

מאת הגאון מיר הדב ברוך הידעפלד שליט"א,
ראש טלל עטרת חיים ברוך, קליבלנד הייטס

Answer: The responsibility is on the driver. There's no difference if he was giving "hitchers" a ride or hired a car service. If the driver refused to drive and they said they will pay the fine, they will have to pay and should divide the payment. If only some agreed or one came at the end and some wanting to help him offered to pay the fine, they should ask a *dayan* how to divide the payment.

Monetary, Interpersonal Laws and Din Torah (24)

Answer: It would seem that he is. Just like one who tells a driver, “You drive and I will pay for the service” is obligated to pay, because of his oral commitment without a *kinyan*, similarly one who makes this offer to get the driver to drive is obligated.

וקדש לבנה brings a fascinating story where a *Yid* was attacked at night by bandits and asked as his last wish to be *מקדש לבנה* before they kill him. When he said "כִּשְׁמֵי שָׁמַיִם רִקְדָּה כְּנֶגֶד", he lifted his feet 3 times as is our *minhag*, and the wind lifted him up and he was saved from his would-be killers. He concludes there, "וְאֵינִי שׁוֹמֵר" that whoever is *מקדש לבנה* need not worry that he will die in that same month. ע"י ש."

R' Yissachor Dov Loriner zt"l (Yesh Sachar L'peulasech) would say:

A Wise Man would say: “Finding the lesson behind every adversity will be the main thing that helps get you through it.”

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תורה
תורה
TORAH TAVLIN
לילה 10: אהרן וניחשטען אהרן'ס זון אהרן
עסווער וואס וואס עס איז אהרן'ס שטעלע און עס

טיב התכלית

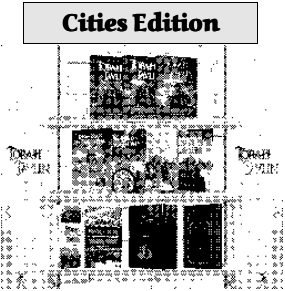
הרי מי שיש לו איום מחשבה טובה, או דיבור או מעשה טוב, זה בורא ממלאכים לעזור לפעול רצונו וא"כ, מי שאין רצונו לעבור את הש"ת, ויש לו רצון לעשות ככל מה שמתאוה לבו, ולמלא תאוות, אין לך סתירה גדולה מזו לעבור את ה', שהרי אותה רצון מביאו ע"י ממלאכים לדרך אחרת, אבל מי שיש לו רצון לעבור את ה', ויחזיק בסיסתא דשמריה באופן נפלא וטוב, כל זמן שאותו רשע לא היו לרם הדין לצאת ולקבל תורה ולעשות רצונו של הקב"ה אין הקב"ה מוציאם.

אמר משה גם אתה תתן בידנו זבחים ועלת ... כי ממנו נקח לעבד את ה' אלוקינו (י'-בחנו) - במעלת זיכוד החומר

אלו הדברים נרמזים במקרא שלפנינו, הדנה ידוע מספח'ק ש'פרעה' מורה על ה'יצ' הע', וכיון שראה פרעה שב"י משתוקקים מאוד לעבוד את בוראם, ובציגונם לצאת הר' לידה מותעבת מצרים, התחכם עליהם ואמר לכו עבדו את ה' רק צאנכם ובקרם 'יצ', כלומר, מזהה איני מעכב על ידכם לעבוד את בוראכם בתורה ובתפילה ובכלל פעולה שהיא לשש, אולם צאנכם ובקרכם' המורים על האכילה החומרית 'יצג' במקומו כבימי קדם, את תבקשו להתנוד מאכילה לשם תענוג, זה הרשע דימה בנפשו

למדנים מאת הדב אבדחם דמאל אבסטיון סליט"א, בעמ"ס סדה אבדחם

הם משה את ידו על השמים והיה חושך אצלם ככל ארץ מצרים.
פרשת תצא ... (י-כב) - בבואם מדרוך מות הרשעים במכת חושך
חשי: "ולמה הביא עליהם חשך, שהיו בישראל באותו הדור רשעים, ולא היו רוצים
לצאת ומתו בשלשות ימי אפלה כדי שלא יראו מצרים במפלגות ויאמרו אף הן לוקין
כמונו", עכ"ל. ומקורו של רש"י הוא מדרבי המדרש (רבה ד, ג) חו"ל: "חשך למה הביא
עליהן יתברך שמו של הקב"ה שאין לפניו משוא פנים והוא חוקר לב ובוהן כליות לפי
שהיו פושעים בישראל שהיה להן פטרונין [שדרות ושלטנות] מן המצריים והיה להן שם
עושר וכבוד ולא היו רוצים לצאת אמר הקב"ה אם אביא עליהן מכה בפרהסיא וימותו
יאמרו המצריים כשם שעבר עלינו כך עבר עליהן לפיכך הביא על המצריים את החשך
ג' ימים כדי שיהיו קוברים מתיהם ולא יהיו רואין אותן שונאיהם והיו משבחין להקב"ה
על כך", ע"כ. מבואר מהמדרש, שהטעם שמתו הרשעים באותו הדור, משום שהיו להם
שדרות ושלטנות, ומטעם זה היו להם עושר וכבוד, וע"כ לא היו רוצים לצאת ממצרים.
חוקר ר' **יוחאל הלוי גוינשטיין זצוק"ל (אור יוחאל)** אמונה, עמ' רסד), ולכאורה
כיון שנתבאר גודל הרמיזות ואהבה של הקב"ה שהוציאם בעצמו מתוך המ"ט שערי
טומאת, א"כ מרוע לא עשה הקב"ה זאת שיהיה להם גם הרצון לצאת?



מעשה אבות סימן לבנים

ויאמר ה' אל משה לא ישמע עליכם פרעה למען רבות מופתי בארץ מצרים ... (א-ט)

The holy **Chasam Sofer, R' Moshe Sofer זי"ל**, was not only the undisputed leader of the Jewish people in his generation, he was also a *Rosh Yeshivah* and devoted teacher to hundreds of *talmidim* in the *Pressburg Yeshivah*. To listen to the *Gadol Hador* deliver a Talmudic discourse in any area of *Shas* and *poskim*, was to witness an artisan in action, a masterpiece in the making. As pearls of *Torah* wisdom and knowledge rolled off his tongue, a combination of *Niglah* and *Nistar* (hidden and revealed) elements were interwoven together to form a formidable tower of novellae, thereby unfastening the knots of entanglement that locked up a *sugya*, enabling the intricacies that once stood in the way of comprehension to be released - like melting snow rushing through a mountainous pass.

One day, as the *Rosh Yeshivah* was in the midst of delivering his *shiur*, he came upon a topic that discussed the detailed complexities of names. During one lengthy exposition, the Chasam Sofer unwittingly let slip a comment to the effect that he had already mastered the deepest Kabbalistic understandings of names, and maintained the unique ability to recognize the name of each and every Jewish *neshama* (soul) within the body of the holy words of the *Torah*.

The students, who had been following the meandering paths of the *sugya*, all paused for a moment and looked at each other, and then back at their *rebbe* in wonderment. Of course, the Chasam Sofer had not made such a statement so as to brag about his ability; however, the thought intrigued each student as he sat there wondering, how can the holy *Rebbi* know the origins of each name and where it is located in the *Torah*?

As a heavy silence prevailed over the room, none of the students even considered breaking the *Rebbi's* thought-process and question him on his unusual statement. All, except one. There was a young man by the name of Moshe, who was different from the other students. He was not intensely involved in his studies as he should have been and he was known to have secular leanings, including interest in areas that were considered off-limits to the students. As a boy growing up in Germany, he saw and imbibed a culture that was foreign to the age-old ways of traditional *Yiddishkeit*, and privately he would read books and newspapers that were unacceptable in the *Yeshivah*.

It was this boy who stood up in the middle of the *Rebbi's shiur* and brazenly called out, “*Rebbi*, is this true? Do you really see every person’s name? If so, where is the name of the **Rambam** found in the *Torah*?”

The Chasam Sofer slowly opened his eyes and looked up. The other students began to urge Moshe to be quiet and sit down, but he just stood his ground and ignored their entreaties. The Chasam Sofer did not look irritated and in fact, urged everyone to be silent. Then, he said, “Before subjecting the Egyptians to the final *makka*, *Makas Bechoros* (Plague of killing the First-born), *Hashem* tells Moshe, 'למען רבות מופתי בארץ מצרים' (*In order to increase My wonders in the Land of Egypt*.) The first letter of these four words spell out the acronym **רמבם**, for it was this great sage who revealed - in his many illuminating writings - many of the great wonders of the Almighty.”

The students buzzed with excitement as the *Chasam Sofer* seemed to end the discussion right there. But Moshe was not one who gave in so easily. In his misguided and errant mind he called out once more, “Okay, but where is the name of Moses Mendelsohn (universally regarded as the father of the *Haskala*/Enlightenment movement and forebear of the Reform Movement, which wreaked havoc on *Torah*-true *Yiddishkeit*) found in the *Torah*?”

Without missing a beat, the Chasam Sofer responded, “Why, it is a clear *posuk* in *Parshas Emor*. 'כי משחתם בהם מום בם'. (*For their corruption is in them, a blemish is in them*.) The first letter of these aptly portrayed words spell out משה בן מנחם - Moshe the son of Menachem, from Berlin! His father’s name was Menachem and he adopted the lifestyle of the secular Berliners!” And with that last line, the Chasam Sofer tossed Moshe right out of the *Pressburg Yeshivah*!

קראו שם פרעה מלך מצרים
שאין העביר המועד ... (רמב"מ-י)

Continuing the theme of last week’s *Haftorah*, *Yirmiyahu HaNavi* discusses the fall of Egypt mentioned in the *Torah* as well as Egypt’s downfall at the hands of Nevuchadnezzar, king of Bavel. The *Navi* tells us that in the heat of the battle, the Babylonians called out mockingly that Pharaoh king of Egypt was nothing but bluster, much noise and no substance. The reason being that “*He passed the appointed time for the battle*.” But why was that the reason to mock Pharaoh?

R’ Yonason Eibschutz זי"ל explains that wars back in those days required battle tactics, but they did not involve any overall strategy. In fact, the date on which a decisive battle would be held was often fixed ahead of time. The reason being that Pharaoh and all the great kings of the time

would employ their sorcerers to determine the best possible outcome. The sorcerers would invariably relay to their king the most opportune time for them to wage war. Then, and only then, would military strategies be devised.

Here, Pharaoh was mocked relentlessly because even after his sorcerers determined the best time to wage war against the Babylonians, he was still unable to arrive at the battlefield at the designated time - proving to all that his incompetence knew no bounds, and the Egyptians were doomed.

Mazel and time play a major role in Jewish life, and while we obviously do not ascribe to sorcery or claim to know the future, we are still quite cognizant of the predations of doing something not in its proper time.

ויהי בחצו הלילה וה' הבה כל בכור בארץ מצרים
מבכר פרעה הישב על כסאו עד בכור השב ... (יב-כט)

Makas Bechoros affected not only the Egyptian first-born, but as the *posuk* tells us, even the *bechoros* of captives and prisoners. Earlier in the *parsha* when Moshe received the prophecy from *Hakadosh Boruch Hu* and forwarded its message to Pharaoh, he told him, "מבכור פרעה ... עד בכור השפחה" - which refers to the first-born of the maid-servants. The clear question is: why, here, does it change to "ככור השב"? (See **Chizkuni** who presents a number of explanations)

Perhaps we can offer a simple understanding. When Moshe was warning Pharaoh, it was important to stress that every first-born in every respective Egyptian household will be killed, even those of the slaves. On the other hand, Pharaoh didn’t really care about those in captivity and it was therefore unnecessary to warn him about their upcoming demise. However, when the plague actually struck, it was significant that it hit them too. As **Rashi** explains, even as they languished in jail, those *goyim* were still happy that the Jews were suffering. Therefore, *Hashem* paid them back by killing their first-born.

R’ Moshe Sternbuch *shlita*, in his **Sefer Taam Vadaas**, writes that during the horrific years of the Holocaust, the world witnessed how so many gentiles, even enemies of the Third Reich, eagerly helped the German cause. In Poland, Ukraine, Russia and Hungary, it was commonplace for the locals to “assist” the Nazis in betraying and killing Jews. It is clear that a gentile, even if he’s not so vocal about it, harbors an innate hatred towards a *Yid* and will relish the opportunity to act upon it.

As we consider the current public sentiment in the world, this couldn’t be more glaringly true. How many *goyim* have suddenly turned their backs on us, vehemently espousing anti-semitic rhetoric under the banner of the pro-Gazan refugees?

We must always realize that even the “powers-that-be” cannot and must not be relied upon. As *Esther Hamalka* so carefully taught us: "שלא יאמרו אחות לנו בבית המלך". We must *daven* to the only One who can truly help and save us - **אבינו שבשמים**!

משל למה הדבר דומה

החדש הזה לכם ראש חדשים ראשון הוא לכם ... (יב-ב)

משל: A *sofer* STAM, a scribe who transcribes holy scrolls by profession, once found himself in the synagogue of a far-away town. After *davening*, the local Rabbi began conversing with him. Upon learning of his profession, the Rabbi asked the *sofer* if he might check the *shul's* one and only *Torah* scroll, which he did and found it to be completely invalid. An estimated \$5,000 was deemed necessary to repair the scroll.

The Rabbi flatly refused to pay such an enormous sum of money, despite the fact that the *shul* had the funds for an elaborate repairment. The *sofer*, too, refused to come to terms with the fact that an entire congregation was using an invalid *Torah* scroll. Unable to sleep, the *sofer* contacted a friend, also a scribe, and convinced him to join him in a great *mitzvah*: they would fix the scroll despite the minuscule \$500

ויאמר משה כה אמר ה' כחצת הלילה
אני יוצא בתוך מצרים ... (א-ד)

CONCEPTS IN AVODAS HALEV FROM THE
FAMILY OF R' CHAIM YOSEF KOPMAN זי"ל

מחשבת הלב

the Rabbi was willing to pay for their efforts.

After completing the repairs and receiving their meager wages, the pair headed out of town. On the way, the scribes needed to make a “pit-stop” and saw a cemetery building. Suddenly, the cemetery caretaker appeared out of nowhere and growled at them: “What’s your names and address?”

Frightened, they told him. “Congrats young men,” he said lightly, “a wealthy man died today and left in his will that his money should be split between all those who attend his funeral. Guess what? You two are the only ones who showed up!”

משל: The focal point of *Yetzias Mitzrayim* is *Hashem's* demonstration of ultimate power and ability. It is interesting to note that this *parsha* has a number of unrelated *mitzvos* in it as well. Perhaps the lesson is this: doing *mitzvos* can sometimes be challenging and expensive but do them anyway and don’t worry about the bill. *Hashem* can afford it!

INSIGHTFUL TORAH THOUGHTS ON THE
WEEKLY SEDRA TO LEARN AND TO ENJOY

הנפש

Citing the *Gemara* (*Berachos* 4a), **Rashi** explains that Moshe did not say that *Hashem* will come and kill the Egyptian firstborn “בחצת” at exactly midnight, but rather “כחצת” - around midnight, for “שכמה יטעו אצטנניי פרעה” - Pharaoh’s astrologers will make a mistake in their calculations and say the plague did not come at midnight, accusing Moshe of being a fraud. Rashi further elaborates that the concern was perhaps according to their calculations, midnight will be a half-hour earlier than actual midnight, and when “their” midnight will come and go without anyone dying, they will dismiss Moshe’s prophecy as false.

R’ Simcha Maimon *shlita* explains that this is as the **Rambam** writes in his introduction to his commentary on the *Mishnah*: the hallmark of a true prophet is that every detail of his prophecy comes to pass, even the most minute. Thus, if Moshe’s timing would have been even slightly off, that would have indeed been enough of a reason for them to question his legitimacy. However, this concern seems difficult to understand. For although they might feel smug at the time, when midnight does arrive, and the plague hits Egypt in full force, they will realize that they made a mistake, and that Moshe was correct all along!

Explains **R’ Yosef Shalom Elyashiv זי"ל**, we see from here how careful we must be not to say or do anything that might result in a *Chilul Hashem*, even if it will be for only a split second, and even if it will be revealed afterward that there was a mistake! Anything which has the potential to possibly result in even the mere perception of *Chilul Hashem*, no matter how temporary or seemingly insignificant, must be avoided at all cost. On a related note, **R’ Meir Stern *shlita***, *Rosh Yeshivah* of *Yeshivah Gedola* of Passaic, says that if people consider someone to be a *Talmid Chacham*, even if he knows that he is not, he must conduct himself in public as a *Talmid Chacham* would be expected to, due to the concern for *Chilul Hashem* - even though their expectations of him are mistaken! How careful must we be regarding *Chilul Hashem*!