actually agreed to stop the deportation of Jews from most of Europe. In late 1942, the Germans quoted a price of \$2,000,000 for approximately one million Jews. (Hungary was not yet under German control.)

Fueled by this success, the working group appealed for money. In particular they appealed to the Jewish Agency and the Joint Distribution Committee. To their distress, the working group encountered doubts and hostility to their plan. Saly Mayer, the Joint representative in Switzerland replied that under U.S. law, it would be illegal to send money to German controlled territory. They also voiced their skepticism and disbelief that the Germans would actually follow through with their promise.

To combat this disbelief, it was suggested to SS Wisliceny that they start out on a smaller scale. R’ Weissmandl offered the Germans \$200,000 for the release of 1,000 children. The Germans accepted this proposal and were set to transfer 1,000 children from Auschwitz to Thereisenstadt. After receiving the \$200,000, the Germans would further transfer them to Switzerland. And indeed, the children were brought to Thereisenstadt. Yet, due to the stubborn inflexibility of American and Zionist relief organizations in Israel, to “see the bigger picture” the working group failed to come up with their part of the bargain. R’ Michoel Ber and Mrs. Gisi Fleichmann pleaded to their contacts in the free world to provide the money - but with no results. Eventually, the children were sent back to Auschwitz and murdered there. The Europa-plan negotiation collapsed.

Many many people wonder about the shameful silence of the world. “What could we have done?” people ask. What could have been done? They could have tried to emulate the two ladies in Egypt who risked their lives to save an entire nation. History will judge them accordingly.

משל למא הדבר דומה

ויהי בימים הרבים ההם וימת מלך מצרים ויאנחו בני ישראל מן העבודה ויזעקו וכו' (ב-כג)

משל: A little boy lost his mother at a very young age. He missed her terribly and thought about her constantly, but when his father remarried, he thought that now his new step-mother would step in and love him like his own mother did.

He was wrong! She barely ever looked at him and when she did it wasn’t in a pleasant manner. She screamed at him abusively and insulted him. This pained him even more.

One day, the new stepmother pricked her finger during dinner and a drop of blood came out. It was really nothing to get upset about, but the little boy began to cry and shout, “Oy

mother, oy mother, are you okay? What will be?”

She was surprised that the little boy was so concerned and told him it was fine. But the boy continued to wail.

“There’s nothing to get excited about,” she hissed at him. But he just went on crying and wailing. Even after she bandaged her cut, he could not contain his hot bitter tears.

What she didn’t know was that the boy was not crying for her, but rather he used this as an opportunity to cry and bemoan his own terrible situation. It was the first time he could open up and wail without her screaming at him!

ותביאנהו לבת פרעה ויהי לה לבן ותקרא שמו
משה ותאמר כי מן המים משיתיהו וגר (ב-י)

The **Chizkuni (Rabbeinu Chizkiya)** is bothered by the origin of *Moshe Rabbeinu’s* name. Why was he called Moshe? The *Torah* tells us because he was drawn out of the water by Basya, the daughter of Pharaoh. Grammatically speaking, the name “Moshe” is unusual. It seems he should have been called “נמשה” which is the passive form of “drawn,” rather than “משה” which denotes an act of drawing someone else from the water. Why is he called “Moshe”?

Furthermore, a name is generally given to describe a person’s essence, his very being. Moshe’s given name was Tuvia. That name does describe the essence of Moshe - he was “*Tov*” - Good. If so, why is he known as “Moshe” because of a singular event which happened to him?

R’ Tzvi Kushelevsky Shlit’a at the *hesped* of an *Adam Gadol* answered that the real point here is something far deeper. Bas Pharaoh gave him a name which was not just a “word” but rather a title that portrays the essence of *Moshe Rabbeinu’s* life. She said to the baby, “Why are you alive? Because I did you a kindness. If I had not done that kindness for you, you would not be here today. If so, your entire being must be one of kindness. Just as I drew you from the river, so you must ‘draw’ others (משה) from their ‘rivers’.”

Thus, the name Moshe reflects the mission of our great leader, *Moshe Rabbeinu*. Reaching out to others was indeed the essence of *Moshe Rabbeinu*. When the *Torah* tells us of his greatness, we find little mention of his great piety. Rather, the *Torah* says, that when a young Moshe came upon a Jew being assaulted by an Egyptian, he didn’t panic, he didn’t run away or call others to help. Immediately, “*Moshe got up and saved him.*” He took it upon himself to save others. Time and again we find Moshe coming to the aid of others in need. That was the greatness of *Moshe Rabbeinu* and it was expressed in his name.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

גדלות

Normally, this *posuk* is interpreted to mean, “*Moshe grew up*” - “*Moshe grew up*” and went out to see the suffering of his Jewish brothers, since he was now big enough to come to their aid and assist them. **R’ Elimelech of Lizhensk ZT”L**, however, explains that it may be understood as “*ויגדל*” - “*and he became great*” as a result of going out to see his brothers’ suffering. He is referring to *Gadlus* - Greatness. What is greatness? What is the ingredient that makes up true *gadlus*?

The answer is being sensitive and truly caring about others and not just being focused on oneself.

We bless a baby at his *bris*: “זה הקטן גדול יחיה” - “*This is the small one, he should become big.*” Obviously, the *beracha* we are giving is not a physical one. We are wishing upon this tiny newborn that he should grow up to become “great.”

We can understand the intrinsic meaning, the true definition of the words “big” and “small” from observing the very first place they are written in the *Torah*. In *Parshas Bereshis*, the sun is called the “big luminary.” The moon is called “the small luminary.” Why? Because the sun is a GIVER; it gives off light to illuminate and warm up the entire world. The moon on the other hand, has no light of its own. It takes the light of the sun and reflects it: The moon is a TAKER.

This is the real meaning of “big” and “small.” We give every baby at his *bris* the blessing “זה הקטן” - now you are “small” - you are needy and you take from others. You don’t care about the feelings of others. You care about yourself. But *Iy”h*, “גדול יחיה” - you should grow “big” - to be a giver. One who sees past himself and truly cares about others. This is GADLUS!

TORAH GEMS

ויזאל משה לשבת את האיש ויתן
את צפורה בתו למשה וגר (ב-טא)

Why did *Moshe Rabbeinu* marry the daughter of Yisro, the foremost idol-worshiper in the world, the high priest of Midian? Is that the best a son of the tribe of Levi could do?

There is a famous kabbalistic idiom quoted by the **Shla”h Hakadosh, R’ Yeshaya Hurvitz ZT”L**, based on the *posuk*: “*One who spills the blood of man, among man, his blood shall be spilled.*” The word “באדם” is extra to teach us that if one is killed by the hand of another man, his גלגל נשמה (reincarnated soul) is required to kill the soul of the one who killed him. Thus, the first murder ever committed - Kayin killed his brother Hevel - must be accounted for through the future killing of the reincarnated soul of Kayin, by the future soul of Hevel.

The great Kabbalist, **R’ Shimshon of Ostropoly ZT”L**, cites sources to the effect that the soul of Kayin was reincarnated no less than three times. The *Torah* writes about him, “קם קין” (ק-כד), - Kayin suffered “vengeance” and the word “קם” is the acronym for Yisro (י), Korach (ק) and Mitzri (מ), his three future souls. *Moshe Rabbeinu* was a reincarnation of two souls - Shais (שרת) and Hevel - as seen from his name משה - Moshe (מ), Shais (ש) and Hevel (ה). Thus, our sages tell us that it was incumbent upon Moshe to avenge Kayin’s killing of Hevel by slaying the Egyptian man (מצרי), ridding the nation of Korach and converting Yisro into the fold.

According to the *Medrash* (ב”ר כב), Kayin and Hevel were born with twin girls, whom they later married. Hevel, however, was born with an extra twin (“ותוסף ללדת את הבל”), and this made Kayin jealous. He killed Hevel in order to claim the twin for himself. The גלגל נשמה of this twin girl turned out to be Tzipporah, the daughter of Yisro. Thus, Moshe, the reincarnation of Hevel, was required to marry Tzipporah, the twin he was destined for, given to him by Yisro, the reincarnation of his murderer Kayin.

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

ויגדל משה ויצא אל אחיו וידא בסבלותם ... (ב-יא)

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