

קהל בני ישראל
זבארוב זאלאזיץ

K'HAL B'NEI YISRAEL

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Ohr Pinchas Parsha Sheet

in loving memory of Reb Pinchas Mandel, Z.L. H.K.M.

Va'era

**New Halachos Section
Hilchos Shabbos**

Have a great and joyous Shabbos!

Hilchos Shabbos
Kavod Shabbos

1. The Prophets taught us that there are two ways we are compelled to do for Shabbos: a) Kavod Shabbos (honoring Shabbos) and b) Oneg Shabbos (enjoying Shabbos).

-Sh.A. 242 M.B. and Sh.A. Harav

2. Ramban [P'Emor] understands that these mitzvos originate as a Torah Commandment. However, Chinuch, Bais Yosef hold they are Rabbinic Commandments. But both hold that these mitzvos are very important (even more stringent than Torah mitzvos) and their rewards are very great s the Prophet alludes to the reward of one who enjoys Shabbos, "will have joy in Hashem," and, "his inheritance is without boundaries and will be rescued from pains of the enslavement of the Governments, his sins will be forgiven and he will be rescued from Gehenom." [Tr. Shabbos 1999]

-M.B. #1, Sh.A. Harav #1

Continuation next Shabbos, *b'li neder*

CHASIDISHE VORT

Va'era 5767

1. "And I will take them out from under the subjugation of Egypt." 6:7 Literally, "From being tolerant of Egypt;" as long as we have patience and tolerance (or are complacent, comfortable or maybe even enjoy) the exile (Egypt or any other one), the redemption can not prevail.

—M.H. quotes Chidushei HaRim, the Gerer Rebbe, z.y.a.

2. "And I also heard the groaning of the Children of Israel when Egypt enslaves, etc." 6:5 Rambam [Laws of Teshuvah, Ch. 6] asks why was Egypt punished—weren't they just carrying out Hashem's will, since He decreed exile for us?
 - a) Rambam answers since Egypt chose to be the ones to enslave us, and they were not specifically commanded to do so, they were punished therefore.
 - b) Raavad answers Hashem was angered a little bit, but Egypt punished us profusely.

Both views are hinted to in this verse. Rambam's main point is, "*Egypt* enslaves," stressing their being punished for choosing to be the 'punishers'. Raavad's point is since, "*Egypt enslaves*," rather than just a minimal punishment which would have been Hashem's way, rather they enslaved us.

—Bris Avram, z.y.a.

3. "And I also heard the groaning of the Children of Israel when Egypt enslaves, etc." 6:5 **I have heard each Jew groaning and hurting about his fellow Jew's pain.** Also, Moshe and I, says Hashem, felt their pain and for this reason, they merit to be reclaimed.

—A.H., Chasam Sofer, z.y.a.

The Kapitchpnitzer Rebbe, Rebbe Avraham Yehoshua Heshel, z.y.a., would say that when he was beaten by the Nazis, y.m.v., he did not mind it, but other Jew's pain made him sick. In fact, he passed away after the Six Day War—getting sick after learning that Jewish soldiers were killed. When people told him that, "Israel won the war," he answered, "But still, how can we see Jewish blood being spilled again?!"

4. Just as during the Exodus of Egypt, the Jews were given a sign as to when they will be redeemed [they will be reminded that Hashem has not forsaken them—"Remember I will remember"—"Pakod YifKod"]. So too, speedily in our days there is a sign as to when Mashiach will come. However, the only difference is only a select few know this sign—and Daniel decreed they should not tell anyone the designated time [see Daniel 12:9] "Those who know don't tell and those who tell, don't know."

—A.H. quotes Rebbe Simcha Bunim of Pershischa, z.y.a.

5. The Rebbe Reb Zusya of Anipola, z.y.a.'s *yahrzeit* is 2 Shevat. Bnei Yisaschar [v.2 Maamarei Kislev-Teves Maamar 4:61] quotes the Rebbe Reb Zusya, z.y.a., as saying: The *chukim* (mitzvos that we do without knowing their reasons) are always a source of ridicule by the Nations and the Evil Inclination. Why did not Hashem reveal their reasons? The answer is just as we do Hashem's will without reason, so too, when Hashem wants to redeem us, or do a miracle for us and the Other Side complains against us, wanting Him to first research our deeds to see if we are worthy of redemption, etc.—Hashem immediately retorts, "But just as they do My Will without reason, so too, I will redeem them without reason!" May it be today!