

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה



שבת קודש פרשת וארא – ראש חודש שבט Shabbos Parshas Vaera - Rosh Chodesh א' שבט תשס"ז - January 20, 2007

הדלקת נרות שבת – 4:39	(Monsey, NY)	מנחה גדולה / שבת – 12:37
זמן קריאת שמע/מ"א – 9:06	~~~~~	שקיעה של יום השבת – 4:58
זמן קריאת שמע/הג"א – 9:42	~~~~~	צאת הכוכבים / מעריב – 5:48
סוף זמן התפילה / להג"א – 10:31	~~~~	צאה"כ / לשיטת רבינו תם – 6:10

פתח לבי בתורתך

ויאמר אליו משה כצאתי את העיר אפרוש את כפי אל ה' ...
ואתה ועבדיך ידעתי כי טרם תיראוני מפני ה' (ט-כט, ל)

פרש"י כצאתי את העיר, אבל בתוך העיר לא התפלל לפי שהיתה מלאה גילולים עכ"ל. ותמהו המפרשים, מדוע רק במכת ברד אמר משה "כצאתי את העיר אפרוש את כפי", וכי בשאר המכות יכול היה להתפלל בעיר מלאה גילולים? מה מיוחד אצל המכה הזאת שהחליט משה שאינו יכול להתפלל בתוך העיר?

אלא מיישב באופן חריף הרה"ק מו"ה ברוך פרנקל תאומים זצ"ל, בעמח"ס ברוך טעם, שבאמת גם פרעה ידע שמשה היה מקפיד תמיד להתפלל רק מחוץ לעיר משום שהעיר מלאה גילולי עבודה זרה. אולם במכת ברד, לאחר שאמר פרעה "ה' הצדיק ואני ועמי הרשעים", הרי ביטל פרעה את העבודה זרה באמירה. מש"ה טען פרעה בפני משה, שיכול הוא להתפלל תיכף ומיד, כאן ועכשיו, להסיר את הברד ואת הקולות!

אמנם משה רבינו השיב לו, שאינו מוכן עכשיו להתפלל אלא "כצאתי את העיר אפרוש את כפי אל ה'". ולמה? משום ש"אתה ועבדיך ידעתי כי טרם תיראוני מפני ה' אלקים". כלומר, אין פיהם וליבכם שוין, והביטול אינו אלא מפני היראה. ואם כך אינו מועיל, כמבואר בשו"ע (יו"ד קמו-ז), שאם נכרי מבטל אמירה בעלמא הרי זה ביטול, אולם אם ביטלה מחמת אונס, אינה מבוטלת. והוא מה שאמר משה, דכיון שאין פיו ולבו שוין, לכן לא הועיל הביטול של פרעה, והוצרך משה לצאת מן העיר כדי להתפלל.

וארא אל אברהם אל יצחק ואל יעקב וכו' (ו-ג)
פרש"י וארא - אל האבות עכ"ל. ולכאורה יש להקשות על דברי רש"י, שמה באמת הוסיף בשתי מילים אלו "אל האבות" ומה חידש בזה? הרי הכתוב ממשיך לומר "וארא אל אברהם אל יצחק ואל יעקב", דהיינו האבות ממש, וא"כ מה בא רש"י להוסיף בפירושו "אל האבות"?

אלא י"ל פירוש נפלא מאת האדמו"ר הרה"ק מו"ה מאיר מפרמישלען זצ"ל, עפ"י מה דכת' לעיל "ואלה תולדות יצחק בן אברהם אברהם הוליד את יצחק" (בראשית כה-יט). פירוש, שהתייחס הקרא לאברהם שהיה לו בן צדיק כיצחק, אבל יצחק לא היה מתייחס לעצמו שהוא הבן של אברהם, ולא הסתמך על זכות אביו הגדול, אלא יגע להיות אב בפני עצמו! כמו כן, ליעקב היה אב גדול הדור כיצחק, ועד גיל חמש עשרה גדל על ברכי אברהם, אמנם לא היה נחשב לעצמו כ"נכד" או "בן של קדושים" וזהו כל החשיבות שלו. אלא יעקב היה "ישב אהלים" - שקד ועמל ועלה בסולם שראשו מגיע השמימה, עד לפסגה.

ולכך מתכוין רש"י באמרו "וארא אל האבות" - ר"ל שכל אחד מהאבות טרח ויגע להיות אב בפני עצמו. ומזה יש ללמוד גם אנו "אחינו כל בית ישראל" שיחשוב כל אחד כאילו הוא במקום שאין אנשים וישתדל להיות איש, כדי להרבות בפעילות לכבוד שמים. כי אם יסמוך כל אחד על רעהו שיעסוק ויפעל בזיכוי הרבים, אז יתנהל הכל בעצלתיים, בלי שום קיום תמידי.

A SERIES IN HALACHAH
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הלכה למעשה

Proper Respect for Mitzvos - Tefillin (continued)

When one takes his *Tefillin* out of their bag or protective cover, he should not shake them out because this shows a lack of respect for the *mitzvah*. Shaking the *Tefillin* out, or letting them slip out of their protective box, might also cause them to get bumped or chipped in a way that might invalidate the *Tefillin* by ruining their perfect squareness. They should also be put back into their protective box after *davening* with care. The opened container should be held up in one hand at a slant, while the other hand slowly lowers the *batim* into the box, centered and angled in a way that they do not get bumped or scratched.

When a boy is being trained to put on *Tefillin* for his *Bar Mitzvah*, part of the training should be how to remove and to return the *Tefillin* to their protective containers in a harmless way. If any bump, fall, scratch or warping, change the shape of the *batim*, a *Rov* or *Sofer* should be consulted.

Accessories of Tefillin.

Objects as holy as *Tefillin* sanctify their accessories, i.e. the protective box and the bag, usually made from velvet. This sanctification prohibits them from being used (even as a container) for mundane usages or even for a lesser level of holiness ⁽¹⁾. For example, the head *Tefillin* are considered more holy than the hand *Tefillin* because they incorporate

(1) אר"ח מבא (2) שסב (3) ביאור הלכה מבא (4) עיין משנה ברוח מבטו

מאת מו"ה ברוך הירשפלד שליט"א
רב וקהל אהבת ישראל, קליבלנד הייטס

two letters of *Hashem's* name *S-H-A-D-A-I* (the four and three headed "ש" on both its sides and the "ד" shaped knot in it's straps), while the hand *Tefillin* have only one letter (the "י" shaped knot). Therefore, one cannot take a used head strap or protective box and use it for the hand *Tefillin*. However, the other way around (from hand to head) is permitted because it is being elevated (ש). If in the beginning, one verbally stipulated that he reserves the right to change their usage, it is permitted ⁽²⁾. Similarly, if one just designated them for *Tefillin* usage but never actually wore them yet, they do not become sanctified.

One should keep all these restrictions on his *Tefillin*, even on the velvet *Tefillin* bag ⁽³⁾, and be careful not to:

(1) Change them from *Rashi Tefillin* to *Rabbeinu Tam Tefillin*, or vice-versa.

(2) Store money (even change) in the bag. Since it is customary by many people to keep a *Siddur* and/or mirror in the bag it is as if one made a verbal stipulation to do so and thus, it is permitted ⁽⁴⁾. Yet one should be careful when placing it inside the bag, not to put the *Siddur* or mirror on top of the *Tefillin*.

WEEKLY CHIZUK # 13

We live in a time when Heavenly protection is needed, especially in *Eretz Yisroel*. Therefore, it is a timely *chizuk* to concentrate well when saying in *Maariv* the *Beracha* of "השכיבנו" and *beg Hashem* to guard us and keep us protected forever.

הוא היה אומר ...

R' Yonason Eibenschutz ZT"l (Tiferes Yonason) would say:

"It was specifically because Pharaoh had no reason not to listen to the admonition of *Hashem*, that Moshe did not want to approach him. Just like Yonah in Ninveh, Moshe thought that what if, after all, Pharaoh - an idol worshipper - listened to the words and warnings of *Hashem* while *Bnei Yisroel* didn't? Surely this would put the Jewish People in a bad light. For this reason, Moshe was reluctant to go to Pharaoh."

R' Alexander Zusia Friedman ZT"l (Mayana Shel Torah) would say:

"The *Torah* tells us that Moshe and Aharon were born like any other mortals, to normal human parents. They became prophets and leaders of the Jewish People due to their own actions and choices, not because they descended from on high like celestial angels. From this we learn that every individual, through his own effort and free will, can reach even the highest spiritual levels - even as lofty as Moshe and Aharon."

A Wise Man would say:

"Light travels faster than sound. This is why some people appear bright until you hear them speak!"

לז"נ מוריני וזקינו הר' חיים יעקב ישראל בערגער זצ"ל, ויב"ח"ט לכבוד הגמ"ר ברוך חיים הירשפלד שליט"א
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wrong time, and when it became known that an Arab woman was among the victims of the terrorist attack, the news quickly became widespread throughout the world.

Not long after, the group that had originally claimed responsibility for the murders issued a press release “regretting” that an Arab woman was among the victims, adding that had they known that one of their kind was on the bus at that time, they would have held off the attack, waiting for a more opportune time to claim as many Jewish victims as they can, רח”ל.

At the same time, the *Chevrah Kadisha* was faced with an unusual question. What should they do with the body of the Jewish woman who had married an Arab and converted? On the one hand, she was, and according to Jewish law, will always remain a Jew. Therefore, by virtue of the fact that she was killed at the hands of non-Jews, she should have received her penance and should be interred in the Jewish cemetery in a spot worthy of Jews who were killed על קידוש ה'. On the other hand, she had converted out of her faith and severed all her ties with her former Jewish life; in instances like this, the body would be buried in a dishonorable corner of the cemetery, with little or no fanfare. What should they do?

A messenger was dispatched to bring this query before the *Posek Hador*, **R’ Yosef Sholom Elyashiv Shlit’a**. He listened for a few moments and asked a few questions. Then he issued his *psak*: Since the terrorists made it very clear that they considered her one of them, so much so, that had they known that she was on the bus, they never would have set off the bomb, her entire כפרה - *penance*, is annulled and cancelled, and she must be buried in the dishonorable corner of the cemetery.

A second incident occurred, this time in Europe, whereby a woman turned away from her Jewish heritage and married a non-Jewish man. Not long after the marriage, however, the woman began having second thoughts about her husband and her marriage. He was cruel and abusive and she felt trapped and tortured in her present situation; thoughts of *Teshuvah* began filling her head. She tried to speak to people and even went to a local synagogue on *Yom Kippur* for few hours. Unfortunately, she was never able to bring her thoughts to fruition, for within a very short time, she suddenly passed away.

The *Chevrah Kadisha* in her city was beset with a similar query as the previous one: Where should they bury this woman? In a proper Jewish burial site, as befitting a woman who was in the process of doing *Teshuvah*? Or in a corner somewhere, since she had married out of her faith? Once again, the question was brought before R’ Elyashiv, who studied the circumstances of the case.

Finally, he issued his ruling: She must be buried as a proper Jewish woman would. R’ Elyashiv received eye-witness testimony that she had truly seemed penitent in *shul* on her final *Yom Kippur* and it was obvious that she realized her mistake and was attempting to rectify it. Thus, her כפרה is deemed complete and she should be treated respectfully like a true *Bas Yisroel*.

משל למח הדבר רומה

ויקרא גם פרעה לחכמים ולמשפטים ויעשו גם הם חרטומי מצרים בלהטיהם כן וגו' (ו-יא)

משל: As part of his inheritance, a man received a bolt of pure silken material, worth a fortune on the fair market. He decided to bring his precious item to the nearby fair and make a killing on the sale. But when he got there, he saw that many other vendors were displaying an almost identical bolt of material at a fraction of the price. They snickered at him and steered customers away from his stall.

Many people came and went and very few even looked at his merchandise, due to the prohibitive price of his material compared with the others. Until one man with an expert eye realized that while others were selling imitation silk, he had the real thing!

“This is real silk,” he called out loudly, and a swarm of customers flocked to his stall. The imitators quickly left with their unsold stock, while the man with the real silk, sold out every last piece.

במשל: When Moshe and Aharon came before Pharaoh and Aharon’s stick turned into a snake, Pharaoh laughed. He called in children, women and all sorts of magicians to demonstrate that they had the same power to turn a stick into a snake. But when Aharon’s stick ate up all the others, it became obvious that only his stick truly became a snake, whereas the sticks of the others were fakes that just looked like snakes, but in fact it was only a magic trick. **(Rabbeinu Bechaye)**

TORAH GEMS

וְכִן אֵת עֵפֶר הָאָרֶץ וְהָאֵשׁ הַכֵּנָם בְּאֶדָם
וּבְבִהֶמָּה כָּל עֵפֶר הָאָרֶץ וְהָאֵשׁ כִּנָּם (ח-יג)

וְהַצִּלְתִּי אֶתְכֶם מֵעַבְדֵיכֶם וּגְאֹלְתִּי
אֶתְכֶם בְּזֶרַע גִּטְזָה וְכו' (ו-י)

The **Ramba”m** writes (הלכות ער”כ יא-א) “*A Jewish person should be different from them (gentiles) and should be recognizable by his clothes and conduct, just as he is different in his culture and concepts.*” Looking different than the other nations of the world, should not be considered a source of trouble or a contributing factor to the bitter *golus* we are in. It is not because of the way that a Jew looks or dresses that puts him at a disadvantage. On the contrary, in Egypt the attribute of dressing in typical Jewish garb helped in speeding up our redemption, as *Chazal* enumerate (פסיקתא זוטר ו-ו) “שלא שינו את שמם ואת, (פסיקתא זוטר ו-ו) “*They did not change their (traditional Jewish) names, clothing and language,*” amongst the prime merits which enabled the redemption to take place.

The **Maharal M’Prague, R’ Yehudah Loewy ZT”L**, further explains that one of the most basic distinctions between a Jew and a gentile, is in his clothing. Unfortunately, many Jews have breached this *barrier*, badly and do whatever they can to hide their identity and look like others. This causes the *golus* to become more severe. In fact, wearing only traditional Jewish garments in *Mitzrayim* was not halachically required, as one may wear the clothes of gentiles, provided they are modest and appropriate attire. However, in the merit of drawing such a profound demarcation line between themselves and others, *Klal Yisroel* merited the exodus from Egypt. If we similarly ensure that our Jewishness is evident instead of hiding it, this will once again help bring our redemption with the arrival of *Moshiach* speedily in our times.

מַעֲשֵׂה אֲבוֹת ... סִימָן לְבָנִים

וְאֵנִי אֶקְשֶׁה אֶת לֵב פֶּרַעַה וְהִרְבִּיתִי אֶת אֹתֹתַי וְאֵת מִפְתֵּי בְּאֶרֶץ מִצְרַיִם וְגו' (ז-ג)

Hashem, in His infinite wisdom, was able to recognize the deceit in Pharaoh’s heart, and knew that although Pharaoh may say that he wishes to repent, in truth “*there is no goodness of spirit among the idolators to set themselves wholeheartedly to repent.*” (Rashi) Since Pharaoh’s *Teshuvah* would be insincere, Hashem hardened his heart that he not repent at all, so as not to fool others with his mock remorse. Words are meaningless unless one truly believes in what he says, and actions speak louder than words.

A number of years ago, a horrific terrorist attack was perpetrated in the Israeli city of Chadera. Five Jews were killed and many more maimed in the hideous bus attack, while the Arab monsters celebrated and vied for the “right” to claim responsibility for their treachery. Among the victims of the attack, was a Jewish woman who had converted to Islam and married an Arab. She happened to be in the wrong place at the