

# PARSHA PRESS

## PARSHAT SHEMOT

### BEING UNIQUE MICHELLE ZOMBER

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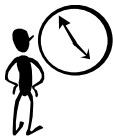
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Shabbat Starts:  
4:21

A famous question is asked on this week's parsha: Why must Hashem's beloved nation, His chosen people, suffer so terribly in *Mitzrayim*? In fact, why do the Jews undergo immense humiliation in every generation after the one that left Egypt?

There is also a very famous answer that has been given to this problem. When Yaakov and his family came down to

*Mitzrayim*, they only intended to stay temporarily in the land of *Goshen*. However, what was at first a short visit to a strange land became a permanent move to a new home for the Jewish people. They soon left their own community for the beautiful, wealthy Egyptian one, putting their Jewish identities at risk. *Midah k'neged midah*, they were punished with slavery and oppression. Because they tried to become assimilated, the *Mitzrim* made them feel like complete foreigners. *(continued on pg 3)*



### IT'S ALL IN OUR ATTITUDE MRS. YUDIN

There is an interesting Halacha which states that a Jewish child should not have a "wet-nurse" who is non-Jewish unless there is absolutely no choice in that situation.

The Vilna Gaon quotes the Rashba in saying that the source for this halacha is our very own Parsha, where Moshe Rabbeinu, as a tiny infant, refuses to nurse from any Egyptian woman.

Rabbi Yaakov Kaminetsky, in his sefer, *Emes L'Yaakov*, is perplexed. This seems to be such an odd, unbecoming place to learn this halacha which applies to every common person. The case of Moshe Rabbeinu is so completely different! The reason

## IT'S ALL IN OUR ATTITUDE (CONT.)

### News From Israel

- ◆ PLO chief Mahumoud Abbas said on Wednesday there would be no peace until Israel will tear down the Security Fence.
- ◆ Sharon revised the Fence in Gush Etzion region to accommodate 10 Israeli settlements with 50,000 residents. In addition to these settlements, there are 4 Palestinian villages with 18,000 residents.

Moshe Rabbeinu would not nurse from anyone other than a Jewish woman was because he was “*atid l’daber im hash’china*,” someone who in the future would speak with the *sh’china*! We can understand why someone like him would need to only nurse from a *kadosh* place – because he would speak to HKB”H in the future. But for the average person? The common child is not going to speak with the *sh’china* ever. So how can you apply such a unique experience to that of everyone else?

We see from here, says R’ Yaakov Kaminetsky so beautifully, a *yesod* in the attitude one must have in *chinuch* in general. When looking at our children, our attitude must be one of: “*atid l’daber im hash’china*.” We must believe that every child is holy from his outset and has the potential to one day be so great as to achieve great spiritual heights and connect to Hashem on very deep levels. We must never sell ourselves short and think we can’t, because, says R’ Yaakov Kaminetsky, it is all in our attitude.

## MASTER OF THE WORLD TZIPORA LEAH SHAPIRO



In this week’s *parsha*, the start of *galut mitzrayim* took place and the beginning of the chain of all the incredible miracles that Hashem performed for His nation commenced.

Moshe and Aharon spoke to Pharaoh explaining to him that he was commanded to release Israel for a holy day in the desert. When hearing this, Pharaoh responded that he had not heard of Hashem.

R’ Bechaye states that Pharaoh knew every ruler and which land each ruler dominated. Pharaoh said, “I do not know of your G-d, for He rules over no land.” Pharaoh was not aware that Hashem is the ruler of every land, in addition to every king.

The *Rabbanim* compare this with a *kohen* and his foolish servant. The *kohen* goes away and the servant searches for him in a graveyard. When asking if anybody had seen him, the response he receives is, “Fool! Your master is a *kohen*! How could he possibly be here in such an unworthy place?”

So too, Moshe questioned Pharaoh. “Why are you trying to find G-d among the idols and powerless rulers, when He is the living G-d, King over all kings?”

Pharaoh, however, denied Hashem’s existence, claiming that he did not know what Moshe’s G-d could do. Moshe replied, “He created Heaven and earth and all creations. He brings rain and helps everything to grow. He anoints mortal rulers—and removes them.”

Pharaoh though retorted, “I am master of the world. I created the Nile River and myself.” It is from these words that Hashem decided to make the first plague the plague of blood: changing the waters of the Nile to blood.

Moshe and Pharaoh fought many more times before Pharaoh sent the Jews out of Egypt, but this is the conversation that *sealed the deal*.

*(continued from pg 1)*

Similarly, during the time of the *Purim* story, the Jews began to follow in the ways of the *goyim* again. Achashverosh threw an extravagant party that was full of non-kosher food and immoral behavior; still, many Jewish people attended. Consequently, Haman tried to annihilate the entire Jewish nation!

Later in history the Greeks influenced us to the point where Jews became "Hellenists." When we went to war, it was only those who remained loyal to Judaism, the Maccabees, who were able to save us.

Unfortunately, we have still not learned our lesson today. For many years we have been trying to adopt goyish styles and fit in as best as possible. Yet everyday, we daven for Mashisach to come! If only we can learn from our past and look at our own actions, Hashem will surely save us once again.

Based on an article from *Lilmod U'Vlamed*  
Rabbi Mordechai Katz

## STORY OF A GADOL

R' Chaim was the rabbi of Tchernowitz. One day a peasant came to the rabbi and asked if the rabbi could watch over his four hundred coins until after Shabbos. R' Chaim agreed on the condition that he had permission to use the money for a mitzvah should such a situation arise. The peasant agreed.

A poor woman came to the rabbi crying. Her daughter was to be married that day but there was no money for a dowry. The chassan would not marry the kallah unless the dowry was paid and the kallah would be humiliated. R'Chaim gave the woman the four hundred coins and the wedding proceeded as planned.

The peasant returned to R'Chaim's house after Shabbos and asked for his money. R' Chaim explained why he did not have it, but told the peasant to continue with his business dealings as if he had the money. R'Chaim gave him a bracha that his business should prosper.

The man's business did prosper, he thanked R' Chaim and told R' Chaim that he would not ask for the four hundred coins to be returned to him. He had prospered many times more than four hundred coins. R' Chaim this time gave him a different kind of bracha. R' Chaim explained that the man trusted him to hold the money over Shabbos; he did not desecrate the Shabbos. Because of his money, a kallah was able to be helped. In this z'chus, R' Chaim told him he should enjoy the taste of Shabbos for the rest of his life.

And so it was that from Sunday until Wednesday of every week the man looked and acted as a regular villager. But beginning on Wednesday, in preparation for Shabbos, the man had an inner glow and inner feeling for Shabbos that intensified until the holy day came. The man was transformed for Shabbos and experienced Shabbos in a most special way every week due to the bracha of R' Chaim.

May we be zocheh to realize the true beauty and kedushah of Shabbos so that we too may be uplifted by it every week.

-Adapted from A Story A Day

### "Quote of the Week"

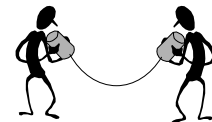
"Some things have to be believed to be seen."

-Ralph Hodgson

### SHMIRAT HALASHON

The tongue is an awesome weapon. It can destroy people's lives and reputation. It can create divisions between people and tear apart entire communities.

**Chofetz Chaim:  
A Daily Companion**



## FAST FACTS ON HITTING YOUR FRIEND Mindi Werblowsky

- ◆ Even if one raises his hand to his friend and does not actually hit him, the Torah still calls him a rasha.
- ◆ If your friend tells you to hit him, you are still committing a sin if you do.
- ◆ Even if one does not make a wound on his friend and he just hits him, he has still committed a sin.
- ◆ The Ramah says that anyone who hits his friend cannot be a witness in a Jewish court.
- ◆ A parent is permitted to hit his child if he thinks it will put the child back on the right derech. This also applies to a teacher with his student.
- ◆ If you see that the only way to stop someone from committing a sin is to hit him, you are permitted to do so.

Taken from Rabbi Matis Blum

### Mazel Tov



- To Melanie Neuman on her sister's wedding!
- To Nava Dworetzky on the engagement of her sister!
- Happy Birthday to the weekly editor- TZIPORA LEAH SHAPIRO!
- To the JV Volleyball team for winning Thursday night!
- To Tziona Krauss on the birth of her niece Tehila Devora to her sister and brother-in-law Chava (SKA '99) and Alex Gofer

January 1

Kelly Lehmann

January 2

Elisheva Goldstein

January 3

Jennifer Goldstein

Jaelyn ramras

Daniella Adler

January 4

Michal Lebowitz

Avital Shenker

January 5

Shoshi Schoenfeld

### Parsha Quiz



פרשת שמות

עליות חמישי וששי

פרק ג' ט"ז—פרק ד' ל"א

ד' ג' - "ויהי לנחש"

ד' ז' - "ויוציאה מחיקו והנה שבה כבשרו"

ד' י"ד - "וראך ושמה בלבן"

ד' כ' - "על החמור"

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