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ורעינו ירישא
רחל בת ר'
אברהם
שלמה ע"ה

שבת קודש פרשת בא ... ו' שבט תשע"ט SHABBOS PARSHAS BO ... JANUARY 12, 2019

הדלקת נרות שבת - 4:30 | זמן קריאת שמע / מ"א - 9:07 | זמן קריאת שמע / הגר"א - 9:43 | סוף זמן תפילה/להגרי"א - 10:30
זמן לתפילת מנוחה גדולה - 12:35 | שקיעת החמה שבת קודש - 4:49 | פוצש"ק צאת הכוכבים - 5:39 | צאה"כ / לרבינו תם - 6:01

טיב התבלין

מאת ונדיר רב מנצח ומבשר שליטתו שר השמים ויהושע עוזרי

ולמען תספר באוני בנך וכן בנך את אשר התעללתי במצרים ... וידעתם כי אני ה' (י"ב) - יסוד היהדות - הליכה בדרך אבות

זה הכתוב נצטוונו על חוב ספור 'ציאת מצרים', מצוה זו צריכה להיות דוקא מאב לבן, וכלשון הכתוב 'למען תספר באוני בנך וכן בנך', ושעמו של דבר כי תכלית מצוה זו היא לעורר את האמונה, כפי שהכתוב מסים 'ידעתם כי אני ה' וכדי להשריש את האמונה בלבנות הבנים יש צורך שהאב יספר לבנו שאלו הדברים קיבל מאביו ואביו מאביו אביו עד הדרו שבהם היה מעשה, כי בכך מכיר הבן באמיתו של דבר, כשאבותיו לפניו כי זה היספור נשמר במסורת ונמסר מדור לדור, ומקורו מוסמך מאבות אבותיו שחוו בעצמם את הנעשה להם בן בעת השעבוד והן בעת הגאולה. גם את מעמד 'קבלת התורה' ניצטוונו למוסרה מאב לבן עד סוף כל הדורות כמאד"כ (דברים ה, ט) 'והודעתם לבניך ולבני בניך, יום אשר עמדת לפני ה' אלקיך בחורב, כי מאד שיונקים אנו את האמונה בהש"ת מאבותינו אבות אבותינו, על כן הם המה החייבים ללמד אותנו אורחות הש"ת, כי התורה והמצוות המה תוצאה לאמונתנו. וזה גם כן טעם על חוביבנו ללכת בדרך אבותינו ולהחזיק במנהגיהם ובכל הליכותיהם, שהרי כל ההליכות של האיש הישראלי הינן תוצאה מיהדותו, גם אם אין אלו ההליכות מפורשים בתורה, ואינם כלולים בהתיר"ג מצוות, כי כל המנהגים מסורים לנו מדור אדור עד הדורות הקדמונים שברוח דעתה השיגו שרצוניה של תורה היא באלו המנהגים, ומנצא שגם אלו תלויים ביסוד התורה והאמונה.

זה המחזיק במעשה אבותיו, ובכל מצב הנקרה לפניו מקדים הוא להתבונן האין היו אבותיו נוהגים במצב כעין זה, זה האיש מובטח שלא יסור מאחרי הש"ת, מאד שכל

מאוצרותיו של המגיד

מאת ונדיר רב מנצח ומבשר שליטתו שר השמים ויהושע עוזרי

דבר נא באוני העם וישאלו איש מאת רעהו ואשה מאת רעותה כל' כסף וכלי זהב (א"ב) - ביאור ברברי ה'תרגום אונקלוס' על הקרא (תרגום אונקלוס, 'מליל כען קדם עמא, ושאלו גבר מן חבריה ואתתא מן חברתה, מנין דכסף ומנין דדבה', וכתב ב'נפש הגר', 'ויש להבין, מדוע לא תרגם מן הרמיה' (אורה) 'מן ריחמתה' (אורה), כתב שטרם את הכתוב אצל יהודה (בראשית לה-י) 'זחיה רעהו העדולמי, זחיה רחמיה עדולמאה, ויש ליישב בהקדם דברי המלבי"ם על הכתוב, 'ויאמר ה' אל משה, עוד נגע אחד אביא על פרעה ועל מצרים, אחי כן שלח אתכם מזה (יתן לכם רשות ללכת למדבר לשלושה ימים כדי לעבוד את ה', אולם כשלהו (אד שייסיכם לשלוה) כלה גרש יגרש (עמו) אתכם מזה (לעולם, וכמו שנאמר [שם ל"ג] וזחוק מצרים על העם למדור לשלחם מן הארץ...ולכן) דבר נא באוני העם וישאלו (עכשיו, ורק בתור השאלה זמנית לשלושת ימי עבודת ה' במדבר, שלוה יש סיכוי שייסימו לעשות כן וגו'), כי אח"כ כאשר 'כלה גרש יגרש אתכם מזה' במהירות, לא יהיה לכם זמן לכו...והנה, ממה שנאמר כאן 'דבר נא באוני העם וישאלו איש מאת רעהו ואשה מאת רעותה' משמע שנתבקשו בני ובנות עם ישראל לשלוח כל כסף וכלי זהב וזה מזה, 'עניים מעשירים', כי לא מסתבר לומר שהמצרים ייקראו בשם 'דעה'

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A SERIES IN HALACHA LIVING A 'TORAH' DAY

הלכה למעשה

The Greatest Mitzvah of All (110) - "תלמוד תורה כנגד כולם"
Kavod HaTorah: Standing Up for a Baal Maasim. As we've been discussing the halachos of standing up for a *Talmid Chacham, Rabbi* and *Rabo Muvhak*, it is appropriate to add some lesser known halachos of standing up for other people. For example, the halacha of standing up for one who is outstanding in performing good deeds. The *Gemara* (1) relates that Shmuel, the *Gadol Hador*, would stand up for Rav Yechezkel because he was a "Baal Maasim." The **Shulchan Aruch** (2) understands this not as an obligation, but rather as a permissive *heter*. We might have thought that it is incorrect for someone like Shmuel to stand up for someone like Rav Yechezkel, because it is demeaning to the *kavod* of Shmuel's position as a *Talmid Chacham*. Thus, the *halacha* tells us it is permitted. However, the **Yad Ramah** and **Ran** (3) explain the *Gemara* to mean that there is an independent obligation to stand up for a *Baal Maasim*.

Classical Explanation of the Ran. The **Ran (Rabbeinu Nissim ז"ל)** explains this obligation as follows: "*The Torah commanded us to stand up for those who have acquired Torah wisdom because it brings one to good deeds. Yet, the Torah didn't say specifically to stand up for a Baal Maasim because it is not always recognizable to all, as it is by Torah wisdom. (However we understand from the Torah that there is indeed an obligation to stand up for one who is truly a Baal Maasim).*" This is what the *Gemara* in *Berachos* (4) states, that the purpose (high point) of *Torah* wisdom is repentance and good deeds.

How Do We Pasken? Even though the *Mechaber* rules leniently, as mentioned, a long list of later *Poskim*, including the **Bach, Taz** and **Shach** (5), rule that one should be strict and stand up for a

מאת מוה"ר ברוך זירטפלד שליט"א ראש כולל עשרת חיים ברוך קלבלר הי"טס

Baal Maasim. This is strengthened by the fact that according to the **Ran**, the obligation is a *Torah* obligation, learned from the *chiyuv* to stand up for a *Talmid Chacham*. **Sefer HaMakneh** (6) writes that the obligation is only when one comes within his four *amos*, like by a regular *Talmid Chacham* who is not his *Rabo Muvhak* or a *Gadol Hador*, where one stands up as soon as he sees him. The **Birkei Yosef** (7) suggests that the whole obligation is only if the *Baal Maasim* is also at least somewhat of a *Chacham*, and not if he is a completely ignorant person. **Defining a "Baal Maasim."** The definition of a *Baal Maasim* is unclear. Does it mean a person is occupied with *Tzarchei Tzibbur* (public needs)? Does it mean *Bein Adam L'Makom, Bein Adam L'Chaveiro*, or both? Does a lady who fits the description attain the same status? We will try to clarify these issues next week, IY"H.

בין הריחים - תבלין מרף היומי

Have a Heart: Chulin 42a - מתני' אלו מריפות - "ניקב הלב"

The **Teshuvos Chacham Tzvi** (ע"ד) brings a case where a lady said she cut open her chicken and saw the heart was missing. The local *Beis Din paskened* that a missing heart is a *Treifa*. The *Chacham Tzvi* responded that since it is known that no living creature can exist without a heart, thus the heart must have fallen out onto the floor and the chicken is kosher. In a later *shaila* (ע"י) he reports that the **Maharal M'Prague** also ruled this way saying that nothing can live without a heart. Well, how about a *Golem*? It is interesting to note, that although the *Maharal* was quoted, there is no mention of his alleged *Golem*. In another *Teshuva* (צג), the *Chacham Tzvi* discusses if a *Golem* may be counted for a *Minyan* and he even mentions his *Zaida, R' Elyahu M'Chelm ז"ל*, who he said made a *Golem*. But again, no mention of the *Maharal*! Incidentally, he *paskens* that a *Golem* may not be counted for any *mitzvah*.

(1) קידושין לג: (2) י"ד רמזיב (3) קידושין ס"א (4) י"ד (5) י"ד
(6) קידושין לג: (7) י"ד רמזג

הוא היה אומר ...

R' Moshe Midner ז"ל (quoted in *Nesivos Shalom*) would say:

"During the Plague of Darkness, the Jewish people were blessed with a Heavenly and Divine light. Even today, *Yidden* can acquire this special light. However, this is a unique light, an 'אור', that an individual person can never attain. Why? For this light will only shine 'במושבתם' - in their dwellings. When a group of *Yidden* sit together, they can acquire this unique light, but not on an individual basis. As a result, when *Yidden* come together on *Shabbos* and other occasions and sit together in their dwellings, they can merit to uplift and promote this special light."

R' Moshe Feinstein ז"ל (Dorash Moshe) would say:

"*Rashi* explains that the people bowed when they heard the 'tidings of the redemption, the entry into the Land, and the tidings of the children that they would have.' Did they think they wouldn't have children? They were a huge assembly, 600,000 strong. What was special about this tiding? It was when they heard that they would have children who would be learned in *Torah* and follow in the ways of their forefathers, that they realized the greatness of this tiding. For one can only be an 'Av' - a father, to a child who follows in his ways. If a child does not follow his 'Avos' - to his forefathers. This was the great tiding."

A Wise Man would say: "You don't have to win every argument. Stay true to yourself."

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מעשה אבות ... סימן לבנים

וידי בעצם היום הזה הוציא ה' את בני ישראל מארץ מצרים על זבאתם וגו' (כ-נא)

The story of Operation Brothers is about the rescue of thousands of Jews, who were whisked out of enemy lands and brought to the Holy Land. It was one of the finest rescue operations in Israel's history. It dates back to 1977 with the election of Prime Minister Menachem Begin. Reports came into Israel that Ethiopian Jews were fleeing the civil war and famine in their homeland, many heading to neighboring Sudan where they were being housed in refugee camps. Although Sudan was a predominantly Muslim state hostile to Israel, its geographical location made it a perfect pathway for Ethiopians hoping to continue on to the Jewish state. Begin summoned the head of the Mossad, Yitzhak Hofi, to see what could be done and after some time, the Mossad began to surreptitiously scout the Sudanese coastline, looking for locations where the Israeli Navy could pick up groups of Ethiopian Jews and transport them to Israel. It discovered 15 empty beachside villas (complete with kitchen and dining room) that had been built by Italian entrepreneurs a decade earlier. However, the site had been abandoned when the Sudanese authorities failed to provide the promised access road, and water and electricity.

Deciding that the deserted picturesque village could be an ideal staging area from which to smuggle the Ethiopians to Israel by sea, the Mossad hatched its plan. The Sudanese Tourist Corporation believed it was renting the resort - for the princely sum of \$320,000 - to a Swiss company eager to create a new getaway destination. Of course, the company's "European" managers, diving instructors and windsurfing coaches were all actually Israeli intelligence operatives.

The Mossad leased the resort for three years and placed a handful of key agents there. They were charged with renovating the place, hooking it up to the electricity and water, and turning it into a fully staffed, sun-and-fun tourist destination. The local employees knew nothing of the resort's real goal, or the real identities of their bosses. And the guests who eventually stayed at the resort - making it such a success it even turned a profit - included Egyptian soldiers, British SAS troops, foreign diplomats, and Sudanese government officials - none of whom knew of the true identity of their hosts.

Mossad agents posed as professional diving instructors and even introduced windsurfing to Sudan. By comparison to the rest of the poor, desert-like country, the resort known as the Arous Tourist Village, offered Hilton-like standards and according to one agent, "it really looked like something out of the Arabian Nights. It was unbelievable."

The diving storeroom, which was out-of-bounds to all employees, contained hidden radios that the agents used to keep in contact with their headquarters in Tel Aviv. When they received a message that it was time to move, Mossad agents would leave at night for their rescue operations, telling local staff that they'd be out of town for a few days. They would then drive to a refugee camp deep into Sudan, hundreds of miles away, where the Ethiopian refugees were waiting, and bring them back to a beach near Arous. They then transferred the refugees to Israeli SEAL teams, who would load them onto rubber boats, sending them out to rendezvous with an Israeli naval vessel waiting in international waters, and on to Israeli territory.

After one of the operations almost got busted in 1982, when the Israelis were fired upon by a Sudanese military unit that had followed them and their "human cargo" to the beach, believing they were smugglers, Israel decided to send jets to covertly airlift the Ethiopian Jews to Israel instead. There were 17 separate airlifts in which planes landed on a makeshift airfield in the desert and took off filled with Ethiopian Jews. All in all, a total of at least 7,000 Ethiopian Jewish refugees were rescued and brought to the Land of Israel - all coordinated and executed by the fictitious Arous Tourist Village team.

The agents abandoned the resort in 1985 after years of running it. The military junta in charge of Sudan at the time began scouring the country for Israeli spies, and Mossad's chief in Israel ordered the agents to leave. The agents evacuated the resort in a hurry, some in the middle of the night, while guests were still staying at the hotel. Looking back, Operation Brothers was a mission unlike any other for the Mossad operatives, whose usual operations involved bloodshed and conflict. In Sudan they got to play a key role in a humanitarian mission - one that remains unique in the history of intelligence operations.

אשר בחר בניאים טובים ...

הדבר אשר דבר ה' אל ירמיהו ... לחכות את ארץ מצרים (ימי' מ-ג)

The *Haftorah* opens with Yirmiyahu's prophecy that the mighty Babylonian army will destroy Egypt as a punishment for the hardship it brought upon the Jewish people over the course of 210 years of slavery. The *Haftorah* concludes with encouragement from *Hashem* that if the Egyptians will return to their land, then without a doubt the Jews will soon return from *Bavel* to their homeland, the Land of Israel.

In the *Parsha*, Egypt is punished for committing atrocities against *Bnei Yisroel*. *Hashem* sent ten plagues; one of the plagues was locust. The *Haftorah* also makes reference to locust. A further connection is the liberation of the Jewish

people from Egyptian bondage to the freedom of Israel, which is mentioned in both the *Parsha* and the *Haftorah*.

The *Navi Micha* writes his immortal words to compare and contrast the exodus from Egypt to the future redemption: "כימי *"Like the days of your exodus from Egypt, I will display (my) wonders."* **Rabbeinu Saadia Gaon ז"ל** interprets these words in the following manner: by *Yetzias Mitzrayim*, where the *Torah* predicts the Exodus with just two letters - (*בראשית טו-ד*) - "*I will judge (them)*" - and yet there were so many miracles and wonders that took place; in the time of *Moshiach*, about which volumes and volumes have been written, can one imagine how many miracles and wonders will take place?

On behalf of thousands of Ethiopian Shabbos Jews - www.chickensforshabbos.com - the charity that simply feeds & clothes Shomer Shabbos Jews in Pretz, Yisroel with zero overhead

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSEF KOFMAN

וכל פטר חמר תפדה כשה ואם לא תפדה ועדפתו וכל בכור אדם בבניך תפדה ... (י-ג)

At the end of the *parsha*, the *Torah* talks about the *mitzvah* of *Pidyon Peter Chamor*, a *mitzvah* to redeem a firstborn donkey. Although they are non-kosher animals, firstborn donkeys have *kedushas bechor* and must be redeemed with a lamb. If not they are decapitated. **Rashi** states that this special procedure of *Pidyon Peter Chamor* was a reward for the donkeys who helped the Jewish people transport all the gold and silver they took from the Egyptians at the time of *Yetzias Mitzrayim*. This is similar to the words of the **Mechilta** on the *posuk* "לא ירחץ כלב לשנתו", that the dogs did not "*whet their tongues*" against *Bnei Yisroel* during *Yetzias Mitzrayim*: "*This is why in a case of non-kosher meat (treif) the Torah tells us, (throw it to the dogs) to teach us that Hashem does not withhold reward from any creature even a dog.*"

R' Yosef Chaim Sonnenfeld ז"ל, *Rav* of *Yerushalayim*, asks: Why is it that the donkeys which helped the Jews, received *Kedushas Haguf* (bodily holiness) whereas the dogs which helped the *Yidden* by *Yetzias Mitzrayim* were given the scraps of *treife* meat? Why is it that all we give the dog is a non-kosher steak for keeping quiet?

My *machshava* is as follows: A donkey carries a load for others; a dog barks for itself. We see from here that one who *shleps* another's burden becomes holy. The dogs kept quiet, a hard job for them and for which they were rewarded, but the donkeys carried the heavy loads for *Klal Yisroel*, a much higher level of service, and were thus blessed with *Kedushas Haguf*. It is a lesson for us to remember that one who helps others, who is willing to '*shlep*' for aged parents, spouses and friends in need, will receive a special blessing of *kedusha*. The dogs got some *treif* meat - but the donkeys became inherently holy.

May we all be *zoche* to good tidings (*שבת-שנשמע בשורת טובות*) in the *zechus* of helping our fellow *Yidden* in need.

משל למה הדבר דומה

ותחזק מצרים על העם למחר לשלום מן הארץ ... (יב-ג)

משל: The suffering and tribulations that the **Chiddushei HaRim, R' Yitzchok Meir Alter ז"ל**, underwent in his lifetime are almost beyond description. As a young man, he was destitute, with nary a penny in his pocket. He and his wife had fourteen children, of which only one son and three daughters survived to adulthood and married. By the time he died, only one of his children remained alive.

Soon after his wedding, he lived in abject poverty. However, his mind never focused on the negative; rather, he was always learning *Torah* and serving *Hashem* to the best of his abilities. One day, his young bride asked him, "Most people worry about *parmassa* and how they will live. How come you never worry about such things?"

R' Yitzchok Meir answered, "Who says I don't worry? Of course, I worry. But your father took me as a son-in-law because he said I am a genius. As such, I figured out how to

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... ערבות

דרגה יתירה

בערב תאכלו מצת עד יום האחד ועשרים לחדש ... (יב-ה)

In a strict sense, this *posuk* gives us the special *mitzvah* to eat *matzos* on the first night - of *Pesach*. The **Vizhnitzer Rebbe, the Imrei Chaim ז"ל**, offers a novel and original explanation of these words. The word "ערב" means evening, but the word "ערב" can also mean sweet! The *posuk* can be understood to say, "בערב תאכלו מצות" - "*Mit zeeskheit zolst ir essen matzos.*" With SWEETNESS shall you eat the *matzos*! The *mesorah* of *Klal Yisroel*, which is "Passed On" to this auspicious night of *Pesach*, must be given over with "*Zeeskeit*" - with a *geshmak*, and a sweet enjoyment for *Torah* and *mitzvos*.

Years ago, "*Mesorah*" was not an issue. Children grew up with rich vibrant Jewish lives and that is all they knew and cherished. They did what the *Zaida* did and what his *Zaida* did! There was pride in following in the footsteps of one's parents. Nowadays, unfortunately, there is so much going on outside the home. Children are educated in schools and are very busy with their friends. The availability of bringing into the home every *goyish* nonsense (and worse) has gotten out of control. Kids think that since their parents are so technologically outdated, they are not in touch with today's reality in many other ways as well. They copy their friends, they need to be like "everyone else" and they throw away the beautiful rich *Mesorah* that has kept our people alive for thousands of years. The only way to remedy this situation is with "*Zeeskeit*" - with sweetness you shall keep *mitzvos*! Eat up the beautiful *Torah* life that we have and make it so delicious and inviting for your children that they won't want to look anywhere else for entertainment and fun! Cooking for *Shabbos*, building the *Sukkah*, cleaning for *Pesach*, etc., can be made so *geshmak*, that everything will pale in comparison. A goal of parents in this generation is to make *Yiddishkeit* fun, and give our children such a good time at home living a life of *Torah*, that they will not want to be anywhere else!