

לעילוי צשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל זרעיתו רישא רחל בת ר' אברהם שלמה ע"ה

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לקחי חיים ודברי התעוררות צדור עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד משרים בק"ק בית שמש

מאצרותיו של המגיד

והיה לאות על ידכה ולמופתות בין עיניך כי בחוק יד הציאנו ה' ממצרים וגו' (יג-טז) - המבעק היא גם נסתר

תב רש"י, וילטופות בין עיניך - תפילין, ועל שם שהם ארבעה בתים קרויין טטפת, טט בכתפי שנים, פת באפריקי שנים, ומנחם חיברו עם ז'הטף אל דרום - אל תסיפו, לשון דיבור, כמו זליכרון בין עיניך, האמורה בפרשה ראשונה, שהרואה אותם קשורים בין העיניים, יזכור חס ומופת בו". והוסף הרמב"ן, "ובעבור כי הקב"ה לא יעשה אות' ומופת בכל דור לעיני כל רשע או כופר, יצווה אותנו שנעשה תמיד וזכורן ואות לאשר ראו עינינו, ונעתיק הדבר אל בנינו, ובניהם לבניהם, ובניהם לדור אחרון, והחמיד מאוד בעניין הזה, כמו שחייב כרת באכילת חמץ, ובעויבת הפסת, והצריך שנכתוב כל מה שנראה אלינו באותות ובמופתים, על ידינו ועל בין עינינו, ולכתוב אותו עוד על פתחי הבתים במוזות, ושזכר זה בפינו בבוקר ובערב, כמו שאמרו אמת ויציב דאורייתא, ממה שכתוב למען תזכור את יום צאתך מארץ מצרים כל ימי חייך, ושנעשה סוכה בכל שנה, וכן כל כיוצא בהן, מצוות רבות זכר ליציאת מצרים, והכול להיות לנו בכל הדורות עדות אודות המופתים, שלא שתכחו, ולא יהיה פתחון פה לכופר להכחש אמונת האלוקים, כי הקנה מזוה בוז אחד וקבעה בפתחו, ונתכוון בעניינה, כבר הודה בחידוש העולם ובידיעת הבורא והשגחתו וכו'". והמשך, "זמן הניסים הגדולים המפורסמים, אדם מודה בניסים הנסתרים שהם יסוד התורה כולה, שאין לאדם חלק בתורת משה רבינו, עד שנאמין בכל דברינו ומקרינו שכולם ניסים, אין בהם טבע ומנהגו של עולם, בין ברכים בין ביחוד, אלא אם יעשה המצוות יצליחנו שכרו, ואם יעבור עליהם יכרתנו ענשו, הכול בגזירת עליון וכו', ויתפרסמו הניסים הנסתרים בעניין הרבים, כאשר יבוא בייעודי התורה בעניין הברכות והקללות, כמו שאמר הכתוב 'ואמרו כל הגוים, על מה עשה ה' ככה לארץ הזאת וגו', ואמרו, על מה אשר עונו את ברית ה' אלוך יצאנו וגו', שיתפרסם הדבר לכל האומות שהוא אמת ה' בעונשם, ואמר בקיום 'וראו כל עמי הארץ כי שם ה' נקרא עליך, וידאו ממך'".

והוסף וכתב (בראשית י"ז א), "שהברכות וקללות כולם ניסים הם, כי אין מן הטבע שיבואו הגשמים בעתם בעבדינו האלוקים, ולא שיהיו השמים כברזל כאשר נודע בשנה השביעית, וכן כל הייעודים שבתורה, אבל כולם ניסים וכו', אלא שאין בהם שינוי ממנהגו של עולם, כניסים הנעשים על ידי משה רבינו בעשר המכות ובקריעת הים והמן והבאר וזולתם, שהם מופתים משנים הטבע בפרסום וכו'". וכן כתב (ויקרא כ"ז י"א), "כי הברכות, אע"פ שהם ניסים, הם מן הניסים הנסתרים וכו', וכבר בארנו, כי כל אלה הברכות כולם ניסים, אין בטבע שיבואו הגשמים, והיה השלום לנו מן האויבים, ויבוא מורד בליבם לנוס מאה מפני המשה, בעושתנו החוקים והמצוות, ולא שהיה הכול היפך מפני ורענו בשנה השביעית וכו'".

צמשל: On that fateful night, when the Jewish people were commanded to “put your shoes on your feet and your sticks in your hands; eat the Korban Pesach hurriedly,” because it was time for them to leave Egypt, they had no time to prepare any food for the way. An entire nation - men, women

הלכה למעשה A SERIES IN HALACHA LIVING A "TORAH" DAY

Forgotten and Little Known Halachos and Customs (64) Laws of Tashmishei Kedusha: Selling Mezuzos to Buy New Ones. The *halacha* states that a person is not permitted to take down a *Mezuza* from a doorpost and and sell it just for the sake of buying a nicer or newer *Mezuza*. Even if he has already sold it and the sale cannot be taken back, he still cannot use the money just to buy a nicer *Mezuza*. (If there is a pressing need, one can use the money to buy another *Mezuza* even if the second one is not nicer than the first.) If, however, a person wants to sell a *Mezuza* which is not like his *minhag* to buy one like his *minhag* (Beis Yosef for an Ariza'l or vice versa) it is permitted. Similarly, to sell a *Mezuza* in order to buy one that is *halachically* superior is also permitted.

Selling Mezuzos to Buy Tefillin or Printed Seforim. Certainly, if one sells a *Mezuza* in order to purchase an item of higher *kedusha* such as *Tefillin* or a *Sefer Torah*, it is permitted. This is the full fulfillment of מעלץ בקודש - rising to a higher plane of *kedusha*. However, it is prohibited to sell a *Mezuza* to buy a printed *sefer* - even if the *Mezuza* was already sold one cannot use the money to buy a printed *sefer*, since the holiness of a printed *sefer* is considered to be less than that of a *Mezuza*, as explained in the *Mishna Berura* (1).

הוא היה צמר ...

Rabbeinu Bechaye ZT”L writes the following:

“The Plague of the Firstborn affected the Egyptians, ‘from the firstborn of Pharaoh who sits on his throne, to the firstborn of the maidservant who is behind the millstone.’ However, further on we read, ‘from the firstborn of Pharaoh ... to the firstborn of the prisoner.’ The reason for this change is that slaves worked during the day to turn the millstone, and at night they were led back to prison. Hence, in the pronouncement that Moshe made during the day, he said, ‘to the firstborn of the maidservant who is behind the millstone,’ for that is what they were doing during the day. As for the actual plague, which took place in the middle of the night, the *posuk* states, ‘to the firstborn of the prisoner.’”

Brisker Rav, R’ Yitzchok Zev Halevi Soloveitchik ZT”L would say:

“‘Pharaoh rose up at night and he called to Moshe and Aharon at night.’ The repetition of the phrase ‘at night’ seems to be totally extraneous. But it is not, because the last time Pharaoh had met with Moshe he curtly threatened, ‘On the day you see my face you shall die!’ The *Torah* therefore tells us that Pharaoh, when he now rushed to seek out Moshe and Aharon, stressed to them that he was calling to them only ‘at night’ - not during the day, so that they would not have to fear him carrying out his threat of execution, which was only issued for ‘the day you see my face.’”

A Wise Man would say:

“The art of compromising is dividing a cake in such a way that everybody believes he got the biggest piece.”

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נתנדב לעילוי צשמת וקני הרח"צ מו"ר יצחק בן הר פחם חופמן וצוקל - נפטר ח' שבט תשע"ה

וזהו לאות על ידכה ולמזמפות בין עיניך כי בחזק יד הוציאנו ה' ממצרים וגו' (יג-טז)

He wrote to her, but all his letters were returned unopened. He verified her address and continued to write letters - he even sent her telegrams, but all his correspondence was sent back. Not one to let the matter slide, he decided to travel to Belgium to seek her out. He felt that that was the very least he could do to honor the holy memory of his *Rebbe*.

"I know that someone is here," Reb Chaim insisted. "I'm not budging even if it means camping out on the doorstep," he shouted as loudly as he could, hoping that the person inside who was trying to hide from him would relent and open the door.

"I've come a long way," Reb Chaim pleaded. "At the very least, can I come in for a glass of water?"

Upon hearing the familiar words, something resonated within her heart, for she began to sob and said, “Do you know what they did to my holy father, your *Rebbe*? Do you know what those murderers did to him? They came into the ghetto

Reb Chaim was overcome by tears and could not speak. The news of the terrible fate of his beloved *Rebbe* was too much to bear. Finally, in a low voice he said, "Yes, I will leave. But before I go, please answer just one question: who wins? If you place *Tefillin* on your son's head, then your father and the Jewish people will have triumphed. But if you raise your son as a non-Jew, if you run from your illustrious heritage, then Hitler will have won. So I ask you again: who wins?"

“You are right,” she said, weeping profusely. “My father’s death should not be in vain - he will win! But you must make me a promise. There is no one left from my family to teach my son. Will you put *Tefillin* on my son’s head?”

Rabbi Yisroel Meir Lau Shlit'a, former Chief Rabbi of Israel, told over this story and concluded that the woman and her son returned to Jerusalem with Reb Chaim, and today, that child is an eminent *Rosh Yeshivah* of a highly respected rabbinical academy in Israel.

משל למחזיר חטאים

Adapted from "Life is a Test"
by Rebbe Yisroel Meir Lau

בִּי גִדְשׁוּ מִמְצָרִים וְלֹא יִכְלוּ לְהִתְמַחֵמָה וְגַם צִדָּה לֹא עָשׂוּ לֶחֶם וְגו' (יב-ל"ט)

Before one of his trips to the United States, the *Rosh Yeshivah* was watching as his family members were packing his belongings into the suitcase. Smiling wistfully, he

commented out loud, “It is amazing to think that I am about to travel to America, a land where ‘they have everything’ Even for a Jewish person traveling from another country, there is nothing lacking that America cannot provide. And yet, we fuss and worry and put so much effort into what we pack into our suitcases for the long journey! And I’m only going for ten days!” R’ Aharon Leib closed his eyes and said, “If only we would put so much effort into packing what we really need - *mitzvos* and good deeds - for our ultimate journey to the next world, where we need it most!”

**ולמען תספר באוני בנד וכן בנד את אשר
התעללתי במצרים וידעתם כי אני ה' (י-ב)**

On one occasion, when the Israeli Prime Minister traveled to the U.S. to meet with government officials and request assistance and support, he was confronted by a senior American official who resented what the Jewish homeland of Israel stood for. "Tell me, Mr. Prime Minister," said the official, "who exactly does your little country represent? Do you represent the Jews of Poland? Perhaps Yemen, Romania, Morocco, Iraq, Russia or Brazil? After 2000 years of exile can you speak of one unified nation, with one culture, one heritage or perhaps one, singular Jewish tradition?"

The Prime Minister was not flustered. He smiled and replied, “Over 300 years ago, a ship called the Mayflower set sail from England, and on it were the first settlers of what would become the largest democratic country in the world. Now, do me a favor; go outside and find 10 American children and ask them the following: What was the name of the captain of the Mayflower? How long did the voyage take? What did they eat? How did they live? You will agree with me that you won’t get a good answer to these questions.

“On the other hand, not 300 but over 3000 years ago, the Jewish people left the Land of Egypt. Sir, on one of your next official trips around the world, try and meet 10 Jewish children from 10 different countries and ask them: What was the name of the leader who took the Jews out of Egypt? How long did it take them to get out? What did they eat while they were wandering in the desert? And what happened when they were blocked by the sea? When you get the answers to these questions - and you most certainly will - please carefully consider the questions that you have just asked me!”

התרגזות

Just picture the Jewish people leaving Egypt. What a feeling of freedom - of awesome miracles happening all around them. What an incredible experience! And yet, the *Torah* makes sure to tell us that no dog barked as the Jews left *Mitzrayim*! So what? Would it really have been so terrible if a dog barked? Would this minor irritation cause such discomfort to the Jewish people that the *Torah* felt the need to write it? annoy

Rabbi Zelig Pliskin Shlit'a comments that we learn a tremendous lesson from this *posuk* (and maybe this is the secret to the *segulah* to say this *posuk* in the presence of a dog so as not to be harmed by it). Although it is true that a barking dog would surely not have marred *Bnei Yisroel's* happiness as they were going from exile to freedom, it would have put a "blot" on their joy. It might have "*shterred*" them - even the slightest bit. When someone is experiencing an uplifting or joyous occasion, we should be careful not to say or do anything that will diminish their happiness. For example, if your neighbor buys a new suit, don't tell him that you saw the same suit in another store for \$100 cheaper. Or, if one of your children comes home with an A- on his report card, don't comment on the minus - praise them for the A! **R' Yechiel Mordechai Gordon ZT"L** used to say, "The face of a person is a *Reshus Harabim* (public property). One must be careful to always show others a 'happy face' because a sad or downcast expression causes people to feel bad. One must not be the cause of '*nezek*' (damage) to public property." The dogs in Egypt teach us how far we must go not to cause the slightest irritation or unhappiness to our fellow Jews.

ושמרתם את המצות כי בעצם היום הזה
הוצאתי את עבאوتיכם מארץ מצרים (ח-יג)

“Rav Yoshiah said: *Do not read* ‘שמרתם את המצות’ (guard the matzos) *but* ‘שמרתם את המצוות’ (guard the mitzvos). Just as one may not allow matza to become leavened, so may one not allow a mitzvah to become ‘leavened’ by delaying its implementation. Rather, when a mitzvah comes into your hand, do it right away (אל תחמיצנה).” (Mechilta) The comparison between matzos and mitzvos appears to be inaccurate. If one allows his matza to become leavened, this disqualifies it completely. But if one delays the performance of a mitzvah he has not affected the final result of that mitzvah at all and can still do it later. How can such an inconsequential delay be termed “leavening” of the mitzvah?

An important principle regarding the performance of *mitzvos* can be derived from this statement of Rav Yoshiah, comments **R' Reuven Grozovsky ZT"l**. Many people think that the main purpose of doing *mitzvos* is the final result: was the *mitzvah* done up to all of its prescribed requirements and conditions, or not? But in reality the most important point in *mitzvah* observance is the effect that it has on the individual who performs it, not on the object of the *mitzvah*. This may be seen in the formulation of the *berachah* said before doing a *mitzvah*: “Blessed are You Hashem ... Who has sanctified us with His commandments.” It is the sanctification of the person that is the important factor in *mitzvah* observance.

Since it is man's input into the performance of the *mitzvah* that is the most important facet of that *mitzvah*, it is understandable why alacrity and eagerness play such an important role. It may be that putting off the performance of the *mitzvah* for another day or even another hour will not affect the *mitzvah's* final outcome in any perceptible way, but it has demonstrated a crucial inadequacy on the part of the performer of the *mitzvah* himself. The main point of the *mitzvah* having thus been missed, it is indeed fitting that the *mitzvah* be referred to as having become "leavened."

ילכל בני ישראל לא יחרץ כלב לשונו (י"א-י)

ילכל בני ישראל לא יחרץ כלב לשונו (י"א-י)