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Shmos

שמות

Volume 1 - Issue 13 23 Teves 5767

Behold this nation of the children of Israel are more numerous and strong than we are. Let us outsmart it (Shmos1:9-10).

Rashi comments, 'To it' refers to the Redeemer of Israel. A leader will always rise up from Klal Yisroel. One who will guide and strengthen them during all times of distress. He will strengthen their hearts and spirits with counsel and advice at all times of difficulty. He will not let their faith in Hashem weaken during trying times. This is why he is their Redeemer.

This idea is known to the enemies of Israel in every generation. They therefore are constantly thinking of evil ways to attack the leader and redeemer of the Jews. They try to figure out how they can undermine his influence on the Jewish people, to weaken and crush them completely.

The Torah is telling us that Paroh also made this clear, *Behold this nation of the children of Israel* - 'Behold it is within this idea that is hidden the secret of this nation's stability'. *More numerous and strong* - 'They always seem to have a strong leader who provides them with inner strength to withstand any attack or oppression'. Therefore, *Let us outsmart it* - 'The Redeemer of Israel'.

--Noam Megadim

And a new king arose (Shmos 1:8).

This king was born while Yosef was in jail. He is referred to in the posuk, *The birthday of Paroh (Bereishis 40:20)*, the birthday of the current Paroh's son who was also called Paroh. This is according to the opinion that 'new' means a completely new king. That is why the posuk here says, *that didn't know Yosef*. He truly didn't know him at all because he was the son of the older Paroh.

--Rabbeinu Bechaye

And Moshe responded and said, 'But they will not believe me.'
(Shmos 4:1).

How could Moshe even suspect that B'nei Yisroel would not believe him? However, it is known that the exile in Egypt was to be the root of all future exiles. Similarly, the redemption from Egypt would be the paradigm for all future redemptions. Moshe wanted to prepare a path for the future. He wanted to insure that B'nei Yisroel would be redeemed even if their faith was not so strong. Therefore, he wanted to hear the commandment from Hashem to redeem them even at a time when *they will not believe me*.

--Sfas Emes

'What is in your hand?', and he said, 'A staff' (Shmos 4:2).

The staff was created on the sixth day of Creation at dusk. It was given to Odom in Gan Aiden. Odom transferred it to Chanoch, who transferred it to Noach. Noach gave it to Avrohom, Avrohom to Yitzchok, and Yitzchok to Yaakov. Yaakov brought it to Egypt and gave it to Yosef. When Yosef died, the staff was taken to the house of Paroh. Yisro was one of Paroh's advisors and wanted the staff. He took it and planted it in his garden. When Moshe saw the Ineffable Name of Hashem and the abbreviations for the 10 plagues carved on it, he removed it from the garden. Yisro saw that Moshe successfully removed the staff after so many others had tried and failed. He gave the staff to Moshe as well as giving him his daughter Tziporah for a wife.

--Pirkei D' Rebbi Eliezer

And Moshe took his wife and children and placed them on the donkey. And Moshe took the staff of the Al-Mighty in his hand (Shmos 4:20).

This is the same donkey that Avrohom saddled to use for the Akeidah. It is the same donkey the Moshiach will arrive on.

Moshe did not ride on the donkey. He walked. Even though the staff was extremely heavy (approximately 40 seah or 400 lbs), he carried it in his hand while he walked. The staff was not heavy to those who carried it because it actually carried those who held it. This is because the 4 letter Name of Hashem was carved into it.

--The Zohar HaKodosh

Zemanim and Halachos

שמות

Zemanim are for Milwaukee, WI	Krias Shema	Tefilla
According to the Vilna Gaon	9:41 AM	10:27 AM
According to the Magen Avrohom	9:05 AM	10:03 AM
Sunset Friday: 4:39 PM	Sunset Saturday: 4:40 PM	

The order of Brochos is as follows:

Hamotzi, Mezonos, HaGafen, HaEitz, HaAdamah, Shehakol. This order applies even when the Seven Species are included or someone likes a certain fruit more than another.

--Shulchan Aruch, Rema 211:5

Among the Seven Species, that type which appears in the posuk closest to the word 'HaAretz' takes precedence. The order is as follows:

Olives, Dates, Grapes, Figs, Pomegranates. This is the order even if someone likes a fruit later in the list more than one that comes earlier.

--Shulchan Aruch ibid.

Please consult your local Orthodox Rabbi for Halachic decisions.

Kids' Korner

1. On which day of the week is there a special Mitzvah to formulate "Chiddushei Torah"?

There is a special Mitzvah to formulate Chiddushei Torah on Shabbos (see Mishnah Berurah 290:23).

2. Is it permissible to keep one's Tzitzis exposed within four Amos of the grave of a woman (who was not obligated in this Mitzvah)?

There is a difference of opinion whether or not it is permissible to wear exposed Tzitzis within 4 Amos of the grave of a woman (Pischei Teshuvah Yoreh Deah 367, Mishnah Berurah 23:5, Gesher Hachaim V:2:3).

3. According to Torah law, how many days of mourning must be observed?

According to some opinions, the Torah obligation of mourning is for seven days (Yerushalmi Moed Koton 3:5). Others maintain that according to the Torah, only the day of death and the day of burial are obligatory. Shiva was enacted by Moshe (see Rif Berachos end of Ch. 2, Rambam Hil Aveilus 1:1).

4. Who was the first person to survive a sneeze?

Until the time of Yaakov, people would sneeze and then die suddenly. Yaakov was the first person who became ill before he died and did not die from a sneeze (Pirkei D' Rebbi Eliezer 52).

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1. When Hashem appeared to Moshe for the first time, in whose voice did He speak to him?
 2. If someone was born Mahul (circumcised), can his Hatofas Dam Bris take place on Shabbos?
 3. Can a Jewish woman nurse the child of a Goy?
 4. What did Moshe uproot from Yisro's yard?
 5. Why do we say 'Hodu La'Shem Ki Tov' at a Bris?

Answers next week!

And the king of Egypt died and B'nei Yisroel groaned from the labor (Shmos 2:23).

Rashi comments, *He was afflicted with Tzaraas and would slaughter Jewish children to bathe in their blood.* This is why the Jews were groaning about his death. However, the Mizrachi asks why the posuk finishes with the words *from the labor.* It should have said, *because of the death of their children.*

Really, they were crying because of the death of their children but they were not allowed to cry out publicly for this because these deaths were providing the blood Paroh used to heal his Tzaraas. He would have gotten angry at them if they acted as if they didn't want him to get better. Therefore, B'nei Yisroel said they were crying because of the harsh labor but the truth was they were crying because of their children. The posuk concludes, *their cries ascended to The Al-Mighty from the labor,* even though Hashem knew that their cries were not from the labor. Nevertheless, Hashem knew there would not be any loss due to the deaths of these children because these children were going to become wicked as stated in the Gemara, *Michah remained from these children and he built an idol (Sanhedrin 101b).* Therefore, the posuk here says that The Holy One Blessed Is He did not accept their pleas because of the children, rather because of the harsh labor.

--Divrei Dovid from the Taz

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