

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

(Monsey, NY)

הדלקת נרות לשבת - 26:42

זמן קריאת שמע/המ"א - 6:09

זמן קריאת שמע/הגר"א - 2:42

סוף זמן תפילה/להגר"א - 29:10

שקיעת החמה שבת קודש - 4:45

מוצש"ק צאת הכוכבים - 5:35

צאה"כ / לריבו תם - 5:57

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סאני טי התבלין

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שבת קודש פרשת וארא – כ"ח טבת תשע"ו

Shabbos Parshas Vaera - January 9, 2016

טיב התבלין

מאות הנהי"צ רבי גמליאל הכהן רבעוביץ שליט"א ר"י שער השמים ירושלים עה"ק

מאת הרב שלום פערל שליט"א מגיד משרים בק"ק בית שמש

מולד לחדש שבט: מוצש"ק 8:03 PM גיט 13 והליום

והפלה ה' בין מקנה ישראל ובין מקנה מצרים ולא ימות מכל לבני ישראל דבר (ט-ד) - בעניין הכאה השלישית הבאה ללא התראה (תב בנעה"ט, 'והפלה' ב' במסורה, הכא, ואידך 'והפלה ה' את מכות' (דברים כ"ח ג'ט), לומר, מה ההם מכה בגוף אף וכה מכה בגוף, ולהכי כתב הכא בה"א - 'והפלה', דלאחר ה' מכות לקו בגופן בשחן שהוא מכה ששית, והתם כתיב באלף - 'והפלא', מלמד שמופלא שבדיינן קורא (את הכתוב אם לא תשמור לעשות וגו' והפלה ה' את מכותך, כאשר מלקין את הנידון, וכדאיתא בגמרא (מכות כ"ג) 'ת"ר הגדול שבדיינין קורא וכו'), וליפניה התם מכות, דמי שלקה ושנה שאין מתקין בו, דכל מכה שלישית בלי התראה', (ו'תנע' לך דילפינן ליה מהכא, דכתיב גבי מלקות 'והפלא ה' את מכותך, וסמין ליה 'זהשיב בך את כל מדוה מצרים וגו', אלמא דילפינן להו מהדר' [מהר"ם מרוטנבורג (תשובות פסקים ומנהגים חלק א', טעמי מסורת המקרא, פרשת כי תבוא ד"ה והפלא וכו'])). וכדאיתא במדרש 'לקח טוב' (שמות י" כ"ג), 'זמכה זו (של 'חשך') בלא התראה, כי בראשונה היה מתרה בו ב' פעמים, ובשלישית בלא התראה באת להם המכה, וכן בכל המכות, שנים בהתראה והשלישית בלא התראה'.

והוסיף **הדיבא** (שמות ח' י"ב), 'זהה לכנים וגו' - במכה זו במכת שחין ובמכת חשך לא נאמר כהן התראה, מה שאין כן בשאר מכות, והטעם פירש ר' **יוסף מאורליינש** לפי שכל התראה הם רגילות לכא בעולם, משא"כ בשאר מכות. ד"א, לפי שמי שלקה ושנה מכניסין אותו לכיפה, כלומר, בלא התראה (וכדאיתא בסנהדרין ט', ה' - 'מי שלקה ושנה, בית דין מכניסים אותו לכיפה, ומאכילין אותו שעורין עד שכרסו מתבקעת', ופירש **הרע"ב**, 'מי שלקה ושנה - שלקה שני פעמים על עבירה שחייבים עליה כרת, שכל חייבי כריתות לוקים כשיחזור ויעשה אותה עבירה עצמה פעם שלישית. מכניסין אותו לכיפה - מקום כשיעור קומת אדם ולא יותר. ומאכילין אותו תחילה לחם צר ומים לחץ עד שיוקטנו בני מעיו, והדר מאכילין אותו שעורים שנופחות במעיו עד שכרסו נבקעת'), ולפיכך לא התרה במכת כנים שהיא שלישית, וברביעית ובחמישית התירוהו, לפי שהוא כמו תחילת דבר, וכן בכלם, ולכך ר' יהודה היה נותן בהם סימנים דצ"ך עד"ש באח"ב, היינו, שדצ"ך - שנים ראשונות היו בהתראה והשלישית שלא בהתראה, וכן בעד"ש וכן באח"ב, הב' היו בהתראה והג' שלא בהתראה וכו'.

וכ"כ **ב"דעת וקנים מבעלי התוס'** (שמות ז' כ"ה), 'איתמר בהגדה של פסח, ר' יהודה היה נותן בהם סימנים דצ"ך עד"ש באח"ב, ושואלין העם, מאי נפקא מינה מסימן זה, וי"ל, שזאת כדי להודיע באי זו היה מתרה ובאי זו אינו מתרה, שלעולם בכל מכה שלישית לא היה מתרה, כדאמרין ד"מ שלקה ושנה כונסין אותו לכיפה ומאכילין אותו שעורין עד שכרסו מתבקעת...'

כפיים של פרנס, ובאם לא אץ לו פרנסה, ולאור זה נראה לו כי הכול תלוי במעשי האדם ה', אך עלי לודע כי לאמיתו של דבר השי"ת הוא הנותן לאדם הדעת והיכולת לעשות חיל בעסקיו, ולולא זה לא היה ביכולתו לעשות מאומה.

be unable to accomplish a task unless he is given the confidence to see it through. *Moshe Rabbeinu* did not feel up to the task *Hashem* was assigning him. Time and again, he used excuses such as, “*the people will not listen*,” or “*I have sealed lips*.” He felt unworthy of being the redeemer the Nation

A SERIES IN HALACHA LIVING A “TORAH” DAY למעשה הלכה
מאת מנה"ר ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס
 your wife,” nor should he tell another person, “Say hello to Mrs... from me.” However, he is permitted to ask a husband about his wife’s welfare by saying, “How is your wife doing (feeling)?” Even though the **Bach** (4) holds that this is permitted to say to anybody, not just a husband, most agree with the opinion of the **Chelkas Mechokek** (5) that this is only to a husband and not to another person. The reason is because another person might tell the lady that “so and so asked about you,” in a way that might be inappropriate, which is less likely to occur with a husband.

Nowadays, One might be of the opinion that in today’s day and age, when saying “*Shalom*” has become quite commonplace among all people, it does not engender any connotation of affection. However, certain *Poskim* (6) feel that there is still something unique about this sort of greeting, especially when addressed to a lady, and the *halacha* therefore has not changed. **Other Expressions of Greeting and Blessing**. The *Poskim* argue about saying “Good morning” or “Gut Shabbos” to a lady. Some (7) permit these expressions, while others (8) say that they have become actual greetings, the equivalent of saying “*Shalom*” (for this *halacha*, not necessarily for other *halachos*, such as not saying it before davening, or saying it to an *avel* or on *Tisha B’Av*). All agree that *berachos* like “Mazel Tov,” “Ksiva V’chasima Tova,” and “Have a safe trip,” are blessings, not greetings, and are therefore permitted (9).

Indirect Greeting. The *Gemara* (3) adds that one cannot send greetings to a lady through another person, even if that person is her husband. One should not tell a husband, “Send regards to

הוא היה אומר
Chacham Rabbeinu Chayim ben Attar ZT”L (Ohr HaChayim Hakadosh) would say:

“Moshe cried out to Hashem concerning the frogs which He had brought on Pharaoh.” Why does the *posuk* remind us that Moshe cried to *Hashem*, ‘concerning the frogs’ when this fact seems clear from the entire context of the *posuk*? It just seems repetitive. The answer is to teach us a fundamental lesson with regard to prayer. When a Jew prays, he should not say, ‘Well, since *Hashem* knows my needs and the anguish in my heart, a general prayer for health and well-being will be enough.’ Just as Moshe spelled out his prayer in detail, even to the point of being repetitive, so must we define and articulate our prayerful requests specifically.”

R’ Yaakov Loiberbaum of Lissa ZT”L (Nesivos Hamishpat, Chavos Daas) would say:

The thunder and hail ceased, and rain stopped falling to the ground. Pharaoh asked that the thunder and hail cease. He did not desire that the rain also stop. The rain would have been beneficial for the ground, since Egypt does not receive much rainfall and is reliant upon the Nile for irrigation. But Pharaoh’s wish was not honored. Not only was there a halt to the thunder and hail, but the *‘rain stopped falling to the ground.’* as well.”

A Wise Man would say:

“Money is important but time is truly the most valuable coin in your life. You and you alone will determine how that coin will be spent. Be careful that you do not let other people spend it for you.”

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הוא אהרן ומשה אשר אמר ה' להם הוציאו את בני ישראל מארץ מצרים על צבאתם וגו' (ו-כו)

Beginning with the **Chasam Sofer, R' Moshe (Schreiber) Sofer ZT"L**, the Sofer name became synonymous with Hungarian Orthodox rabbinical aristocracy. The *Chasam Sofer* led the charge of Orthodox Jewry against the Reform and assimilationists and almost singlehandedly managed to hold them at bay. Following his father's death in 1839, the **Ksav Sofer, R' Avraham Shmuel Binyamin Sofer ZT"L**, took the reins of the Pressburg community, as well as the *yeshiva* that his father had founded and built it into a glorious institution. His son, the **Shevet Sofer, R' Simcha Bunim Sofer ZT"L**, tread carefully in the footsteps of his predecessors, assuming the mantle of leadership after his father's untimely demise in 1872, and continued the legacy of fiercely resisting religious and cultural innovations until his passing in 1906.

Thus, when the **Daas Sofer, R' Akiva Sofer ZT"l**, ascended to the *rabbonus* of Pressburg in 1907 at the tender young age of twenty-four, it was no secret about how long he was expected to remain in his position. The world was in a mode of upheaval and nothing was certain from day to day. But the *Pressburger Rav* persevered and led his flock faithfully and skillfully through each bend of life. His miraculous escape from the clutches of the Nazi conquerors was a *nes nistar*.

In a letter to his uncle, the **Erlauer Rav, R' Shimon Sofer ZT"l**, son of the *Ksav Sofer*, who was one of the oldest *rabbanim* of the generation, the *Pressburger Rav* asked whether he should return to Pressburg as his *kehillah* needed him, or to stay in Lugano according to the wishes of his family members who were concerned with the outbreak of war.

Towards the end of the winter, all plans of returning to Pressburg were suddenly canceled, as the *Pressburger Rav* received an entry visa to Palestine. Since these were hard to come by, the *Daas Sofer* took it as a sign that his destiny lay in the Holy Land of Israel, and remembering his uncle's telegram, he duly booked a place on the ship that was to leave after *Purim*.

The large vessel that pulled out of Italy on its way to Palestine was the last to leave Italian shores before the country came under Nazi rule, barring all escape. Thus, R' Akiva Sofer ended his *rabbonus* in Pressburg after thirty-three years - becoming the fourth and final Sofer to remain in that position for that exact length of time.

וַיֹּאמֶר ה' אֶל מֹשֶׁה רְאֵה נִתְּתִיךָ אֱלֹהִים לְפָרְעָה וְאַהֲרֹן אַחִיךָ יִהְיֶה נְבִיאָךְ וְגו' (ז-א)

Suddenly an old man appeared before him. “I can see that something is troubling you,” he said. After listening to the executive’s woes, the old man said, “Here. Take this and in one year’s time, meet me here and you can pay me back.” The man wrote out a check and pushed it into his hand.

The executive looked at the check in his hand for \$500,000 signed by John D. Rockefeller, then one of the richest men in the world! He looked up but the old man was gone!

With renewed optimism, he negotiated and closed several big deals. Soon he was out of debt and making money again.

Exactly one year later, he returned to the park with the uncashed check. Right on time, the old man appeared. But just as the executive was about to hand back the check and share his success story, a nurse came running up and grabbed the old man. “I’m so glad I caught him!” she cried. “He’s always escaping from the nursing home, telling people he’s a Rockefeller.” And she led the old man away by the arm.

CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSEF KOFMAN

Pharaoh finally realized what was happening and rescinded their *menuchas Shabbos*. He demanded that they work continuously without a break so that they wouldn't have time to read the *megillos*. He did this so they would eventually lose any hope of the *geulah*. Thus, Pharaoh announced at the end of last week's *parsha*: "תכבד העבודה" - no more rest for the Jews, give them work on *Shabbos*, "ואל ישעו בדברי שקר", so they won't have time to read these scrolls that talk of false prophecies!

The word "שטער" comes from the word "שטועה" - "Salvation." Pharaoh's intent was to take away any hope the people had of salvation. He knew this would be the most effective way to control them. It is no wonder, therefore, why the people refused to listen to Moshe in this *parsha* - they had lost all hope - **אורח ממש** - and when one loses hope, there is nothing left for him to do.

Like I always say: "Never lose hope. Remember, when the sun starts to go down, the stars and moon begin to shine."

וַיִּקְרָא גַם פִּרְעֹה לַחֲבֵמִים וּלְמַכְשָׁפִים וַיַּעֲשׂוּ גַם הֵם בְּלַהֲמִיָּהם כֵּן... (ו-יא)

At first glance, it seems inexplicable that *Hashem* would command Moshe and Aharon to perform feats which the Egyptians were capable of duplicating, such as turning the Nile into blood and the swarming of the frogs. How would this demonstrate His omnipotent power?

Sefer Shemen Hamaor writes that in order that future generations would be aware of the competence of Egypt's magicians, *Hashem* first chose to perform wonders that they had the ability to duplicate - transform a staff into a serpent, water into blood, to fill Egypt with frogs - feats which even experts are unable to perform. Having thereby established the credentials of these magicians, He then brought the plague of lice. When the magicians were unable to duplicate it, they were then forced to concede, '*It is the finger of Hashem.*' They

דרכה יתירה

הַעֲתִירוּ אֵל ה' וְיִסַּר הַצַּרְדִּים מִמֶּנִּי וּמִעַמִּי וְאֶשְׁלַח אֶת הָעָם ... (ה-ד)

Rashi tells us how the plague of frogs began. One giant frog rose up from the Nile. The Egyptians immediately began to hit it, but to their surprise, with every strike, swarms of frogs streamed out of it and quickly overran the Land of Egypt. What a baffling experience! The more they struck it, the more they were surrounded by croaking, slimy reptiles. Finally, Pharaoh realized that by fighting the big frog, they were exacerbating the problem and he called Moshe and Aharon, saying, *“Pray to your G-d that He remove the frogs from me and my people.”* It was clear to Pharaoh that there was no natural way to deal with this problem, and that only praying to Hashem would help. Moshe and Aharon did indeed daven and the frogs disappeared.

R' Avraham Pam ZT"l writes that this *Medrash* sheds light on one of the deadliest plagues of our times. In the 1960's the PLO was a small threat to the security of Israel. But after one attack was met with a military response, the danger of terrorism multiplied and spread across the globe. Since then, terrorist groups have popped up almost as fast as the giant frog spewed forth frogs! Each time we try to ward off our enemies or strike back, we become inundated with countless acts of terror by groups and individuals. The situation in *Eretz Yisroel* has become intolerable. Adults are constantly on alert and children play games such as "*Mechabel and Hatzala*." (Not cops and robbers, but "Terrorists and Rescue" members!) It is frightening and clearly unnatural. The amount of terror attacks in the last 100 days is beyond the realm of normal, even for the Land of Israel!

R' Pam is making an important point. We must open up our eyes and realize that this situation is so unnatural that ONLY *Hashem* can help. What we need is TEFILAH! Are we begging *Hashem* every day to bring an end to this plague? *Hashem* can easily whisk away all the terrorists as He removed the millions of frogs from Egypt. It's up to us - we know what we need to do!