



לעילוי נשמת

ZILPA bat SARACH | ZEVO bat HEDVO

ELAZAR ben BELLA BRACHA

## SHABBAT SCHEDULE

Mincha	4:30 PM
Candle Lighting	4:39 PM
<b>Friday Night Shiur</b>	<b>8:00 PM</b>
Shacharit	8:30 AM
<b>SHEMA (MA)</b>	<b>8:57 AM</b>
<b>SHEMA (GRA)</b>	<b>9:40 AM</b>
Mincha	4:15 PM
<b>SUNSET</b>	<b>4:58 PM</b>
<b>Shabbat Ends</b>	<b>5:43 PM</b>
Rabbenu Tam	6:11 PM

## SHORT &amp; SWEET

וְשָׁמַרְתָּ אֶת־הַקְּהָלָה הַזֹּאת לְמוֹעֲדָה  
מִיָּמִים יְמִימָה - "And you shall  
keep this statute (Tefillin) at its  
appointed time, from year to  
year etc." (Shemot 13:10)

The Midrash states that the Tefillin should only be worn on Shabbat. How is this to be understood? The Gaon Rabbi Akiva Eiger explained that the words on Shabbat (בשבת) are an abbreviation of the words "one one's hair and one's muscle" (במקום שער בשר תפוח). One should be mindful to ensure that one's Tefillin never pass their hairline and always remain on their arm muscle.

בן יהודע על התורה

1. Which two firstborns were spared from Makkat Bechorot?
2. What do the seven (or eight) wrappings of the Tefillin upon our arm correspond to?
3. Which Mitzvah can save a person from Gehinnom?

Ha'aggadah.

1. During Makkat Bechorot all first-born Egyptians died, male and female. Only two survived: Batya, the daughter of Pharaoh, because she saved Moshe, and Pharaoh, in order to bear testimony to the world of Hashem's infinite power. {Shemot Rabbah 18:3, Mechtilla 13}

2. The seven times we wrap the black retzuah (leather strap) around our forearm is supposed to remind us to master all the seven branches of Torah: Chumash, Navi, Ketuvim, Mishnah, Gemara, Halacha and Kabalah! {K'zeh Re'ei V'kadetsh}

3. There are a number of Mitzvot that help spare a person from suffering in Gehinnom. One such Mitzvah is wearing Tefillin properly. {Otzar

## Sha'arei Eliyahu

פרשת בא

## Table Talk

## Insights on the Parasha

In this week's Parasha we read about the remaining three plagues. After that we read how the Jewish Nation is led out of Egypt following the 10th plague. At this point the Torah writes about the Mitzvah of Tefillin. As we know regarding the Tefillin there are four places where it is mentioned. In our Parasha it says: וְהָיָה לְךָ בְּפִיךָ לְאוֹת עַל־יָדְךָ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ - *And it shall be to you as a sign upon your hand and as a remembrance between your eyes, in order that the law of the Lord shall be in your mouth.* The Pasuk says that the Tefillin is meant to be **a sign** as well as **a remembrance** [of the Exodus] so that the Torah would be flowing through our mouths.

The Sfat Emet says that the main purpose of Tefillin is to illuminate the letters that were sealed, by Hashem, in each person's Neshama. When one puts on the Tefillin each morning he turns on his spiritual system for that day. If one, G-d forbid, doesn't wear his Tefillin one day then he has, in essence, kept his Neshama sleeping for that day.

Just as the Names of Hashem in the Torah make the Torah Holy, so too the Neshama makes the body Holy. It is only through the Tefillin that the potential of the Torah which one learns can be actualized. Also in order to properly give over the Torah that one learns, one must wear the Tefillin. It is for this reason that some say it is proper to learn Torah while wearing Tefillin. Our Pasuk comes to hint to this as it says לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ - *in order that the Torah of Hashem be in your mouth.* As the Tefillin helps the Torah one learns, and through the Tefillin the inner lights of the Torah can come out properly through ones mouth.

Another interesting point to make on this Parasha is that we usually see the slavery in Egypt as a bad thing. In reality however the slavery was a foundation to our Torah and observance of its Mitzvot. Pharaoh was able to take the Jews and break them to the point that they would serve him with every morsel of strength that they had. Pharaoh made the Jews into the perfect soldiers. When Hashem gave us the Torah the very first commandment He gave us was "I am Hashem your G-d **that took you out of Egypt.**"

What is the significance of telling us that He took us out of Egypt? Hashem was telling us that in Egypt you served Pharaoh and he drove you to the point of exhaustion, and to show for it he gave you nothing in return. However, I want you to use the same strength to serve Me and I will give you ETERNITY.

It often happens that in the morning we wake up and something tells us to go back to sleep because we are exhausted and tired, but we must say *no I came down to this world for this precise reason [i.e. to be tired and going to pray] in order to serve Hashem even in exhaustion.* This is our opportunity to get up and fulfill Hashem's command in its full essence.

~ R' Yosef Akilov &amp; Rav Moshe

Yoel Walkin



Shabbat Shalom U'Mevorach



**מוסר של שבוע - Weekly Dose of Ethics**

א. צריך האדם לשמור עצמו ממקום סכנה ולברוח ממלחמת הצר הרע, שלא ילך למקום רע גמור ויבטח שילחם עם יצרו וינצל כדי לקבל שכר יותר, כי במקום סכנה שהוא רע גמור אין לסמוך על עצמו (שבת מלכתא).

One must guard oneself and escape from any dangerous territory in the war against the Yetzer Hara. One should not believe that one has the might to overcome the Yetzer Hara and thereby earn an increased reward. Rather, one should free from a place of danger and uncertainty.

ב. כל שאינו מוחל לחבירו אלא אדרבה מוסר דינו לשמים, הרי זה גורם נזק לעצמו אף על פי שבאמת חטא לו חבירו יען כי ירבו עליו המקטרגים לומר זה צועק בעבור חטא שחטא לו חבירו, ואינו רוצה למחול באומר שחטא זה לא ניתן להימחל גם לו לא יהיה מחילה. ואם הוא צועק על דבר אחד, הלא הוא יש בידו כמה וכמה דברים (תשובה מחיים).

Any individual that not only refuses to forgive their friend but also demands retribution from Shamayim only worsens his own situation. Even if his friend is guilty of the crime he claims he committed one should never plead that Shamayim should judge his friend for that causes the Heavenly court to investigate one's own actions in order to verify if the individual is worthy enough for the Shamayim to judge for him. In fact, just as he refuses to forgive his friend, so too, will they refuse to forgive this individuals shortcomings in Heaven.

ג. ומוצא דבר תבין, אם יהיה האדם תמיד מוחל וסולח לכל מי שחטא לו, בזה ימצא טוב לעצמו שאז הקב"ה יעשה עמו כמידתו וימחול ויסלח לו וירצה בתשובתו, ושב ורפא לו (תשובה מחיים).

If one is able to forgive and forget everyone no matter the offense that was committed, then, as a result Hashem will forgive him for his sins and accept his Teshuva, measure for measure.

ד. אזהרה שמענו מפי חכמי האמת, שיזהר האדם בתפילתו בכל יום, שלא יבקש רעה על אויביו, כי ילכד בזה ורע לו אלא אדרבה קדם תפילה יסלח לחבירו (תשובה מחיים).

The Sages have warned that one should never pray for the demise of his "enemies" in any one of the prayers of the day. If one does so, he will in fact be only trapping himself causing the bad he prayed for to befall himself. On the contrary, one should forgive their friends before prayer and that will be a merit for him.

ה. האדם מהלכים עמו מלאכים להעיד על מעשיו וכאשר יחרוץ משפט קשה על חבירו שחטא לו, יאמרו המלאכים זה לזה, זה הדרך שמהלך בו אדם זה בינו לבין חבירו לכו בו אתם, שגם אתם תגדילו מדורת אש עונות של זה בינו למקום וקל וחומר הוא (תשובה מחיים).

There are always two angels escorting an individual recording the deeds he performs. When one holds a grudge and does not forgive his friend these angels collude to reciprocate such behavior toward the individual himself. Just as he exaggerated the harm his friend did to him, so too, will these angels exaggerate the harm he committed against Hashem.

**הדושים של שבוע - Weekly Dose of Insights**

א. בָּא אֶל־פְּרֹעָה - פירש הרב הקדוש מהר"ש מאסטרפולי זיע"א רמז כי אם תחליף פ' ע' מן פרעה בא' ב' באלפא ביתא דאחה"ע בומ"ף, יהיה ארבה. וז"ש: בא אל פרעה, להביא ארבה בשמו (בן יהוידע על התורה) *"Come to Pharaoh etc." (Shemot 10:1)*

(How did Moshe know the next plague was locusts, a careful examination of the text reveals that Hashem never explicitly told Moshe the next plague?) The Holy Rav from Astropoli explained that it was alluded to Moshe in this Pasuk. The Hebrew alphabet consists of guttural letters, which include the letters "Aleph" "Hey" "Het" and "Ayin" (אחה"ע) as well as labial letters, which include "Bet" "Vav" "Mem" and "Pay" (בומ"ף). It is know that letters in the same family can be substituted for one another. For example, a "Bet" can be substituted for a "Pey," and an "Aleph" can be substituted for an "Ayin." Thus, he explains, in our Pasuk Hashem was telling Moshe to take the "Bo" (Aleph and Bet) and put it into "Pharaoh" by substituting them for the "Ayin" and "Pay" thus spelling the word "locusts" (ארבה).

ב. לָמַעַן שִׁתִּי אֶתְּנִי אֶלֶּה בְּקִרְבּוֹ - יובן דהטעם שהרבה הקב"ה אותות ומופתים ביציאת מצרים והיה אפשר להוציאם ממכה ראשונה, דהא הקב"ה היה מכביד לבו כדי להביא עליו עוד מכות, ולמה עשה ה' ככה ויובן, דהנה נודע מה שאמר הכתוב כימי צאתך מארץ מצרים אראנו נפלאות וא"כ, יציאת מצרים היא סימן העתיד להיות במהרה בימינו, ומוכרח להיות בגאולה העתידה כל האותות והמופתים שהיו במצרים, וכדאמר קרא כימי וכו'. ולכך הרבה הקב"ה אותות ומופתים במצרים, כדי שגם בגאולה העתידה יעשה כן (בן יהוידע על התורה).

*"In order that I may place these signs of Mine in his midst etc." (Shemot 10:1)*

Why did Hashem inflict ten plagues on the Egyptians when one mighty blast would have sufficed? After all, it was Hashem that harden Pharaoh's heart in the last of the five plagues. The explanation may be based on a prophecy regarding the end of days. Hashem promised, in a prophesy, that the wonders seen in Egypt would not only be repeated in the final redemption but they will be increased in magnitude as well. Therefore, Hashem increased the amount of blows in the exodus of Egypt as a promise and testament that He will one day do the same at the end of days as well.

ג. לָמַעַן שִׁתִּי אֶתְּנִי אֶלֶּה בְּקִרְבּוֹ - או יובן, תרתי קאמר: חדא עיקר הפעולה, והב' מה שיהיה עוד, שיכה למצרים דוקא ולא לישראל, הגם דשניהם במקום אחד, וכמו דהם והערוב וכיוצא ודוק. וזהו "אשר שמתי במ" דייקא. ודוק (בן יהוידע על התורה).

*"In order that I may place these signs of Mine in his midst etc." (Shemot 10:1)*

The simple understanding of the Pasuk may be twofold. First, Hashem wanted to inform Pharaoh of what would occur, and second, Hashem informed Pharaoh of the caliber and greatness at which it would occur. Namely, Hashem would inflict the Egyptians with plagues but the greatness is that they would only affect the Egyptians even though the Jews were in close proximity. Thus, Hashem stated, "I may place these signs of Mine," however, it will only be "in his midst" and not the Jews, as was the case in the plague of blood and others.