

A SPECIAL MAZEL TOV TO MR & MRS BERYL SENDEROVIC ON THE BAR MITZVAH OF THEIR SON AKIVA TM. MAY HE GROW TO BE A SOURCE OF NACHAS TO HIS PARENTS, GRANDPARENTS AND ALL KLAL YISROEL. TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR HAVE IT E-MAILED TO YOU DIRECTLY, PLEASE CALL 845-821-6200 OR SEND AN E-MAIL TO: TORAHTAVLIN@YAHOO.COM.

CORRECTION: There was a “typo” error in the *Halacha* section of *Parshas Vayechi*. It should have read: During a bread meal, one does **not** usually make a *beracha* on drinks.

הוא היה אומר ...

(1) או"ח רח"ד (2) שם (3) או"ח רח"ב (4) או"ח רח"ו
(5) רמ"א קסח:יג

AND NOW IN
BOOK FORM



AVAILABLE IN YOUR LOCAL
JUDAICA BOOKSTORE!

הוצאת תורה תבלין

תורה תבלין

A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

(Monsey, NY)

הדלקת נרות שבת - 4:34
זמן קריאת שמע/מ"א - 9:07
זמן קריאת שמע/הגדה"א - 9:43
סוף זמן תפילה / הגדה"א - 10:30
עיקת החזמה של יום השבת - 4:54
מועל"ק זאת הכוכבים/ מוערים - 5:44
זאת הכוכבים / לשיטת רבינו תם - 6:06

שַׁבַּת קֹדֶשׁ פֶּרֶשׁת וַאֲרָא

Shabbos Parshas Vaera

ראש חודש שבט תש"ע - January 16, 2010

ט"ב התב"ש הענינות ופירושים לעורך את האדם לעבודת השי"ת והתחזקות בצמננה ובטחון מאת הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ראש ישיבת שער השמים בירושלים ע"ה"ק

ויאמרו החרטמים אל פרעה אצבע אליהם הוא ויחזק לב פרעה ולא שמע אלהם כאשר דבר ה' וגו' (ח-טו)

לגלות את אמונתו בבורא עולם, ואין דין לפניו כלל, והכל רחמים גמורים. והאריך בזה ספר **התניא** (אגרת הקודש פרק י"א) וז"ל: "וכשיתבונן האדם בעומק הבנתו, ויצייר בדעתו הווייתו מאין בכל רגע ורגע ממש האץ יעלה על דעתו כי רע לו, או שום יסורים מבני חיי ומזוני, או שאר יסורין בעולם, הרי האין שהיא חכמתו יתברך, הוא מקור החיים והטוב והעונ, והוא העדן שלמעלה מעולם הבא, רק ממני שאינו מושג, לכן נדמו לו רע או יסורים, אבל באמת אין רע יורד מלמעלה, והכל טוב רק שאינו מושג לגודלו ורב טובו. והוה עיקר האמונה שעבורה נברא האדם, להאמין דלית אתר פנוי מיניה (ענין **זהר** ח"ג דף רמ"ב, ו**תיקוני זוהר** תיקון ע') ובאור פני מן חיים, ועל כן עזו וחדוה במקום, והאיל הוא רק טוב כל היום, ועל כן ראשית הכל שישמח האדם, ויגמול על עת וישיעה, ויחיה ממש באמונתו בך, המחיה ומטיב עמו בכל רגע, ומי שמתנעב ומתאונן, מראר את עצמו שיש לו מעט רע ויסורין, וחסר לו איזה טובה והרי זה ככופר ח"ו ועל כן הרחיקו מידת העצבות במאד חכמי האמת וכו', עכ"ל.

מאת הרב שלום פערל שליט"א
נר"נ בישיבת הגר"צ קושלבסקי

והבאתי אתכם אל הארץ ונתתי אותה לכם מורשה אני ה' וגו' (ו-ו) – בענין המעלות המיוחדות של א"י
 רבה א' ח', ועבדו ע"ז (ע' ילקוט שמעוני רל"ז) ואגאלם- אני ה'לאחר
 שיחטא האדם ויעשה תשובה, וכוונתו 'נתתני וגו' אני ה' היינו, שאכניסם
 לארץ ויורישו אותה לבניהם ואחרים אף שגלו לפני שעתידים לחטוא
 שם-אני ה' קודם שיחטא האדם'.

במזמור ה' נאמר: "וְיִשְׁחַקוּ אֱלֹהִים בְּעֶדְיָם" (ה' יצחקו אלהים בעדיותם). המילה "עדי" היא צורת נקבה של "עד", שפירושה "עדות" או "הוכחה". המילה "עדי" היא צורת נקבה של "עד", שפירושה "עדות" או "הוכחה". המילה "עדי" היא צורת נקבה של "עד", שפירושה "עדות" או "הוכחה".

ויעשה תשובה [היינו שאני מקבל את תשובתו], וכתב בתוס' הרא"ש לבראשית כמות 'אני הוא קודם שיחטא האדם', 'ומתנהג עמו במידת הרחמים באשר הוא שם, אע"פ שגלוי לפני שעתיד לחטוא'. ולפ"ז במאר הראב"ד: את הכפילות, שכמות 'אני' ה' הוצאתי וגו' היינו, שאקבל את תשובתם של ישראל וְעַל שֶׁהָפְרוּ בְּרִית מִלְּהָ (ע' שמות

מעשה אבות ... סימן לבנים

ויאמר ה' אל משה כבר לב פרעה מאן לשלח העם וגו' (ו-יד)

Before Moshe even began his epic mission to warn Pharaoh of the impending plagues, *Hashem* tells him that Pharaoh's heart is heavy and he refuses to send out the people. *Chazal* teach (ב"ר לר-י): “*The wicked are controlled by their hearts; the righteous control their hearts.*” The evil within Pharaoh's heart would not allow him to do the right thing.

In 5690 (1929), a cataclysmic event occurred which sent shockwaves all throughout the world. On October 29, a day known infamously as “Black Tuesday,” the U.S. stock market suddenly and totally collapsed, resulting in the onset of the Great Depression. It had devastating effects in virtually every country, rich and poor. Personal income dropped, international trade plunged and unemployment rose - in some countries as high as 33%. Cities all around the world were hit hard, especially those dependent on heavy industry. It wasn't until the mid-1930's that most countries began to recover although in many areas, the negative effects of the Great Depression lasted until the start of World War II.

Not surprisingly, the financial situation of the great European Yeshivos became very strained. American Jews no longer had money to donate as they used to, and among the first expenses they eliminated was the donations they had been sending to the European *Torah* centers. In the renowned Lomza Yeshivah, under the aegis of **R' Yechiel Mordechai Gordon ZT”L**, the financial situation became so severe that one day the *hanhala* and members of the faculty reluctantly arrived at the decision that they could not keep the *yeshivah* open any longer. It was decided that after *Shachris* the following day, an announcement would be made that there was no money left in the *yeshivah*'s coffers and henceforth they would be forced to close their doors. The *bochurim* would be instructed to go to the dining room where they would each receive a small amount of food. Then they were to gather their belongings and leave. All four hundred *bochurim* would have to go home. That was the plan.

The next day, however, after *Shachris*, no announcement was made and nothing seemed out of the ordinary. The *Rosh Yeshivah* went over to the *mashgiach* and spoke to him for a few minutes. Then they both returned to their places. The *bochurim* went about their learning as usual. The other members of the faculty were puzzled and asked R' Yechiel Mordechai why he had not made the announcement. He explained that when the *yeshivah*'s financial difficulties had begun, he had sent letters to various people asking them for donations. Even as they planned to close the *yeshivah*, he kept up his hopes. Perhaps they would receive enough money to keep the *yeshivah* open for another day or two.

Amazingly, on that very day, a letter came addressed to the *Rosh Yeshivah*. He opened it, and stared at the contents incredulously. It was from **R' Yaakov Yosef Herman ZT”L**, of New York city, and enclosed was a check for one thousand dollars! A thousand dollars was a great deal of money and R' Yechiel Mordechai assured the *hanhala* that this money would enable the *yeshivah* to remain open until the financial situation improved. It was truly a godsend.

The only question remaining was how R' Yaakov Yosef could afford to give the Lomza Yeshivah a thousand dollars at a time when he had just lost virtually all of his money in the Depression? He later confided to a grandson that indeed the effects of the Depression had hit him extremely hard and much of his business and savings was depleted. When he checked the bank, he found that all he had left was \$1,250. Immediately, he sent one thousand dollars to the Lomza Yeshivah, and two hundred dollars to Mesivta Tiferes Yerushalayim in New York to pay the *rebbeim*, who had threatened to stop teaching if they did not receive their salaries. He used the remaining fifty dollars to print up a thousand calendars which listed *Shabbos* candle-lighting times. He rationalized it this way: “When the *yetzer hara* (evil inclination) takes everything, you have to grab the little that remains and use it for matters of *kedushah* (holiness)!”

משל' למה הדבר דומה

ויעש ה' כן ויבא ערב כבר ביתה פרעה ובית עבדיו ובכל ארץ מצרים תשחת הארץ מפני הערב וגו' (ח-כ)

משל: When an animal finds itself outside of its natural habitat, it tends to become scared, disoriented and docile. One exception is the elephant, who has shown to be able to adapt to a foreign environment. In fact, the elephant is considered quite an intelligent animal. **Rashi** (עירובין לא:) writes that two animals - monkeys and elephants - are considered “מלומדים” - wise and scholarly! The **Meiri** (שם) goes even further and says that it would be possible for an elephant to understand as many as 70 languages!

In **Sefer Otzar Hayedios**, an unusual tale is recorded.

In one of the ancient marketplaces, an elephant was once walking past a cluster of shops that sold flour and other baking goods. The storeowners saw the big lumbering animal and began shouting at it, using all sorts of derogatory words and laughing derisively at it and their cleverness.

The elephant just kept on walking by and headed straight down to the river. There, it filled up its long trunk with water and turned back to the stalls. When it reached the flour shops, it lifted its trunk and sprayed water in all the shops, ruining the flour and the shopkeepers' business!

וגם אני שמעתי את נאקת בני ישראל אשר מצרים מעבדים אתם ואזכר את בריתי וגו' (ו-ה)

When a rich man loses all his wealth, and is plunged from the heights of success to an abyss of poverty, his pain is double: In addition to the financial strain he now faces, he also has to deal with an emotional wound, for the memory of his wealth is before him. For the first difficulty, though, he can find a solution; poor people do manage to survive. But the emotional pain is unimaginable. As the years pass, says the **Beis Halevi, R' Yosef Dov Halevi Soloveitchik ZT”L**, the first problem becomes more pronounced, while the second - the memory of the good times - will eventually fade. With the Almighty, though, it is different. When the *Ribono Shel Olam*, “*Hears the wails of Bnei Yisroel*,” *Hashem* is saying that although *Klal Yisroel* is far from their rightful place and has sunk into a new, dreadful reality from their long-forgotten lofty status as a holy and pure Nation, *Hashem* has not forgotten. He, alone, knows who we really are - and He hears our pain.

This is the meaning of the words that *Hashem* spoke to *Moshe Rabbeinu* by the Burning Bush: “*For I have heard the (people's) cry because of their taskmasters, for I know their pain.*” **R' Zelig Epstein ZT”L** explains that the Jewish People themselves no longer felt the pain of displacement, for they were far too numb from the harsh labor and slavery. Yet it is still considered “מכאבי” - their pain, their suffering, for whatever pain and tribulation a Jew experiences is a result of his having lost his lofty status as a member of *Am Yisroel*. The numbness and indifference of enduring our tedious exile is the worst byproduct of *golus*.

“All the problems and issues we face, as a community and as individuals,” said R' Zelig, “have their sources in the form and structure (צורה) of *Klal Yisroel* having been diminished. We are not where we should be”

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

בחירה

Let's face it - no matter what the politicians, pundits, NASA and the media tell us, in truth there is only one reality in this world. That is *Hashem! Ain Od Milvado! Hashem* is the source of everything. He made, makes and will make everything in this world - and in all the worlds! If so what is the purpose of man's existence? What can a puny human hope to achieve if he really doesn't DO anything? The answer is that we all have one thing that we can control and that is "choice" - free choice. This is not necessarily the freedom to carry out OUR choices (for how often do we plan to do one thing and wind up doing something else!), but rather the freedom to make choices in our minds.

Towards the end of *Parshas Vaera*, we see that *Hashem* hardened Pharaoh's heart. This seems to be unfair; seemingly an interference with the only aspect of Pharaoh that he still retained control over. His heart. How could *Hashem* punish Pharaoh for something that was not in his control? But, you see, that is exactly the point! *Hashem* will always make sure a person truly has free will, and in this case it meant “hardening Pharaoh's heart!”

According to the **Ramba'n** and others, the plagues that decimated Egypt were so horrific and devastating in nature, that it was absolutely impossible for Pharaoh to retain his sanity under the circumstances. *Hashem* therefore hardened his heart so that Pharaoh could retain a clear perception of what was happening and not succumb to the suffering. In this way Pharaoh truly exercised his own free will and was punished for his very own choices!

TORAH GEMS

הגני ממשיך כעת מחד ברך כבר מאד אשר לא היה כמחו במצרים למן היום חסדהו עתה וגו' (ט-ה)

The *Medrash* recounts that when *Hashem* forecast the coming plague of ברך - *Hail*, Moshe told Pharaoh, “*Behold, (Hashem) will make it rain this time tomorrow*,” and he marked an indentation in the wall to indicate that when the sun's shadow would reach the mark, the plague would begin. Of course, Pharaoh and the Egyptians were looking for any way to disprove Moshe and this was a way for them to demand that if the hail would come a moment earlier or later, then they would reject Moshe's credibility.

Why would Moshe do this? Why place his - and ultimately the Almighty's - words in doubt? **R' Meir Leibish Malbim ZT”L** provides a remarkable answer based on a known scientific fact. The plague of ברך, the combination of fire and ice, came crashing to the ground through a contrivance of three elements: Hail, thunder and lightning. The hail was the harmful, physical manifestation; the thunder provided the ear-splitting sound effects, while the lightning displayed the terrifying visual aspect. Due to their varying properties, though, they all travel to earth at different speeds. Although they all may originate simultaneously, the lightning would reach the ground before the thunder, since it travels at the speed of light, and both would arrive much more quickly than the actual hail. As a result, the sign that Moshe cut into the wall would allow the Egyptians to argue that Moshe was a false prophet since all three elements were part of the plague.

Thus, *Hashem* made the thunder, lightning and hail all arrive on earth at exactly the same moment that the sunlight reached the mark on the wall. The miracle of the *Barad*, was that *Hashem* deliberately orchestrated events, even changing the properties of the elements, so that the Egyptians could not possibly deny the truth of Moshe's prophecy.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ויחזק' את לב פרעה ולא שמע עליהם כאשר דבר ה' אל משה וגו' (ט-יב)