

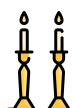


Shabbos Chizzuk

Inspirational & Interactive Divrei Torah
for the Shabbos Table

Issue #20

Parshas Shemos



City	Candle-Lighting	Shabbos Ends
Jerusalem	4:16 PM	5:36 PM
Beitar Illit	4:16 PM	5:36 PM
Los Angeles	4:47 PM	5:46 PM
Seattle	4:24 PM	5:35 PM
New York City	4:33 PM	5:36 PM
Chicago	4:22 PM	5:29 PM
London, England	3:59 PM	5:15 PM



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Parsha Summary* Adapted from Chabad.org's Parsha in a Nutshell

- **וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל** Yaakov's sons who came to Egypt are listed and his children multiply in Egypt. Threatened by their growing numbers, Pharaoh enslaves them and orders his people to cast the Hebrew babies into the Nile.
- **וַתֵּלֶד בְּנֵי יִשְׂרָאֵל וַתֵּלֶד בֵּן** A child is born to Yocheved, the daughter of Levi, and her husband, Amram, and placed in a basket on the river, while the baby's sister, Miriam, stands watch from afar. Pharaoh's daughter discovers the boy, raises him as her son, and names him Moses.
- **וַיֵּצֵא אֱלֹהִים אֶת מֹשֶׁה מִמִּצְרַיִם** As a young man, Moshe leaves the palace and discovers the hardship of his brethren. He sees an Egyptian beating a Hebrew and strikes the Egyptian. The next day he sees two Jews fighting; when he admonishes them, they reveal his deed of the previous day, and Moshe is forced to flee to Midian. There he rescues Yisro's daughters, marries one of them (Tzipporah), and becomes a shepherd of his father-in-law's flocks.
- **וַיֵּרָא מֹשֶׁה אֱלֹהִים בְּבֹשֶׁת הַסִּינַי** G-d appears to Moshe in a burning bush at the foot of Har Sinai, and instructs him to go to Pharaoh and demand: "Let My people go, so that they may serve Me." Moshe's brother, Aharon, is appointed to serve as his spokesman. In Egypt, Moshe and Aharon assemble the elders of Israel to tell them that the time of their redemption has come. The people believe; but Pharaoh refuses to let them go, and even intensifies the suffering of Israel. G-d promises that the redemption is close at hand.



Visions of History | By R' Hillel Haber שליט"א, Rosh Yeshiva Shaare Torah

(To receive a copy, please contact Yeshivas Shaare Torah)

Timeline of the Life of Yosef HaTzadik in Parshas Vayeishev

Time Line of גלות מצרים



Sefer HaChinuch Mitzvah Count

0*

* However, we are taught by our Sages, that of all the mitzvos in the Torah, "Talmud Torah K'neged Kulam" – the study of Torah is equivalent to all the other mitzvos. The *Vilna Gaon (Shenos Eliyahu)* explains that each and every word of Torah studied is considered its own separate mitzvah with Divine reward, unlike other mitzvos, where we only receive Divine reward for each act of mitzvah performed. R' Chaim of Volozhin זצ"ל writes that the kedusha (holiness) of all the 612 mitzvos combined does not equal to the 1 mitzvah of Limud Hatorah which is the greatest way to connect and attach ourselves to Hashem.



Parsha Trivia

Test your family at the Shabbos table with these trivia questions on the Parsha!

From Torah Teasers by R' Rabbi Moshe Atik זצ"ל and Chabad.org by R' Menachem Posner שליט"א

Q What does "Shemos" mean?

A Names

Q Who were the Hebrew midwives?

A Shifra and Puah

Q Who found Moshe floating in the water?

A Pharoah's daughter

Q Why was Moshe named, "Moshe"?

A "For I drew him (מִן־הַמַּיִם) from the water" (2:10).

Q What did Hashem first instruct Moshe to do at the burning bush?

A He said, "Do not come closer! Remove your shoes from your feet, for the place upon which you stand is holy ground" (3:5).

Q A) Where in the Parsha does someone answer Hashem with the word, "הנני" ("Here I am?")

B) Who is the only other person in the Torah to respond to Hashem with the word "הנני"?

- A) When Hashem calls Moshe at the burning bush, Moshe responds with the word "הנני"
B) In *Parshas Vayeira*, Avraham replies "הנני" to Hashem when He calls him to do the Akeida (22:1).

- A) Who in the Parsha, is called a Levi?
B) Who in the Parsha is called a Cohen?

- A) Aharon (4:14)
B) Yisro is called a Cohen (3:1)

- Where are there 5 verses in a row that begin with the same word?

- Perek 3, Verses 11-15 all begin with the word "וַיֹּאמֶר" ("And he said")



Dvar Torah | by. Aharon Mikail

THOUGHT PROVOKING QUESTION: What was the one act that began the entire process of *Yetzias Mitzrayim* (exodus from Egypt)?

Ahavas Chinam (Unconditional Love)

וַיְהִי בַּיָּמִים הָהֵם וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא אֶל־אֶחָיו וַיֵּרָא בְּסֹבְלֹתָם וַיֵּרָא אִישׁ מִצְרִי מַכֵּה אִישׁ־עִבְרִי מֵאֶחָיו:

It happened in those days that Moshe grew up and went out to his brethren and observed their burdens; and he saw an Egyptian man striking a Hebrew man, of his brethren (Shemos 2:11).

The one event that started the entire *Yetzias Mitzrayim* (Exodus) was when Moshe saw and felt the pain of the Hebrew man who was being struck by the Egyptian. When Moshe defended the Hebrew man and struck down the Egyptian, that in turn, caused him to flee from Egypt out of fear of being killed by Pharaoh, arrive in Midian, marry Yisro's daughter Zipporah, shepherd Yisro's flock of sheep, and then finally having the encounter with Hashem with the burning bush to receive his mission to take the Jewish people out of Egypt.

Chazal teach us that the 2nd Beis Hamikdash was destroyed because of *sinas chinam* (baseless hatred).¹ The way to repair, take us out of the current *galus* (exile), and bring about the final *geula* (redemption), is to show unconditional love and care for our Jewish brothers and sisters!

¹ Yoma 9B

Challenge: What is one thing you could do to help another person?



A SHORT IDEA | From R' Yitzchok Zileberstein שליט"א (Heard from R' Yonason Wiener שליט"א from *Yeshivas Ohr Someyach, Jerusalem*)

The Unity of the Jewish People

וּמֹשֶׁה הָיָה רֹעֵה אֶת־צֹאן יִתְרוֹ חֲתָנוּ כֹּהֵן מִדְיָן וַיְנַהֵג אֶת־הַצֹּאן אַחֲרֵי הַמִּדְבָּר וַיָּבֵא אֶל־הָר הַאֵלֹהִים חֲרֹבָה:

Moshe was shepherding the sheep of Yisro, his father-in-law, the priest of Midian; he guided the sheep far into the wilderness, and he arrived at the Mountain of G-d, toward Horeb (Shemos 3:1).

Parshas Shemos recounts Moshe's rise to leadership. The *Midrash (Shemos Rabba 2:2)* explains that one of the reasons why Hashem chose Moshe as the leader of the Jewish people was because he passed a test when shepherding Yisro's sheep. Once a small lamb ran away from his flock and Moshe chased after it and caught it near a spring of water. When Moshe saw the lamb drinking, he said, "I didn't know that you were running away because you were thirsty! You must be exhausted!" He then carried the lamb on his shoulders back to the herd. G-d said, "If you have compassion to lead and tend the sheep of a human being with such love, you shall also take care of My sheep, Yisrael."

R' Yitzchak Zilberstein שליט"א asks an obvious question. How could Moshe run after 1 sheep while leaving the entire flock behind? Why does this act display responsible leadership?!

R' Zilberstein answers, Moshe Rabbeinu knew that by nature, since the flock was together, they would stick together. All he needed to do was to help the one sheep who was off-track to return to the herd. He continues to explain that the Jewish people are the same – they are always unified and one.

My Rebbe, R' Yonason Wiener שליט"א, further explained that the Jewish people are always referred to as, "אִדָּם" while the rest of humankind are referred to as "אִישׁ." Both words mean the same thing, but there is no plural form of the word, "אִדָּם." It means both "one person" and "many people." Contrarily, the term "אִישׁ" on the other hand, in the plural form is "אֲנָשִׁים". Moshe Rabbeinu understood that the Jewish people always stick together!

R' Wiener told us a personal story that once a Jewish convert had visited him to ask a halachic question. After giving him an answer and resolving the issue, R' Wiener asked the convert, "Just out of curiosity, what is one of the greatest lifestyle differences you have experienced now that you have converted to Judaism?" The man replied, "Before, I felt a lot more lonely. My life was much more private. Now, after converting to Judaism, we do everything together! We pray together, eat together, learn together, everything is done collectively as a group."

¹ See "What's in a word?: Bereishit - Be a Man" by R' Reuven Chaim Klein



Hilchos Shabbos | by R' Mordechai Lebhav שליט"א author *Magen Avot*, Rosh Kollel
Link Kollel Los Angeles

Redacted by Dr. Emile Amzallag

HaMotzi in Seuda Shelishit (3rd Meal)

The *Shulchan Aruch (O.H. 291:5)* rules that one should have bread with Seuda Shelishit but if not possible, one may use food that was baked with one of the five grains. Furthermore, one could use meat or fish in place of bread and there is an opinion that one may even fulfill Seuda Shelishit with fruit. Nevertheless, the *Shulchan Aruch* repeats that the foremost opinion is the first one and that bread is ideal, unless one is already satiated. In Morocco, the common custom was to not necessarily have bread during Seuda Shelishit, but rather cake, fruit and the like.

When asked personally, *Rabbi Shalom Messas* answered that he tended to still feel full even at Seuda Shelishit

and therefore avoided bread. Thus, one should plan ahead when eating on Shabbat such that one will have an appetite for bread during Seuda Shelishit.

Regarding other foods which should be consumed during Seuda Shelishit, the *Kaf HaHaim* (K.H., O.H. *ibid*:29), quoting the Pri Etz Haim, writes that one should make a point of having fish.

Rabbi Haim Benveniste (Knesset Hagedola) writes that since Moshe Rabbenu passed away on Shabbat, as a sign of mourning, one should eat eggs. The *Magid Mesharim (Parashat Tzav)* writes that one should always have at least a Kezayit of a cooked dish for Seuda Shelishit.

Summary: One should wash for Hamotzi for Seuda Shelishit and should eat a cooked dish, such as fish, with this meal.



Parenting and Parashah | שליט"א R' Yisroel Boruch Sufrin

Humble Beginnings

When the Torah describes the circumstances surrounding the birth of Moshe, the redeemer of Israel, it begins by saying, "A man from the house [tribe] of Levi went and married a daughter of Levi" (Shemos 2:1). The "man from the tribe of Levi" refers to Amram, the father of Moshe; the "daughter of Levi" refers to Yocheved. Why did the Torah not simply say, "Amram went and married Yocheved," since we know these two were exemplary role models for the Jewish nation?

The Lubavitcher Rebbe, Rabbi Menachem M. Schneersohn, *zy'a*, explains that the Torah wants to teach us a significant message through use of this wording. People have a tendency to surmise that greatness develops most often in people who are born into special lineage and privileged circumstances. As it pertains to Moshe, one could say: "It's no wonder Moshe became the leader he did - was he not born to Amram and Yocheved? If I were born to such parents, I could also be a Moshe." It is for this reason that the Torah simply refers to Moshe's parents as an anonymous Levite marrying a nondescript daughter of Levi.

The valuable lesson we learn from the way this week's Parsha tells us about Moshe's parents is that every individual, regardless of heritage or upbringing, has the potential to achieve greatness. Within every person, there is a spark of Moshe. May we all merit the blessing to meet our full potential and empower our children to do so as well.

For Discussion: Name a leader whose parent was also a leader. Name a leader whose parent was not known as a leader.



Stories of Tzadikim | From RavKookTorah.org, adapted from *Orot HaKodesh* vol. III, pp. 324-334; *Malachim K'vnei Adam*, pp. 262, 483-485

Unconditional Love For Every Jew

R' Avraham Yitzchak HaKohen Kook זצ"ל had an extraordinary love for other Jews, even to those who opposed his views and beliefs. One day during the time he served as chief rabbi of pre-state Israel, R' Kook returned from a Bris Milah in Jerusalem's Old City with his students. Suddenly, a small group of extremists attacked the Rabbi, showering him with filthy waste water. By the time he returned home, news of the attack had spread throughout the city. Citizens arrived to express their revulsion of the shameful incident. One of the visitors was the legal counsel of the British Mandate. The attorney advised R' Kook to press charges against the troublemakers and he promised that they would be promptly deported from the country.

R' Kook responded, "I have no interest in court cases. Despite what they did to me, I love them. I am ready to kiss them, so great is my love! I burn with love for every Jew."

Rav Kook would say: "There is no such thing as *Ahavas Chinam* — groundless love. Why groundless? He is a Jew, and I am obligated to love and respect him. There is only *Sinas Chinam* — hate without reason. But *Ahavat Chinam*? Never!"



Maase Shehaya - Hashgacha Pratis Stories | From R' Tzvi Meir Zilberberg שליט"א, Rabbi and Rosh Chabura of Nachlas Yaakov (Heard from his speech given at Yeshivas Shor Yoshuv – 12 Elul 5782)

Simcha Shel Mitzvah

A mother and her children once traveled very far for a Dvar Mitzvah (to perform *Bikur Cholim*, visiting the ill). It was a very hot day and they became very thirsty. On the way back, their mother purchased drinks for all of them. However, when they came onto the bus and wanted to drink, they saw that the drink was not from their *hechsher* (reliable kosher certification). The mother told the children that despite them being thirsty, we have to keep to these specific *gedarim* and *siyagim* (guidelines and regulations) and hold back from consuming the drinks. The children calmly accepted.

When they all arrived home, the mother immediately told of everything that happened with the children accepting the kashrus guidelines to their father.

"Wow!," exclaimed the father with excitement. He took all the children together and told them, "You are such *gevaldig heilige kinderlach* (tremendously holy children)! We have to sing "Ashreinu Ma Tov Chelkeinu" together and dance!" He gave them all a gift and they sang and danced.

A few weeks later, with their 2-year-old child who could barely talk, a relative gave her a candy. The 2-year-old asked the mother, "What blessing do you make on this candy? Do you make a *Shehakol* and you eat it, or do you dance 'Ashreinu' and you throw it away?" Her mother replied, "You make a *Shehakol* and sing *Ashreinu*!"

From this one story of this family keeping to their values and guidelines, many people were inspired and strengthened to feel *Simcha Shel Mitzvah* (performing Mitzvos with joy)!



Scenes for the Soul | by. Ami Adler

In his blog, "Scenes for the Soul," (<https://scenesforthesoul.com/blog>) Ami shares a photo he has taken, along with some background details and a spiritual message that we can apply in our daily lives.



Fall Color - Zion National Park, Utah

The Background: I took this shot on a photography workshop in Zion and Bryce Canyon National Parks. This was the first day of the workshop and we were exploring the main canyon of Zion National Park along the Virgin River. I loved this scene with the contrast between the yellow leaves and the red rocks of the canyon. The one element that really made this shot stand out for me was the small bend in the tree trunk on the left-hand side of the image. It gives the picture some added interest and sets off the colors of the leaves while also providing overall balance to the scene.

The Message: The curve in the tree trunk really captured my attention in this image. The tree must have been reacting to some natural phenomenon – seeking out the light, staying steady against the wind or potentially being impacted by a rock fall or other geologic event. I think in life we also make these types of adjustments to our trajectory in life. Sometimes we change directions seeking out the light – finding new things that fill us with joy and fulfillment. Other times, we make adjustments to avoid pain or challenging situations. It is important to keep in mind that the path of growth is one of facing our challenges and dealing with the underlying issues – not avoiding them. So, while we may need to take a temporary detour to avoid a difficult situation – our primary goal should be to follow the (sometimes more challenging) path towards the light. Our overall trajectory – and the adjustments we need to make – should be driven by positive growth and a desire to fill our lives with meaning.



Zemiros | Ashreinu By. Avraham Fried

Before Shabbos, scan the QR-Code below to listen and prepare this week's song for the Shabbos table!

*Ashreinu, Ma Tov Chelkeinu
U'ma Noim Goroleinu,
U'ma Yofo Y'rushoseinu*



Translation: *We are happy, how good is our lot and how pleasant is our fortune, and how beautiful our heritage.*



Jokes: Mitzvah Gedolah Lihiyot B'Simcha!

1. **Ocean**
Q) How do we know that the ocean is friendly?
A) *It waves!*
2. **Playground**
Q Why did the kid cross the playground?
A) *To get to the other slide.*
3. **Bus**
Q What's the best bus?
A) *Shabus!*



Reader Submissions

We are super excited to announce the newest addition to the *Shabbos Chizzuk* Newsletter! We welcome and would love to include your Divrei Torah, art, stories, jokes, or any other idea you may have!

This Week's Challenge

Submit a Dvar Torah, art, story, or joke, and we will send you a free Hashem Loves U wristband of your choice! Please submit entries to info@HashemlovesU.com.

KEEP SHTEIGING!
#Torah is my life!

Wishing everyone a safe, healthy, beautiful, happy, uplifting, and restful Shabbos Kodesh!