

# פרשת שמות

ותיראן המילדות את האלוקים ולא עשו כאשר דבר אליהם מלך מצרים ותחין את הילדים [א,יז]

**When** relating any particular story or act, we don't usually find the Torah mention the level of **יראת שמים** that was behind it. It would seem a little out of character for the Torah to mention it here. Why then, does the Torah stress the fact that the midwives saved the babies because of their **יראת שמים**?  
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**Rav** Yeruchem Levovitz זצ"ל *Mirrer Mashgiach* (דעת תורה), explains that פרעה had decreed that all baby boys be killed and anyone who disobeyed him was putting themselves into danger. פועה and שפרה, the midwives, were in a very difficult position. On one hand, they knew that Hashem did not want them to kill the babies. But if they did not kill them, they understood it would put their own lives in danger. It was only through much effort and toil that they succeeded in attaining a level of **יראת שמים**, a fear of Hashem, which helped them overcome this challenge and ignore פרעה's decree. This is why the Torah mentions that they had **יראת שמים**. It's not to praise or commend them for their great **יראת שמים**, rather the Torah is explaining the tool that enabled them to accomplish their great achievement.

**Rav** Yeruchem adds that this is essentially the way a person fulfills the mitzvah of [דברים יב, כ] **את ה' אלוקיך תירא**, that we are obligated to fear Hashem. The way to fulfill this positive mitzvah is not by having **יראת שמים**, rather it is the effort one puts in to acquire it. Once we have internalized a higher level of **יראת שמים**, we will have a greater appreciation and sensitivity towards ruchnius and will transform our Torah observance to a whole new level.

Have a good Shabbos.

Rabbi Yitzchok Davis

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