לעילוי נשמת ר' אברהם יוסף שמואל אלטר בו ר' טובי' ז"ל רעיתו רישא רחל בת ר' אברהם שלמה ע"ה קורץ



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הדלקת נרות שבת - 4:27 | זמן קריאת שמע / מ״א - 9:06 | זמן קריאת שמע / הגר״א - 9:42 | סוף זמן תפילה/הגר״א - 10:29 זמו לתפילת מנחה גדולה-12:34 | שקיעת החמה שבת קודש-4:46 | מוצש״ק צאת הכוכבים-5:36 | צאה״כ / לרבינו תם - 5:58

מולד חודש

שבט: מיטוואך

5:35 PM ('11 to1')

פיט 3 חלקים

כדברים האלה ראיתי בעודי ביז מלתעות הרשעים בגיא ההריגה. הפטיר היהודי שם הבחנתי איך אלו הרשעים אינם מבקשים כי אם את רעת היהודים, ולא בקשו דוקא את נפשם של היהודים החרדים לדבר ה', אלא גם אלו שפרקו מעליהם עול תורה ומצוות ר"ל. ואפילו אלו שכבר נתבוללו ר"ל ביז האומות. וכבר לא ידעו כלל שהם יהודים ר"ל. גם על אלו גזרו הנאצים ימח שמם הרג ואבדז. כיוז שכז נתתי עיני ולבי על המציאות המר. והבנתי שע"פ ההגיון אין לדבר שום הבנה. שהרי אילו לא היו מבקשים כי אם את נפשם של היראים. היינו יכולים להבין כי שנאתם לדת היא הגורמת. אולם אחר שבקשו גם את נפשות המתבוללים. היתה בכר אות מז השמים. שלא המה המייסרים. ואיז כאז אלא הוכחה שאית דיז ואית דיין, ואבינו שבשמים הוא זה אשר יווכח בזאת ולא יסוג אחרו מדרכיו המעוותים?! לאור דבריו יכולים להסביר גם מעשיה של בתיה. אכז היא ראתה במו עיניה את

גודל ההשפלה שהיתה אז נחלת האומה הישראלית. אולם על דבר אחר לא קיבלה מענה. מהי הסיבה לכל זה? מה עוללו בני ישראל להמצריים עד שתהיה שנאתם מושרשת בהם כל כר? וכשלא מצאה תשובה לתמיהתה. הסיקה שאיו שנאה זו תלויה בשכל ובהגיוז. ובהכרח שיד ההשגחה העליונה סיבבה כל זאת. ובהכרח שהדבר הוא לטובתם. כי הקב"ה שבחר באבותם אינו מבקש לצער את צאצאיהם אחריהם אם לא שחפץ להטיב עמהם עי"ז. וכשתתגלה טובתם יווכחו כולם במעלתם הרמה שאינה בנמצא בשאר האומות. כי אז ירומם אותם בוראם. על כז חשקה גם היא להסתפח אל האומה הישראלית. ואפשר שבשכר זאת הינה השם לידה את הצלתו של משה מושיעו של ישראל. כי צעד זה שעשתה נבעה מבחינה שהיתה בו במשה. כי כשם שמשה היה עתיד ליתו את עיניו ולבו לצרתיהם של ישראל וכדאיתא ברש"י לקמז (ב. יא)! כר נתנה גם היא את לבה ואת עיניה בצרותיהם של ישראל. רבינו יהיה תוך רשות שידה מגעת. א״כ מדוע הוצטרר שיעשה נס גדול כזה. הרי אין הקרוש ברוך הוא מנהיג העולם בנסים, רק כל הנהגת העולם הוא בדרך הטבע, רק במקום דאיכא צורך לנסים. בהכי הקדוש ברוך הוא עושה נסים. אם כן מה היתה הצורך הכא לנס גדול כזה?

ונראה לענ״ד לומר. דהנה משה רבינו היה מושיעו של ישראל. ועל ידו נעשה כל הנסים. וכל המופסים. וכל העשר מכות. א"כ יש מקום לטעות ולומר שחס ושלום היה היכולת ביד משה רבינו לעשות את כל זה בעצמו. וע"ז גופה נעשה נס גדול כזה, להורות, שכל מה שמשה רבינו עתיד לעשות, הכל הוא אר ורק מאת הקב"ה. דהכל מודים כשרואים מעשה נסים. שהוא מעשה ה', שאפילו החרטומי מצרים. כשלא היה ביכולתם לעשות הכישוף לעשות הכינים אמר. "אצבע אלקים היא". וכבר האריר הרמב"ז (סוף פרשת בא) בעניז זה וכתב וז"ל. "ומז הנסים הגדולים המפורסמים אדם מודה בנסים הנסתרים שהם יסוד התורה כלה. שאיז לאדם חלק בתורת משה רבינו עד שנאמיו בכל דברינו ומקרינו שכלם נסים איז בהם טבע ומנהגו של עולם. ביז ברבים ביז ביחיד כו''' עכ"ל.

וא"כ מובן היטב, דאחר שראו שנס גדול כזה נעשה, ובלא נס גדול כזה לא היה משה רבינו יכול להיות מושיעז של ישראל. בודאי איז שום יכולת בידו מצד עצמותו. ובאמת הכל הוא מאת הקב"ה. ורק הכל נעשה על ידי משה רבינו.

ותרד בת פרעה לרחץ על היאר ונערתיה הלכת על יד היאר ותרא את התבה בתוך הסוף (ב-ה) - מתוך ענותם של ישראל אתה מוצא את מעלתם לתב הבעל הטורים וז"ל: 'ותרד בת פרעה, סופי תיבות דתה, מלמד ששינתה דתה והלכה להתגייר', עכ"ל. עובדא זו מעוררת תמיהה על כל שומעיה, והשאלה זועקת מאליה. מה ראתה בתיה בעשותה צעד זה? הרי מדובר פה בביתו האהובה של מלר מצרים אשר מלבד מה שינקה את השנאה היוקדת לישראל בבית המלכות לא היתה זסירה כלום מבית המלך, ולמה אם כן ראתה לנכוז להסתפח אל האומה הישראלית בו בשטה שהללו היו מושפלים ביותר? הלוא דבר הוא?!

התשובה לשאלה זו קיבלתי מיהודי אחד שגם הוא הפליא אותי בצעדיו. יהודי זה בר את מוראות השואה ל"ע, ורק לאחר מכן התקרב אל היהדות וקיבל עליו להיות זיר בתורה ובמצוות. והתמלאתי פליאה. כי השואה גרמה שתי חורבנות. האחת היא חורבן הגופות, כי רובם מהשרידים פרקו עול תורה מעליהם ר"ל. ואילו הוא שמציקרא יה פורק עול, זכה להתקרב דווקא באותה שעה אל חיק היהדות, הלוא דבר הוא?!

ניאות היהודי ליישב את תמיהתי, ופתח את דבריו במשל: כשילד מדבר בבית הכנסת באמצע התפילה. ומפריע בפטפוטיו לציבור המתפללים. יתכז שהמתפללים גערו בו. אולם בדרד כלל רק אחד שביניהם הוא אכז יתקרב את הילד ויסטור על פניו סטירה מצלצלת. וזה האחד הינו לא אחר מאבי הילד, שלא יסבול את סירובו של בנו. ולא תהיה ביכולתו לעצור ברוחו עד אשר יוכיח את בנו בהכאה. מובן מאליו שאיז בכוונת האב לצער את בנו חלילה. וההבדל בינו לביז יתר הגוערים בו הוא במידת הרצוז בטובת הנער. ואינו יכול לסבול העובדא שבנו שוגה בדרכו.

ליסודים סאות חרב אברחם דניאל אבשטיין שליט"א, בעמרים שדה אברהם

ותרא את התבה בתוד הסוף ותשלה את אמתה ותכחה וגו' בביאור הנם גדול שנעשה בידה של בת פרעה

9רש"י וז"ל, "את אמתה - את שפחתה. ורבותינו דרשו לשון יד. אבל לפי דקדוק לשון הקודש היה לו להנקד אמתה מ"ם דגושה. והם דרשו את אמתה את ידה, זנשתרבבה אמתה אמות הרבה". עכ"ל. וע"ע במש"כ הדעת זקנים מבעלי תוס' וז"ל. 'בסוטה פליגי ר' יהודה ור' נחמיה חד אמר שפחתה וחד אמר אמתה ופריך למ"ד שפחתה הא קאמר שבא גבריאל וחבטן בקרקע ומשני דשייר לה חדא דלאו אורחא דבת מלכא למיקם לחודה ולמד"ר אמתה היה לו לכתוב ידה הא קמ"ל שנשתרבב אמתה עד ששים אמות וכן אתה מוצא בשני רשעים שברת אל תיקרי שברת אלא שרבבת ורמז לדבר כי מז המים משיתהו ג' דמז המים וי' דמשיתהו יתרים הם הרי ששים. וכז בשני רשעים יכול לכתוב שו רשע שברת י' דשני וי"ם דרשעים יתרים הם שעולים ביז כלם ששים". עכ"ל. הרי שנעשה נס גדול. שידה של בת פרעה נעשה ישים אמות. ועל ידי גס זה היתה יכולה להציל את משה רבינו!

והנה יש להתעורר מדוע הוצטרך הקב"ה לעשות נס גדול כזה? אם רצונו של קב"ה היתה שבת פרעה תציל את משה רבינו מתור היאור. יכולה להיות שמשה

A SERIES IN HALACHA LIVING A "TORAH" DAY

Relevant Halachos During These Trying Times (38)

Lost Sense of Smell: Saving Havdalah. Ouestion: Due to the virus. I have lost my sense of smell. Does this complicate saving the beracha on Besamim (sweet-smelling spices) by Havdalah? **Answer:** The *Poskim* (1) and the **Mishna Berura** (2) rule that a person who cannot smell, cannot say the beracha on Besamim even to be *motzie* other people who can smell. So in a case where you are saying the *Havdalah*, you have two choices: 1) to leave out the *beracha* on *Besamim* completely and the listeners will say it themselves after you finish reciting havdalah. However, a seemingly better way would be: 2) to appoint somebody else to say that beracha when you get up to it, and then you continue after that and finish the *Havdalah*. If that is done, then the proper thing to do is for that person to hold the cup of of wine when he says the *beracha* or at least be positioned in a way that the cup of wine is right in front of him (3).

The Mishna Berura (4) brings the following question: Even if one Yid has already been yotze a beracha, he is still called a "Bar Chivuva" (obligated) to exempt another Yid because of Arvus - communal responsibility. If so why can't the person who is unable to smell, say the *beracha* on *Besamim* to exempt others? He answers that the *beracha* on *Besamim* is not really an obligation but rather more of a minhag, and one who doesn't pronunciation in the beracha is "Vesamim" ("בשמים").

have Besamin at hand is not obligated to go find spices. Thus, there is no *Arvus* to make sure he is *yotze* the *Besamim*.

Lost Sense of Smell: Listening to Havdalah. Ouestion: If I listen to Havdalah, should I answer amen on the beracha of Besamin that the reciter says? Similarly, in the case of the previous paragraph, when I appoint someone else to say the beracha on Besamim, should I answer amen?

Answer: In the second half of the question, it seems that one should not answer amen because if he is not being yotze, it is a clear *hefsek* - verbal break, between the *beracha* on the wine that he said earlier and him drinking the wine which is coming later. Even in the first case where one is just a listener to another's recital of *Havdalah*, there is also reason to say that he should not answer, because even the listener is at least *lechatchila* supposed to connect to the drinking of the wine and not talk out till the reciter drinks from the cup. I found that Rav Moshe Sternbruch shlit'a in Teshuvos Vehanhagos (5) (based on an earlier Teshuva in 1:297) says that even a listener who cannot smell should not answer to the Besamim beracha of the reciter. (See Shmiras **Shabbos Kehilchoso** (6) who suggests a different logic to justify answering, but it's not a clear *derech* that all hold of.)

Note: Even though we keep writing "Besamim", the correct

בין הריחים – תבלין מדף היומי – פסחים דף מו:

מאת הגאון מו"ר הרב ברוך הירשפלד שליט"א,

is over, if אייט has no intention of eating till after א יייט has no intention of eating till after א יייט הואילי he now cooks something. מלסות savs he gets מלסות because he is cooking on *Yom Toy* for אחל ווא הול איט אייט"ט. הי it's possible הואיל) that quests might arrive & this food will ultimately be needed for מלקורת, he doesn't get מלקורת, (Rashi) Ray Elchanan zt"/ pexplains that בבה holds we look at the מעשה. If one originally cooks on the ספק that maybe guests will arrive, it would be permitted. Just like one may cook for himself on the chance he might get hungry later. So we see that this מעשה of cooking is a מלאכת היתר. since the reality is that quests might arrive. מרשבה holds his מרשבה (or lack thereof) can't turn this action from איסור or היתר But איסור or lack thereof). one's מעשה can change the מעשה from a permitted action, to a מעשה איסור. He quotes the **מאירי** that even מרשבה 'who says one would get malkus, if quests actually do pop in, even he would agree that there is no malkus. This, Reb Elchanan says, is a problem with his .e.v.

The **Mishna Berura** explains (תקכ"ז א'ן explains that when ערב שבת we make an ערב שבל we make an עירוב תבשילין. This allows us to cook on Yom Tov for shabbos. Even according to those that hold cooking on Yom Tov for shabbos is an איסור דאורייתא. the possibility of cor מיקל were בנו אילו וn place. the איסור דרבנו for מיקל were באורייתא takes off the איסור דרבנו. He adds מיקל that since we are relying on "הואיל", in conjunction with the עירוב תבשילני to allow the cooking, we should make sure the food cooked on שבת, is cooked enough that if quests would stop in before שבת, is cooked enough for them to eat.

Tosfos [סוף ד"ה רבה] asks once we say "הואיל", how can anyone ever be איסור מלאכה any איסור מלאכה onc we say "שבת no איסור מלאכה we should say he is פטרה because maybe there will be a חלה שיש בו סכנה which would make this פטרה permissible? **Tosfos** answers that we only say "הואיל" on things that are שכיח appearing suddenly is חולה שיש בו סכנה.

R' Yosef Patzanovski zt"l (Pardes Yosef) would say:

"אז אמרה חתן דמים למולת: • The word "az" (או) has the numerical value of 8. Originally, when Moshe was swallowed up by the angel that appeared in the form of a serpent, Tziporah was unsure if this was due to a problem with Moshe's bris or the delay of her son's circumcision. Seeing that the angel loosened his grip on Moshe when she circumcised her son, she proclaimed 'az' it is clear that due to the delay in circumcising my son on the eighth day, my husband was almost killed."

A Wise Man would say:

"There's no better feeling than going to bed at night and not having to set an alarm for tomorrow morning."

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A story is told about R' Chaim Volozhiner (Itzkowitz) zt"l, the preeminent disciple of the Gaon of Vilna zt"l and the founder of the renowned Yeshivah in Volozhin, Lithuania, The "Volozhiner Yeshiva" began in 1803 and soon became renowned as the "Mother of all Yeshivos" after which many other such *yeshivos* were modeled.

The town of Volozhin was built on the main road leading from Vilna to Minsk. It is apportioned into two sections: the "lower neighborhood" along the river and the "upper neighborhood" toward the hills. It is divided by a river, with a bridge connecting the two parts of the city. In the 1800's, each section maintained their own Rav, however, for the most part, the Jewish population of Volozhin was considered one community. R' Chaim served on one side of the river, while a certain R' Elya served on the other. Since the two communities were not really distinct, there was an uncomfortable overlap in the activities of the two Rabbanim. People would sometimes gripe and say that one city cannot have "two kings" wearing one crown" (Chullin 60b). R' Chaim never expressed any bitterness about this situation, in keeping with the advice he once wrote in a letter: "One should never bear any resentment towards another, even inwardly, and certainly one should never express resentment to others. Patience and tolerance will help a person achieve his desires far more than all the resentment in the world." This was his way and he showed great respect to R' Elya at every opportunity.

However, a number of years after R' Chaim founded the Volozhin Yeshiyah, a vacancy opened up in the rabbinate of a nearby city. R' Chaim sent a message that it would be best if R' Elya were to leave Volozhin to take the other position.

When R' Elya's wife heard this message, she was incensed "What nerve telling my husband to leave his post!" she exclaimed. She insisted that R' Elya respond that R' Chaim should take the new post but R' Elya quickly reproached her and told her that the wish of the great R' Chaim Volozhiner must be obeyed. Without another word of discussion, he summoned a wagon, loaded his meager possessions on it - what did he own already? A Shas, a Shulchan Aruch, perhaps a few other seforim and a few pots and pans - and set off for the nearby town, where he took the rabbinical post.

Not long after R' Elya and his wife left Volozhin, R' Chaim's 1-year-old grandson, the son of **R' Itzele** zt"l, took ill and passed away. While trying to console his son, R' Chaim remarked, "If only R' Elya could have troubles like yours," a reference to the fact that R' Elya had no children. He explained to his grieving family that indeed, their situation was preferable in light of the well-known Medrash in Parshas Shemos (Shemos Rabbah 1:17) which relates that when Amram separated from his wife Yocheved, their daughter Miriam told him, "Your decree is worse than Pharaoh's, for Pharaoh decreed that the male newborn die only in this world, while you (by separating and not having children at all) have decreed death for them both in this world and in the World to Come." R' Elya never had a child so his troubles were infinitely worse.

This remark was subsequently reported to R' Elya. Miraculously, a short time later, R' Elya and his wife were finally blessed with a son. The parents' joy was unbounded, and their hearts were full of love for the precious gift Hashem had sent them. When the baby reached the same age at which R' Itzele's son had passed away, he contracted typhus, a disease for which there was no cure at that time. Typically, a patient's condition would grow progressively worse until he reached a crisis point. Usually there was one critical night, and if the patient survived it, he would gradually recover. If not

The doctor had warned R' Elya and his wife to expect this crisis from the beginning of the baby's illness, and they lived in constant fear of it. When the decisive night finally arrived, R' Elya sat by the child's bed reciting *Tehillim* and praying with all his heart. From time to time, he punctuated his *Tehillim* with a heartfelt cry, "This isn't what R' Chaim meant! This isn't what R' Chaim meant!" *Hashem* heard his *tefillos* and the young child overcame the crisis and returned to good health.

According to one version of the story, that child grew up to become the father of the **Rashash**, **R' Shmuel Strashun** zt"l.

A PENETRATING ANALYSIS OF THE WEEKLY THE HAFTORAH BY R' TZVI HIRSCH HOFFMAN THE HAFTORAH BY R' TZVI HIRSCH HOFFMAN THE WEEKLY THE HAFTORAH BY R' TZVI HIRSCH HOFFMAN THE WEEKLY THE HAFTORAH BY R' TZVI HIRSCH HOFFMAN THE WEEKLY THE HAFTORAH BY R' TZVI HIRSCH HOFFMAN THE WEEKLY THE HAFTORAH BY R' TZVI HIRSCH HOFFMAN THE WEEKLY THE והיה ביום ההוא יתקע בשופר גדול ובאו האבדים

from Egypt. Interestingly, the Navi describes the returning people as "נדחים" and "נדחים" - two words that translate to mean lost and exiled. Was it so necessary for Yeshaya to use these two words that seem to have a redundant meaning?

R' Shamshon Raphael Hirsch zt" gives a beautiful explanation. Yeshaya HaNavi was referring to two separate segments of lost Jewish souls which would not normally be equated with one another, but now they are. The word "נדחים" usually refers to those who were forcibly removed and expelled from their land and heritage, while the word "אבדים" usually refers to those who have become lost. However, in

Yeshaya HaNavi's message of redemption parallels this prophecy, "מדחשם" refers to those who were "induced" into Hashem's message to Moshe of Klal Yisroel's redemption leaving the path of Torah and mitzvos, while "אבדים" makes reference to those members of Klal Yisroel whose ancestors chose to leave the fold and assimilate into the gentile world and culture. They have grown up not even knowing that they were Jewish and their existence and whereabouts have long faded from the awareness of their brethren.

> Says R' Hirsch, when *Mashiach* arrives and the heavenly shofar is sounded, these lost Jews (אבדים) who never even knew they were Jewish will be identified and brought back into the fold by those Jews who were tempted/forced away from their faith (נדחים) and together they will dedicate their lives to serving *Hashem* and doing His *mitzvos*.

לא תאספון לתת תבן לעם ללבן הלבנים

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

Sefer Shemos is called the "Sefer HaGeulah" according to the Ramban. Suffice it to say that our sojourn from Egypt to Canaan was a long and arduous one. One may wonder how was it possible for the *Bnei Yisroel*, in such a short span of time, to become subjected and enslaved to Pharaoh. The shevatim were capable of decimating the entire Egypt just a mere few years earlier. How could everything have devolved so drastically, so quickly? A similar question is often asked about the sorrowful saga of the Holocaust. Why was there no fighting back? Why were we led like sheep to slaughter with so little in the way of protest?

Although this is a delicate question, **R'** Chatzkel Levenstein zt" gives us the proper insight on golus and tzaros. He says that it really makes no sense, from a logical perspective; but this was the *gezeira mishamayim*. The ratzon of Hashem trumps and defies all forces of reason. That explains *Mitzrayim* and that explains Europe. But that isn't the only point here. The Sefer HaGeulah focuses on renewal. How can we hasten this, oh so sought after renewal?

At the end of the parsha, the tide seems to tilt a bit. Pharaoh decrees that no straw will be supplied while his slaves' quota will remain the same. The *posuk* says, "ויפץ העם בכל ארץ מצרים לקשש קש לתבן" - the *Yidden* scrambled to find straw to use. What was Pharaoh's intention? I once heard the following beautiful machshava. Pharaoh knew the only way for the Jews to hasten their redemption is through unity and achdus. His "last straw" was to promote discord among the Jews as they would begin fighting over who found this particular straw and to whom does it belong. This would cause a delay in their salvation.

This teaches us that if we want to change the Sefer HaGolus V'hatzaros into the Sefer HaGolush V'yeshua we must be , עוד ישמע בערי יהודה ובחוצות ירושלים and then we'll be *zoche* to עוד ישמע בערי יהודה ובחוצות ירושלים. Welcome home! them again and again, to eat healthier food than they had.

משל למה הדבר דומה

ויאמר אל בנתיו ואיו למה זה עובתן את האיש ... (ב-כ) משל The ship carrying the **Brisker Ray, R' Yitzchok Zev** man to cook vegetables in a brand new pot. But before he **Soloveitchik** zt"l, and his sons from Odessa, Russia, to Turkey, during their famous escape from war-torn Europe, in 1941, did not afford them many amenities. Although the streamliner did have a kitchen and offered food to the passengers, the *Rav* and his sons understandably would not in perfect *Yiddish*, "He thinks I'm a *Goy*? I'm a *Yid*!" touch their food. They brought their own food along.

sons would not eat anything from the ship's kitchen and he tried to talk to them and convince them to eat healthy food. He told them that he would provide them with brand new pots and pans so they wouldn't have to use the non-kosher utensils, and if they wanted, he would only cook vegetables in those new pots and pans, so there would not be any problems with non-kosher food. Time after time, they turned a Goy would not toil so hard to help another - he had to be an down the kind man's offer, but he kept returning, urging "Ivri" - a Jew - and thus, he wanted him for his daughter.

Finally, the *Brisker Ray* relented and agreed to allow the cooked anything, he sent one of his sons to accompany the

man to the kitchen to turn on the stove, so as to avoid "Bishul Akum" (non-Jewish cooking). Just as he struck the match to light the fire, the waiter slapped his forehead and exclaimed

When the *Brisker Rav* heard that the waiter on the ship was There was one waiter who noticed that the rabbi and his a Yid, he said, "I knew he couldn't be a non-Jew. He kept trying and trying to help us. He just had to be a Yid!"

> נמשל: R' Dovid Soloveitchik shlit'a explains that when Yisro heard that an Egyptian man toiled selflessly to draw water from the well for his daughters, he couldn't believe that that the man was really an Egyptian. He asked, "Where is this man? I must meet him to see if it's really true." Yisro knew that

בטולדת העברית אשר שם Editorial and insights on middos tovos from THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO האחת שפרה ושם השנית פועה ... (א-מו)

This week we are introduced to two very special ladies: Yocheved and Miriam, otherwise known as Shifra and Puah. They were the Jewish midwives in *Mitzrayim*, and they risked their lives to keep the Jewish babies alive. They did *chessed* all day long, and yet the *Torah* doesn't say a word about their *chessed* or about their *mesirus nefesh*. The *Torah* writes, "Vatirena Hameyaldos es HaElokim" - the midwives feared Hashem. They had Yiras Shamayim, and it was their fear of heaven that was the foundation of all of their other good *middos*. The **Nesivos Shalom** explains that *Yiras Shamayim* means to see heaven, to be able to see *Hashem* in the normal, mundane, everyday routine of life. This is what *Yiras Shamayim* is on a practical level. and this, as we learn from Yocheved and Miriam, is the foundation of all good *middos*. It is similar to a chain of pearls Every pearl is a different *middah*, but the chain itself that is holding all of those *middos* in place is *Yiras Shamayim*.

The **Rambam** writes that the best places to find *Yiras Shamayim* are in *Torah* and *Tevah* (nature). *Torah* is truly the book of Hashem's ratzon - His Divine will. They say, "If you want to get to know an author, read his book!" Well, there is probably no better way to get to know *Hashem* than by delving into His Holy words of *Torah*, which contain in them the myriad secrets and mysteries of the world. Every word of *Torah* is saturated with G-dliness, and therefore, *Yiras Shamayim* can be gained primarily from the holy words of *Torah*. But *Hashem* also left His imprint on every creation in the world. The mountains, the valleys, the oceans, and the forests all sing the praises of *Hashem*. The animals, the birds, the sun, and the moon, are all testimony to *Hashem's* awesome handiwork. If we would only see and recognize that all of this beauty and glory is *Hashem* talking to us, inspiring us to see Him, fear Him, and get close to Him - then we will increase our Yiras Shamayim mightily.