

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

בראתי יצר הרע ובראתי לו

תורה תבלין

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שבת קודש פרשת בא

Shabbos Parshas Bo

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הדלקת נרות שבת - 4:31 (Monsey, NY) מנחה גדולה / שבת - 12:35

זמן קריאת שמע/מ"א - 9:07 ~~~~~ שקיעה של יום השבת - 4:50

זמן קריאת שמע/הג"א - 9:43 ~~~~~ צאת הכוכבים / מעריב - 5:40

סוף זמן התפילה / להג"א - 10:30 ~~~~ צאתה"כ / לשיטת רבינו תם - 6:02

פתח לבי בתורתך

ויהי בעצם היום הזה הוציא ה' את בני ישראל מארץ מצרים על צבאותם וגו' (יב-נא)

הנה ידוע שכל מקום שנא' "ויהי" אינו אלא לשון חידוש. וא"כ מהו החידוש כאן בקרא, הרי כבר נאמר כל הענין למעלה של יציאת העם ממצרים, ומה בא כתוב זה לחדש?

ומפרש בעל הפרי מגדים, מרן הגמ"ר יוסף תאומים זצ"ל, בס' צל העדה, שהמאורות ברקיע השמים הם לאותות ולמועדים ולימים ושנים. כלומר, אם אומרים "לשנה האחרת", מתכוונים שתעמוד החמה באותו מצב שהיא עומדת בו עתה. ואם אומרים "בחודש הזה", הכוונה שהלבנה תעמוד במצב זה שהיא בו עתה. וכן אם אומרים "בשעה הזאת", הכוונה כשכל מערכות הכוכבים יהיו במצב כזה ממש. ולכן, כשאמר הקב"ה לאברהם אבינו "ועבדום וענו אתם ארבע מאות שנה ... ואחרי כן יצאו" (לך לך טו-יג,יד), היינו, כשיעמדו המאורות ברקיע השמים במצב שראוי להם לעמוד אחרי ד' מאות שנה דוקא. וא"כ, איך יצאו בני"א אחרי רד"ו שנה, הרי אז לא עמדו המאורות במצב שהיו צריכים לעמוד אחר ארבע מאות שנה: אלא שהקב"ה החיש את מהלך המאורות והלכו ברד"ו שנה מה שהיו צריכים ללכת בד' מאות שנה!

וזהו כוונת הכתוב, "ויהי בעצם היום הזה" - החידוש הוא שכל המאורות עמדו באותו מצב ממש כאשר אמר הקב"ה לאברהם אבינו בברית בין הבתרים "ואחרי כן יצאו" - ורק אז במצב כזו הוציא הקב"ה את בני ישראל ממצרים.

ולכל בני ישראל לא יחרץ כלב לשונו וכו' (יא-ז)

פרש"י אומר אני שהוא לשון שנון, לא ישנן. וכן לא חרץ לבני ישראל לאיש את לשונו עכ"ל. ומשמע שמיידי בשנון לשון הכלבים ולא שום בהמה אחרת. וצריך ביאור, דלמה נקט הכתוב דוקא כלב ולא חיה אחרת, ומה יהיה החילוק אם היו חיות אחרות?

אלא מסביר באופן נפלא, האדמו"ר הרה"ק מו"ה לוי יצחק מברדיטשוב זצ"ל, בס' קדושת לוי, דהנה לעיל בפרשת נח כתיב "ומוראכם וחתכם יהיה על כל חית הארץ" (ט-ב). וביאור הענין הוא, דבזמן שבני ישראל עושין רצונו של מקום, אז כל הברואים מתפרנסין ע"י ישראל, וכאמרם בגמ' (תענית י:). כל העולם ניוון בשביל חנינה בני ע"כ. ולכן מתייראין כל החיות מהו, כדאינתא בירושלמי: מאן דאכיל להו דיליה בהית לאסתכלי באפי מאריה עיי"ש, דהיינו, שהאוכל משל חבירו מתבייש מפניו. ולפי"ז כל מי שהוא מקבל יותר, הוא מתיירא יותר מבני ישראל.

והנה אינתא בגמ' (שבת קנה), שהכלב אוכל מעט כי אכילתו שוהה בתוך מעיו ג' ימים. נמצא שהכלב הוא פחות שבמקבלי מזונות מבני ישראל מכיון שמזונותיו מועטין מכל. וזהו מה שהבטיח הקב"ה "ולכל בני ישראל לא יחרץ כלב לשונו" - שאפילו הכלב שהוא הפחות שבמקבלי מזונות, מ"מ גם הוא לא יחרץ לשונו נגד בני ישראל, ומכ"ש שאר הנבראים וחיות המקבלים יותר, בודאי שיתיראו ויתביישו מישראל ולא יזיקו להם, וממילא אין לישראל לרוא משום נברא.

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

Proper Respect for Mitzvos - Seforim and Holy Books

We use *seforim* on a daily basis and have an obligation to treat them with great respect. The holiness of the very letters and concepts explained on each page elevates the actual paper and ink requiring us to keep the laws and customs pertaining to showing them proper reverence and respect.

Keeping them Clean/Passing them to Another

Seforim are like clothes of the King and should be kept clean even when not being used. If they get dusty one should clean them (1). If two people come to enter a door together, one carrying a *sefer* and the other not, the latter should let the former enter first out of respect for the *sefer* (2). If the latter is carrying *Tefillin* which are holier, then he should enter first. One should not put a *sefer* in a container touching dusty or muddy items (3), e.g. at airport security check-in where many remove their shoes and put them with a *sefer* in the plastic container, one should be careful not to let the shoes touch the *sefer*.

When passing a *sefer*, both the one passing and the one receiving should use their right hand (4). A left handed person should use his left hand (5). It is prohibited to throw a *sefer* both through the air and even across a table surface (6). Some people mistakenly pass out *bentchers* after a meal by throw/sliding them across the table. If they are packed in a

- 1) פלא יועץ-ספר א' מהר"ל (3) ר"י אבן שושן-אבות ד' (4) מס' סופרים גי.
- 2) פרי מגדים קל"א:א (6) יו"ד רפבה (7) שו"ת אמרי יוסף בקעא
- 3) מאת מרן הגמ"ר שלום יוסף אלישיב שליט"א- גנוי הקודש דף לט' (9) ספר חסידים תתקמ"ג

הוא היה אומר...

R' Boruch'l of Mezhibuzh ZT"L (Butzinah D'Nhorah) would say:

"Chazal tell us 'Open for me an opening the size of a pinhole, and I will open it for you to the size of a grand hallway.' The way for a Jew to truly become close to *Hashem* is by making the slightest bit of effort and *Hashem* will do the rest. In *Mitzrayim*, however, the Jews had reached the lowest point - the 49 level of impurity - and couldn't even muster a tiny pinhole. Thus, this one time only על הפתח' - *Hashem*, Himself, created the opening through which *Bnei Yisroel* were able to rise up and be redeemed from Egypt!"

R' Eliyohu Dessler ZT"L (Michtav M'Eliyohu) would say:

"The way a person achieves true pleasure on this world, is by obtaining that which he feels he is lacking. It is wiser to choose to focus on one's lack of spiritual accomplishments in order to achieve them, so that he can derive extreme pleasure from meeting those needs."

An Anonymous Wise Man would say:

"When *davening*, it's not enough to understand what the words we say mean; we have to also mean the words we are saying!"

לעני"ן ר' משה ב"ר יעקב גלב ז"ל - יארצייט י"ג שבט - תנצב"ה DEDICATED BY THE GELB FAMILY

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box it is permitted to throw the box or to mail the box even though the postal workers will throw the box around (7). It is permitted to mail a *sefer* even if it is just wrapped in paper (8).

How to Place and/or Position Seforim

Seforim must be placed right-side up. If one sees them upside down he should even interrupt his learning to set them properly. One should not leave *seforim* to be put away by non-Jewish cleaning help, because they cannot read Hebrew and do not know which end is up. When stacking them, one should be careful not to let them fall to the ground.

Even when carrying a *sefer* one should be careful to have the right-side up. Therefore, when packing a briefcase, one should place the top end of the *sefer* towards the handle so that it will be carried right-side up. Unfortunately, many people are not aware of this and pack incorrectly (9). It is similarly wrong to place an opened *sefer* upside down to hold one's place. Some *baalei kriah* (those who read from the *Torah*) incorrectly place a *chumash* or a *siddur* upside down to be able to quickly prepare between *aliyos*.

WEEKLY CHIZUK # 15

Now, as we read about *Yetzias Mitzraim* we should put extra effort into fulfilling the twice-a-day *mitzvah* of mentioning it at the end of *Shema*, including having in mind right before to fulfill the *mitzvah*. Also, to take to heart that (a) **we** were saved from heavy slave labor (b) we were elevated to serve *Hashem* constantly and we dedicate every moment, breath, thought, word and deed to serving Him.

These words had a subduing effect and they continued on in silence for some time. When they reached Har Nof, the soldier began to thank his new American friend and bid him farewell. But the American quickly said, “Wait! I have something for you.” Carefully drawing a beautiful *Mezuzah* encased in silver from his carry on luggage, he unwrapped it and handed it to the soldier, whose eyes widened in wonder. “I was planning on giving it to my hosts here,” he said, “but I want you to have it. Do you know what it is?”

Menachem responded, “Of course, that's a *Mezuzah*! We used to have one on every door of our house.” He paused for moment reflecting. “That is, until my brother, an elite soldier in the army at the time, was killed during an ill-fated raid on a suspected terrorist stronghold. Shortly after, my parents decided to move us from Tel Aviv to Jerusalem, not able to live with the ghost of my brother in every room. When I asked my father why he hadn't put any *Mezuzot* up yet, he answered angrily, 'Can't you see? G-d had forsaken us. We believed in Him our entire lives - your mother and I - and what did we get in return? G-d took our first-born son away from us. Some day you too will be required to serve in the army and who knows what will be?’”

The American handed him the *Mezuzah* and said, “Please, take this and place it in your shirt pocket. It is said that anyone on their way to perform a *mitzvah* will be provided with its special protection. Do not go into battle without it.” With a smile he added, “When you return from the war, you and I will put this up in your home together. Is that a deal?” The soldier smiled, nodded in agreement and thanked the American for the thoughtful gift. They embraced and Menachem turned one last time to wave before entering his home.

For days there was no news. And then came the fateful report: Menachem's name was one of those reported killed in heavy battle in Lebanon. Stunned and heartbroken, the American walked around in a daze for quite some time, until he decided that he must visit the family during the *shivah* and explain his recent but special connection with their son. Finding the home, he walked inside and was surprised to find smiling, happy faces all around. “You are a friend?” someone asked, pulling him along joyously. “You must come see him.”

He was led into a room where he found a smiling Menachem propped up on a bed. “My friend,” called out the soldier, “You saved my life! How can I ever thank you? I owe you everything.” Menachem explained that he was shot twice and thought to have died, but miraculously the bullet meant for his heart did not penetrate.

Silently, he took an object out from his shirt pocket. He opened his hand to reveal the silver *Mezuzah* his American friend had given him only days before. Embedded in it was a single bullet.

“Do you remember your promise?” Menachem asked. “Yes, of course,” said the awestruck American. Hobbling to the front of the house, Menachem opened the door and held the *Mezuzah* in place, as the American hammered the nails to affix it to the doorpost. Then, he kissed it reverently as tears coursed down not only his cheeks, but those of his father's, who stood beside him. The bullet meant for Menachem's heart, remains a part of this special *Mezuzah* that helped save a hero's life, and there it remains as a monument until this very day.

משל למח הדבר דומה

כי גרשו ממצרים ולא יכלו להתמהמה וגם צדה לא עשו להם וגו' (יב-לט)

משל: The old Russian culture center was where the local villagers gathered to watch reels of film that were activated manually by a man who sat in a box slowly turning the handle. One day, as they were watching, the picture suddenly froze on the screen. It turned out that the one manually turning the reel had fallen asleep upstairs. The people began protesting and shouting - but to no avail. The man was closed off in his box, sleeping soundly. For the first fifteen minutes they watched the show as usual, and for an hour and half they stared numbly at the frozen picture.

Finally, the man in charge woke up with a start. Frantically, he looked at his watch, and realized that

according to the schedule, the show was to end in a few short minutes. He quickly began turning the handle as fast as he could. After an hour and a half of staring at a frozen screen, the picture began moving at dizzying speed, and the audience left dumbfounded.

גמטל: For generations, *Bnei Yisroel* lived in Egypt in a tortured pattern of *golus*. Then, suddenly, hysteria overcome their entire existence; plagues, redemption, *Krias Yam Suf*, *Amalek* and *Matan Torah*. In our lives, as well, the picture was frozen, the world was quiet for a long time. But as our redemption draws near, world events are occurring quickly, frantically - there is no time, *Moshiach* is rushing to arrive! (אדם צובה)

דבר נא באזני העם וישאלו איש מאת רעהו וכו' כל כסף וכל זהב וגו' (א-ג)

TORAH GEMS

ויאמר משה אל העם וכו' היום אתם יוצאים ברוח האביב וגו' (ג-ג)

Hashem tells Moshe to please ask *Bnei Yisroel* to borrow gold and silver from their Egyptian neighbors so that, “*that Tzaddik, Avrohom Avinu, should not say, ‘He fulfilled the decree of slavery and affliction but He did not fulfill the promise of great reward upon their departure.’*” (ברכות ט.) Many *Meforshim* question *Chazal*’s meaning: Was there no other way for *Hashem* to enrich the Jewish People, other than having them borrow from the Egyptians? Were there not many ways to fulfill the prophecy that *Hashem* made to *Avrohom Avinu*?

The גאולה - *Redemption*, expounds **R’ Matisyohu Solomon Shlit’a, (Lakewood Mashgiach)** was only possible through the merit of *Emunah* - belief in the unerring word of *Hashem*. However, in Egypt, the Jews experienced a breakdown in their belief system. The *gemara* (נדרים לב.) tells us that this came about in part due to our Patriarch’s momentary lapse of faith. When *Avrohom Avinu* said “במה אדע כי אירשנה” - “*How will I know that I will be inherited,*” he was punished in that his descendants were forced to undergo a terrible exile in Egypt. His interpreted lack of trust created a ripple effect that grew wider and more pervasive with every generation, and thus, *Hashem* felt the need to increase His miracles and wonders in Egypt, in order to build up His children’s *emunah*.

The idea to have *Bnei Yisroel* borrow from the Egyptians was a test of their trustworthiness. The Jews knew that they were going to keep these possessions when they left the land, but for a full twelve months, they held onto it and never said a word or snitched on any of their brothers. This display of trust was needed to rectify the lapse in faith of אברהם אבינו.

מעשה אבות ... סימן לבנים

וראה את הדם על המשקוף ועל שתי המזוזות ולא יתן המשחית לבא אל בתיכם לנגף וגו' (יב-כג)

The following story has been printed in a number of articles in Israel and abroad, and has been attributed to the recent Israeli offensive in Lebanon. Menachem, an Israeli soldier on leave, hitched a ride from the North with a newly arrived American visitor to Israel, who just happened to be on his way to Har Nof, where Menachem and his family lived. In halting Hebrew, the American tried to make conversation, and Menachem did his best to make himself understood. The soldier shared the purpose of his visit to Har Nof.

“Our sergeant informed us that tonight we are all to go home and spend time with our families. Tomorrow, we will become part of the ground offensive, our unit being the one that will enter deepest into Lebanon and we will not know how long it will be before we see them again or even if, in fact, we ever will. So I am going home not just to spend time off with my family but to take leave of them and say good bye. Just in case...”

The **Mechilta** comments that *Moshe Rabbeinu* did not simply mention in passing the season when *Bnei Yisroel* were to be redeemed. Rather, he was exhorting the people to remember that *Hashem* took them out of Egypt in this most auspicious month of *Nisan*. This was an extra special kindness from *Hashem*, as the weather is perfect at this time of year; there are no extremes of heat or cold, nor is it a season of rain. Why was it so necessary to emphasize this point?

In *Parashas Vayeitzei*, after the birth of her first-born, *Rochel Imeinu* named her son Yosef. Rashi explains that Rochel had a specific intention in mind when she gave this name: “אסף אלקים את חרפתי” - “*Hashem has absolved me from blame.*” Now that she had a son of her own, she would no longer be blamed for every mishap that occurred in the house!

R’ Tzvi Feldman ZT”L, (Mirrer Mashgiach) derives from Rochel’s unusual explanation, a tremendous lesson for each and every one of us. We see that *tzaddikim* are grateful for every occurrence that happens to them, and for all of its many facets. Even the most minute detail is not omitted when the righteous thank *Hashem* for the overwhelming *chessed* that He bestows upon them - even if it seems insignificant like avoiding blame in the household.

With this we can likewise understand the explanation of Moshe’s words in our *posuk*. Moshe is teaching *Bnei Yisroel* that we must recall and thank *Hashem* for every minor detail - even the comfort and convenience of traveling during the most pleasant time of year - the month of *Nisan*. Taken in context with the great miracles of *Yetzias Mitzrayim*, we should nevertheless not forget the little things as well.