

**מאת הגאון מו"ר הרב ברוך הירשפלד שליט"א,
ראש כולל עשרת חיים ברוך, קליבלנד הייסס**

Serving Trays. One who uses them must designate separate ones for meat and dairy because they are used for hot items like soups, etc., and spills happen very often during motion and serving.

Tables, Tablecloths, Placemats and Highchair Trays. One is not allowed to use dairy on the same table top that he used meat (1) even if both are cold, since some residue from the first usage might get onto the food of the second usage. The **Radvaz** (2) holds that if the food is on plates or in bowls he can use the same surface. However, the custom is like another opinion (3) to always have separate table cloths for meat and dairy or have one type on the table top and the other on a tablecloth. In strict *halacha*, one could wash off the table top and then use it for the other type each time, back and forth, but the custom is not to rely on that (4). Similarly those who use table mats have separate ones for meat and dairy. Thus, one who has a dairy *Sholosh Seudos*

with the rain.
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תורה תכלין
בראתי יצור היע ובראתי לו

5 - M A J I N E R W A Y M E S S E Y R Y, 1 0 9 9 2

שבת קודש פרשת וארא - כ"ח טבת תשפ"ב
Parshas Vaera - January 1, 2022

courtesy of myzmanim.com

אגב יש להוסיף מעשה נפלא עם מרן הגאון ה"ר אלישיב זצ"ל. שפעם אחת זאלו רופא ממוחה גדול מחזיק לארץ לעשות איזה ניתוח והמרן ר' אלישיב זאל לקרוביו וכמדיי ללמזו איך לומר "תודה רבה" בשפת אנגלית. וזם אמריו שאל תדאג, אנו יאמריו להרופא - "שהרב אומר תודה רבה לו. ואפע"כ קיפיד מרן ר' אלישיב שהוא בעצמו יאמר תודה בלשון אינגלית כמו השפה מבין הרופא, שחובת הכרת הטוב הוא להכיר הטובה בעצמו ולא על ידי שליח. וברר האבודרהם לעיל.

**מאת חגית רבי גמליאל חכתן רבינוביץ
שליס"א, ר"י שער השמים ירושלים עירי**

זוהי מידתו של הקב"ה, הן אמת שהוזהרה תורה בכמה מקומות על הפרזתו ועניינים לבוא על נפשי דתורה, אולם אינה באה ח"ו לשם נקמה, כי אם כדי לרפא אנוש, נפשו ולהסיר ממנה את המסכים בינה לבין אור האמונה, כי כל חטא גורם מסך המסתיר עיני השכל מלאכיך ברוממותו, ונוקטת הנפש לזיכור כדי להסיר את המסך, ולתת עובדיה את החושים של ששמש העולם כאמצעי שלזיכור, חזו ח"ו מוטב של המסך, עובדיהם

והמעט שחייב בהכרת הטוב לחבירו, היינו משום שאמדור חו"ל, "שכל הכופר בטובו" ל חבירו, סופי לכפוד בטובתו של הקב"ה. וא"כ כל התכלית בהכרת הטוב לחבירינו אך ורק משום שעל ידי זה יבא לידי ההכרת הטוב האמיתי שהוא הכרת הטוב הששית. והתכלית בהכרת הטוב להששית אינו רק לדבר המיילים של "מודים אנחנו

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - The charity that simply helps families of Melachim, Agunos and Grushos in Pretz Yisroel at ZIPO expense

מעשה אבות סימן לבנים

וַיֹּאמֶר אֵלָיו מֹשֶׁה כִּצְאֹתִי אֶת הַעֵדֶר אֲפָרֹשׁ אֶת כָּפִי אֶל ה' הַקְּלוֹת יִדְחֹלֶן וְהִבְרִד לֹא יִהְיֶה עוֹד לִמְעַן תֵּדַע כִּי לֹה' הָאָרֶץ ... (ב-מ)

An elderly *Yerushalmi* recounted how his family had originally made its way from Poland to Jerusalem. When the grandfather of the old Jew was a young man, he was a *shochet* in the town where **R’ Yehoshua Leib Diskin זר”ל** was the *Rav*. Unfortunately, the town was too small for him to eke out a proper living to support his growing family. He was in financial straits. Finally, in desperation, he went to see R’ Yehoshua Leib, with whom he was close.

R’ Yehoshua Leib was reading his mail when the young *shochet* arrived. One of these letters contained a plea for a shochet from a town in America that lacked one. Putting his correspondence aside, R’ Yehoshua Leib engaged his visitor in conversation. In the course of their conversation, R’ Yehoshua Leib mentioned the contents of the letter he had just read. “What shall I answer them?” R’ Yehoshua Leib asked. “Where can I find them a *shochet*?” The young man did not respond. A short while later, the conversation concluded and the young man left. He did not return home, however.

Later that day, the *shochet’s* children came to the *Rav’s* home in tears. They had searched the entire town for their father, but could find no trace of him. Not knowing what else to do, they turned to R’ Yehoshua Leib to *daven* that their missing father return as soon as possible. Pondering for a moment, the *Rav* recalled his conversation with the *shochet*.

“*Oy!*” he exclaimed in great consternation, “I suspect he might have decided to go to America.” He then told the *shochet’s* children how he had unthinkingly mentioned to his visitor who had been sitting with him, that a town in America was looking for a *shochet*. The family received this news in shock and dismay. The state of *Yiddishkeit* in America at the time was so bleak that most people in Europe considered it a foregone conclusion that any Jew who moved there would totally abandon his religion. Families mourned over any relative who set sail for America.

Needless to say, R’ Yehoshua Leib was beside himself with fear and regret over the possibility that he might have carelessly caused this *shochet* to set off for America. He took it upon himself to *daven* every day that the *shochet* did not suffer spiritual ruin in America.

About a year later, the *shochet* sent a letter from a city in America containing visas and tickets for his wife and children, asking them to join him. The wife’s father was unwilling to allow his daughter and grandchildren to leave, and indeed the family themselves had no desire to settle in America. They did not respond to the first letter. Eventually a second letter arrived from the *shochet*, in which he wrote that he had no interest in returning to Europe and to his former town. If his wife was not prepared to join him, he would send her a *get* and they could go their separate ways. She brought the letter to R’ Yehoshua Leib, who told her that she had no choice other than to take her children to America to be with her husband. And eventually, this is what she did. From that day onward, R’ Yehoshua Leib began *davening* for the entire family.

Many years later, when the aged R’ Yehoshua Leib Diskin had already moved to *Eretz Yisroel*, and was living in Jerusalem, the *shochet* decided to bring his entire family - all of whom had remained steadfast in their faith - to come live in Jerusalem. He had done well financially in America and now, he wanted to cement his family’s *ruchniyus*, as well. Upon his arrival to the Holy City, he went immediately to visit the *Gaon* with whom he had once been so close.

R’ Yehoshua Leib’s dwelling in Jerusalem consisted of one single room, which was divided into two parts by a wooden partition. The *Rav* sat in the inner section all day learning *Torah*. On the day the *shochet* came to visit, his wife, Rebbetzin Sonia, answered the *shochet’s* knock at the door. Taking one look, she practically swooned in shock and recognized him immediately. Leaving him standing at the door, she ran quickly to the partition and banged on it, saying, “*Du bist shoin potur fon dein achrayus, Yehoshua Leib, ze! zeinen angekommen in Yerushalayim* - You’re finally released from your responsibility, **Yehoshua Leib**, they’ve come to Jerusalem!” The *Rav* and the *shochet* embraced warmly and remained close.

וְהָיְתָה אֶרֶץ מִצְרַיִם לְשִׁמְמָה וְהָרֵבָה יִרְדְּעוּ בִּי אֲנִי ה' ... (יחזקאל כג-ט)

Pharaoh and the mighty Egyptians felt invincible and firm in the belief that nothing could ever bring them down from their elevated status in society. This week marks the beginning of their downfall and *Yechezkel HaNavi* prophecies about another time in history where the mighty Egyptian empire was once again brought to their knees. But what was it about the Egyptians that made them deserve to endure so much suffering and pain throughout the ages?

R’ Elazar Menachem Mann Shach זר”ל (Machsheves Mussar) gives a penetrating insight. *Chazal* say that one of Egypt’s main flaws was their incredible arrogance and refusal to accept *Hashem’s* sovereignty over the world as opposed to attributing their success to the deified Nile River.

A PENETRATING ANALYSIS OF THE WEEKLY
HAFTORAH BY R' TZVI HIRSCH HOFFMAN

In particular, the many Pharaohs who ruled over Egypt exhibited their own personal arrogance and defiance of the true Master of the World, *Hashem*, and they stuck to their fallacy even in the face of clear, incontrovertible evidence.

Says Rav Shach, *Chazal* say that when a person commits a sin or does a *mitzvah*, he automatically creates the possibility to either recommit that sin or do more *mitzvos*. However, it is all based on whether he desires to continue on either path.

Thus, Pharaoh and the Egyptians who had ample opportunity to rectify their behavior and yet they chose not to, deserved every bit of the punishment and retribution they received, and it behooves us to remember that rectifying a sin requires one to desire the rectification – at the very least.

וַיִּקְרָא פַרְעֹה לְמֹשֶׁה וּלְאַהֲרֹן וַיֹּאמֶר הַעֲתִידוּ אֵלַי ה' וְיֹסֵר הַצַּפְרָדִּיעִים מִמֶּנִּי וּמִכֵּי ... (ח-ד)

With the *makkos* afflicting his people and himself, Pharaoh pleaded with *Moshe Rabbeinu* to *daven* to *Hashem* to remove the צפרדע. He used an expression of “*vaye’etar*” - עֵתֶר. Why this form of expression, over all others? Additionally, when Moshe actually *davened*, the *Torah* then changes the terminology to merely “*vayitz’ak*” - צַעַק. Why the change?

The *Gemara (Yevamos 64A)* explains why *tefillah* is sometimes referred to as עֵתֶר. An עֵתֶר is a type of agricultural tool used to process and turn over the grain. *Tefillah*, too, has the power to totally alter *Hashem’s* anger to mercy.

The **Ben Yehoyada** (*Binayahu, Sukkah 14A*) elaborates and explains that the nature of עֵתֶר is a complete transformation and reversal of the original and intended plan. It can reverse נגע לענג, נגף לגפן, and שפע to פשע. That was Pharaoh’s objective. He actually knew the power of עֵתֶר and wished to unleash its strength to his own benefit. He hoped to reprocess the plague of צפרדע from a נגע to an ענג, and his sins, פשע, into an abundance of שפע instead.

However, as a result of the צפרדעים - frogs, remaining in the land even after they were dead, their stench w“reek”ing havoc on people’s senses, the transformation wasn’t complete. Thus Moshe only *davened* through צַעַקָה. (Based on the **Chasam Sofer** with some expounding.) The question, though, is: Why did their stench remain altogether to permeate the environment? There’s a crucial principle in *tefillah* which aptly resolves this query. *Hashem* responds to the exact wording used. Pharaoh requested the צפרדע to be removed “ממני ומעמי”. He didn’t request that they be banished from מצרים completely. *Hashem*, therefore, killed them and left them there! This *machshava* can be a source of *chizuk* and inspiration when we *daven*. We realize the unbelievable potency of *tefillah* - how it can change a נגע to an ענג and נגף לגפן. And we should be expressive in our language when we *daven*, not *chas v’shalom*, limiting *Hashem’s* reflective response to us!

משל למת הדבר דומה

הָנָה יֵד ה' הָיְתָה בְּמִקְנֶךָ אֲשֶׁר בִּשְׂדֶּה בְּסוּסִים בְּחִמְרִים בְּנִמְלִים ... (ב-ג)

משל: When things got hard for a wheelchair bound man living alone, he decided it would be a good idea to get a pet. After a series of mini-strokes and suffering from osteoporosis, he was not in good health. So he brought home Tommy, an orange tabby cat that would soon become his best friend.

Because of his significant health issues, he always kept the phone in the living room on the floor. The phone had a speed dial button programmed to call 911. He spent some time training Tommy how to use that button in case of emergency, but his furry friend never really seemed that interested.

Then one day, he had a seizure which caused him to fall out of his wheelchair and onto the floor. Due to the pain caused from his osteoporosis and the poor balance from the mini-strokes, he was unable to get up off of the floor. He lay there,

אָמַר אֵל אַהֲרֹן קָח מִכֵּךְ וְנִמַּח יָד עַל מִימֵי מִצְרַיִם עַל נַהֲרָתָם עַל יְאִרְיָם (ו-ה)

When *Hashem* tells *Moshe Rabbeinu* to go to Pharaoh and turn all the water in *Mitzrayim* to blood, He tells him to send Aharon, to hit the water. **Rashi** explains that the water protected Moshe when he was a baby and was put in a casket so he could not hit the water. How could he hit the water if it did something good for him? It was the reason he remained alive.

The *Medrash* tells us that the astrologers and magicians in Egypt kept telling Pharaoh that the *Moshian shel Yisroel*, the great savior of the Jewish people, was still alive. Pharaoh decreed that all baby boys in Egypt should be thrown into the river because they saw that a baby boy would be born who would redeem the Jews. And no matter how many babies were thrown into the Nile, they still saw in the stars that the one they were after was still alive. But when Miriam placed Moshe in a basket on the water, the magicians saw that this savior, too, was in the water, and they thought he was surely killed. They rejoiced that their great plan had succeeded. But meanwhile, Moshe was very much alive ON the water rather than UNDER the water. As long as they saw he was in the water, they assumed they had gotten rid of him. So the water itself had saved his life, and therefore, for both *Makas Dam* and *Tzefardaya*, *Hashem* told Moshe to tell Aharon to hit the water instead of doing it himself.

Hakaras HaTov is a constant learning and growing experience. *Hakaras HaTov* really means to recognize the *tov*, the good One Who only bestows goodness on His creations. The more you are grateful to everyone and everything good that happens in your life, the more you will recognize and see that it is all *Hashem*. Recognizing the good is really recognizing the G-d who makes everything happen in your life for the good. So, when you say something nice to someone who does something nice for you, you are really saying “Thank you, *Hashem*.” And when you don’t say anything to someone who does something not nice to you, you are also saying, “Thank you, *Hashem*” - for giving me this opportunity to grow.

CONCEPTS IN AVODAS HALEV FROM THE
FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

מחשבת הלב

helpless, wondering how he was going to get out of this mess.

Meanwhile, police received a call from Tommy’s home. The line was silent, and then disconnected. The dispatcher called back, hoping to get an answer but the phone just rang and rang. Police were sent to investigate. Officer Daugherty entered the home, which was empty except for the man and his faithful cat. Tommy was lying next to the phone in the living room, while he was on the floor in his bedroom. If it weren’t for the call that was made to 911, there’s no telling how long he would have been stuck on the floor. It just goes to show that while *Hashem* calls us to care for animals, they can care for us too...and even sometimes save a life!

נִמְשַׁל: The *Makkos* in Egypt demonstrated how *Hashem* used animals to do His bidding. Through frogs, lice, wild beasts and locust, these G-d-fearing creatures were emissaries of Heaven to torture the Egyptians and bring *geula* to *Bnei Yisroel*.

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM
THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

דרגת יתירה