

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

4:49 הדלקת נרות שבת –
זמן קריאת שמע/ מ"א – 9:04
זמן קריאת שמע/ להגר"א – 9:40
סוף זמן תפילה/ להגר"א – 10:30
שקיעת החמה שבת קודש – 5:08
מוצג'יק צאת הכוכבים – 5:58
צאה"כ / לרבינו תם – 6:20

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שבת קודש פרשת וארא – ר"ח שבט תשע"ז

Shabbos Parshas Vaera - January 28, 2017

טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רובינשין שליט"א ר"י שער השמים מירושלים עה"ק

כה אמר ה' בואת תדע כי אני ה' הנה אנכי מכה במטה אשר בידי על המים אשר ביאר ונהפכו לדם (ו-י) - הדיקעה שלו ית' הגבורה והיכולת לעשות בעולמו כרצונו

פרשה זו קוראים אנו התחלת הניסים הבלתי טבעיים שעשה השי"ת במצרים, משרת אלו הניסים לא היו רק לשעתו, כי אם לכל הדורות הבאים, שעל ידם יכול כל אדם מישראל להשריש האמונה בלבו, והמה לפניו כאות כי הוא לבדו מנהיג הבירה, והוא זה שעשה ועושה ויעשה לכל המעשים. וזה מה שכתבו מפרשי התורה לבאר הדיבור הראשון שאמר הקב"ה בסיו' אנכי ה' אלוֹקֵיךָ אשר הוצאתיך מארץ מצרים' כי מן הראוי היה שיאמר 'אשר בראתי שמים וארץ' כי היא הסיבה האמיתית להיותו אדון כל הארץ, ולמה מוזכר רק ענין יציאת מצרים, אך רצונו ית' היה להודיע לעמו כי הוא המנהיג והמשגיח בכל עת, ולו הגבורה והיכולת לעשות בעולמו כרצונו, ואין דבר העומד בפניו, וידיעה זו היא אשר יעורר את הלבבות לקבל עול מלכות שמים כראוי וכיאות.

על כל פנים היוצא לנו מכאן כי אלו הדברים לא נאמרו אלא כדי לעורר את הלבבות לאמונה טהורה, כי כידוע התורה היא נצחית, וכל הנכתב בו היא להורות את האדם דרכו בכל הנסיגות שעוברים עליו, ואותה בחינה שהיה אצל פרעה שייך בכל אחד באשר הוא שם, אותו רשע כופר בעיקר היה ואמר (לעיל ה' ב) מי ה' אשר אשמע בקולו וגו' לא ידעתי את ה' והוכרחו לגלות לפניו כי יש מנהיג בלבו, וזה היה תכלית המכות, כמאמר הכתוב (ו, יז) בואת תדע כי אני ה' וגו', וכמו כן שייך מאוצרותיו של המגיד

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

ויקה עמרם את יוכבד דודתו לו לאשה ותלד לו את אהרן ואת משה (ו-ב) - בעניין נישואי עמרם עם יוכבד דודתו

אֵיתָא בגמ' (סנהדרין ג"ח) "ת"ש זיקה עמרם את יוכבד דודתו' (אחות אביו קהת), מאי לאו דודתו מן האם, לא דודתו מן האב, ופרש"י, "מאי לאו - אחות קהת אף מן האם היתה, והותרה לעמרם, אלמא אחות אב אף מן האם מותרת לו קורם מתן תורה. לא דודתו מן האב - אחות קהת מן האב היתה, ולא אף מן האם, ואחות האב מן האב הותרה להם, והא דכתיב 'עצוב איש את אביו' ודרשנין 'אחות אביו', באחותו מן האם קאמר, וכדילפינן מ'זגם אמנה אחותי בת אבי היא, ולא בת אמי'."

והוסיף ב'פרדס יוסף' על הכתוב (אות י"ז), "ויקה עמרם את יוכבד דודתו - כתב רש"י 'אחות אביו', ועיין בגמרא סנהדרין (ג"ח) 'ש'כן נח מותר באחות אביו מן האב', ובפרשת פנחס (כ"ו ג"ט) כתיב 'ושם אשת עמרם יוכבד בת לוי אשר ילדה אותה ללוי', ולא נזכר מי היא שילדה את יוכבד ללוי, וב'פרדוש בעלי התוס' שם כתב, 'אשר ילדה אותה ללוי - מקרא זה קצר, והוא כמו אשר ילדה אשתו ללוי, ויש במדרש, דאותה הוי שם אשת לוי', והוסיף ב'הכתב והקבלה' שם, 'אשר ילדה אותה - לא הוזכר שם ילדתה דרך קצרה (רבי אברהם אבן עזרא), וכן רש"י הוסיף 'אשתו ילדתה', ולולי שראיתי בספר הישר (פרשת וישב) ששם אשת לוי היה עדינה

The beginning of the *Geulah* is the knowledge that the burdens of bondage were for the purpose of preparing the people for redemption. **R' Asher Balanson *shlit'a*** says that struggles are exactly what we need in our life. If we were to go through life without any obstacles, it would cripple

A SERIES IN HALACHA LIVING A "TORAH" DAY

הלכה למעשה

The Greatest Mitzvah of All (11) - "תלמוד תורה כנגד כולם"

Learning with a Chavrusa. Learning with a *chavrusa* is a great way to remember one's learning. I found in *Medrash Shir Hashirim* (1) how this is woven into the words of the *Navi Malachi*: "אז מדבר יראא ה' איש אל רעהו ויקשב ה' וישמע ויכתב ספר זכרון. The *Medrash* explains that when 2 *chavrusas* learn together with focus and common respect for one another, *Hashem* writes it on their hearts (they should not forget) and if they somehow do forget, *Hashem* will remind them (ספר זכרון).

Birchas HaTorah. The **Noda B'Yehuda** (2) writes that reciting *Birchas HaTorah* every morning with "כוונה" - concentration and feeling of the words, is a great step in remembering learning. In a lengthy essay, he explains that just as when one says a *beracha* on food he makes a "קנין" (act of taking possession) on the food and may now eat it (3), so too, one who says *Birchas HaTorah* receives a spiritual "קנין" in the *Torah* he learns after the *berachos*. The quality of this spiritual *kinyan* goes according to the quality of the *beracha*, and expresses itself in becoming part of the person who says it; etched in his memory longer. He owns it now and can give it over to his children as an inheritance, and for this reason, saying *Birchas HaTorah* can merit a person to have children who are *Talmidei Chachamim* (4).

Kavanos of Birchas HaTorah. The "כוונה" referred to by the *Noda B'Yehuda* in his essay, includes the following thoughts:

הוא היה אומר ...

Rabbeinu Bechaye writes:

A son inherits whether he is deserving or not. There are those who live in *Eretz Yisroel* and don't behave as *Hashem* wishes them to behave. Nevertheless, they also receive an inheritance portion. The *posuk* here does not say 'ירושה' - which refers to an inheritance that one receives. Rather, it says 'מורשה' - an inheritance that one leaves for another. This was the situation here, as the people who actually left Egypt were not the ones who inherited the land. They died in the desert and were 'מוריש' the land to the next generation."

R' Moshe Sternbuch *shlit'a* (Ra'avad Yerushalayim, Ta'am V'Daas) would say:

The *Gemara* (ב"ב קי.) states: *'From here we see that someone who marries a wife should first examine her brothers.'* *Nachshon ben Aminadav* was famous for his self-sacrifice, a trait which is the root of all good character since it demonstrates self-negation. Thus, it was he who was the first person to jump into the Red Sea before it split. Every person must examine the character traits of his prospective spouse's family, because these traits pass from generation to generation. We examine a family's *Yiras Shamayim* (Fear of Heaven) to a lesser extent since this is something acquired through intellect and not automatically passed on to one's children."

Special Mazel Tov to Dr. & Mrs Gavriel Tannenbaum on the Bar Mitzvah of their son, Ephraim נ. May he continue to be a source of much nachas for his parents and all of Klal Yisroel, and may he continue to grow in מעשי ט' ונורא, ר"ש ופעש ט' ונורא.

Mazel Tov to Matis & Devorah Friedman and Suchi & Rivky Lamm on the marriage of their children, Tuvia to Ayala. May the young couple build a Bayis Neeman B'Yisroel and bring nachas to their families, friends and all of Klal Yisroel

ענין זה בכל אחד באשר הוא שם, כי אף שמאמינים בני מאמינים אנו, בכל זאת יש איזה בחינה בכל אחד של 'לא ידעתי את ה' בכל אחד ישנם דברים שדש בהם בעקבו, והיא תוצאה מהעדר האמונה השלימה ובכדי לעוררו לאמונה שלימה מעמידים לפניו דברים המעיקים כדי שיתבונן על ידם ויכיר כי יש מי שמנהיגו ושעליו להיות שלם באמונתו, ואם תיכף ומיד מכניע ערפו ומוכך אמונתו שוב אין צורך להרבות בדברים, אך באם עדיין מקשה ערפו ואינו מתבונן בתכלית הדברים, יש צורך ח"ו להרבות בדברים עד אשר הללו ישלימו את הסאה ויעוררו אותו להטיב מעשיו מתוך אמונה שלימה וטהורה, ע"כ נכתבו אלו הדברים בתורה כדי לעורר את הלבבות שלא נהיה כאותו רשע שעד שלא באו מים עד נפש עמד במדרו, אלא תיכף ומיד עלינו לפשפש במעשינו ולעורר האמונה ולקיים מאמר הכתוב (משל ג, ו) בכל דרכיך דעה, ואז נוכח שהוא ית' יישר אורחותינו וימשיך לנו ישועה ורחמים.

עוד עלינו להתעורר מאלו הנפלאות אשר באו להוכיח את פרעה כי יש אלקים בארץ, כי אלו המכות היו השלכות להעדר מידת הקדושה, כיון שפרעה זה לא ידע את יוסף היינו מידת הקדושה בחינת יוסף, לכן הגיע למצב של 'לא ידעתי את ה' רחמנא ליציל, וכיון שכן הוכרחו להודיעו זה הדבר על ידי מכות נאמנות, ודבר זה שייך בכל אחד, כי כפי זהויותו במידת הקדושה כך זוכה לבהירות ולהכרה כי יש בורא הממציא הכל ומשגיח על הכל, וכשרואה אדם שאין איתו באמונה, ימליץ לתקן מידה זו.

ונפרסם באלו הימים 'עלי השוכב' המיועדים לכך, ואז יחסוך מעצמו צער יסורים הבאים להוכיח על העדר האמונה.

בת יעקב בן יקטן בן עבר, הייתי אומר שאין המקרא קצר, אלא שאשת לוי היתה נקראת בשם אותה, וכשם עותי (ע' בדברים הימים א' ט' ד', ובעזרא ח' י"ד), ואפשר שהיו לו שתי נשים, שם האחת עדינה ושם השנית אותה, או שנשתנה שם עדינה בשם אותה, ויהיה מן 'אתה בוקר' - ל' כניסה וביאה ונקראת על שם המאורע שילדתה בתחילת כניסה וביאה למצרים, ובכך הודיע הכתוב שם, שיוכבד לא היתה דודתו מן האם שאסורה לבן נת, כיון שאותה היתה אשה אחרת שלקח לוי. ונמצא שיוכבד לא היתה דודתו מן האם ואינה אסורה לבן נח'.

וכן כתב המלבי"ם (שמות ב' א'), 'ואמר 'ושם אשת עמרם יוכבד בת לוי אשר ילדה אותה ללוי, ובוזה הודיע, שיוכבד לא היתה דודתו מן האם שאסורה לבני נח, כי שם אמה היה אותה, שהיא אשה אחרת שלקח לוי'.

ויש להוסיף, שאף שלא היתה אסורה עליו מצד איסורי בני נת, מ"מ היתה אסורה עליו מצד איסורי בני ישראל שלאחר מתן תורה, ואם כן עדיין יש להבין, הכיצד התחתן עמה, הלא קיימו האבות והשבטים וצאצאיהם את כל התורה כולה עד שלא ניתנה' (ע' יומא כ"ח: ורמב"ם בראשית כ"ו ה' שהקשה כן).

ויישב הרמב"ן (שם), 'והנראה אלי מדעת רבותינו, שלמד אברהם אבינו התורה כולה ברוח הקודש, ועסק בה ובטעמי מצוותיה וסודותיה, ושמר אותה כולה כמי שאינו מצווה ועושה, ושמירתו אותה היתה בארץ שאל בלבד, כי המצוות משפט אלוהי הארץ הן וכו', ועמרם בחוצה לארץ נשא דודתו'.

מעשה אבות סימן לבנים

ויעשו בן חרטמי מצרים בלמדתם ויהזק לב פרעה ולא שמע אלום כאשר דבר ה' וגו' (א-כב)

The *Torah* tells us that Pharaoh hardened his heart and refused to see the significance of the wonders that Moshe and Aharon did in the Name of *Hashem*. Rashi quotes the interpretation of the *Medrash* and the *Gemara* (מנחות פה.) that Pharaoh and his chief sorcerers mocked Moshe and accused him of being nothing more than a simple trickster: “*Are you bringing straw to sell in Efrayim, the city of straw? You are bringing sorcery to Egypt, the capital of sorcery!*” In other words, Pharaoh claimed that Moshe’s signs were no better than home-grown Egyptian sorcery and were unimpressive - thereby dismissing the signs with the wave of a hand. It was Pharaoh’s stubborn irrationality that blinded him to the truth.

The city of *Tzefas* (Safed) was a center of learning in the 16th century. Among the great men in *Tzefas* was **R’ Yosef Caro ז”ל**, author of the **Shulchan Aruch**, **R’ Moshe Alshich ז”ל**, the renowned *darshan* (preacher), the famous *paytan* **R’ Shlomo Alkabetz ז”ל**, and the saintly *Kabbalist* **R’ Moshe Cordovero ז”ל**. Later, in 5330 (1570), the **Ariza’l**, **R’ Yitzchok Luria Ashkenazi ז”ל**, arrived from Egypt. These great men were the outstanding Talmudic scholars of their age, as well as the leading *Kabbalists*, who studied the *Zohar* and revealed the secrets of the *Torah*. A young man by the name of **R’ Chayim Vital ז”ל** grew up this holy atmosphere of learning and prayer, studying under the *Alshich Hakadosh*, and later, becoming the foremost *talmid* of the *Ariza’l*. It was he who wrote down his mentor’s teachings and brought them to the world.

When he was just a boy of twelve, a palm-reader foretold that young Chayim would find himself at the crossroads of life. He was gifted with an inordinate amount of potential. However, said the soothsayer, the path forward was unclear: if Chayim chose the wrong path, he could become the most wicked man on earth, but if he chose the correct one, and continued along the path of *Torah* and mysticism, he would become the greatest *Kabbalist* of his generation. Other diviners, who had the power of foreseeing future events, also told him that he was an unusual person and warned him to take great care of himself.

Rabbeinu Chayim Vital grew to be the greatest *Kabbalist* of his day, after the death of the *Ariza’l*, and he records an unusual occurrence that happened to him. At one point, R’ Chayim became deathly ill and he prayed for his recovery. Suddenly, he was shown a vision of two pillars of fire, and as he stared at them, his body began to heal. However, the sight of the fire damaged his eyes, blinding him and singing his vision. All he saw was bright light going up and down, causing him great pain.

He was told about an Arab Sheikh nearby who had the power to heal people with herbs. However, this man was also a renowned fortune teller, who dabbled in the black arts and hidden knowledge of sorcery. R’ Chayim was unsure if he should ask this man for help, but eventually, he did go to him to receive medication and treatment for his eyes.

The moment he arrived, he encountered a waiting room that was overflowing with people waiting for their turn to receive salvation from the Arab. No sooner had R’ Chayim walked into the man’s tent, when the Sheikh himself came rushing out. He ran over to the great *Chacham* and said: “Come, enter, wise man of the Jews! It is not proper for a great man like you to bother himself by coming to me. You could have sent for me and I would have come to you!”

R’ Chayim was surprised, as were the others present. He had never met the Sheikh; how did he know that he had come? Perhaps this man really did have an ability to see what others could not. R’ Chayim entered his room and the Sheikh said to the others waiting, “Return to your homes, for as long as the rabbi is here, I cannot help you in any way.”

The people grumbled and left the waiting tent. Then, R’ Chayim told the Sheikh why he had come. He was experiencing pain in his eyes and he could not see at all. He asked if the Sheikh had any medicine. “I heard you have an ability to heal people. Not through sorcery,” said the *Chacham*, “but through medicinal herbs and the like.”

The Sheikh was quiet for a few moments. Then, he whispered, “Master, I know nothing!”

The *Chacham* was surprised. “How can you say that you do not know? Did you not come out to greet me!”

He said to him, “That is the point! All my power is derived from the forces of impurity. Suddenly, I was told: ‘The wise man of the Jews, righteous and pure, has arrived - and it is not in our power to remain in his presence!’ They left and all my power has been taken from me!”

משל למא הדבר דומא

ולקחתי אתכם לי לעם והייתי לכם לאלהים וידעתם כי אני ה' אלהיכם המוציא אתכם מתחת סבלות מצרים וגו' (א-י)

משל: A man found a chrysalis (cocoon) of a butterfly, that he brought home. One day a small opening appeared. He sat and watched the butterfly for several hours. It struggled to force its body through that little hole. Then it seemed to stop making any progress. It appeared as if it had gotten as far as it could and it could go no farther.

So the man decided to help the butterfly. He took a pair of scissors and snipped off the remaining bit of the cocoon. The butterfly then emerged easily, but, it had a swollen body and small, shriveled wings. He continued to watch the butterfly.

He expected that at any moment, the wings would enlarge and the body would contract. Neither happened. In fact, the butterfly spent the rest of its life crawling around with a swollen body and shriveled wings. It was never able to fly.

The man acted with well-intentioned kindness but he didn’t understand the consequences. The restrictive nature of the chrysalis and the struggle required to get through the tiny opening, were *Hashem’s* way of forcing fluid from the body of the butterfly into the wings, so that once it achieved its freedom from the chrysalis it would be able to fly.

נמה את ירך בממדך על הנחרת על היארים ועל האנמים והעל את הצפרדעים על איזין מצרים (ח-א)

The **Baal HaTurim** points out that the word “והעל” (bring up) appears here with regard to the plague of frogs, and only one other time in the entire *Torah*. When *Moshe Rabbeinu* was commanded to take Aharon to his final resting place, the *posuk* says: “*Bring them up to Hor Hahor.*” The *Baal HaTurim* quotes the *Gemara* in *Pesachim* about *Chananya*, *Mishael* and *Azarya*, but what is the connection between the frogs and the death of *Aharon Hakohen*?

My *machshava* here is this: On the final *posuk* in last week’s *sedra*, Rashi explains that *Hashem* chastised Moshe saying, “You have questioned My ways of running the world, unlike *Avraham Avinu* who never questioned my commands. *Chazal* tell us that for this reason, Moshe was not privileged to enter the holy Land of Israel. However, the *posuk* in *Bamidbar* clearly states: “יען לא האמתם בי להקדישני” - the reason Moshe and Aharon will not go into *Eretz Yisroel* was because they were not *mekadesh shem shamayim* by not speaking to the rock. **Rabbeinu Yonah** says that there is only one *aveira* for which there is no *teshuva* - the sin of *chilul Hashem*. However, the only *tikkun* for *chilul Hashem* is *kiddush Hashem*, which promotes the greatness of *Hashem* and erases the previous act of disgracing His Name.

when Moshe questioned *Hashem* in *Parshas Shemos* and was reprimanded for it, *Hashem* gave him the opportunity to be *mesaken* this with a *kiddush Hashem*, which would erase his previous misdeed and allow him to enter the Holy Land. But since Moshe failed to speak to the rock and seize the opportunity to accomplish this *kiddush Hashem*, his punishment was sealed. On the other hand, the frogs in Egypt spread out all over the land and readily jumped into the Egyptians’ homes, beds and even the hot ovens. They caused a tremendous *kiddush Hashem*, even though they were not explicitly commanded to. Thus, the word “והעל” connects these two concepts and teaches us the importance of always being *Mekadesh shem Shamayim*.

DRUSH V'CHIDDUSH

ומלאו בתי מצרים את הערב וגם האדמה אשר הם עליה ... (ח-ה)

The plague of “ערוב” (wild beasts) was unique. The *Medrash* tells us that all the wild beasts came together with the natural environments from which they came and felt most comfortable, as the *posuk* states: “גם: ומלאו בתי מצרים את הערב” - *Egypt will be filled with the mixture of creatures, as well as the land upon which they are.*”

R’ Yehoshua Leib Diskin ז”ל writes that this idea is based on the *Gemara* in *Sotah* (מז.) which tells us that when the Prophet Elisha brought forth bears to attack those who mocked him, a miracle occurred and forests - which were not native to that particular geographical area - sprung up along with the bears, who were also not native to that place. The *Gemara* asks: what was the purpose of suddenly creating a forest where none existed before, and the *Gemara* answers that had the bears not felt secure, knowing instinctively that there was a natural forest habitat to which

EDITORIAL AND INSIGHTS ON THE MIDDAH OF מנהיג

דרגה יתירה

Moshe and Aharon are tasked to become the leaders of *Klal Yisroel*. Rashi tells us that *Hashem* was commanding them to lead the nation with gentleness and to be patient with them. The word for patience is “לסבול” - which also happens to mean “suffer.” The obvious connection is that sometimes treating other people with patience and kindness is hard. It is so much easier just to yell or *potch* or “let em have it!” It takes a lot of difficulty and self-restraint to act with kindness and patience. In fact, every one of us is a leader. If you are a husband or a wife, a parent or a teacher, a member of your *shul* or community *askan*, in some way you are a *manhig*, a leader, and you must set an example for others. Rashi is giving us the ingredients to being a successful leader. One must be gentle and patient - which often means suffering! One thing that no one ever wants to do is suffer! In fact we all believe that we DESERVE to be treated a certain way and if people don’t give us the honor or respect we are entitled to, we can put them in their place. A leader with such an attitude will never be successful.

Rabbi Bentzion Shafier shlit’a (The Shmuz) says that one of the main reasons for divorce and a lack of *shalom* in relationships is because people are not communicating on the same station! Each person is on the “WII” FM station, which stands for “What’s In It For Me!” When a husband or a wife is only focused on him or herself, there will be lots of strife. Only when a couple treats one another with gentle consideration and patience, which may cause one side to “suffer” since he or she is not getting exactly what they wanted - only with such an attitude will one be a beloved and successful leader and true role model for others! It is interesting that this *posuk* is chapter 6 verse 13, which together is 613! Isn’t this what *Torah* is all about?

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

מחשבת הלב

The *Baal HaTurim* points out that the word “והעל” (bring up) appears here with regard to the plague of frogs, and only one other time in the entire *Torah*. When *Moshe Rabbeinu* was commanded to take Aharon to his final resting place, the *posuk* says: “*Bring them up to Hor Hahor.*” The *Baal HaTurim* quotes the *Gemara* in *Pesachim* about *Chananya*, *Mishael* and *Azarya*, but what is the connection between the frogs and the death of *Aharon Hakohen*?

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they could flee, they would have never attacked, for an animal can only be an animal in its natural state.

Similarly, says the *Maharil Diskin*, the wild beasts that came to *Mitzrayim* for the purpose of sowing fear and destruction in the land and amongst the Egyptians, needed to feel secure, each in its own natural habitat, in order for them to be able to attack the Egyptians and carry out the plague that was commanded by their Creator.

If this is true of the requirements for the potential for destruction, how much more so must it be for the ability to be productive? We can apply this most appropriately to the case of our own children. Just like the animals, a human child must feel secure in order to produce and accomplish his or her G-d-given talents. It is our responsibility as parents and teachers to create a proper environment in which a child will feel secure and not threatened in any way, so that the child can reach his or her fullest potential - whether spiritual, intellectual or emotional. (**Rabbi Yitzchok Sender shlit’a**)

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

ידבר ה' אל משה ואלי אחרון ויצום אל בני ישראל ... (א-יג)

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