

בראתי יצר הרע ובראתי לו

תורה תבלין

A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

12:33 - úáú / àìãää äçðî	(Monsey, NY)	4:43 - úáú úáøð ú÷ìãä
5:03 - úáúä íáé ìù äðé÷ù	~~~~~	5:01 - úáú áðò ìù äðé÷ù
5:53 - áéøðî / íéáéèëä úàö	~~~~~	9:06 - à"î/òîù úáéø÷ îîæ
6:15 - í ú äðéáø úéèùì / ë"äö	~~~~~	9:42 - à"øää/òîù úáéø÷ îîæ

מדעת עליון

ʔáà àúèàǎ àà éʔòò, ʔààùé úéá ʔáá, ʔʔòò ʔùàà
 ààà àʔ : éʔáàà ʔéà ʔáàààà ʔààà àà ààò (: àà éééʔòò)
 àààà ʔààà ʔàààà ʔʔòò ààʔʔʔʔ ààààà ʔàààà ààààà
 ʔéàà ééààààà àʔá . ééàààààà ʔʔòòà ʔʔààà ʔ :
 ʔéà éúéáà àààà àààà" ààà ʔé ʔàà ʔàààà : àà ééààà

הוא היה אומר....

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understand. I want you to talk, to answer me so that I can hear how your voice sounds now that the surgery is done. Please - say something - I want to hear your voice!" The *gadol hador* spoke to hundreds of people every day, but his concern for the voice of one young *bochur* from Baranowitz was astounding.

TORAH GEMS

äðù íéðâîùâ ùîù íá íðääâ äðù íéðâîù íá äùîâ
 (æ-æ) 'ââ äòøò àà íðääâ

The *Torah* elaborates in a very uncharacteristic manner, the ages of Moshe and Aharon - 80 and 83 respectively - when they appeared before Pharaoh for the very first time, demanding in the name of *Hashem*, that he let the Jewish people leave the servitude and bondage of Egypt. Why is it necessary for this information to be spelled out the way it is and what are we to learn from here?

The **Ba'al Akeidah, R' Yitzchok Arama ZT"l**, is incisive in his response: Up until this moment in the history of the world, a righteous individual paved the way to serving the Almighty by being just and proper in his actions. Through his good deeds and being an exemplary figure to all those around him with devotion and piety, the *tzaddik* was recognized throughout the world as a servant of G-d. We find this regarding *Avrohom Avinu* where the *posuk* tell us, *"And all the nations of the earth shall be blessed in him ... For I know that he will command his children and his household after him, to keep the way of Hashem, to do justice and judgement."*

With Moshe and Aharon, however, a new type of *tzaddik* and leader is revealed; a redeemer, who severs knots and has the ability to break chains. A teacher and guide, who leads the enslaved from bondage to freedom; splitting the ocean, bringing the nation to the height of holiness while receiving the *Torah*. From this point on, a new page in the history of *Bnei Yisroel* and all humanity has been opened. The *Torah* emphasizes this point and tells us the age of Moshe and Aharon on the exact day they spoke to Pharaoh, for on this day they took

upon themselves a new role as leaders of ìàøùé éóá.

(ã-ç) í éöä úà àéöä àì í äéè à í é î è ø ç ä ì è à ù è á

The sorcerers of Egypt were able to duplicate the first two plagues that were brought upon them by Moshe and Aharon. Their role, however, seems a bit strange: If, indeed, they were such masters of their art, shouldn't they have used their power to free the land from the plagues, not to increase them? Is it logical that they wished there to be more blood in the rivers or that they felt there were too few frogs hopping about?

Explains R' Shamshon Raphael Hirsch ZT"L that in truth, their efforts in each case were directed toward the elimination of that plague. We see this clearly by *íððé úêî* - *plague of lice*, where the *posuk* is quite clear: *íðééíá íéîêøçä ïë àùðéâ* - *"àíéé àìá íéðéä úà äéöâäì* - *"The sorcerers also did thus with their arts to make the lice go away but they were unable to."* What they were in fact doing was they were mimicking and duplicating the motions of the hands and staff, which Aharon was commanded to make before each plague struck. By imitating these motions based on their own secret magical art, the Egyptian sorcerers believed that they could immediately counteract the severity of the plague and even reduce it. However, their actions only succeeded in having the opposite effect. When Aharon stretched his hand over the waters of the Nile, the sorcerers made similar motions to counteract it, but the result was *âìðéâ* - *"íéðâðöðä* - literally translated to mean, *"they brought up the frogs."* Instead of wiping out the horrible nuisance, they only succeeded in bringing even more frogs upon the Land of *Mitzrayim*.

100dāi í ééáàò áéá àà í 100òì á"÷ íá íá làòùé éòá
 .àè ààáàá àìòí1 àòéáà àúò÷÷ éé
 íèá "úòkàá èì" íáá÷ í'úéá áí1 àùòáù áí ààáà
 àòá÷úòù é"ò èé - "làòùé éòá éò÷ è là àòkàéá" 'úé
 .íéíù íù àùá÷ à÷ç ààòò úà úéáà áçéá làòùé éòá
 'à òáòòòù ,ì"çàù áíéá íéòáòòòáí ááí1 úááá
 íè àìá÷ àòíùù é"ùòòá ,ááá íáá íù1 à÷òù àúéá
 .áçé óá÷àì é"òá ááí1 íèá ,áááá í àòáù íéòáòòòá

10àà úáààòí ùàààùí éúíàà - "ééúààùííàà èàààùáàà
 10ò íàààòí ààà, íç àààùáàà àààà àíàà èàà, àààù
 ùààà àí àààà. ù"ééò àíèà úçà 10ò íùà ùáàà÷
 ààà èàààà, à"÷ àààùòù àààààà 1àùéí ààààà 10ò àíààù
 àààà÷ ùò÷ 1 ùùç íè1à, àà ààà ààààà àùí òààà
 ààààà àà 1àààà à 1àà 1àààà èààà àí 10ò à10í
 àùí ééàà ààà à1èíí. íéíù íù ùààà÷ 1ù à1ààà
 àààà à"ééò è1ààà, ù"ééà 1à à1ààà à÷òò ÷àòò1 ààààà

מעשה אבות... סימן לבנים

(ì-à) 'ááá äòøò éìà òîùè ééää íéúòù ìòò éðà ää 'ä éðòì äù î øîàéä

A young *bochur* learning in the *yeshiva* of Baranowitz, developed a serious throat ailment and was advised that he would require special surgery to correct the problem. The center for such medical issues during the early part of twentieth-century Lithuania, was the capital city of Vilna, and the boy made arrangements to travel there. Before he left, he went to speak with his *rebbe*, **R' Dovid Rappaport ZT"l**, author of *Mikdash Dovid*, to ask for a letter of approbation describing his plight that he may bring before the *gadol hador*, **R' Chaim Ozer Grodzensky ZT"l**, Chief Rabbi of Vilna. R' Dovid wrote the letter and addressed it to R' Chaim Ozer. Letter in hand, the *bochur* made his way to Vilna.

His first stop in the big city was at the residence of the *Rov*. R' Chaim Ozer read the letter and began asking all sorts of questions pertaining to his condition, as to better ascertain the proper method with which to proceed and the treatment that would be needed. The brilliance of the *Rov* was evident, as R' Chaim Ozer immediately grasped the severity of the situation and concluded that a certain surgery would be preferred over another. Immediately, he wrote down the name and address of a particular doctor in Vilna and told the bewildered *bochur* to go see him and tell him that the Chief Rabbi had sent him. He also gave him some money for temporary lodgings, so that after the operation was completed he would be able to rest up and regain his strength before enduring the long trip back to Baranowitz. The *bochur* was overwhelmed by the care and concern of the great *Rov* and did exactly as he was told.

Boruch Hashem, the surgery went well, and the boy was able to rest up for a number of days. Before his return trip back to Baranowitz, he felt it was only decent and proper for him to see R' Chaim Ozer once again, thank him for all his assistance and receive a *beracha* for continued success in his studies. The apartment where R' Chaim Ozer lived was known as an open house for most hours of the day. He did, however, keep his doors closed for a short time during the afternoon when the *Rov* would rest and eat lunch. It was exactly at this time that the young *bochur* arrived at the *Rov*'s home and found to his dismay that the doors were locked. His train was leaving soon and he didn't have much time to wait.

Just then, one of the respected *dayanim* of the city appeared at R' Chaim Ozer's door, needing to discuss a matter of urgency with the *Rov*. After a short time, the door opened and none other than R' Chaim Ozer himself, stood there. Immediately, he noticed the young *bochur* standing off to the side and bade him to come inside. He started asking questions about the surgery. "Did it go well? Are you feeling better? When are you leaving?" To all these questions, the shy boy responded either by nodding his head or quietly murmuring an answer. R' Chaim Ozer smiled warmly and took the boy's arm. "You don't