

גמטל: The *Targum Onkelos* translates Moshe's words, "And I have blocked lips" thusly: "ואנאיקר ממלל" – "And I value my words." Moshe, in his vast humility, believed that he was unworthy to speak to Pharaoh for he would not

be able to produce the correct words to get *Hashem's* message across. How important are the words that come forth from our lips? Do we ever stop to think if perhaps we need to be more careful about what not to say?

הכנה למעשה מאת מו"ה ברוך הירשפלד שליט"א רב וקהל אהבת ישראל, קלובלנד הייטס

water is *tamei* and he must pour again to purify that water. If he pours a full 3 oz. on each hand the water does not become *tamei*.) The **Siddur Harav** and **Chazon Ish** (4) argue that as soon as one decides to wash his hands any water on his hands is *tamei*. The later pouring only works to purify washing water, not other water. He must therefore dry his hands and then wash. Many people do like the lenient opinion. Others fulfill the stricter opinion by drying their hands and wet handles before washing.

When Water is Not Available, If no water is available one can wash with uncolored seltzer. If that is not available and he needs to eat bread, he can use colored water drinks like soda, tea, coffee or water containing fruit juice concentrate. (Although we've learned that water that changed color is invalid, that's only by a change which lowers its quality. A change for the better does not invalidate it.) In this case, he should not say a *beracha* on the washing. If that is not available he can use fruit juice without a *beracha* (5). If he has none he can wrap his hands or wear gloves and eat the meal without touching any of the food (6). Even if he decides not to eat anymore bread he must keep his hands wrapped till the whole meal is over and he has decided to *bentch* (7).

This last method is only permitted if it takes more than 18 minutes of traveling time [there, plus 18 minutes of traveling back - 36 minutes in total] to get water. If one is anyway traveling towards a place with water, he must travel up to 72 minutes to get water. If he will still not get water by traveling the 18 or 72 minutes, then he can eat with his hands covered (8).

הוא היה אומר ...

R' Yisroel Meir Hakohen Kagan ZT"l (Chofetz Chaim) would say:

"In the Blessing of the New Month, we petition the Almighty for 'חיים של פרנסה' - '*A life of sustenance*.' What robs us of our daily bread is the books of faithless heretics and vile periodicals filled with mockery and indecency. When we bring these into our homes, not only does it poison the home, but it is the main cause for our sustenance being withheld!"

R' Menachem Mendel Schneerson ZT"l (Lubavitcher Rebbe) would say:

"*Aharon Hakohen* offered the sacrifices in the *Mishkan*. Thus, he embodied the proper worship of *Hashem*, and symbolized prayer in general. *Moshe Rabbeinu*, the teacher of *Bnei Yisroel*, epitomized *Torah* learning. The juxtaposition of the two names and their repetition in reverse order teaches us that there are times in our daily lives when one aspect takes precedence over the other. Sometimes we stress prayer, as a preparation for performing *mitzvos* and learning *Torah*; sometimes we learn first in order to pray more effectively."

A Wise Man would say:

"It takes less time to do what is right then to explain why you did what was wrong!"

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שבת קודש פרשת וארא Shabbos Parshas Vaera

כ"ז טבת תשס"ט - January 24, 2009

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

טיב התבלין

רעיונות ופירושים לעורך את האדם לעבודת
השמיית והתחזקות באמונה ובשתיון מאת

שבת מכריזים חודש שבט
מו"ל חודש שבט: מאנשאן יום
4:54 AM מיש 17 חלקים
(ב')

וישלח פרעה והנה לא מת ממקנה ישראל עד אחד ויכבד לב פרעה (ט-ו) – ללמוד את הלקח האמיתי ולא את הפכו

או שהיהודים נוהרים ונותנים מאכלים מיוחדים לבהמותיהם. וסמך לדבריו מצא בכך שראה שגם בין המצריים עצמם יש שמתו במגיפה ויש שלא מתו, שהרי הירא את דבר ה' והניס מקנהו הביתה בהמותיו לאמתו, וא"כ היה לו תירוץ לתלות תופעות אלו בדרך הטבע ובמקרה. ללמדנו דבר נפלא: יתכן מצב שבו באותה פעולה עצמה, יש אנשים הרואים בה את יד ה' וגילוי שכינתו בעולם, ולעומתם ישנם אחרים הרואים בה את ההיפך הגמור, ובאים מחמתה לכפירה ואפיקורסות. והטעם, כי אכן אפילו כשכבר זוכים לראות איזושהי התגלות קוב"ה, צריכים עדיין סייעתא דשמיא לקחת ממנה מוסר ולימוד דרך חיים אמיתית, ולא ח"ו ללמוד ממנה את ההיפך, וה' יעזרנו להיות מאלו הרואים את האמיתית כמו שהיא.

מאת הרב שלום פערל שליט"א
גוי"נ ישיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

לכן אמור לבני ישראל אני ה' והוצאתי אתכם סבלות מצרים וכו' (ו-ו)

פקודא קדמא דא אולף לון, דכתיב וידעתם כי אני ה' וגו', ואלמלא פקודא דא, לא הווי ישראל מהימנין בכל אינון נסין וגבורין דעבד לון במצרים, כיון דידעו פקודא דא באורח כלל, אתעבידו להון נסין וגבורין". וזה כוונת הפסוק, "אמור לבני ישראל אני ה'", היינו שתחזיר בלבם האמונה בה' כראוי, "הוצאתיו וגו'", היינו שעל"י זיכור לשמירתה, וגאולה ממצרים ע"י אותות ומופתים. ומשה עשה זאת ע"י שצוה אותם על האמונה, באמרו וידעתם כי אני ה' וגו' (כמבואר בזוהר הנ"ל), ודבריו שהיו יוצאים מן הלב - מלבו המאמין כראוי, השפיעו על ישראל, והכניסו בלבם אמונה. (ע' דברי אמונה מהגה"ק **מנותלודות ארז"ו** ע'). ויש להוסיף, שכדי לזכות לגאולה ממצרים, על ישראל להאמין שכל הדינים שורשים רחמים וחסדים, ובכך יומתקו הדינים בשורשם, ויתגלו חסדי הגאולה. וזה ביאור הפסוק, "לכן אמור אל בני" אני ה'", היינו שתכניס בלבם שכל הדינים הם מכח שם ה', שהוא שם של רחמים וחסדים, "הוצאתיו וגו'", שעל"י זיכור הדינים ויתגלו חסדי הגאולה. והנה אנו חיים בתקופת 'עקבתא דמשיחא', וצריך שנאמין ב'גאולה שלמה', ואשר הכל רחמים וחסדים, ונוכה לשמירה מכל רע, והמתקת הדינים, וגאולה שלמה (ע' מדרשתנחומא- בשלח'י), במהרה!!!

א"זנה מבואר שבשעת מכת דבר, הפלה ה' בין מקנה ישראל ובין מקנה מצרים ולא מת אפ"ל אחד מבני ישראל. אמנם להלן כתיב "וישלח פרעה והנה לא מת ממקנה ישראל עד אחד ויכבד לב פרעה". ולכאורה צריך ביאור בזה, שהרי הקב"ה כבר הודיע (פסוק ד') "ולא ימות מכל לבני ישראל", וכך רואים אנו שהיה באמת. והנה למרבה הפלא, כשפרעה ראה זאת, שממקנה בני ישראל לא מת אף אחד - במקום לשחררם מיד מחמת הגלוי על מעמדו המיוחד של עם ישראל בעיני בורא כל העולמים, הוא עוד הכביד את לבו ולא אבה לשחררם! הלא דבר הוא!

אלא שכאן רואים אנו כמה גדול הוא כח הבחירה שניתן לאדם. ברור שפרעה חשב שכל המתרחש נעשה בכח הטבע, והיו לו על כך כמה וכמה הסברים: או משום שעם ישראלגר במקום בפני עצמו בארץ גושן,

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

צריך להבין, מהו כוונת המילים 'אני ה' (ע' רש"י)?

ויש לפרש בהקדם דברי המכילתא (בשלח, י"ד ל"א): "לא נגאלו ישראל ממצרים אלא בשכר האמונה, שנא' ויאמן העם". ומבואר שע"י שהאמינו בה, זכו שה' ישמור אותם מכל צרה ויגאלו.

ובהסבר הדבר כתב **המהר"ל** [נצח ישראל כ"ט]: "כי האמונה הוא דבר גדול מאוד, שהוא מורה כי הוא דבק בו יתברך לגמרי, שכל תקוותיו ותוחלתו בו יתברך. לכן כתיב "אמונים נוצר ה'", שהשם יתברך נוצר ושומר אותם, כי ראוי הוא לשמירה, אשר הוא עם השם יתברך, ולא נבדל מאותו יתברך, היינו שע"י שדבקה מחשבת המאמין בה', הוא נמצא עמו, ואין אפשרות לשום כח בעולם להזיק ולהצר לו.

וכן כותב "כי הוא יצילך וגו' באברתו יסד לך וגו' יפול מצדך אלף וגו' לא תאונה אליך רעה וגו' אשגבהו כי ידע שמ" (תהלים צ"א), היינו שזוכה לשמירה מכל רע כיוון שמכיר ומאמין בה'. (ע' **מורה נבוכים** ג' נ"א).

והנה אף שישאל כבר השיגו את דרגת האמונה במידת מה, וכמו שכתוב 'ויאמן העם', שלח ה' את משה להחדיר בלבם האמונה כראוי, כדי שיוכו להיגאל מגלות מצרים, וכדאיתא **בוזה"ק** [ב' כ"ה]: "כד נפקו ישראל ממצרים, לא הווי ידעי ליה לקוב"ה, כיון דאתא משה לגביהו,

מעשה אבות ... סימן לבנים

וגם הקמתי את בריתי אתם לתת להם את ארץ כנען ... ואזכר את בריתי וגו' (ו-ד,ה)

The *parsha* opens with *Hashem* informing Moshe that the time has come for the redemption of *Bnei Yisroel* from slavery. The reason, states the Almighty, is because, “*I appeared to Avrohom, to Yitzchok and to Yaakov And I also established My treaty with them to give them the Land of Canaan.*” Rashi explains with greater protraction, that *Hashem* swore to the *Avos* a vow that He will deliver the Land of Israel to their descendants, each with a specific vow that pertained directly to him. A vow is not to be taken lightly and since, “*I have sworn (to them) but have not yet fulfilled My vow*” - *Hashem* decides that the time has come to commence the process which will lead to the fulfillment of His vow.

The following story has a long “*yichus*” - it was transmitted by **R’ Chaim Volozhiner ZT”L** to **R’ Zundel of Salant ZT”L**, to **R’ Yisroel Salanter ZT”L**, the *rebbe* of the **Alter of Kelm ZT”L**. The Alter related it to **R’ Tzvi Hirsh Broide ZT”L**, who told it to **R’ Eliyahu Lopian ZT”L**, who eventually gave it over to the Manchester *Rosh Yeshivah*, **R’ Yehudah Zev Segal ZT”L**, from whom it became publicized. Quite a *yichus* indeed!

One of the students in the *Volozhiner Yeshivah* suddenly fell seriously ill. It was decided that the boy should be sent home where his family would attend to him. Another student was designated to accompany the boy on his journey home.

On the way, the two stopped off at an inn for the night. When they prepared to leave and were presented with the bill, the ill student, who had accepted responsibility for the payment, realized that he was short the necessary money. The innkeeper kindly said that he fully trusted the boy to pay the bill at some future date.

When they arrived at their destination, the ill student asked his parents for money to pay the innkeeper and handed it to his friend, who would be passing the inn on his return trip to Volozhin. However, the student completely forgot about it and returned to Volozhin without paying the debt. The ill student succumbed to his illness and departed this world.

In *Nefesh HaChaim* (ד:כז), R’ Chaim Volozhiner taught that were even a single moment to pass without *Torah* being studied somewhere on this earth, the world would cease to exist. This is why he arranged for *Torah* to be studied in his *yeshivah* twenty-four hours a day, around the clock in shifts. R’ Chaim himself would often walk the halls of the *yeshivah* late at night, keeping watch over the students who were learning.

On one particular night, after checking on the students, R’ Chaim sensed an unusual presence nearby and when he turned to investigate, he suddenly found himself face-to-face with the deceased student! Maintaining his composure, R’ Chaim spoke to the soul, which had returned from the Upper World, and asked how it had fared before the Heavenly Tribunal.

The deceased student replied: “It had been decided that I should be granted immediate entrance to *Gan Eden*, for the suffering of my illness had atoned for any sins I had committed. However, as I approached the entrance to *Gan Eden*, the Satan blocked my way and declared that I had left this world without having repaid my debt to the innkeeper.

“The Heavenly Tribunal was in a quandary. I had done all I could to repay the debt; my friend had forgotten to pay him back. Still, I had taken responsibility for the debt and I had not fulfilled my pledge. It was I who had died owing someone else money. How could I be rid of this blemish on my account? It was decided that since I really was not to blame, I would be permitted to return to this world to request of my teacher that he rectify the matter.”

R’ Chaim promised to see to it, and immediately the presence of the student disappeared. R’ Chaim summoned the other student, and explained the importance of fulfilling a pledge and how it had cost his friend’s soul peace in the next world. He was left trembling by his master’s words. The next morning, he set out for the inn and the bill was paid.

משל' למה הדבר דומה

הן בני ישראל לא שמעו אלי ואיך ישמעני פרעה ואני ערל שפתים וגו' (ו-יב)

משל' At the turn of the twentieth century, Hungarian Jewry was fortunate to have a firebrand of a leader who stood at their helm, and guided his flock fearlessly. The renowned Chief Rabbi of Budapest, **R’ Koppel Reich ZT”L**, was famous for his oratorical skills and his ability to pull on the heartstrings of Jew and Gentile alike. His speeches were always inspiring and his *shiurim* were invariably attended by large audiences.

One day, his son came to visit and when he walked in to his father’s study, he noticed him pacing back and forth

nervously. R’ Koppel was preparing to deliver a speech in public and he seemed unusually on edge and jittery. The son had seen his father speak on countless occasions and found it strange that his father should be nervous.

“How can it be,” asked the son, “that a renowned orator like yourself should appear to be so uncomfortable before delivering a *shiur*? Haven’t you done this so many times?”

R’ Koppel smiled and replied, “Believe me son, I am not nervous about what I have to say to my audience. I am concerned that I should know what not to say!”

ויבא משה ואהרן אל פרעה ... וישלך אהרן את מטהו לפני פרעה ולפני עבדיו והיה לתנין וגו' (ח-י)

When Moshe and Aharon made their first appearance before Pharaoh demanding that he let the Jewish People go, they did so without asking for an audience. *Chazal* describe the clearly miraculous way in which they arrived. Pharaoh was in the midst of a banquet and they slipped by the guard patrols with their attendant lions (**Yalkut Shimoni**). Pharaoh was so impressed that he did not have them executed as rebels against the crown. And yet he did not agree to free the people. At their next meeting, Aharon threw down the staff which turned to a serpent. Pharaoh summoned the magicians to do likewise: “*And the staff of Aharon swallowed up the staves of the magicians.*”

R’ Yechezkel Levenstein ZT”L notes that the order of events is instructive. Pharaoh could easily have seen the truth during that first audience. It would have been natural to admit that the mere entrance of Moshe and Aharon before him was a miracle. But he didn’t and once he had hardened his heart, he was now presented with a new test - the sticks turning to snakes - which seemed to be a much lesser miracle; his magicians could just as easily turn staffs into serpents. Even so, with this second test, there was still a clear element of the miraculous; Aharon’s staff scored a clear victory when it swallowed those of the magicians. But Pharaoh had already hardened his heart. Now, Pharaoh was presented with an even smaller miracle; water was transformed to blood. Why smaller? Because even his magicians could do this and there was no miraculous victory of Moshe and Aharon over his magicians.

Man should know that this is the manner in which *Hashem* sends him *nisyonos* - tests. It becomes harder and harder to withstand them if one does not make the supreme effort to successfully withstand the first trial!

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

נעם

דרגה יתירה

ויט אהרן את ידו על מימי מצרים ותעל הצפרדע ותכס את ארץ מצרים וגו' (ח-ב)

What is anger? Anger is a *middah* which blinds a person so severely that he cannot see the havoc he is wreaking. *Chazal* teach us: “כל הכועס כל מיני גיהנום שולטין בו” - When a person becomes angry, he is not in control - in fact “*all types of Gehinnom*” - negative and harmful forces grab hold of a person and do not let go. Case in point: When Aharon was told to stretch his stick out over the water to bring on the Plague of Frogs (צפרדע), the *Medrash* tells us that one giant frog emerged from the swamp and headed toward Pharaoh’s palace. The terrified Egyptian guards tried to halt its progress with stones and arrows but this did not help. Finally, one guard stepped forward and dealt the huge creature a mighty blow. Instead of being mortally wounded, little frogs began jumping out of its mouth! The Egyptians continued to pound on the frog and more frogs came forth until they swamped the land. Why didn’t the guard just stop hitting it? ANGER!

Now anger isn’t always bad. The *Torah* says: “ויחר אף ה'” - even *Hashem* gets angry. This is a strange expression. “אף” means nose. These words can be understood as: “*Hashem’s Nose flared.*” In other words, the anger of *Hashem* was shown on His face. This is a lesson for every parent, teacher - for everyone. Sometimes, rather than actually becoming mad and losing control, we must “show” anger, as a deterrent to doing wrong. One is forbidden to hit a child out of anger. *Chinuch* is about controlling one’s temper and instructing a child properly. We must work on ourselves to follow the example set by *Hashem* Himself, by only “showing an angry face” (external anger) as a necessary tool of instruction.

TORAH GEMS

בזאת תדע כי אני ה' הנה אנכי מכה במטה אשר בידי על המים אשר ביאוד ונהפכו לדם וגו' (ח-ה)

The first plague, the Plague of Blood, was directed primarily at the Nile River, and Rashi quotes the *Medrash* that this was done intentionally, “*since the rain does not normally fall on Egypt and the Nile River overflows and waters the land, the Egyptians worshiped the Nile. Therefore (Hashem) struck first at their deity and only afterwards struck them personally.*”

The very fact that ordinary water changed its physical properties and became blood seems extraordinary and questionable. The words of *Shlomo Hamelech* in *Koheles* ring out: “*There is nothing new under the sun.*” This is a general principle of the universe that everything that was, is, and will be, has already been created and it is impossible for a “new” creation - an unknown species, an innovative invention, a scientific equation - to suddenly appear on this world. If so, how did the water miraculously turn to blood? Unlike the other plagues, doesn’t this seem to be a new creation?

R’ Pinchos Halevi Hurvitz ZT”L (Panim Yafos) cites the words we say in the *Haggadah*: “*And I have put wonders in the Heavens and the Earth.*” Although there may not be anything new “under the sun” i.e. on this earth, however above the sphere - in the Heavens and beyond - *Hashem* produces wonders, miracles and creations on a daily basis. Thus, Rashi denotes that *Hashem* struck their deity - the protective angel of Egypt (שרי של מצרים) - who saw to the regenerative power and fruitful blessing of the Nile River. This angel, way up in Heaven, was unable to protect its people anymore and the effect trickled down to the earth in the form of water changing to blood. The actual wonder took place in Heaven but the effects were felt on Earth - under the sun - as a devastating plague.

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHILOMO