

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



שבת קודש פרשת וארא - מברכים חודש שבט

Shabbos Parshas Vaera

January 28, 2006 - כ"ח טבת תשס"ו

12: 39 - מנחה גדולה / שבת	(Monsey, NY)	4: 49 - הדלקת נרות שבת
5: 08 - שקיעה של יום השבת	~~~~~	5: 07 - שקיעה של ערב שבת
5: 58 - צאת הכוכבים / מעריב	~~~~~	9: 04 - זמן קריאת שמע/מ"א
6: 20 - צה"כ / לשיטת רבינו תם	~~~~~	9: 40 - זמן קריאת שמע/הגר"א



דכתי "דבר אל בני ישראל ויסעו" (בשלח יד-טו), ופרש"י כדאי זכות אבותיהם והם האמונה שהאמינו בי ויצאו לקרוע להם הים עכ"ל.

וממילא י"ל שאף שהקב"ה הבטיח למשה רבינו כמלא הבטחתו לפרעה, מ"מ מכיון שהיה בזה ענינים של נס ומופת שהם למעלה מדרך הטבע, הוצרך משה לפתוח הצנור לזה ע"י תפילה, ומכיון שהיו ניסים משונים, לכן הוצרכו לכל הג' צנורות מיוחדים של צעקה, עתירה, ופרישת כפים.

**הִירָא אֶת דְּבַר ה' מַעֲבָדִי פֶּרְעָה הֵנִיס אֶת עַבְדּוֹ
וְאֶת מִקְנֵהוּ בַשָּׂדֶה וְגו' (ט-כ)**

לכאורה יש מקום לדייק, דקודם כתי' בקרא "הירא את דבר ה' מעבדי פרעה", אמנם מיד אח"י בפסוק שלאחריו נאמר בלי אחר: "ואשר לא שם לבו אל דבר ה' ויעזב את עבדיו ואת מקנהו בשדה". והרי היה צריך לכתוב "ואשר לא ירא את דבר ה' ", וכמו שנאמר בפסוק הקודמת?

מכאן יש לנו ללמוד, כתב מרן הגמ"ר יוסף חיים זוננפלד זצ"ל, בס' חכמת חיים, שמי שאינו שם לבו אל

**ויקרא פרעה למשה ולאהרן ויאמר העתירו אל ה'
ויסר הצפרדעים ממני ומעמי וכו' (ח-ד)**

הנה מצינו בג' מכות שפרעה בקש ממושה שיתפלל
 'לה' עבורו: בצפרדעים, בערוב, ובברד. ובכולם משה
 נענה לפרעה. ולכאורה צריכים אנו להבין, דלמה הוצרך
 משה רבינו לתפילה כלל, הרי משה היה שליח ה' ומה
 שהבטיח משה על ה' למלא? ובפרט להמבואר במדרש
 שמשם לא הלך לשליחותו עד שה' הבטיח למלאות כל
 מה שיבטיח לפרעה. וא"כ למה לו לתפילה כלל, ובפרט
 להתאמץ בתפילה?

אלא מתוך מרן הגמור"ר ברוך סיווצקין זצ"ל, שמהפסוקים נראים ג' לשונות מיוחדים של תפילה, ומשמע שהיה נצרך לכל הג' לשונות שהם ג' צנורות מיוחדים של תפילה: צעקה, עתירה, ופרישות כפיים. ובכן, יש לנו ללמוד מזה חידוש גדול, שבאמת תפילה באין כוונתה דוקא לפעול מהקב"ה דבר חדש, אלא שזהו הצנור שדרכו נפעל דברים שמחוץ לטבע, דהיינו ניסים וואותות ומופתים, כי כך נטבע בבריאת העולם שענינים שהם חוץ לדרך הטבע יכולים להפעל רק ע"י תפילה, או ע"י מי שמסיר עצמו לקידוש שם שמים, וכמו בים סוף

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

A SERIES IN HALACHAH
LIVING IN A YESHIVAH (13)

Honoring Rebbeim and Talmidei Chachamim (cont.)

As we discussed previously, a person is obligated to stand up when a *Talmid Chacham* enters his *ד' אמות* (approx. 6-8 feet) ⁽¹⁾. This goes for any *Talmid Chacham* whether one has learned *Torah* from him or not. The **Taz** ⁽²⁾ holds that one is required to rise to his full height. The **Magen Avrohom** is more lenient ⁽³⁾ and permits one to rise slightly off his chair from a sitting position. Although it is preferable to do like the Taz, one may be lenient with the following justification: Since in many places this has become the local custom without protest, and a *Talmid Chacham* is permitted to forgo his honor ⁽⁴⁾, this may be construed as a *מחילה* - *waiving*, of this honor.

The obligation to stand up is only if the *Talmid Chacham* is within the same domain. However, if a person is in one room and the *Talmid Chacham* walks by an open door, one is not required to rise (5).

How often must one rise for a Talmid Chacham

Ashkenazim who generally follow the rulings of the **Rema**, are required to stand at the beginning and end of each day ⁽⁶⁾. This pertains in large measure to a *yeshiva* setting, where most of the same people are present throughout the day, and they usually know that he has fulfilled his obligation to stand in the morning. If a new

(1) יו"ד רמד: א (2) שם: צ (3) או"ח קמא:ב (4) קידושין לב: (5) רמ"א יו"ד רמב:ח (6) שם (7) שם (8) יו"ד רמד: יא (9) שו"ת ציץ אליעזר יד: יי (10) לחם משנה הל' תלמוד תורה ה: א (11) יו"ד רכז: ט"י



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

"Despite the fact that the Jewish people hadn't listened to their leaders, *'Because of their anguished spirit and the cruel slavery,'* Hashem commanded Moshe and Aharon to keep on talking. For the word of the Lord always makes an impression and has an effect; if not immediately, then sometime later. Holy words are never wasted, and are ultimately heard."

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

"The first four expressions of redemption allude to our past redemption from Egypt, whereas the fifth expression, '*I will bring you,*' alludes to the future redemption. This teaches us that ever since the time that we left Egypt, *Klal Yisroel* have been slowly but surely approaching the Final Redemption."

An Elder Statesman once said:

"I don't worry that much about avoiding temptation ... as I get older, it avoids me!"

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Morgenthau was so moved by the reaction of this Jewish leader to his people's predicament, that he cancelled his appointment, postponed his flight, and for four uninterrupted hours worked successfully with the State Department and other agencies to ensure South American acceptance of the papers.

TORAH GEMS

**ומשה בן שמונים שנה ואהרן בן שלש ושמונים
שנה בדברם אל פרעה וגו' (ז-ז)**

Why do the Jewish people view the actions of *Moshe Rabbeinu* and his brother, *Aharon Hakohen*, as extraordinary? All the miracles, all the plagues, all the warnings until Pharaoh and his Egyptian cohorts eventually cowered in shame and shock and agreed to let the Jewish nation leave Egypt. Maybe all Moshe and Aharon were, was revolutionaries whose only goal was to oppose and later topple the existing monarchy in Egypt, break off with his followers and declare a new utopian nationhood for the Jewish people in the Land of Israel!

The preceding imbecilic question was one of many that Russian Communist interrogators pestered the renowned *Novardhok Rosh Yeshiva*, **R' Avrohom Yaffen ZT" L** with, after he was arrested and imprisoned in a dank and dreary Kiev jailhouse. The Communist secret police became suspicious of the "illegal" Jewish activities of the Novardhok network of *yeshivos*, and had the leader/*Rosh Yeshiva* imprisoned. Of course, he told them nothing of his "crimes" since he hadn't committed any, but when the above question was posed, he couldn't resist a little dig at the fledgling Russian government.

"It is well known," began R' Avrohom, "that when an uprising occurs in a country and the government is overthrown, the rebel leaders live lives fraught with danger. In most cases their success is short-lived and other rebels eventually overthrow them; thus, for the remainder of their existence, they are always "looking over their shoulder" to see if their enemies are coming after them. Moshe and Aharon were elder statesmen who lived out their full and plentiful lives - till 120 - in safety and happiness. Do they sound like revolutionaries?"

ויאמר פרעה אנכי אשלח אתכם...העתירו בעדי (ח-כד)

After the plague of ערוב - *wild beasts*, Pharaoh summoned Moshe and Aharon and gave his consent for *Bnei Yisroel* to leave Egypt and serve their G-d in the desert. What is strange is that only after he gave his consent, did Pharaoh entreat Moshe "העתירו בעדי" - "*Pray for me.*" Shouldn't he have insisted that Moshe pray to have the plague removed, before allowing his slaves to leave?

The **Shem M'Shmu'el, R' Shmuel Bornstein ZT"l of Sochatchov** explains that Pharaoh presented his statements to Moshe and Aharon to give the impression that his regret was sincere, for he made his request for help only after agreeing to free *Klal Yisroel*. This implies that he was prepared to release the Jews even if Moshe would renege on his promise to remove the wild beasts. Indeed, Moshe was aware of the function of the plagues, and he would only agree to pray for Pharaoh if his *teshuvah* appeared to be sincere and unconditional.

There is a great lesson to learn from this. Just as with Pharaoh and the Egyptians, our own proper *teshuvah* needs to be completely unconditional. The penitent must acknowledge the wrong that he has done and resolve to do better in the future, regardless of any external factors. Particularly, one's repentance should not depend on the success of one's *tefillah* - that only if one's prayers are answered, will he remain resolute in one's *teshuvah*, but otherwise not. Even if one's lot worsens, G-d forbid, he should remain steadfast and not deviate from his new level of commitment. If we do this, then we can be certain that our *teshuvah* is perfect and accepted in Heaven, and be confident that *Hashem* will be there for us when we need Him.

ומעתה, זהו ההבדל בין הירא שמים האמיתי שיראתו כוונה בלבו ומושל בכל מחשבותיו ומעשיו וגם כוונות אורחותיו, לבין זה שאין היראה מכוונת כ"כ צעדי, אלא השיגרה והמלומדה מאפיינים אותו, כך שהוא חי את חייו בדרך עזה זו של "ואשר לא סלבו אל דבר ה'". כי זהו המבדיל העיקרי בין הירא אמיתי, להירא השיגרתי והמלומדה'ניק - הבדל טבי, כרחוק מזרח ממערב.

דבר ה', ואפילו אם הוא ירא שמים עדיין לפי התפיסה של ההמון, אפילו הכי התורה הוציאה אותו מהגדרה של "הירא את דבר ה' ". כי האדישות וחוסר התייחסות אינה נחלתם של יראי השי"ת, ובכן המצרי ההוא שאינו שם לבו אל המכות ואל כל האזהרות ואינו מתעורר לכנוס את עבדיו ואת מקנהו הביתה, לא יוכל להכלל בין אלה שהתורה הכתירה אותם בתואר של "ירא את דבר ה' ".

מעשה אבות סימן לבנים

הם המדברים אל פרעה מלך מצרים להוציא את בני ישראל ממצרים הוא משה ואהרן וגו' (ו-כז)

On their many trips to Washington, **R' Aharon Kotler ZT"l**, Mike Tress, Irving Bunim and other leaders of the *Vaad Hatzalah* organization that worked tirelessly all throughout WWII to save as many Jewish lives as they were able, forged alliances with important government officials. Using determination, devotion and unflagging respect for those they visited, they succeeded despite their lack of political clout. As the war raged on and the *Vaad* was forced to attempt ever more daring missions, no one was a more valuable contact than U.S. Treasury Secretary, Henry Morgenthau Jr.

Direct action was required in the matter of Vittel, a detention camp in France that held 240 Jews who possessed invalid Salvadoran visas and passports. George Mandel-Mantello, a Hungarian Jew, had become the Swiss-based Secretary General of El Salvador. On the suggestion of the renowned Sternbuch family from Switzerland, he issued thousands of Salvadoran papers, sending them without charge to any Jew requesting them. It was a good idea, for between 1941 and 1944 many used these papers to flee Europe. Suddenly, in April 1944, this Salvadoran escape route was closed. An informer had told the German authorities that the papers were false, and the Nazis were sending anyone holding them to Vittel. The *Vaad* got word that unless El Salvador or some other Latin American government would recognize the papers, these inmates would be sent to Auschwitz.

The day after the news was confirmed, R' Aharon, **R' Avrohom Kalmanowitz ZT"l**, the *Mirrer Rosh Yeshiva* in America, and Irving Bunim were in Morgenthau's office. As Bunim began to speak, Morgenthau politely shook his head: He had a medical appointment and then a 5:00 flight to catch. There was little he could do, he said, and he really had no time.

"Please," Bunim begged, "you must intercede with the State Department, with the President! Someone must ensure South American acceptance of the papers."

Henry Morgenthau, distant and reserved as always, said he thought it was politically unwise to intervene at that time.

As Bunim countered and Morgenthau remained resistant, R' Avrohom Kalmanowitz became agitated. He began to pace back and forth, muttering frantically about the lives being lost. Finally, lips quivering and skin ashen, he toppled over on Morgenthau's carpet in a dead faint.

Shocked and white-faced, his heart racing and eyes wide with fright, Morgenthau quickly knelt by the side of the *Mirrer Rosh Yeshiva*. "Rabbi," he said, patting R' Avrohom's hand, "Rabbi, don't die. Don't die! I'll do anything you want." A moment later, R' Avrohom's eyes fluttered open and he tried to speak.

"No, don't talk," Morgenthau said quickly. "Let me get you some water."