

מאת מוה"ר ברוך זירשפלד שליט"א
ראש כולל עשרת חיים ברוך קליבלר חייטס

giving *Shekalim* for the *Korbonos* are not obligated to say *Parshas Hatamid*. The third reason because ladies learn the written *Torah* is also not so simple to assume that they have an actual obligation. **Further Reasons.** The GR'A says that ladies are not obligated in *Birchas HaTorah*, but can fulfill this *mitzvah* voluntarily like they fulfill the *mitzvos* of *Shofar* and *Lullav*. According to this reason, the **Biur Halacha** ⁽⁴⁾ says that ladies cannot be *motzie* men who have a *safek* (doubt). The **Brisker Rav ז"ל** ⁽⁵⁾ brings from his father **R' Chaim ז"ל** that even if ladies don't have an obligation to learn *Torah*, they still recite *Birchas HaTorah* because the biblical source of *Birchas HaTorah* in the *Gemara* ⁽⁶⁾ is teaching us that the study of *Torah* intrinsically needs a blessing; whether one must learn or not, *Torah* study always requires a *beracha*. (To be cont.)

בין הריחים - תבלין מרף היומי

Eating as a Minor, Bentsching as an Adult - Berachos 20b

Rav Akiva Eiger ז"ל has a doubt regarding a boy who ate a meal on the evening of his מצוה בר מצוה while still a קטן, and now at the time of *bentsching*, he is still full (יכול עיכול) and a גדול. Is he now obligated to *bentch* on a דאורייתא level because he's still full, or when he actually ate he was a minor, thus his *bentsching* is only a רע"א? He *bleibs* with a צ"ע. רע"א then quotes his son-in-law, **R' Shmuel**, who told him that the **חכמת אדם** addresses a similar situation: An אונן (mourner before קבורה) is *patur* from *mitzvos* including *bentsching*. What happens if he ate a meal and is still full after the burial; should he *bentch* now even though when he ate he was *patur*? The חכמת אדם says yes. רע"א says there is a difference. When the אונן ate, he was a "עוסק במצוה פטור מן המצוה" because of בר חיובא; he was only *patur* because of "עוסק במצוה פטור מן המצוה". Now that he is available, he has no *p'tur*. But when our *Bar Mitzvah* boy ate he was a minor and not even a בר חיובא! בר חיובא argues on the whole premise of the *חכמת אדם* and says once an אונן after burial, since he need not readdress the *mitzvah* and complete it after burial, since when the חיוב came he was *patur*. According to this, our *Bar Mitzvah* boy would not have to *bentch* because when he ate, he was *patur*.

(1) א"ח מגיד (2) שם (3) שם (4) שם (5) חידושי הגרי"ז על הרמב"ם, ברכות יא:טו (6) ברכות כא.

הלכה למעשה

A SERIES IN HALACHA LIVING A "TORAH" DAY

The Greatest Mitzvah of All (159) - ותלמוד תורה כנגד כולם" **Women Learning Torah: Birchas HaTorah For Ladies.** Even though ladies do not have an actual obligation to learn *Torah* as previously mentioned, they do say *Birchas HaTorah*. The **Shulchan Aruch** ⁽¹⁾ clearly means that ladies say all the *berachos* that men recite on the *Torah*. However, the **Mechaber** does not state clearly whether it is an obligation on them or not. This will depend on the reasons behind this *halacha*. **Reasons For This Halacha.** The **Beis Yosef** ⁽²⁾ quotes from earlier *Poskim* a number of reasons for this *halacha*.

- Ladies are obligated to learn *halachos* relevant to their observance of *mitzvos*.
- Ladies are obligated in *Tefilla* and this includes saying *Parshas Hatamid*. This is real *Talmud Torah* which counts as if having brought the *Korban* and requires *Birchas HaTorah*.
- Even though ladies are not supposed to learn Oral *Torah* (*Torah Shebal Peh*), they can still learn the Written *Torah* (*Torah Shebiksav*) and recite on it *Birchas HaTorah*.

According to these reasons, the **Pri Megadim** and **Biur Halacha** ⁽³⁾ say that a lady is just as obligated as a man and can even be *motzie* a man. If a man had a doubt in his obligation, such as one who stayed up all night, he could ask his wife to be *motzie* him. **Potential Difficulties.** Many of the *seforim* have difficulties with these reasons. The first reason is debatable because learning relevant *halachos* is possibly not learning *Torah* for the *mitzvah* of learning, but rather just in order to know what to do. If so, it might not necessitate *Birchas HaTorah*. Secondly, many ladies have already mastered and remember the relevant *halachos* they need to know. Shall we say that these ladies are different and do not say *Birchas HaTorah*? The second reason is also not simple, because it's not clear that even men are obligated to say the *Parsha* of *Tamid*. Even if men are obligated, ladies who were exempt from

הוא היה אומר ...

R' Yehudah Aryeh Leib Alter ז"ל (Sefas Emes) would say:

– Despite the fact that the Jewish people hadn't listened to Moshe's words earlier '*because of their anguished spirit and the cruel slavery*,' *Hashem* commanded Moshe and Aharon to keep on talking. For the word of *Hashem* always makes an impression and has a lasting effect: if not immediately, then eventually sometime later. Holy words are never wasted, and are always ultimately heard."

R' Dovid Soloveitchik שליט"א (Quoted in Shai L'Torah) would say:

Rashi writes: "*They remained in their mission and in their righteousness from beginning to end.*" What is Rashi's message? Would we have thought otherwise of Moshe and Aharon? We learn from here that when one becomes involved with a *rasha* - even as his opponent - it is noteworthy if he walks away from the encounter without even a slight spiritual blemish. Even if one is as great as Moshe or Aharon. We find the same idea regarding *Yosef HaTzaddik* who was not harmed spiritually while in Egypt. Even someone as great as Yosef had to fear being influenced."

A Wise Man would say: "Prefer knowledge to wealth, for the one is transitory, the other perpetual."

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טיב התבלין

מאת הנדבך רב זמלא חסד ובשבץ שליט"א ר' שר השנים יחזיק עוזרו

וידעתם כי אני ה' אלקיכם המוציא אתכם מתחת סבלות מצרים

(1-ו) - להתרועע ולהגלות כי הוא מלך על כל הארץ

פרעה הרשע מקור וסמל הגאווה וההתנשאות שהכתוב מעיד עליו - פרעה מלך מצרים התנים הגדול הרבין בתוך יאירי אשר אמר לי יאיר ואני עשיתיני (יחזקאל כט ג) - אשר סבר ואמר שהוא ברא את היארד ואף את עצמו, סופג בזה אחד זה מכות גדולות ונאמנות האמורים לשנותו ולהביאו לידי הכנעה כמו שנאמר לו - 'עד מתי מאנת לענת מפני' תירגם אונקלוס 'לאתכנעא' ופידש רש"י 'מאנת להיות עני ושפל מפני', אך פרעה הקליפה הקשה סירב להכיר באחולת ידו ובכוונו הרם של הקדוש ברוך הוא, וממשיך להקשות את ליבו, אף לאחר שלקה במכה השלישית - מכת כינים, או כבר הורדו החרטומים ש'אצבע אלקים הוא' מאחר שראו שאין ביכולתם להוציא את הכינים בלשיתם, אך פרעה לא שת ליבו גם לזאת והקשה את ערפו - באמרו 'לא ידעתי את ה' וגם את ישראל לא אשלח'. כי הווי את חייו בלתי האמונה וברעות של כפידה - רחי לא יועיל לו ולא עזור לו אף ראיות גלויות והוכחות ברורות על מציאות השם והנהגתו את כל העולמות, כפי אשר נהג פרעה בשעה שקיבל את עשרת המכות, הראה והוכיח במכות הראשונות שיש כח גם בידי חרטומי מצרים לעשות כן בלשיתם ועל כן סתם את ליבו מלראות את יד השם, גם אף בשעה שכבר לא היה בידי בשר ודם אפשרות פעולה והיה ניכר לעין כל שהם מעשה שמם, היקשה ואימץ את לבבו, כך היה העבודה להבדיל אף אלפי הברלות אצל כל אחד ואחד משראלי, האדם לעקור מליבו מחשבות של 'כחי ועצם ידי' ולבוא לידי דרגה נעלה באמונה עד שידאו בכל דבר הנעשה תחת שמי השמים את הנהגתו והשגחתו הפרטית - איך

עיוותך אתבונן

מאת הרב אהרן זמלא אבשין שליט"א בעל שו"ת אהרן

כי בפעם הוואת אני שלח את כל מגפתי אל לבך ... בעבור תדע כי אין כמני בכל הארץ (ט-ד) - לימוד נפלא מהקשר מכות

א'נה יש לבאר קצת סוד הענין של העשר מכות, ומה אנו יכולין ללמוד מהעשר מכות, ומאחר שכל הפרשה הוא באריכות גדולה על כל מכה ומכה, יש לבאר קצת סוד של הענין של העשר מכות מדברי רבותינו ז"ל, הנה הרמב"ן (סוף פרשת בא) כתב וז"ל, "ואמר בעבור תדע כי אין כמני בכל הארץ - להורות על היכולת, שהוא שליט בכל, אין מעכב בידו, כי בכל זה היו המצדיים מכחישים או מסתפקים, אם כן האותות והמופתים הגדולים עדים נאמנים באמונת הבורא ובתורה כלה", עכ"ל. ומבואר מדברי הרמב"ן, שהתכלית של כל המופתים שהיו במצרים, הם להורות שהקב"ה בעצמו הוא השליט על הכל, והוא הכל יכול, ואין שום מעכב בידו, ובידו לשנות כל דבר כפי רצונו, ואפילו דברים שהם כנגד דרכי הטבע, ומתוך זה, יתברר לנו גודל האמונה בהקב"ה. והעשר מכות לא היה רק כדי ליעוש את המצריים, אלא גם כדי שיתברר אצלנו גודל האמונה בהקב"ה, שהוא הכל יכול, ואין שום דבר עומד נגד רצונו. ומרן הטה"פ (חיי עולם פט"ו) ביאר הענין שטוב טעם דעת, שבכל מכה ומכה היה הוראה מיוחדת שהש"ת הוא השליט על דבר מסויימם: במכת דם ובקריעת ים

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מעשה אבות סימן לבנים

ושרץ היאר צפרדעים ועלו ובאו כביתך ובהרד משכבך ועל מותך ובבית עבדך ובעמך ובתנורך ובמשארותיך ... (כא-ב)
The *Gemara* (*Pesachim 53b*) recounts how Nevuchadnezzar, king of Bavel (Babylon), issued a decree whereby everyone must bow down to a statue in his image, and the punishment for not doing so was to be thrown alive into a raging fire. Chananya, Mishael and Azariah learned from the example of the frogs who died in the ovens of Egypt during the plague, that they too should be prepared to be thrown into a fire. They reasoned that צפרדע (frogs) who are not commanded in the *mitzvah* of *Kiddush Hashem* were willing to go into a burning oven for the sake of sanctifying *Hashem's* name. All the more so they, as human beings, who are commanded in the *mitzvah* of *Kiddush Hashem*, should be willing to be thrown into the fire.

One Friday night, surrounded by his *Chassidim* and admirers, the holy **Shpolya Zaida, R' Aryeh Leib of Shpoli זי"ל**, was conducting a *tish*. The *Chassidim* were singing various *niggunim*, but suddenly, as they sang the words, "שמרו במלכותך" with great *dveikus*, the *Shpolya Zaida* raised his hands and stopped them. With eyes closed, he began to speak: "I wish to tell you a story about this song, a story that I personally witnessed with my own eyes." The *Rebbe* related how many years ago, he was a *melamed* in a small town called Zlotopolice. There were two Jewish boys who turned away from *Yiddishkeit*. They befriended the local Polish youth and were known as wild rabble rousers. No one could talk to them, least of all their parents, who lost all control over their sons, and they drifted further and further away from the nation of their birth.

One day, the forest all around Zlotopolice was surrounded by police. A search was underway. It seems, a high-ranking individual's carriage was attacked and the people inside were robbed and killed. Constables were searching for the criminals and in a short time, they located the gang that had perpetrated the crime. A group of young Polish vandals - who were led by none other than the two Jewish boys who had lost their way! This caused a ripple of fear and excitement to all - fear of retribution to the Jewish community of Zlotopolice, and excitement to the local Poles who had never before heard of Jewish gangsters killing and robbing. A swift verdict was handed down from the local magistrate: The members of the gang are to be hanged in the center square, while the two Jewish ringleaders are to be burned at the stake!

The *Shpolya Zaida's* face grimaced in pain as he recalled the terrible scene. "I, too, was made to stand with everyone else in town in the square and watch as the punishments were carried out." The Polish gang members were dispatched with the kick of a chair, and their hanging bodies twisted in the wind for an interminable period of time. Now, it was time for the 'grand spectacle' - the burning of the two Jewish boys. The local priest spoke to the judge and was granted permission to address the boys. "Two Jewish boys," he said as he stood before them, "how sad. You must know that death by burning is the worst way to go. The pain is unbearable. But I can change that. If you agree to embrace the true religion of Christianity, the judge has agreed to commute your sentence to death by hanging. You will not burn - you just need to convert."

The two Jewish boys looked at each other for a split second, and they both yelled, "No! We are Jews. We will remain Jews!" A murmur arose throughout the square, as the townspeople - both Jewish and gentile - were surprised at the firm determination of the boys. But the priest was not finished. He again consulted with the judge and then approached the boys.

"Look, there really is no reason for two young men like yourselves to die today. I'll tell you what. If you will agree to take a cross in your hands and kiss it, I will commute your punishment entirely. You can go free. We will see about the process of your conversion later, but for right now, all you need to do is kiss the cross! What do you say?"

This time, the boys nodded. The priest smiled and placed a wooden cross in each boy's hand. Suddenly, and without warning, the boys smashed the crosses and threw them to the ground! "We are Jews," they shouted. "We are Jews!"

This time, the boy's hands were shackled and dipped into a vat of boiling tar. As the smell of burning flesh spread, the two boys began singing "שמרו במלכותך" - we rejoice in Your Heavenly kingdom, and even clapped their mangled hands.

"This is the song that those *kedoshim* sang," said the *Shpolya Zaida*, and the *Chassidim* picked up the tune on cue.

תורת הצבי על הפטרות

וזהה ארין מצרים לשמחם ודרכה ודעו כי אני ה' ... (חזקאל כג-ט)
Yechezkel HaNavi was tasked with delivering the prophecy on the complete decimation of the Egyptian nation. This obliteration as well as the suffering that the Egyptians faced was reminiscent of how they mercilessly tortured the Jewish people. Interestingly, throughout world history only a handful of nations had their demise predicted in such detail as the Egyptians had. The question is: why were they singled out and made to suffer so much more than the rest of the Jewish Nation's tormentors throughout history?

R' Yehuda Shaviv זי"ל explains that one must first understand the mindset of the Egyptian people. Pharaoh instilled

a deep fear in his people based on the claim that he was a powerful god. Accordingly, one might think that the Egyptians were simply indoctrinated to believe this fallacy and can't be held accountable. Thus, Yechezkel said that the entire land of Egypt shall become desolate "*because he (Pharaoh) said, 'the (Nile) river is mine, and I have made it.'*" The Egyptians had their opportunity to break away from this delusion when Moshe proved the myth wrong by turning the Nile river to blood, yet they chose to believe this fallacy and went from unwilling accomplices to participating partners. This blatant absurdity was an affront to the Master of the World and the Egyptians were singled out for total utter destruction and humiliation to bring honor and reverence back to *Hashem*.

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ויצא משה מעם פרעה את העדר ויפרש כפיו אל ה' ויחורלו הקלות והברד ומטר לא נתך איציה ... (פ-ט)

Although there are countless lessons to learn from our entire *parsha*, I am choosing to skip to the end of the *sedrah*, because I feel that this *vort* encapsulates a message of *emunah* that can be derived from the entire sequence of events in *Mitzrayim*. **Rashi** quotes *Chazal* that the ברד (hail) remained suspended in mid-air so that it will be used, לעתיד לבא, to exact retribution on the nations of the world. Why was this מכה chosen to be used in the future against the gentiles?

Perhaps we can explain it based on a *yesoid* said over from the **Brisker Rav זי"ל**. He expounds on the *posukim* here proving that the ברד only came down where there was a target. With no specific target, it remained suspended. It didn't fall across the land like normal precipitation. My *machshava* here is that part of *Hashem's* way of repaying the *goyim* for their misdeeds is showing each *Yid* who was afflicted that *Hashem* will punish his oppressor. Thus, if a *Yid* sees his tormenter getting punished, it shows *Hashem's* love for him on a personal level. (Based on **R' Shimshon Pinkus** in his *Hagaddah*) Hence, the ברד is the perfect weapon to show *Hashem's* love for each one of us and will therefore be His ammunition of choice with which to punish the *reshaim* in the future. The **Smak** says that the origin of לישועה is *Yetzias Mitzrayim*. That is when we learned that *Hashem* is our One and only Redeemer and we'll apply that knowledge to the final redemption.

If we can internalize this lesson - that everything, even *tzaros*, are orchestrated by *Hashem* - then we'd know with certainty that every *goy* will receive his personal, well-deserved punishment for all the times he caused pain to a *Yid*. That will be a source of both our unwavering *emunah* in *Hashem* as well as the knowledge that no person will escape punishment for hurting a *Yid*. Let us *daven* to *Hashem* that we will be *zocheh* to the *kiyum* of the *posuk*, "כימי צאתך מארץ מצרים אראנו נפלאות".

משל למח הדבר דומה

הדא את דבר ה' ... הנים את עבדך ואת מקנהו אל הכתים (ג-ב)
משל: *Moshav Olesh* is a small farming community in the plains of Sharon. Yitzchak Hadad is a religious farmer from Olesh, who stringently keeps *Shemita* every seven years.

In 5775 (2015), Yitzchak let his fields remain fallow and although his non-religious neighbors were planting crops throughout the summer/fall planting season, he refused to do so. In particular, the cucumber crop needs to be planted in early September, so that it yields the best quality vegetable, but as it was right before *Rosh Hashana*, Yitzchak could not plant his crop. He waited until after the *Shemita* year had concluded, and he hurriedly planted what he could. He did his best to plant the crop but even he wasn't sure if he had missed the optimal planting season.

A few months later, in the winter of 5776, a terrible hail storm struck the farming community and many of the fields in the Sharon plains were decimated. All of Yitzchak Hadad's

EDITORIAL AND INSIGHTS
ON THE MIDDAH OF ... יכולת

ויקה עמרים את יוכבד דדתו לו לאשה ותלד לו את אהרן ואת משה ... (כ-ב)
Why are Moshe and Aharon's parents suddenly mentioned in the middle of *Parshas Vaera*? **R' Moshe Feinstein זי"ל** points out that this introduction to the parents of Moshe and Aharon should have been in last week's *parsha* when the birth of these two brothers took place. Over there, however, the *Torah* simply says, "*A man from the house of Levi went out and took a daughter of Levi.*" The *Torah* does not give us any information as to who these people were! Only now, when Moshe and Aharon are fully grown and about to embark on their special mission to free the Jewish nation from the bondage of Egypt, are we formally introduced to Amram and Yocheved. R' Moshe explains that Amram and Yocheved became well known for their great role as parents of the leaders of *Klal Yisroel*. When Moshe was born, there were tremendous signs of greatness, i.e. the house was filled with light and he was already circumcised. But it was only potential. Raw potential. It was not yet something to be proud of. Later, though, when Moshe and Aharon actualized this potential and became great, now it is proper to identify the proud parents who brought these great leaders into the world.

R' Yissachar Frand שליט"א adds that when Moshe was born he was described as, "טוב" - **Good**, the same word used in the *Torah's* description of the early stages of creation when the world was in a state of raw potential: "וירא אלקים כי טוב". By the sixth day of creation, the world is described as "טוב מאד" - it was **Very Good**. *Hashem* now saw the creation in its entirety and He knew just how good it really was. Similarly, once Moshe utilized his great potential to its fullest, he is then described in the *Torah* as "ויהאיש משה ענו מאד" - And Moshe was **Very** humble. Indeed, raw potential is a great gift to have, but only one who uses it to become "טוב מאד" is very beloved and praised by *Hashem*.

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM THE
FAMILY OF R' CHAIM YOSEF KOFMAN ZI"L

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO