

AVAILABLE IN YOUR LOCAL JUDAICA BOOKSTORE!

בראתי יצד הרע ובראתי לו
תורה תבלין
חידה תבלין
NEW!

TORAH TAVLIN
Publication

34 MARINER WAY
MONSEY, NY 10952

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעותו רישא רחל בת ר' אברהם שלמה ע"ה
(Mansey, NY)
הדלקת נרות לשבת – 4:40
זמן קריאת שמע/מ"א – 9:06
זמן קריאת שמע/הגרא"א – 9:42
סוף זמן תפילה / הגרא"א – 10:31
שקיעת החמה ליום השבת – 4:59
מוצש"ק צאד"כ/ כוערב – 5:49
צאד"כ/לשית רבינו תם- 6:11
מברכים חודש שבט מולד:
(יום ב') מאנשאג 8:05 PM

שבת קודש פרשת וארא - Shabbos Parshas Vaera

כ"ו טבת תשע"ב - January 21, 2012

הגד צרבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים ע"ה"ק

טיב התבלין

ידבר משה כן אל בני ישראל ולא שמעו אל משה מקוצר רוח ומעבודה קשה (ו-ט) – חסרון בשלימות הרוחניות
מתאמרא משמיה דהרה"ק ר' נחמן מברסלב זי"ע שהעולם טועים במה שחושבים שהם עובדים לצורך פרנסתם, כי זה אינו אמת שהלא כל פרנסת האדם מן השמים הוא, ואינו תלוי כלל במידת השתדלותו של האדם, אלא שכל העבודה והיגיעה שיש לו לאדם לצורך מזונתו אינם אלא בשביל עונותיו, ושפע הפרנסה הוא רק משמים.
ומן הראוי להתרגל לכל הפחות בשבת קודש שאז אינם טרודים בעסקי הפרנסה וכל שאר העיסוקים, ראשו של כל אחד פנוי ומיושב להתרכז בעבודת התפלה, ואם כן מה טוב שיקדים האדם א"ע לבוא לביהכ"נ כשעתיים קודם התפלה, ויתחיל להתפלל במתנות ובכוונה מילה אחר מילה בהשתפכות הנפש, הרי באותן שעות המוקדמות בבוקר אין שום הפרעות וטרדות, למה שלא יהא לו לבן אדם לכל הפחות תפלה אחת בשבוע בשיא השלימות, הרי בזה הוא מראה לו הכלל כולו שרצונו להיות קרוב אליו ית' בכל הימים, אלא שפגעי הזמן וטרדותיו הם שעומדים בעוכריו, אכן הנקודה הפנימית שבקרבו הינו אש קודש ומשתוקק וכנסף מתי יבוא העת שיזכה לשבת בבית ה' יומם ולילה ולהתענג מזיו קדושתו. ויה"ר שזכה לילך בדרכי ישרים ושיהיה תפלתו עושה רושם למעלה אמן.

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

מאוצרותיו של המגיד

ושמתי פדת בין עמי ובין עמך וגו' (ה-ט) – בעניין הפדות משלוש סוגי הגלות
ובמעשך, למצוא עליה לגבות ממך ממון". וכן פרש"י על הפסוק "ורדו בכס שונאים" (ויקרא, כ"ו ז'), "שאיני מעמיד שונאים אלא מכס ובכס, שבשעה שאומות העולם עומדים על ישראל, אינם מבקשים אלא מה שבגלוי, שנאמר, 'והיה אם ארץ ישראל, ועלה מדין ועמלק ובני קדם וגו', ויחזו עליהם, וישחיתו את יבול הארץ', אבל בשעה שאעמיד עליכם מכס ובכס, הם מחפשים אחר המטמוניות שלכם, וכן הוא אומר, 'ואשר אכלו שאר עמי, ועורם מעליהם הפשיתו וגו'", אבל גלות הנפש הקשה שבכולן.
והנה ה'פדת' הראשון הנכתבה בפרשתנו חסר-ו'שמתי פדת בין עמי ובין עמך', הוא כנגד הגלות הכללית שהוא תחת אומות העולם, שהיא הקלה שבכולן, ואינה נזקקת לפדות גדולה ומלאה, וה'פדות' השניה הנכתבה בספר תהילים (פרק ק"א) מלא-פדות שלה לעמל', הוא כנגד הגלות הפרטית שהוא תחת עמו הקשה יותר מהגלות הכללית וכנתבאר, הנזקקת לפדות גדולה ומלאה, אבל ה'פדות' השלישית הנכתבה בספר תהילים (פרק ק"ל) מלא ועם הלשון של ריבוי-ו'הרבה עמו פדות', היא כנגד הגלות של הנפש שהוא עם-תחת עצמו שהיא הקשה שבכולן, ונזקקת לפדות גדולה ומלאה ביותר".

לקחי חיים ודברי התעוררות
נסדור עפ"י פרשיות השבוע

תב' בעל הטורים, "פדת-ג' במסורה, דין חסר, וב' מלאים, פדות שלח לעמו (תהלים ק"א, ט'), ו'הרבה עמו פדות (שם ק"ל, ז'), כי זה לא היה פדות שלם אלא מפני הערוב, אבל כשיצאו ממצרים היה שלם, וזהו פדות שלח לעמו, ולעתיד ג"כ, הרבה עמו פדות, והיה גאולה שלמה". אבל **המהר"ש מבבלעזא זי"ע** פירש, "דש' ג' מיני גלויות, הראשון הוא הגלות הכללית והיינו כאשר בני' בגלות תחת אומות העולם, והשני הוא גלות פרטית, והיינו כאשר איש ישראל הוא בגלות תחת חבירו, והשלישי הוא גלות הנפש, והיינו כאשר האדם הוא בגלות תחת יצרו הרע, וכדאימא לגבי הרשעים, שהם 'ברשות לבם (החומר), וכמ"ש 'ואמר עשו בלב', ונאמר, 'אמר נבל בלב', ונאמר, 'ואמר ירבעם בלב', ונאמר, 'ואמר המן בלב' ("ב"ר ל"ד י), וכן אימא (ברכות ס"א), ש"צ הרע (החומר) שופט", (והיינו, שנטיתם אחר החומריות שופטת ומבדרת בשבילם את המעשה אשר יעשו).
והנה כ"א מהגלויות הוא קשה מחבירו, דהיינו, שהגלות הכללית אינה קשה כ"כ כמו הגלות הפרטית וכדאימא בגמרא (ומא' ח"ו), 'אי בר אחתיך דיילא חזי-ו'שטר המלך' (רש"י), חזי, בשוקא קומא לא תחליף", ופרש"י "בשוקא קמיה לא תחליף-מתוך שהיה מכירך מתחילה, בקי הוא בעושרך

גמסל
you should trust, for I will never let you down. The Avos - Avraham, Yitzchok and Yaakov - were not quitters. They recognized the greatness of *Hashem* and they believed in him. Although they might not have lived to witness the return

למעשה

A SERIES IN HALACHA
LIVING A "TORAH" DAY
Laws and Customs that Merit a Good Parnassa (39)
Middos Tovos - Good Character Traits. We continue with character traits that can help or hinder one's *parnassa*.
Rejoicing at Another's Misfortune. Rav Yehuda HaChasid, one of the *Baalei Tosfos*, writes in his *Sefer Chasidim* ⁽¹⁾ that if one rejoices at the misfortune of another person, he brings poverty upon himself. This is a big challenge when it comes to business competitors. If someone has a setback, it is so easy for his rival to rejoice at his competitor's misfortune, and thereby stumble. One has to work on himself, with *Mussar* and self coaching, to bring out true *Eminah* and *Ahavah Yisroel* to know that his *parnassa* is given to him by *Hashem* and nothing will be gained by enjoying another person's loss.
Where One Lives. The *Torah* states: אברהם - *"Also Lot who went with Avram had sheep, cattle and tents."* ⁽²⁾ Rashi explains the *posuk* to mean that Lot became rich by living in close proximity to Avraham Avinu. Later, in the next *perek*, the *Torah* states: ... ויקחו את לוט ואת רכשו - *"They captured Lot and his possessions and he was residing in Sodom."* ⁽³⁾ Rashi there explains that the *posuk* teaches us that living near the wicked people of Sodom

הוא היה אומר

R' Yechezkel Halevi Landau ZT"l (Noda B'Yehudah) would say:
"Moshe told Hashem, 'Bnei Yisroel are not listening to me so how will Pharaoh listen to me?' Chazal tell us that this is one of ten וחומר קל (discerning a more obvious lesson from a less obvious lesson) in the *Torah*. But what's the logic? *Bnei Yisroel* did not listen to Moshe due to the strain and pressure of the backbreaking labor; this has nothing to do with why Pharaoh will not listen! The answer is that the people refused to believe in Moshe - *Hashem's* chosen messenger - because the decreed 400 years of slavery had not yet concluded. Thus, believing in redemption was pointless in their minds. Pharaoh, too, knew of the decree and thus was confident that Moshe's talk was just rhetoric. They did not know that the 400 years was rolled into 210 years. Thus, Moshe said if the people will not listen, surely Pharaoh will not either."

R' Yehudah Aryeh Leib Alter ZT"l of Ger (Sefas Emes) would say:
"The Torah tells us: 'Bnei Yisroel did not listen to Moshe because of shortness of breath and hard labor.' Moshe, however, thought that they did not listen because of his speech impediment (ערל שפתים). The humility of Moshe was such that he thought he was to blame for them not listening. Thus, he thought, 'If they won't listen, why should Pharaoh?'"

A Wise Man would say:
"There is nothing like the razor sharp tongue of a good friend to cut through the lies we tell ourselves."
לענין חידה פיינע בת ר' שלום נפתלי מאיר ע"ה - יארצייט כ"ו טבת - תתצ"ה
SPECIAL MAZEL TOV TO ARI BENNET ON HIS BAR MITZVAH AND TO HIS PARENTS DR. ELI & SARALE AND GRANDPARENTS DR. LESLIE & DEVORAH BENNET AND MR & MRS YOSSE AND ESTHER GREENBERG
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 E-MAIL TO: TORAHTAVLIN@TORAHTAVLIN.COM.

of their descendants to the Holy Land, they nevertheless never stopped believing that it would happen. *Hashem* was a bit disappointed in Moshe's initial reaction to his mission to take the Jews out of Egypt. "I am *Hashem*," He said. "If the *Avos* never stopped believing in Me, why should you?"

מאת מנ"ה ברוך הירשפלד שליט"א
רב דקל אהבת ישראל, קליבלנד הייטס
caused Lot's money to be taken away. We see from here how where one lives can determine one's *parnassa*. The *Zohar* talks about Rav Chisda who was poor when he lived near bad people, and became rich when he moved away to live amongst *Tzadikim* ⁽⁴⁾. **Rabbeinu Bachya** ⁽⁵⁾ assumes this to be true for everyone.
Taking Tzedakah Improperly. The *Mishna* ⁽⁶⁾ states that if one is not entitled to take charity money, but takes it anyway, he will at some point in his life actually need to come onto charity money. Poverty will come his way for taking charity when he shouldn't have. In fact, this is not just a bad הנהגה (behavior) but the actual *halacha* as quoted in **Shulchan Aruch** ⁽⁷⁾.
Not Taking Tzedakah. The *Mishna* there, as well as the *Halacha*, continue and say that one who is truly poor and entitled to take *Tzedakah* money but does not, so as not to burden the public, will merit having enough money to eventually help support others. The **Rav Bartenura** ⁽⁸⁾ explains that the *Mishna* is not referring to one who cannot manage at all and deprives himself and his family from food and basic necessities. Such a person should do what he must and accept from charity. Rather, the *Mishna* is talking about one who can manage with a little strain and effort and thus does not really have to take.

ספר חסידים תקל (2) בראשית יגה (3) שם י"ב (4) שמות לח: (5) רבינו בחיי אבות אז (6) פאה חי (7) י"ד רנהב: (8) ברטנורא פאה חיט

מעשה אבות סימן לבנים

ויאמרו החרטמים אל פרעה אצבע אלקים היא וכו' (ח-ט)

A young lady, fresh out of seminary, was traveling to *Eretz Yisroel* to visit friends and relatives in Jerusalem. She needed a break after the past few hectic and unsettling weeks. After her year in Israel, she had gone “into *shidduchim*” with a positive outlook and a quiet confidence that *Hashem* would find her just the right *Torah*-minded boy, with marriage, a family and a fulfilling life all ahead of her in the near future. Unfortunately, it didn’t seem to be working out this way. None of the proposals that her parent’s were receiving came even remotely close to what she was looking for and those boys she had gone out with fell far short of her expectations. At first, she took it all in stride, but soon her resolve began to crumble. Her parents were positively in panic mode! They needed a *shidduch* for their daughter and they needed it fast!

Many proposals came and went but the last incident was devastating. A *yeshivah bochur* from out of town was proposed to her and it all seemed so promising. He was kind, learned and serious. She heard great things about him. She actually began to get excited about it and she davened with all her might that this should be the one. However, after a few weeks, a negative response came back from the boy’s side - with no clear-cut explanation. Why? What was wrong with her? She cried and hurt so bad inside. Her friends told her she needed a break, and she decided to take a short vacation to Israel.

Sitting on the plane, absorbed in her thoughts, a stewardess came over and served her a pre-ordered kosher meal. She wasn’t very hungry and the meal just sat in front of her. A few minutes later, she overheard a conversation between the same flight attendant and a *yeshivah bochur* who was sitting a few rows behind her. Apparently, he had ordered a kosher meal but for some unexplained - but all-too-common - reason, his name was not on the list. Sorry, the stewardess told him, we do not have any extra special meals for you, and seemingly, that was that.

Minutes later, as the stewardess made her way past the girl’s seat, she motioned to her. “Hi. I have a meal here that I am not eating. Perhaps you can give it to the person who didn’t get a kosher meal?” The flight attendant was happy to bring the portion over to the boy and he gratefully asked who had given away their portion. The stewardess pointed to the girl’s seat.

Feeling a bit uncomfortable, the boy waited a bit until all the meals were eaten and cleaned away before he got out of his seat and headed in the direction of the lavatory. Of course, he had to walk past the girl’s seat and as he did so, he said to her, “Excuse me. I just wanted to thank you for giving me your kosher portion. It was really kind of you.”

The young lady smiled and said, “You’re very welcome. It was my pleasure. I’m glad you enjoyed it.”

The boy nodded again pleasantly. “Enjoy your flight,” he said, and then with a wave and a smile he added, “The Levinson family thanks you.” He began to move away but she suddenly stopped him.

“Is your name Levinson?” she asked quickly. He halted in mid-step and nodded yes. She asked him his first name and where he was from. She knew who he was. He was the last *shidduch* proposal that ended inexplicably in a NO. She swallowed hard. She just had to know what happened, why this most promising proposal ended badly.

“I believe I was recently ‘red’ to you,” she began very hesitantly. The boy blushed and when she told him her name, his face flushed entirely. “Can I ask you why you said no to me?” How much more of a direct question can one possibly ask?

After a few uncomfortably long moments, he answered almost in a whisper, “We were told that you went to a seminary that was very career-oriented and that *chessed* was not a high priority. We were looking for someone with a bigger focus on *chessed*.” And then, recognizing the irony of the situation and pointing at the trays being cleaned away by the flight attendants, he mumbled in an embarrassed voice, “I guess we were wrong!”

A short impromptu “first date” took place on the plane, and now, happily married eighteen years later, they’re still amazed at the “אצבע אלקים” - the glorious finger of G-d!

משל למח הדבר דומה

וידבר אלקים אל משה ויאמר אליו אני ה' וגו' (ו-ב) – פרש"י נאמן לשלם שכר טוב למתהלכים לפני עכ"ל
משל: There was once a king who wanted to find a suitable husband for his precious daughter, the princess. He devised a contest to find the mightiest warrior. He had a palace with a hundred flights of stairs. He said that whoever can climb all the flights and reach the top within a half hour will get his daughter as a wife. Naturally, all the mighty warriors tried; but they all failed. When they reached the thirtieth floor and saw that they only had fifteen minutes to go for the next seventy floors they gave up and came right down. One fellow decided that come what may, he would not

give up. He didn’t know if he would reach the top but he would go as far as he could in that half hour and wouldn’t give up just because he saw that he couldn’t reach the top.

Well, he reached the fiftieth floor with only five minutes to go. The people were telling him not to waste his time and effort, but he was insistent that he was no quitter. He reached the fifty-third floor with two minutes left and lo and behold, he couldn’t believe his eyes; there was an elevator waiting for him. He took it right up to the hundredth floor and won the princess’ hand with seconds to spare.

וישליכו איש מסהו ויהיו לתנינים
ויבלע מסה אהרן את מסותם וגו' (ו-ב)

“Rav Yosi bar Chanina said, ‘A great miracle occurred with (Aharon’s) staff, for after it swallowed all the many sticks that were thrown (by the Egyptian sorcerers), it did not increase in size at all, and all who saw it said this is (nothing more than) Aharon’s staff. From here we see that the staff of Aharon was a good omen to perform miracles and wonders for future generations.’” (Medrash Raba)

The **Ksav Sofer, R’ Avraham Shmuel Binyamin Sofer ZT”L**, elucidates this mystifying *Medrash* as follows: It is a well-known rule that open miracles that alter and disrupt the laws of nature, are not lasting and in fact sometimes detrimental. *Chazal* teach (שבת נ.): “*How unsightly is the person for whom Hashem changes the rules of creation.*” It is far better for one to experience a “natural” miracle, one that does not stand out, for this will have a lasting effect.

The *Navi Malachi* said: אם לא אפתח לכם ארבות השמים - “*If I will not open up the gates of heaven; I will pour out for you blessings with no end.*” This, too, may be interpreted as above. “*If I will not open up the gates of heaven*” - with overt miracles that are limited in scope and eventually come to an end - like the *mann* that fell in the desert for exactly forty years - “*I will pour out blessings with no end*” - for hidden miracles, like our day-to-day existence and the natural wonders of the world continue on indefinitely; the blessings that come forth are eternal.

This is the meaning of the *Medrash*. When Aharon’s staff swallowed up all the sticks of the Egyptians, it was a miracle done in such a way that no one even realized it was a miracle! Aharon’s staff did not get any bigger. Somehow the other sticks were gone, but all the people standing there could say was, “this is Aharon’s staff.” It didn’t even occur to them that a miracle just took place. Thus, a hidden miracle in this form, is truly a good omen (סימן טוב) for the future.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

יכולת

R’ Moshe Feinstein ZT”L points out that this introduction to the parents of Moshe and Aharon should have been in last weeks *parsha* when the birth of these two brothers took place. Over there, however, the *Torah* simply says, “*A man from the house of Levi went out and took a daughter of Levi.*” The *Torah* does not give us any information as to who these people were! Only now, when Moshe and Aharon are fully grown and about to embark on their special mission to free the Jewish nation from the bondage of Egypt, are we formally introduced to Amram and Yocheved. R’ Moshe explains that Amram and Yocheved became well known for their great role as parents of the leaders of *Clal Yisroel*. When Moshe was born, there were tremendous signs of greatness, i.e. the house was filled with light and he was already circumcised. But it was only potential. Raw potential. It was not yet something to be proud of. Later, though, when Moshe and Aharon actualized this potential and became great, now it is proper to identify the proud parents who brought these great leaders into the world.

R’ Yissachar Frand Shlit’a adds that when Moshe was born he was described as, “טוב” - **Good**, the same word used in the *Torah’s* description of the early stages of creation when the world was in a state of raw potential: “וירא אלקים כי טוב”. By the sixth day of creation, the world is described as “טוב מאד” - it was **Very Good**. Similarly, once Moshe utilized his great potential to its fullest, he is then described in the *Torah* as “והאיש משה ענו מאד” - And Moshe was **Very** humble. Raw potential is a great gift to have, but only one who uses it to become “טוב מאד” is very beloved and praised by *Hashem*.

TORAH GEMS

ויך הברד בכל ארץ מצרים את כל אשר בשדה
מאדם ועד בהמה ואת כל עשב השדה (ט-כז)

Moshe forewarned the Egyptians that *Hashem* would bring hail down upon them and all in the field would be destroyed. He advised them to “*send therefore now, and gather your cattle*” so they not die. What kind of a plague is that? What was the point of ברד (Hail)? Does one tell his victim, “Look, I’m going to beat you, so make sure you wear thick clothes to absorb the blows and deaden the pain?”

R’ Dovid Kviat ZT”L (Succas Dovid) writes that *Hashem* wanted to expose the wickedness of the Egyptians. Normally, a person goes to great lengths to protect his possessions: he deliberates, worries, creates contingency plans, and safeguards his fortune against the most unlikely of events. The Egyptians’ cattle had already expired in the fields during the plague of דבר (Pestilence) as Moshe had spoken; so why do we find by the hail that only those who “*feared the word of the Lord*” made their servants and cattle flee into their homes and barns, whereas all the rest were not frightened or concerned at all, and left them all in the fields to die fully aware of the perilous situation? The answer must be that they were pointedly demonstrating their great wickedness and disdain for Moshe and for *Hashem*.

It was also the aim of the hail to bring into actuality the Egyptians’ latent wickedness, because this would result in the Egyptians themselves later coming to confess their sin. It is only after this plague that we find Pharaoh declaring, “*I have sinned this time; the Lord is righteous, and I and my people are wicked.*” The **Daas Zekainim** explains that they admitted they had acted cruelly by leaving their servants and cattle to die in the field and not believing in *Hashem* or heeding the warning they were given. Thus, *Hashem* gave the Egyptians the opportunity to acknowledge their evil in the hope that they would repent, and so that they should warrant ever more powerful punishments if they did not.

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

ויקח עמרם את יוכבד ודדנו לו לאשה ותלד לו את אהרן ואת משה ... (ו-ב)

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead