

בראתי יצר הרע בראתי

תורה תבלין

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שבת קודש פרשת וארא - Shabbos Parshas Vaera

ראש חודש שבט תשס"ג - January 4, 2003

לכל זמן ועת..... (Monsey, NY)

הדלקת נרות - 4:22 שקיעה/יום השבת - 4:41
זמן קריאת שמע/מ"א - 9:05 צאת הכוכבים/מעריב - 5:31
זמן קריאת שמע/גר"א - 9:41 לשיטת רבינו תם - 5:53

מדעת עליון

הוא אהרן ומשה אשר אמר ה' להם הוציאו את בני ישראל וכו' (ו-כו)
עין משפשו"י יש מקומות שמקדים אהרן למשה ויש מקומות שמקדים
משה לאהרן, לומר לך ששקולין כאחד עכ"ל. ויש להקשות מזה על מה דאיתא
בגמ' (ברכות מא.) כל המוקדם בפסוק זה מוקדם לברכה שנא' "ארץ חטה
ושעורה וגפן ותאנה ורמון ארץ זית שמן ודבש" ע"כ עיי"ש. ולכאורה מאי
ראיה היא מהקדימה הפסוק שכל המוקדם חשיב טפי ומוקדם לברכה, הרי
אפשר שכל ה' מינים הם במדרגה אחת והא דכתובים בזה אחר זה מפני
ש"מוכרח" לכתוב כך, בזה אחר זה, וכמו לגבי משה ואהרן שפעמים זה קודם
לזה, אבל באמת כולם שווים זה לזה ממש?

אלא אמרו בשם הגר"י, מרן יצחק זאב הלוי סולובייצק זצ"ל, שברגע
ששמע המלה "מוכרח" מאת השואל, הרגיש שדיבור זה לא לרצון הוא לפניו.
וענה ואמר, "בתורה אין מוכרח" - כלומר, אין שייך בתורה לומר המושג של
"מוכרח". והביא ראיה גופא ממה שפרשו"י כאן לגבי משה ואהרן, שיש
מקומות שמקדים משה לאהרן ויש מקומות שמקדים אהרן למשה לומר לך
ששקולין הם כא'. והביאור הוא, שאם נכתב בתורה איזה דבר על סדר
מסויים, הדבר מלמדנו שהראשון עדיף מהשני, והסדר נכתב בדוקא. משא"כ
אם רוצה התורה"ק להשוותם, אז נכתב הסדר גם באופן הפוך, וממילא עיי"ז
ידעין שכולם שקולים כאחד. אבל בודאי כשנכתב רק בסדר א', וכגון לגבי ה'ז'
מינים, אז אין כולם שווים כלל, אלא ראשון ראשון ואחרון אחרון.

הירא את דבר ה' מעבדי פריעה הניס את עבדיו ואת מקנהו אל הבתים (ט-כ)
יש להעיר, וכי צריך הם להיות ירא שמים, הרי כבר ראו כמה וכמה מכות



ויחזק לב פריעה ולא שלח את בני ישראל כאשר דבר ה' ביד משה וגו' (ט-לה).

Pharaoh is the ruler of the most powerful nation in the world. He controls the lives of millions of people. Yet, he can't make up his mind about what to do with this pesky "Jewish" problem. One minute, he seems to soften and agrees to let the people go out of his country. The next minute, he changes his mind and absolutely refuses to let them go. Is this any way for a powerful ruler to behave?

R' Nosson Tzvi Finkel ZT"L, the Alter of Slobodka, noted that although Pharaoh admitted his guilt when he was under the pressure of the plagues, he reverted to his old ways as soon as the pressure was off. The problem was that Pharaoh viewed suffering with a limited perspective. He saw suffering merely as a punishment for wrong. That is why he said, "Hashem is a righteous judge and His punishment is fair because I have done evil." But the reality of Hashem's suffering is that there is a real element of kindness. Suffering is actually a divine message, a reminder telling a person that he needs to improve himself. The goal of suffering is to motivate a person to improve his behavior. Because Pharaoh viewed suffering only as a punishment, as soon as the punishment was over he saw no further reason for changing.

We must learn from this, that when one views suffering as a means to elevate himself, he will find meaning in his suffering. While there is still pain involved, it is much easier to cope with. Whenever you find yourself suffering, ask yourself, "How can I use this as a tool for self-improvement?"

הוא היה אומר

R' Yisroel Salanter ZT"L would say:

"People think that they have no time to learn *Torah*. Well, study *mussar*, and they will soon find that they really have much more time than they think!"

An Experienced Person once said:

"Change is a part of life and takes part in making us who we are. When something we do not like happens to us, we have two options: to become a bitter person or to become a better person."

R' Yehudah Aryeh Leib Alter ZT"L (Sefas Emes) would say:

"Hashem spoke to the Jewish people while they were in bondage in Egypt, and continued to do so even though they could not hear Him, due to their harsh situation. But words of Hashem are bound to have effect, if not now, than eventually. Holy words never go astray, one day they will be heard."

TO MR & MRS CHAIM GOLDBAUM ON THE BAR MITZVA OF THEIR SON ELLI

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R' Avrohom motioned for them to wait until he was finished. Then, he spoke to his questioner. "Let me explain to you why I needed to *daven* so loud," he said, aware of the ever-increasing crowd of reformists gathering around him. "I'm sure you've all heard about the ten plagues that G-d sent to punish the Egyptians. They deserved it and after each one, *Moshe Rabbeinu* would pray that they be removed. We find that the *Torah* uses many expressions to describe Moshe's prayers; "*And he entreated G-d*", "*And he stretched out his hands to G-d*", and so on. But by one plague, the plague of frogs, we find the expression, "*And Moshe screamed out to G-d*." Why does the *Torah* use the word "*Scream*" to convey a form of prayer?

Many of the deprecating smiles were beginning to fade. "It's pretty obvious, actually," said R' Avrohom. "With millions of frogs croaking and jumping all over the place, Moshe couldn't hear himself think and he needed to scream in prayer to *Hashem*. Well, of course, when nasty little insects carry on, anybody would be forced to raise his voice to be heard!"

TORAH GEMS

וידבר משה כן אל בניי ... ולא שמעו אל משה מקצר רוח ומעבודה קשה (ו-ט)

Chazal tell us that although the Jewish people were told of their impending redemption from slavery, however, because of their heavy workload and oppressive burden, they failed to fully comprehend and understand its meaning. Thus, they were not allowed to enter *Eretz Yisroel*, only the following generation, their children, would be allowed. How could *Hashem* punish them for not properly contemplating their freedom while they were in the midst of slavery? Their workload was staggering and the taskmasters were beating them; from where were they to draw the strength to concentrate on thoughts of redemption?

Explains R' **Henoch Leibowitz Shlit"a**, this technique of causing people to be completely involved with their burdens is a favorite strategy of our old nemesis, the *Yetzer Hara*. He knows that reflection and contemplation of our actions will have a powerful effect in fighting and avoiding sin. But we do have the ability to fight! The human mind is capable of greater feats than we give it credit for. A person has the ability, that even when a situation seems overwhelming, one can, and should, muster the presence of mind needed to think clearly and lucidly.

Thus, the Jews in slavery in Egypt were held accountable. Even though they were doubled over from their pain and the workload, they still had the potential to concentrate on a very foreign idea - freedom!

שהזהיר משה והתקיימו? וכי אין אדם בהול על ממונו לחשוש שיצטרך לשמוע, עליו, הרי שמא יתקיים דברי משה על פי דבר ה' וכי צריך להיות דוקא ירא שמים בשביל כך?

אלא מסביר הגמור"ר שמעון משה דיסקין זצ"ל, בס' אהל יהושע, שבאמת מה שהבית הציל את המצריים מהברד, אין זה לפי שגג הבית היה מסתור להם מהברד, אלא כיון שנאמר שבבית לא יהא ברד, הרי לא היה כלל ברד על מקום זה. ולפי"ז אפי' היה גג הבית מפולש, אבל כל שלא בטל שם בית לא נתד עליו ברד. ומהשתא נראה שהיה מספיק בביתם להכניס כל מקניהם, כיון שלא הוצרכו לבנות בתים שיגנו בחזקם על צאנם מהברד, והיה סגי אם יש לה מקום שהיה בו שם בית, כיון שלא ירד הברד על זה הבית כלל.

ומש"ה נראה שלא חששו המצריים בכך שלא האמינו שיתכן דבר כזה בבית מפולש מכל צדדיו יש בו כדי להגן על צאנם מהברד, ורק הירא את דבר ה' האמין שאמנם יתכן שכך יהא, ולכן נאמר עליו שדוקא אותם שיראו את דבר ה' מעבדי פרעה נכנסו את עבדיהם ומקניהם אל הבתים.

מעשה אבות סימן לבנים

ויצעק משה אל ה' על דבר הצפרדעים אשר שם לפרעה וגו' (ח-ה)

After many hours of travelling by horse-drawn wagon, night fell and the *Rov* of Tarnipol, R' Avrohom Broida ZT"L, decided to spend the night at a local inn. To his dismay, he found that a large group of *Maskilim* - so called enlightened Jews, had come to the town for some sort of convention and were staying at his inn. They were loud, gruff and given to pursuits of all sorts of entertainment and gaming activities and R' Avrohom hoped to avoid them as best as possible.

There was no *minyan*, of course, for R' Avrohom to *daven Maariv* with, so he decided to find a quiet spot in a hallway, off the main lobby, and began to *daven* there. The brazen *maskilim*, however, decided that they didn't have enough entertainment where they were and felt that they could better enjoy themselves by making the rabbi miserable. They started to walk past him, up and down the hallway, talking and laughing loudly, hoping to disrupt his concentration. R' Avrohom was indeed disturbed - he couldn't hear himself *daven* - and he raised his voice a bit so as to better hear himself. This just egged the reformers on and they laughed louder and stronger, talking about nonsense and other unseemly issues. R' Avrohom raised his voice once again and after a while he was practically shouting the words of *davening*.

Just then, one wiseguy stopped and looked at R' Avrohom. "Rabbi," he asked, "Why do you pray so loud? Doesn't the Talmud say that G-d can hear the inner working of a man's heart? Does one really need to raise his voice?"