

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

הדלקת נרות לשבת - 4:17
זמן קריאת שמע/המ"א - 9:03
זמן קריאת שמע/הגר"א - 9:39
סוף זמן תפילה/הגר"א - 10:26
שקיעת חמה ליום השבת - 4:35
מוצק' צאת הכוכבים - 5:25
צאת' / לרבי' תם - 5:47

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מולד: יום ד' (מיטוואך)
1:42 PM מיט 6 חלקים

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שבת קודש פרשת וארא - כ"ה טבת תשע"ד
Shabbos Parshas Vaera - December 28, 2013

הרב משה יעקב אברהם
A TORAH TAVLIN Publication
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לקחי חיים ודברי התעוררות צדור ע"פ פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד משרים בק"ק בית שמש

מאצרותיו של המגיד

ולקחי אתכם לי לעם ויהייתם לכם לאלקים וידעתם כי אני ה' אלקיכם המוציא אתכם מתחת סבלת מצרים (ו-ו) - בענין 'שמחה של מצוה' פירש רבי יוסף בכור שור, "ולקחי אתכם לי לעם" - והייתם עבדים לי, כי טוב לכם להיות עבדי, להיות עבדי פרעה. 'ויהייתם לכם לאלקים' - אני אהיה אדון לכם, ולא פרעה. 'וידעתם כי אני ה' אלקיכם המוציא אתכם וגו' - ועבודתם אותי ברצון, כי תאמרו מוטב לעבוד למלך הגדול (שהוא את כוהו ביציאת מצרים), מלעבוד לאותו הדיוט, פרעה", שמשום כך, עבודתכם למענו נחשבת כסבל, וכנאמר בהמשך הכתוב 'המוציא אתכם מתחת סבלות מצרים', ואילו עבודתכם למעני תיחשב כתענוג.

וכן כתב הפלא יועץ (ערך שמחה), "מה טוב ומה נעים, שישמח ישראל בעושי, שמחה של מצוה, שעל כל מצוה ומצוה שעושה, יגיל וישמח יותר ממוצא שלל רב, ובפרט בשבתות ובמועדים, דכתיב אז תתענג על ה', וכתוב 'ושמחת בחגיך', ובפרט בשעת עבודת התפילה צריך לשמוח שמחה רבה, דכתיב 'ותחת אשר לא עבדת את ה' אלקיך בשמחה ובטוב לבב מדוב לב', ופירש המגיד, אדרש לומר, יותר מאילו היה לו רוב כול, וכן באמית ברכת המזון, הפלינו בוה"ק בגדול החיוב לאומרו בשמחה ובטוב לבב, עד שאמרו, שראוי שיאכל וישתה דברים המשמחים את הלב, כדי שיעבר ברכת המזון בשמחה וכו', והחי יתן אל לבו, כמה שמחה היה שמח אם היה מוצא שלל רב, והכל כאין נגד החיים, וכמה שמחה היה שמח אם היה ניצול ממוות לחיים, כי כל אשר לאיש יתן בעד נפשו, וכל חי העולם הזה הכל המה נגד חי העולם הבא, שהרי אמרו 'פה שעה אחת של קודת רוח בעולם הבא מכל חי העולם הזה', וכל חי העולם הבא כלא נחשב נגד עשיית רצון הבורא, שהרי אמרו 'פה שעה אחת של תורה ומעשים טובים בעולם הזה מכל חי העולם הבא', ואם אדם שמח במוצאו שלל רב, על אחת כמה וכמה, שמחה כפולה ומכופלת צריך שישמח על התורה ועל העבודה ועל קיום מצוות ה'.

ועוד החי יתן אל לבו, מה יקר וגדולה נעשה לאיש אשר המלך חפץ בו והקים מעפר דל ורצה בו שישרת לפניו, ישמח לבו וכו', וכל העם מקצה יאשרוהו ויאמרו אשריו ואשרי חלקו, שוכה לכבוד גדול כזה, וסוף סוף, המלך הוא בשר ודם כמותו, היום כאן ומחר בקבר, ערל לב וערל בשר, וא"כ, על אחת כמה וכמה צריך שישמח איש, אשר מלך העולם אשר אין מספר לגדודיו, מלאכים ושרפים עומדים ממעל לו, ולגדולתו אין חקר ואין תכלית, בחר ורצה בו לעמוד לשרת לפניו ולברך בשמו ולדבר אליו פנים אל פנים בכל עת, מה שכל נתן רשות למלאכי השרת, ומשתעשע בו, ויש לו נחת רוח גדולה ממעשיו וכו', ויאמר לעצמו, 'מה אנוש כי תזכרוני, ובן אדם כי תפקדוני וגו', וכבודו והדר תעטרוהו וגו', ובכך, אי אפשר שלא ישמח ביותר וכו'."

Baal Habayis - so therefore I wish to ask your forgiveness!"

נמשל: Pharaoh was haughty and thought he was in control when he said, "Who is Hashem that I should listen to Him?"

It wasn't much later that Pharaoh found out first-hand that he not only had no control over his country and his people to

A SERIES IN HALACHA
LIVING A "TORAH" DAY
הלכה למעשה
Forgotten and Little Known Halachos and Customs (63)
Laws of Tashmishei Kedusha: Changing the Location of Mezuzos.

The opinion of some *Poskim* is that a person should see to it that no *Mezuza* is changed from a doorway with a stronger obligation to a doorway with a lesser obligation (as previously mentioned). The most relevant example is when one takes down a number of *Mezuzos* to be checked by a *sofer*. Those *Poskim* hold that one should put each *Mezuza* in a separate bag with a note indicating which door it was on so that he can put it back on the same doorway (1).

Doors with a Lesser Obligation. An example of a "lesser obligation" is in a case where there is a halachic difference of opinion whether there is an actual obligation to affix a *Mezuza* on a specific doorpost. Here are a few examples:

- 1) A room set aside for storage has no obligation in *Mezuza* according to the **Rambam** (2). Even though the **Shulchan Aruch** (3) rules like the majority of *Poskim* that a storage area is obligated in *Mezuza*, some have a custom not to say a *beracha* for a *Mezuza* on such a doorway (4). However, the **Aruch Hashulchan** (5) makes it clear that the ongoing custom is to recite a *beracha* even by a storage area.
- 2) A doorway (*petach*) without an actual door is a debate

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

among the *Poskim* if it needs a *Mezuza*. The **Shach** (6) rules that one should put on a *Mezuza* without a *beracha*.

3) Some doorways have (according to many opinions) only a Rabbinic obligation to affix a *Mezuza* on the doorpost. This applies to a person who is renting a house (in Israel immediately; outside Israel (ח"ל), on the night going into the thirty-first day). Changing a *Mezuza* from a house that was owned by the dweller to a house rented by a dweller might be called "demoting" the *Mezuza* according to the stricter opinion mentioned last week (7). Accordingly, one who sells his house and moves into a rented house would have no choice other than to rely on the lenient opinion (8). It also could be that in a case when one has no other choice, such an act of demoting is permitted according to all opinions.

Advice of a Sofer. Sometimes a *Sofer* will advise a person to switch the location and/or doorpost of his *Mezuzos*. He might find one *Mezuza* that is "basically" kosher according to *halacha* on a door that has a stronger obligation, and a *Mezuza* that is kosher according to all opinions on a doorway without a door. If he advises to switch the locations, it is probably permitted similar to the case mentioned previously where one removes *Tzitzis* strings from his garment in order to put on nicer strings.

(1) עיין שו"ת משיב דבר אור"ח ובראר משה הג' (2) הלכות מוזהר וז' (3) יו"ד רפוא' (4) עיין שו"ת מנחת יצחק י"ב:ב, שו"ת שבט הלוי י"ס:ב (5) רפוי' (6) יו"ד רפוב' (7) שו"ת קנין תורה בנה"ב (8) בספר אגור באהליו דף תצ"ב

הוא היה צמר ...

R' Elimelech of Lizhensk ZT"l (Noam Elimelech) would say:

"When Pharaoh will speak to you and say provide for yourselves a miracle.' Why would Pharaoh tell Moshe and Aharon to provide a miracle *for yourselves*? Shouldn't the miracle be a wonder in the eyes of Pharaoh and the rest of the Egyptians? However, this is the true test of a miracle. When a magician does a magic trick, he knows it is not real - it is an allusion, a trick, and so when he sees the outcome, he is not surprised. Not so with a true miracle from Heaven. In that case, everyone is amazed - even the person through whom the miracle is being done. Thus, Pharaoh was challenging Moshe and Aharon, saying if your miracles are really G-d-sent, then do them *for yourselves* - so that not only will we be surprised but you will be in awe of them as well."

R' Simcha Bunim of Pshischa ZT"l would say:

"The word 'סבלות' - *'hard labor,*' may also be understood to denote *'tolerance.'* The Jewish people had become so accustomed to slavery that they perceived it as a natural state. *Hashem* saw that they were bearing the burden of slavery with tolerance, and that this was a situation that posed grave danger for them. If the nation was so entrenched that they were unaware of their position, they had to be redeemed, else they would be lost forever."

A Wise Man would say:

"Worrying does not empty tomorrow of its trouble - it empties today of its strength."

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Mazel Tov to Rabbi & Mrs Sholom Perl on the birth of their first grand-daughter, Shifra, and to the great-grandparents in Montreal. May she be a source of nachas always.

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וַיֹּאמֶר ה' אֶל מֹשֶׁה אֲמַר אֶל אַהֲרֹן קַח מִמֶּךָ יָדָךְ וְנִמְחָה יָדְךָ עַל מִיַּמֵּי מִצְרַיִם ... וְכו' (י-יט)

It began in the sixteenth century and continues till the present day. While sable has always been the chief article of the Siberian fur trade has included a large variety of animal pelts like black and white fox, beaver, mink, muskrat, rabbit, walrus and sea otter, used for a variety of products, most commonly clothing. The rugged and inhospitable country is also famously conducive for the massive white polar bears that are indigenous to that part of the tundra. These fierce creatures roam free but hunters and trappers often invade the forests and tundras to hunt for bears and sell their valuable white fur for considerable sums of money. Catching these massive bears requires skill and ingenious traps are needed. One popular idea is to dig a huge trapping pit in the ground, tall enough to hold a bear in and not be able to escape. Trappers dig these pits in areas where bears habituate and cover over the pits with twigs, branches and snow, so the bears cannot see them. Then, they bait the bears with fish or meat and surround the pits with nets and dogs. When the polar bears approach the bait, they unsuspectingly step on the twigs, which causes them to fall into the deep pits, where the trappers dispatch of them and take their hides.

the man stood up, also stood up and sauntered over to the now trembling man. He was anticipating suddenly, and with lightning agility, the bear hopped onto the man's shoulders and managed to lift him up. The shocked man realized that although the danger of being inside the confined area with the bear, nevertheless, it seemed as if he would end up starving or freezing to death in the lonely pit.

Meir, if animals can behave this way and show appreciation to others, certainly humans have an obligation to show their gratitude to others who are kind to them. And if a person needs to act this way toward others, how so must he behave this way towards the Almighty, King of all Kings, *HaKadosh Boruch Hu* - the Almighty. Do we have an obligation to show our appreciation and give thanks on a continuous basis?!

וְאֵנִי אֶקְשֶׁה אֶת לֵב פְּרָעָה וְהִדְבֵּיתִי אֶת אֶתְנִי וְאֶת מוֹפְתֵי בְּאֶרֶץ מִצְרַיִם וְגו' (ג-ו)

try a few other addresses and come back here. When he returned a few hours later, he said that no man of the house was not home. I said, "You will be returning, the only response I can give you now," from inside the house.

“They are the ones who were commanded, and they are the ones who fulfilled all that they were commanded. They remained steadfast in their mission and righteous from beginning to end.” (Rashi) Moshe and Aharon were totally righteous and did not deviate from their high levels of piety.

Such a level of *mitzvah* performance can be reached only with great humility. One who thinks too highly of himself only takes into account the outcome of his actions; his personal accomplishments are of great importance to him. It is impossible for him to ignore his own intentions and serve *Hashem* with the purest of intentions. This concept is expressed in *Tehillim* (תל): “*In Hashem does my soul glory; may humble ones hear and be glad.*” The only glory *Dovid Hamelech*’s soul felt was in *Hashem* and His *mitzvos*; his personal achievements remained secondary. But he also recognized - “*may humble ones hear and be glad*” - such joy can be experienced only by those who are humble.

**EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...**

Moshe Rabbeinu learned this in last week's *parsha*, when he was being initiated into his future role as *Manhig Yisroel*. My son, Yitzchok Guttman ז"ל pointed out the following: *Hashem* said to Moshe, "What is that in your hand?" Moshe answered, "A stick," as if to say, "I plan to rule with force, to run a tight ship! This stick will keep the people in line and they will be forced to follow my orders." To this, *Hashem* responded and said, "Throw down the stick" - throw away this mentality for this is not the way to teach a nation! You must guide My people with patience, love and kindness - not force and strength.

A person once came to the **Chazon Ish** with an unreasonable request and prefaced his words with, “*Rebbi*, please, don’t be angry with me!” The Chazon Ish, a true leader and teacher of *Klal Yisroel* replied, “In my store this product does not exist!”

וידך את עפר הארץ ותהי הכנס באדם ובבהמה כל
עפר הארץ יהיה כנים בכל ארץ מצרים וגו' (ח-יג)

R' Yitzchok Sorotzkin Shlit'a provides an explanation based on the principle of the **Malbim** (מג"ב) that the first two plagues - דם וצפרדע - came only after a warning was delivered, while the third plague - כנח - had no warning. Just as two witnesses are required to testify in *Beis Din* before a punishment can be handed down to an offender, so too, the first two plagues were miraculous signs from Heaven that served as warnings to Pharaoh and the Egyptians, while the third plague came as the actual punishment for having disregarded the word of *Hashem*. This same principle carried through to the next 2 sets of three plagues (ע"ש בא"ח): two warnings and one punishment each.

דגת **FROM THE WELLSPRINGS OF**
R' GUTTMAN - RAMAT SHLOMO
וידבר ה' אל משה ואל אהרן ויצום את בני ישראל (י"א)

and the people gently, with patience and kindness. (Rashi) The in a leadership position. An authority figure must be careful not for a leader who shepherds his flock with patience and love. He was being initiated into his future role as *Manhig Yisroel*. My said to Moshe, “*What is that in your hand?*” Moshe answered, “*Stick!* This stick will keep the people in line and they will be said, “*Throw down the stick*” - throw away this mentality for He with patience, love and kindness - not force and strength. One way or another. Some have influence over multitudes, while yet, the message that *Hashem* gave to the very first leaders of be there for the good of his people and not for his own personal that his people need extra amounts of tolerance and love. He request and prefaced his words with, “*Rebbi*, please, don’t be *Yisroel* replied, “In my store this product does not exist!”

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