



Rabbi Reisman – Parshas Va'eira 5785

1 - Topic – Why was Moshe Rabbeinu an Aral Sefasayim?

As we prepare for Shabbos Parshas Va'eira, Shabbos Mevarchim of Chodesh Sh'vat, coming up, B'ezras Hashem, and we start learning about the Makkos, which take place in Parshas Va'eira. What's interesting is that again this week, Moshe Rabbeinu complains as is found in 6:12 (וַאֲנִי (עָרַל שְׁפָתַיִם)). As a matter of fact, it's even before Sheini! We Lained it this morning. Again, Moshe Rabbeinu is complaining about (וַאֲנִי עָרַל שְׁפָתַיִם). Why does the Torah need to mention it again? Obviously the Torah doesn't write every single word that Moshe Rabbeinu said. Why is the Torah constantly, or at least again, mentioning the (וַאֲנִי עָרַל שְׁפָתַיִם) of Moshe Rabbeinu?

Besides, Moshe Rabbeinu was perfect in so many ways. A perfect Shaliach for his Tafkid, born with light that lit up a room. Why is it that this attribute, this speech, which is probably the most important thing for a Navi, was imperfect in Moshe Rabbeinu?

Rav Hutner in the Pachad Yitzchak on Pesach, Ma'amar Tes Vav, Os Daled (page 68) gives us an insight, not only into why (וַאֲנִי עָרַל שְׁפָתַיִם), why Moshe Rabbeinu was (עָרַל שְׁפָתַיִם), but why the Torah mentions it again.

Rav Hutner is Makdim. He says first, an interesting insight into our morning davening. We say (אֲשֶׁר יֵצֵר) every morning. We follow that by (אֱלֹקֵי. נִשְׁמָה שְׁנִיתָה בִּי). Actually, these Brachos are a set. We say them together because (אֱלֹקֵי. נִשְׁמָה שְׁנִיתָה בִּי) doesn't start with a Baruch. The Baruch of (אֲשֶׁר יֵצֵר) actually goes on the Bracha Ha'smuchah L'chaverta, which is (אֱלֹקֵי. נִשְׁמָה שְׁנִיתָה בִּי). Now actually, to be a Bracha Ha'smuchah L'chaverta, there are those who hold that it has to have some sort of a connection. There has to be some sort of a Sheichus. This is a separate argument that someone who's saying Tefilas HaDerech, whether saying a Borei Nefashos as a preparation of Tefilas HaDerech is necessarily a Bracha Ha'smuchah L'chaverta. As you know, the Mishnah Berurah, and many Poskim say it is. Rav Moshe held that no, a Bracha Ha'smuchah L'chaverta has to have some sort of a connection, one Bracha to the other.

Now be that dispute as it may, Rav Hutner explains the connection between (אֲשֶׁר יֵצֵר) and (אֱלֹקֵי). (אֲשֶׁר יֵצֵר) is a Bracha on the Brius HaGuf, on the health of the body. The human being is made up of his physical part and his spiritual part, the Guf and the Neshamah. So we put together two Brachos of thanksgiving to the Ribono Shel Olam. One, (אֲשֶׁר יֵצֵר אֶת הָאָדָם בְּחֻמָּה), which is the health of the body. And the other, (אֱלֹקֵי. נִשְׁמָה שְׁנִיתָה בִּי טְהוֹרָה הִיא), we thank HKB"Y for the pure Neshamah. The incredible body and the pure soul. Those are the two parts of the human being. So the Brius HaGuf is connected to the Shleimus HaNeshamah, and the two

Brachos have a connection. When we say the Brachos in the morning, we should try to remember that these are the two parts of the person. (רופא כל בשר) is a Bracha on the Guf.

Now the Gemara (Maseches Berachos 60b (top of the Amud)) has a Machlokes, how (אשר יצר) should end. Does it end, (רופא כל בשר)? Does it end, (ומפליא לעשות)? So, (א"ר פפא הלכך נמרינהו), where Rav Papa says, say them both, (רופא כל בשר ומפליא לעשות). Now, (רופא כל בשר), of course, is what (אשר יצר) is about, a Bracha on the Guf. What is (ומפליא לעשות)?

Well, the Rama says, (ומפליא לעשות) means, HaKadosh Baruch Hu's Pela, the incredible Ma'aseh that HaKadosh Baruch Hu Kaviyachol does, is that he allows the body and the soul to be connected as one. Really, they're two different things. What Rav Hutner calls a Keshet-Gesher, a connection as a bridge between the two Brachos, is (ומפליא לעשות). We say (אשר יצר) on the body, we say (אלי. ושמך שנתת בי) on the Neshamah. (ומפליא לעשות) is the bridge, that the two of them are connected one to the other, and that's what a human being is made of.

The source for this connection is the Bracha, (ויהי האדם, לנפש חיה). That the physical body, HaKadosh Baruch Hu, endowed with the soul, and the person became Nefesh Chaya. Nefesh Chaya is a Chibur Neshamah, and the Targum says, as you know, that's Ruach Mamalela. Meaning to say that the Chibur between the body and the Neshamah is most pronounced in the Koach HaDibur, in the ability to speak. That the person's Neshamah gives the physical body the wisdom, the insight, the incredible understanding of the human mind can come out in the physical body, that's for the most part, through the power of speech. So Dibur is that connection. That connection is not only Ruchniyus. Rav Hutner calls it the Derech HaSichli, even the intelligence of the human being, that all is part of the spiritual part of a person.

By Moshe Rabbeinu, the Sichli and the Ruchni were Gadol Yoser, they were greater. In other words, (ומפליא לעשות) is a Pele, that the physical body is able to express the ideas that the Neshamah comes up with. (ומפליא לעשות) Davar Pele, the Torah tells us Moshe Rabbeinu was (עָרַל שְׁפָתָיו), not because he was less perfect, on the contrary, it had to do with the perfection of his Neshamah. The higher the Neshamah, the greater the Neshamah, the more it's removed from the Guf, the more it's removed from the body. Great Tzaddikim, they reached heights where the Guf was not something that they were busy with. By Moshe Rabbeinu, the (וְאֵנִי עָרַל שְׁפָתָיו) is an indication of that, of that extraordinary connection between the Guf and Neshamah, having a hard time, the Guf holding on to such an incredible Neshamah.

So, the Ikkur of what he's saying is that the Koyach HaDibur is the Koyach HaNeshamah, and that came out in Moshe Rabbeinu with the (וְאֵנִי עָרַל שְׁפָתָיו). Once the Torah was given and it became a, so to speak, gift to the physical world. Then (אֵלֶּה הַדְּבָרִים, אֲשֶׁר דִּבֶּר מֹשֶׁה). Moshe Rabbeinu was able to express it without the (וְאֵנִי עָרַל שְׁפָתָיו). This is all in that one paragraph of a Maimonides in the Pachad Yitzchak.

Our Ikkur is to understand the responsibility of Koyach HaDibur, the responsibility of the human being's ability to speak. That ability to speak is the way the Neshama exhibits itself in the body. Crude speech might not be Assur. Rough speech, maybe it's not Assur. Saying words that we consider to be some type of Nivul Peh, may not be Assur. But it's the speech with the Neshama, the Seichel, the intelligence of a person comes out in the body. And there we want to put, so to

speak, our best foot forward. We want to put forward into the Guf the best the Neshama has to offer. And that's a fine speech, a holy speech, a speech that's intelligent, a speech that's, that is sentences, not half sentences, the speech that comes up in a way that's fitting for the Heilige Neshama. This is the incredible insight into the (וְאֵנִי עָרֵל שְׂפָתַיִם). The Torah repeats it to stress the greatness of Moshe Rabbeinu.

2 – Topic – A thought on the beginning of the Parsha

Let's move on to a second idea, also at the beginning of the Parsha. In the Node B'Yehuda Al Hatorah, I saw the following thought, that Moshe Rabbeinu at the beginning of the Parsha is criticized for having somehow, on his level, less than full faith, in that HKB"H would help Klal Yisrael. So the Node B'Yehuda compares it to Yaakov Avinu. Yaakov Avinu said, (שְׂמָא יִגְרוּם) (הַחֲטָא) that the sin may cause that the promises don't come true. Moshe Rabbeinu had the same fear. When this all happened, Moshe Rabbeinu asked Hashem why'd you send me, Klal Yisrael is not worthy of it. It was a fear of (שְׂמָא יִגְרוּם הַחֲטָא). And what did HKB"H answer? HKB"H said a Havtacha L'tov once I promised to a Navi something L'tov, it's never revoked. As Rashi says, right at the beginning of the Parsha, Ani Hashem (נֶאֱמַר לְשָׁלֵם שְׂכָר). So this was the, Kavayochel, so to speak, on his level Moshe Rabbeinu's Ta'us, he thought it would be a (שְׂמָא יִגְרוּם הַחֲטָא). Hashem said, no, don't worry, once I say, I say.

There, in Parshas Vayishlach, where Yaakov Avinu was afraid, (שְׂמָא יִגְרוּם הַחֲטָא). Rashi said, that when Yaakov said as it says in 32:11 (קִטְנֵתִי), Yaakov understood that he would only get Schar K'fi Ma'isav. Hashem is not a Vatron, He doesn't do anything extra. So Yaakov understood, I only get according to my Ma'isim, (שְׂמָא יִגְרוּם הַחֲטָא) (קִטְנֵתִי). The Ramban is not happy with Rashi. He says (וְאֵינִי נִכּוֹן). He said, HKB"H only does K'fi Ma'isav is not correct. Yaakov understood that HKB"H sometimes does greater Chesed, more than a person deserves. But still, he thought he's not Ra'ui, he's not deserving of that extra.

So in the Pshat of (קִטְנֵתִי), they're pretty much similar. Rashi says, I don't deserve, because my Ma'isim don't deserve it and the Ramban said, I don't deserve it because even Hashem's extra Chesed, I don't deserve. And that seems to be the dispute. But they argue in a very basic dispute about whether HKB"H Kavayochel does more than a person deserves.

It's interesting that the Magen Avraham in Simon Kuf Mem-Vav, S'if Kotton Lamed Aleph, quotes the Maharshal. The Maharshal says a person should never say, Yesh Li Yoser Mai Harayo Li. The Maharshal says a person should never say, Hashem gives me more than I deserve. You're saying HKB"H is a Vatron, Hashem does without Cheshbon? No. You should say, I have more than I deserve, but it's Biz'chus Avos, I have in the Z'chus of my ancestors, but not Chas V'shalom Hashem is a Vatron.

The Magen Avraham himself disagrees. The Magen Avraham says, Li Nireh, Sheh HKB"H Nos'in Schar Yoser. Hashem is not Mevater. If somebody does an Aveira he's going to be called to an accounting unless he does Teshuvah. But still, Chesed, Hashem does Chesed more than a person deserves. He is Ma'rich Af. It seems that the Maharshal and the Magen Avraham are arguing in the Machlokes of Rashi and the Ramban.

Rashi said, Hashem doesn't do more than a person deserves. Maharshal says, don't say, Yesh Li Yoser Mai Harayo Li. And on the other hand, the Ramban says, no, Hashem does do greater Chesed. And therefore, the Magen Avraham says, a person could say, Yesh Li Yoser Mai Harayo Li, B'rachamei Hashem. A person could say it is Chesed Hashem. So L'mayseh, we have here a sharp disagreement about how a person understands, Hashkafah wise, what HKB"H is doing. Moshe Rabbeinu seemed to understand, the way that the Node B'Yehuda is explaining, that Klal Yisrael, they're not deserving. And it doesn't happen because Hashem is not a Vatan.

What did HKB"H answer? Ulay. When it comes to Eretz Yisrael, everybody agrees. HKB"H does more for Klal Yisrael than what L'fi Mai'seihem. For Klal Yisrael to be Zoche in Eretz Yisrael, Hashem is Mis'chaseid Me'od. How do I know this? Well, it's a Posuk in V'aeschanan. 9:4 and on (אֶל-תֹּאמַר בְּלִבְכֶּךָ, בְּהִדּוֹף יְרוּר אֶלְרִידָה אֹתָם מִלְּפָנֶיךָ לְאֶמֶר). A person who's in Eretz Yisrael should not say, even the great generation of Yehoshua, should not say, (בְּצִדְקָתִי הֵבִיאֵנִי יְרוּר, לְרִשְׁתָּהּ), (אֶת-הָאָרֶץ הַזֹּאת לֹא בְּצִדְקָתְךָ, (וּבְיָשָׁר לְבָבְךָ)). That we have Eretz Yisrael because we deserve it. The Torah says, (וּבְיָשָׁר לְבָבְךָ). No, the Torah says, B'feirush, that a HKB"H gives Eretz Yisrael, Yoser Mei Ha'zechusim of a person, B'feirush in the Pesukim.

Ah, so it could be very Geshmak here. We'll take the Node B'Yehuda and understand it a level higher. Moshe Rabbeinu understood, assuming he goes according to Rashi Shitta, that Hashem gives K'fi Ma'isav and Klal Yisrael is not deserving. The HKB"H Hu said, what? Geula.

Geula, going into Eretz Yisrael. No such thing. There's no limitations. And Klal Yisrael has a Teshuka for Eretz Yisrael. Moser Nefesh for Eretz Yisrael, willing to go to Eretz Yisrael. It's not K'fi Ma'iseihem, it's Yoser K'fi Ma'iseihem. An incredible insight, if I may say so, into the way Kavayochel HKB"H is Osek with Klal Yisrael in Eretz Yisrael. May we see Yeshuos in Eretz Yisrael, and it should come to an end, the bloodshed of Acheinu B'nai Yisrael. Eretz Yisrael should be Zoche to a time of peace. A Gutten Shabbos to one and all!

Rabbi Reisman – Parshas Va'eira 5784

Shalom aleichem everyone, as we prepare for Shabbos Parshas Va'eira.

This morning as I was being *maavir sedrah*, I looked at the *seder hapesukim* after the first incident of the *parshah* you have the families of Reuven, Shimon, and Levi, in order to reach the *yichus* of Moshe and Aharon. And then the Torah declares, “הוּא אֶהְיֶה וּמֹשֶׁה אֲשֶׁר אֶמַר ה' לָהֶם הוֹצִיאֵם” (Exodus 17:14). Here it puts Aharon before Moshe, Rashi tells you that in some places Aharon is first and some the other is first, to tell you ‘שְׁקוּלִים הֵם’ that they are equal. So it seems that the purpose of the Torah's telling of the *yichus* of Moshe and Aharon included this reason, to tell us that they are equal.

Then, after *shlishi* there is a *parshah* of two *pesukim*, Moshe says to *Hakadosh Baruch Hu* “הֵן אֲנִי” (Exodus 18:11), again he asks that Aharon should be the spokesman, and not him. You would think that after seven days at the *Sneh*, he would realize that the *Ribono shel Olam*, *k'vayachol* ‘made up His mind’ already, but no. He's asks for it again.

And then, in the next *parshah*, *Hakadosh Baruch Hu* answers him, and He says, “וְאַהֲרֹן אֶתִּירָה יְהִיָּה” Aharon your brother will be your *navi*. *Pashut p'shat* is an actual *navi*, and Rashi says it means that Aharon will be your *metargem*.

So here it is. We have, number one, the Torah tells you that Moshe Rabbeinu and Aharon are together – שקולים הם – in whatever way they were equal. Then we have Moshe Rabbeinu again insists he not go it alone, that he needs someone with him. And then we have that the *Ribbono shel Olam* told Moshe that he will send Aharon along with him. Why does the Torah record all of this?

Rav Yaakov Kamenetzky writes the following *klal gadol* about Tanach. And this is something that a person could miss easily. There were *melachim*, there were kings, starting from Shaul, then of course, David, Shlomo, and the splitting of the *malchus*. *Klal Yisrael* had kings. The idea of a king is not unusual. In the world there have been countries with kings, certainly in those days. *Zogt* Rav Yaakov, no king was king alone. It's not good, as the world says: “Power corrupts, and absolute power corrupts absolutely.” It's human nature that when a person has too much power it is not healthy for him. Now, Moshe Rabbeinu was Moshe Rabbeinu. Don't get me wrong. Moshe Rabbeinu, had in no way any *mashehu* of any type of corruption. Nevertheless, the Torah is teaching us how Moshe Rabbeinu set up and saw the idea of a *manhig* in *Klal Yisrael*. Rav Yaakov said that in Tanach every *melech* had his *navi*. In other words, the idea of, as the Gemara puts it in Gittin, תורה וגדולה במקום אחד, was rare; that the all areas of the leadership was in one place.

So that, even though, for example, Shaul was the *melech*, Shmuel was the leader *mitzad* being the *navi*. Even though David was the *melech*, Nossan was the leader *mitzad* being the *navi*. And so on, every *melech* had a *navi* who shared the responsibilities of leading *Klal Yisrael*. Therefore, we find, for example, with Achav and Eliyahu, that they had interactions. You'd think for someone like Achav, he would say ‘Eliyahu, you go to *beis midrash*.’ But no, it was accepted that *Klal Yisrael* didn't have an absolute monarch, didn't have an absolute ruler; there was always someone with him. That is the lesson we learn from Nach.

If we understand that there is such a value, we can see that the Torah here, as Moshe Rabbeinu sets out to lead *Klal Yisrael*, with the *Makkos* and take them out of Mitzrayim, the Torah stresses that it was Aharon and Moshe: ‘מלמד ששקולים הם.’ Now we all know that Moshe Rabbeinu was greater than Aharon. But in some aspect of leadership, they were שקולים. Each one had his own strength in leading *Klal Yisrael*. And Moshe Rabbeinu insisted, and the Torah Hakedoshah uses the term ‘נביאך’ which is the term which was used to temper the power of the monarch throughout the generations.

The lesson here is a lesson in leadership in general, and a lesson in Nach. כך היא דרכה של כלל ישראל. That there is no absolute monarchy. No king who does whatever he wants. The king was always subject to the *navi*. Of course, there were kings who were *resha'im* who tried to seize power for themselves, but that's not the *derech* of leadership in *Klal Yisrael*. The Torah *shtells* this *avek*, right in the beginning of the institution of leadership in *Klal Yisrael*, because it is not healthy for a person to be totally unaccountable to anyone else. It is very healthy for a person to feel that there is somebody else who is looking over his shoulder.

And that is why, in a home, although we all know that the ultimate authority in a house is the wife, but the woman allowed the men to feel – כאילו שקולים הם, as if there are two leaders, two people making the decisions in the house. It's not healthy to have one person. And when a person feels that he is the one that should be making all the decisions, without a counterbalance, it leads to a corruption in the sense that he will think that all of his ideas are right.

And that's the lesson with which Parshas Va'eira actually begins.

Let's move on to a second thought regarding Moshe Rabbeinu. We know there are seven *sefiros*. Most of us know this from *sefiros ha'omer*, that there is *Chessed*, *Gevurah*, *Tiferes*, *Netzach*, *Hod*, *Yesod*, and *Malchus*. There are seven *sefiros* (whatever they mean, precisely). Likewise, there are seven *Ushpizin*, the שבעת הרוצים, the seven leaders of *Klal Yisrael*. The seven *Ushpizin* correspond to the seven *middos*. Avraham is *chedesed*, as is well known. Yitzchok is *gevurah*, also well known. Yaakov is *tiferes*, or *emes*, also well known. Moshe Rabbeinu is *netzach* – not well known. For some reason the 'well-known' ends after the *Avos*. *Chessed* – who doesn't know that Avraham Avinu was the *amud hachessed*. *Gevurah* – the *pachad Yitzchak*. And Yaakov is תתן אמת ליעקב. We all know that. The *netzach* of Moshe is not well known, and so let me talk for a minute about what it means.

What does *Netzach* mean? In *Lashon Hakodesh*, every word has its own meaning. There are not really any words that have two meanings. The word *netzach* appears to have two meanings. We have 'לנצח,' which is a verb which means 'to be victorious.' There is another use, 'לנצח נצחים,' 'for eternity' something that lasts forever. And it seems to be a totally separate word from the word which means 'to be victorious.' Moshe Rabbeinu brings the two together. There are times when a person fights his *yetzer hora*, and the expression we use is that the person was 'מתגבר' on his *yetzer hora*; he strengthened himself. He has *gevurah*, and he strengthens himself in the face of a temptation and resists, he is *misgaber*. That really is the *middah* of Yitzchak, of *gevurah*, of discipline. Disciplining oneself is a constant battle.

Moshe Rabbeinu was a different *middah*. Moshe Rabbeinu was charged with creating *Klal Yisrael*. What Moshe Rabbeinu did was forever, it was לנצח נצחים. He created a *Klal Yisrael*; the four fifths of the Jews in Mitzrayim that couldn't handle it – they were excluded. There are times that you struggle with the *yetzer hora*; a person has a hard time getting up for *davening* in the morning, it's a struggle. One day he has the *gevurah* and one day he doesn't.

But there's a *middah* of נצחון. What is לנצח? It means to put it behind you. It means getting to a point that you can get up in the morning, where it's not a test for you anymore. It means getting to a point where you don't have the temptation. You may have new *yetzer horas*, other ideas, now you get to *shul* and you have a *yetzer hora* not to say the words properly; not to answer *amen* correctly. There is a new temptation. But in the battle with the *yetzer hora* there is a *middah* of *nitzuach* – of winning. נצחיות means ניצוח – it's a permanent victory. Now, of course nothing is permanent; a person can have renewed temptations tomorrow. But באשר הוא שם, right now a person was victorious that the victor looks back at the temptation he had as such a silly thing.

For example, there are people who have the silly *yetzer hora* of getting angry. They raise their voice, get red in the face, and say things. Of course, it's an immature thing to do, it's the most nonsensical thing. Why would a person raise his voice and get angry, it doesn't do anything for him but raise his blood pressure? Nobody listens to you more because you get angry. No one respects you more because you get angry. There's no such thing. So why do people do it? It is a certain childishness that some people have, they want their way, and so like a two-year-old who throws a tantrum because he's just in the 'terrible twos'. Some people might have never got past it.

The *middah* of *nitzachon* is where a person looks himself in the mirror and says, 'Me? What am I doing to myself?! What am I creating? What am I destroying in myself? This is me? To be בכעס?' It becomes such an absurdity to him that – never again! It's not going to happen again. That is the *middah* of *nitzachon*.

Moshe Rabbeinu taught *Klal Yisrael* that there is such a thing. You could put your past behind you. The entire struggle of the forty years in the *Midbar* was so that *Klal Yisrael* should stop saying, 'זכרנו את הדגה אשר אכלנו במצרים.' Put it behind you. *Baruch Hashem* it never happened again. They entered Eretz Yisrael and there were new *nisyonos*, but never did they say again, "Oh, we should have stayed in Egypt!" Moshe Rabbeinu is the *middah* of *ניצחון לנצח*, of permanent victory. And Moshe Rabbeinu accomplished that. He was unique. Everybody else, they would struggle with *avodah zarah* and defeat it for their generation, and then a different *melech* came to power, and the *avodah zarah* came back.

What Moshe Rabbeinu did was to create a *nitzchiyus* for *Klal Yisrael*. And that's why he is Moshe **Rabbeinu**. He is forever the teacher of *Klal Yisrael*. What he did lasted forever. For us too. We strive for *chessed*; to be *baalei chessed*. *Gevurah* – self-discipline we always try. *Emes* of Yaakov is the goal of everyone. The next goal is the *netzach* of Moshe Rabbeinu. To pinpoint a *yetzer hora* that a person has, and be able to put it behind him, and to be able to say, 'this is lower than my *nekudas habechirah*.' It's a such a low thing, it's like walking into McDonalds. Do I have a temptation to walk into McDonalds, I have no interest in it. The same thing, if a person is confronted with an opportunity for anger; I have no interest in it. It's behind me, I'm not a child.

That is the idea of the *middah* of *netzach*. It is *ניצחון* – victory, that has *נצחיות* to it. What a goal! Why is it not well-known? Because we struggle in the first three *middos*, of *chessed*, self-discipline, and *emes*. Still, let's try to grab on to a *middah* that is לעילא ולעילא: the *middah* of *netzach*. And let's try to be מנצח in some area of our *avodas Hashem*.

And with these two absolutely wonderful thoughts, we head into Shabbos Kodesh Parshas Va'eirah, and the month of Shevat, the month of renewal. We hope that we will renew ourselves in *avodas Hashem*, and *acheinu B'nei Yisrael* in Eretz Yisroel should have renewal of hope for a better future. It's such a frightening time! May *Hakadosh Baruch Hu* grant that it become a time of *rachamei Shamayim*, of *rachamim gedolim* when *Hakadosh Baruch Hu* smiles upon us, and we are *zocheh* to serve *Hakadosh Baruch Hu* in that glow of the *ahavas Hashem*.

A gutten Shabbos to one and all!

Rabbi Reisman – Parshas Va'eira 5783

1 – Topic – A Possible Answer to an Old Question at the Beginning of the Parsha.

As we prepare for Shabbos Parshas Va'eria. Let me begin with an old question of mine which I am certain everybody remembers but I will repeat for the new members. I got an Aliyah for Mincha on Shabbos and I got an Aliyah on Monday and Thursday, three straight Aliyahs which was for the Levi Aliyah of the weekday Laining. All three times the Baal Korei stopped at 6:9 (מִקְצֹר רוּחַ, וּמַעֲבֹדָה קָשָׁה). He stopped when it talks about Klal Yisrael suffering with very difficult work. I have a problem with this as every time the Baal Korei stops there I feel like telling him you can't stop here because we have a rule that you don't stop at something that is difficult, by something that is Pu'ranios, by something that is bad. Certainly (עֲבֹדָה קָשָׁה) sounds like something that is Pu'ranios, something that is not pleasant. Why is the Baal Korei stopping there?

Of course the reason why the Baal Korei is stopping there is because that is what it says in the Siddur to stop there. However, why does it say that in the Siddur? This is a question that I had and I am certain that I mentioned in previous years.

Today, I was thinking of a possible answer. The whole message of the beginning of Parshas Va'eira is a message to Moshe Rabbeinu. Moshe Rabbeinu says to Hashem in 5:22 (לָמָּה הִרְעֵתָהּ (לְעַם הַזֶּה)). Why have You treated these people so badly. HKB"Y tells Moshe that the Avos never complained and they accepted and understood that there is a reason for that which is going on.

In other words, the whole message of the first Pesukim of the Parsha is that people should understand, even Moshe Rabbeinu should understand that whatever the challenges were in Mitzrayim they were all for a very positive reason. Now, you might argue that all Pu'ranios are for a positive reason which is true. Yet, right here where HKB"Y teaches this lesson to Moshe Rabbeinu, it is fitting that right away we stop an Aliyah by (מִקְצֹר רוּחַ, וּמַעֲבֹדָה קָשָׁה) because we learned the lesson. The lesson that this was good. As a matter of fact, because of the hard work they left Mitzrayim early, it was really good. This is a possible answer to something at the beginning of the Parsha.

2 – Topic - The Uniqueness of the Makka of Barad.

The Parsha ends with Makkas Barad. As you know, not all 10 Makkos are in one Parsha and the 7th Makka Makkas Barad is the last Makka that is in this week's Parsha. Makkas Barad is unique in many ways. One way that it is unique is that the Mitzrim had an opportunity to escape. All other Maakos would happen to them wherever they were. Here, Moshe Rabbeinu tells the Mitzrim B'feirush in 9:19 (וְעַתָּה, שְׁלַח הָעֶזְאוֹת-מִקֶּנֶד, וְאֵת כָּל-אִשָּׁר לָהֶם, בַּשָּׂדֶה) (עַתָּה, וְלֹא יֵאָסֹף הַבֵּיתָה--וַיֵּרֶד עֲלֵהֶם). He tells them that if you go into the house you will be saved. (הַבֵּיתָה, וְלֹא יֵאָסֹף הַבֵּיתָה--וַיֵּרֶד עֲלֵהֶם). So here we have a unique Makka, we have a Makka in which the Mitzrim are told ahead of time that this is something from which you can be saved. So it seems to be something of a lighter Makka in the fact that they could be saved.

A second unique thing about Barad that it doesn't say by any other Makka is that the Makka of Barad begins in 9:14 with the warning (אֲנִי שֶׁלֶח אֶת-כָּל-מִגְפָּתִי אֶל-לִבְךָ). Hashem says I am sending you all My punishments. All My punishments? Is Barad all My punishments? It is very hard to understand. Rashi tries to answer the question in a way that is difficult as all of the Sifsei Chachamim and the others say and what does it mean that Barad is (אֶת-כָּל-מִגְפָּתִי)? It is very hard to understand.

A third thing that is unique about Barad. Here Pharaoh says as is found in 9:27 (הִטָּאתִי הַפְּעַם). He says (יְרֹר, הִצְדִּיקָה, וְאֲנִי וְעַמִּי, הִרְשָׁעִים). What is going on here? Such a unique Makka, so many things that are unique about Barad, and of course when we say it we say (דָּצ"ף עַד"ש בָּאֵת"ב), we just throw it into the mix, but we must be missing something that is unique about Barad.

It would seem that what is unique about Barad was that there was something of a mind game here. Something like a psychological attack. HKB"Y said (אֲנִי שֶׁלֶח אֶת-כָּל-מִגְפָּתִי אֶל-לִבְךָ), it doesn't say by any Makka that the Makka is (אֶל-לִבְךָ) to your heart, to your emotion. Hashem says, here this Makka is different. This Makka is something that emotionally you are going to have to connect to. Why so? Every other Makka there was nothing you could do, you couldn't do anything about it. The Dam was going to happen, the Tzefardai'a was going to happen, you were stuck. There was nothing to think about, there were no options. Here, for the very first time, the Mitzrim had options. Moshe Rabbeinu said if you want, recognize that HKB"Y has the ability to bring Barad and get into your homes, bring your animals into your homes. You have a way out.

This was very unique. This is (אֶת-כָּל-מִגְפָּתִי) the whole message of all of the Makkos is (אֶל-לִבְךָ), take it to heart. Here Moshe Rabbeinu says look at yourselves in the mirror, look at what you are going through. Recognize the Emes of what is around you, and indeed this time Pharaoh said (הִטָּאתִי), he at least temporarily had some regrets. So what is unique about the Makka of Barad is the (אֶל-לִבְךָ), a very unique Makka. It is a Makka where they would be challenged to take to heart the message of all of the Makkos. So here is an explanation of something about the Barad and this by itself is good as an explanation of the Parsha.

3 – Topic – A Thought on (וַיִּנָּצְלוּ, אֶת-מִצְרַיִם)

This Dvar Torah is connected to the one before. Later in Parshas Bo when Klal Yisrael leaves Mitzrayim it says as is found in 12:36 (וַיִּנָּצְלוּ, אֶת-מִצְרַיִם), they emptied out Egypt. What did they empty out? The simple Pshat is that (וַיִּנָּצְלוּ, אֶת-מִצְרַיִם), they took out the treasures of Mitzrayim, the valuables of Mitzrayim. (וַיִּנָּצְלוּ), the Gemara in Berachos 9b (14 lines from the top) and the Baal Haturim says (עֲשֹׂאוּהָ כַּמְצוּדָה שֶׁאֵין בָּהּ דָּגִים). That it is like they emptied out a fish net of all of its fish. That is certainly the Pashut Pshat.

However, all of the Baalei Machshava bring and Rav Gedalya Schorr is Marich in the name of the Sfas Emes, that (וַיִּנָּצְלוּ, אֶת-מִצְרַיִם) means that they took out a Midah Tovah of Mitzrayim. The idea that the Arizal taught is that wherever Klal Yisrael goes to Galus, in any country that we are exiled, we have a job. That job is that even the nations of the world, every nation has its unique characteristic, there is something good about everybody. Sometimes you have to find it, but there is some attribute that is positive. These are called the Nitzotzos Hakedusha, the sparks of Kedusha that are in all of the creation.

One of the jobs of Galus the Arizal said, is to take the Middah Tovah of every country that you are in. If you are in a country for a number of years and eventually driven out of that country, still, take the Middah Tovah of that country.

Germany did terrible things to the Jewish people, but Germany did have a certain Middah of honesty, of correctness in their good years. They did have a certain Middah of being upstanding, being on time, being correct to the penny, and that Middah Tovah is something that a person has to take out. (וּנְצִלוֹ, אֶת-מִצְרַיִם).

I believe in next week's Parsha in the English Rav Schwab Al Hatorah (page 226), Rav Schwab's son quotes Rav Schwab as saying this about the experience of Galus in Germany. Rav Schwab writes this in general in Parshas Vayechi (in Mayan Beis Hashoeva) as well. That Klal Yisrael wherever we go in Galus is obligated to take something good. It is very hard to know exactly what is the Middah Tovah of good that we are supposed to take out of Mitzrayim.

We find that the Mitzrim did come to a Hakara. When people are punished they tend to be stubborn. Usually in times of punishment it doesn't really bring Teshuva. Human nature is not that way. There was a Teshuva movement after the six day war, after a time of redemption and inspiration. There was no Teshuva movement after the Holocaust. This is because it is not human nature to get beat up and say okay I get the message. You have to be on a high Madreiga to realize that and not everybody does.

The Mitzrim they did do it. They came to a Hakara. First here by Makkas Barad, Pharoh temporarily came to the Hakara of (הִקְטַחְתִּי) and that is a Middah Tovah. It is a Middah Tovah to stop and recognize. You dig yourself into a stubborn position and you can back off and say (הִקְטַחְתִּי), that is a Middah Tovah. We find that later by Klal Yisrael before they leave Mitzrayim in Parshas Bo it says 11:2 (וַיִּשְׁאַלּוּ אִישׁ מֵאֵת רֵעֵהוּ, וְאִשָּׁה מֵאֵת רֵעֻתָּהּ) That the Jews borrowed things from the Mitzrim. 11:3 (וַיִּתֵּן יְרֹנָר אֶת-סֵן הָעָם, בְּעֵינֵי מִצְרַיִם). At least temporarily the Mitzrim recognized that they had wronged Klal Yisrael. When Klal Yisrael came to take objects out of Mitzrayim, they gave it. As a matter of fact, Rashi says on 12:36 (וַיִּשְׁאַלּוּם) that (אִם מֶה שֶׁלֹּא הָיוּ) (שׂוֹאֲלִים מֵהֶם הָיוּ נוֹתְנִים לָהֶם). They gave them even more than they asked for. Which means actually that there is a Middah Tovah that the Mitzrim showed at that moment. Later they turned back on it when they ran after Klal Yisrael. But temporarily they recognized the truth of the Aveira that they had been doing.

That Middah of Mitzrayim, was the (וּנְצִלוֹ, אֶת-מִצְרַיִם). That is what Rav Schwab says later in Parshas Bo, was the Middah to take out of Mitzrayim. The Hakara to stop and recognize. Klal Yisrael by nature is an Am K'shei Oref, is a stubborn people. We couldn't survive in the Galus without stubbornness. But there is a not such good side to stubbornness, and that is recognizing that what you are doing is wrong, what you are doing is incorrect.

Someone is pushing you for months, for years, to show up at a Mishmar and you never do it once? Someone is pushing you to be Mavir Sedra, you hear it all the time, and you don't even try it once? Someone is pushing you and telling you why don't you wash for Melave Malka and you don't try it at all. There is no Hakara of a recognition of the Emes of the truth. If you think what

you are being told is wrong, so of course you think about it and you feel the truth is that it is wrong. But there are enough things that we know in our hearts, we know things that are true and that it is very hard to keep to. That is the Middah of the (וְיִנְצְלוּ, אֶת-מִצְרַיִם). To come to a Hakara of the truth of the matter. Klal Yisrael did it. There were 49 Madreigos of Tumah down in Mitzrayim and then by the time they came to Har Sinai 49 days later they had climbed the ladder, they had changed their whole attitude because of this Middah that comes out.

And so, this is a beautiful lesson from here and it also gives another dimension to the understanding of (כָּל-מַגְפָּתִי אֶל-לִבִּי), the idea that Barad was very different, very special. There was something that would bring the Hakara. The fact that they had to look at themselves and say I can save my Tzon. Do I feel that I am so right that I am willing to sacrifice my money, my fortune? It obviously would move many people to be honest with themselves and that is what is unique about the Barad.

Galus America also has a Middah Tovah. We don't know how long we will be here. The Middah Tovah of Americans is the tolerance of people that are different than them. In America for the first time people of different races and backgrounds are not only tolerated but are treated in a positive way. The (וְיִנְצְלוּ, אֶת) America is that Yidden one to the other have to have this Middah of tolerance. Baruch Hashem American Jews do have. We should recognize it, we should have that Hakarah of the Middah Tovah even as the country around us descends into a period of great moral difficulty just like Mitzrayim did and just like L'havdil that Germany also did. But the positive aspects of this Galus is something that we hope to take with us for always as a Middah of Klal Yisrael.

And so, you have wonderful insights into this week's Parsha and now you are really ready to go. Take out your Chumash and be Mavir Sedra and get ready for Shabbos Kodesh. IY"H a wonderful Shabbos to one and all!

Rabbi Reisman – Parshas Va'eira 5782

1 – Topic – A Technical Difficulty

As we prepare for Shabbos Parshas Va'eira in preparation for the upcoming month of Shvat where we are Mekadeish the Chodesh this week as we head through the middle of the winter, heading B'ezras Hashem to a more open and beautiful world.

Let me begin with one of my favorite Kashas that I do not think that I have mentioned here in the past. That is that Rashi here in 6:26 tells us very famously that the Posuk says (הוּא אֶהְרֶן, וּמֹשֶׁה) and in 6:27 it says (הוּא מֹשֶׁה, וְאַהֲרֹן). One time Aharon first and Moshe second and one time Moshe first and Aharon second, (לְדוֹמֵר לֵךְ שִׁשְׁקוּלִין כְּאַחֵד). To teach us they are equal. Now what does it mean that Moshe and Aharon are equal? I think we spoke about that in a previous year. But the point here is something else. That when it says two things one after the other, one time in one order and one time in a different order, it is telling you that really (שִׁשְׁקוּלִין כְּאַחֵד).

There is a second place we find this by the Bnos Tzelafchad, we find the daughters of Tzelafchad mentioned in different orders and again Rashi tells us in Bamidbar 28:1 (מגיד שכולן שקולות זו כזו, (לפיכך שנה את סדרן). So it seems like a rule in the Torah when you have a pair of things that are equal and you can't say them both simultaneously you are going to end up saying one first the other second, you might think the first is more Chashuv then the second, therefore, the Torah changes the order.

I have a Kasha, it says in Shemos 20:11 (בבד את-אביר, ואת-אמך) father first mother second. It says in Vayikra 19:3 (איש אמו ואביו תירא), mother first father second. I would say there is another example and father and mother are equal. Yet Rashi in Parshas Kedoshim says that they are not equal. Rashi Darshuns it. Why are we Darshuning it? Why are we asking in one place it says mother first father second and the other place father first and mother second. What kind of Kasha? It should say because they are equal?

You are going to tell me that the Halacha is if your father tells you to bring him a drink and your mother tells you to bring her a drink that the father goes first? That is not because the father is more Chashuv than the mother, this is because the mother also has a Chiyuv to take care of the household needs of the father. If let's say the parents are divorced then they are equal. So why not Darshun the two Pesukim there this way? Tzorech Iyun Gadol!

Similarly, the Gemara in Chagigah 12 says on Beraishis 1:1 (בראשית, ברא אלקים, את השמים, ואת) (הארץ) where Shamayim is first and Eretz is second and it says in Beraishis 2:4 (עשות ירור) (אליקים--ארץ ושמם) where Eretz is first and Shamayim is second. The Gemara Darshuns. Why are you Darshuning? It is telling you that they are both equal Chashivus. They are both equal and that is why one is first one time and the other one is first the other time. Tzorech Iyun Gadol.

When does the Torah do it one way and when does the Torah do it the other way? It really needs some sort of a Hesber. I told you four places, 1) our Parsha, 2) Bnos Tzelafchad, 3) (בבד את-אביר, ואת-אמך) and 4) Shamayim and Eretz.

There is a Gemara in Berachos in the 6th Perek. I remember being in Rav Elyashiv's Shiur for this Gemara. I used to go to Rav Elyashiv's Shabbos afternoon Shiur two or three Shabbasos a year when I was in Eretz Yisrael. In every Masechta I learned about one Daf by Rav Elyashiv. He used to finish about an Amud a week, so about a Blatt in each Masechta. The Daf that I was by Rav Elyashiv in Maseches Berachos was in the 6th Perek.

The Gemara there on Daf Mem Aleph famously Darshuns that the Posuk says that there are seven fruits with which Eretz Yisrael is praised. Devarim 8:8 (ארץ חטה ושערה, וגפן ותאנה ורמון; (ארץ-זית שמן, ודבש). It mentions the seven fruits. It says that the fruits are in the order of Kadimah. What is the order of the Beracha you make if you have these fruits in front of you. It is in the order of the Posuk. How so? It says the word Eretz twice. Eretz and then 5 fruits and then Eretz and then 2 fruits.

So what is the order? The Gemara says that it goes by the order of what is close to Eretz. So (ארץ) that is first, (ארץ-זית שמן) is second. Third is (ארץ חטה ושערה). Fourth is (זית שמן-ארץ). Therefore, Tamarim are 4th. In other words, the order goes Chitah, Zayis, Se'ora, Tamarim,

Gefen, T'aina and Rimon. It doesn't go in the order of the Posuk, it goes how close it is to the word Eretz.

The question I believe was so why does the Torah do it in such a strange way. If the order is whatever it is just say Eretz once and then Chitah, Zayis, Se'ora, Tamarim, Gefen, T'aina and Rimon. Say it once, why do you have to do (אֶרֶץ-זַיִת וְדִבְשָׁן, וְגִפְנֵי וְתַמְרֵי וְרִמּוֹן), (אֶרֶץ חֹטֵה וְשֹׁעֵרָה, וְגִפְנֵי וְתַמְרֵי וְרִמּוֹן). It says Eretz twice and we go according to what is closest to Eretz. Why not just say all seven in order?

Enfert the Pnei Yehoshua or maybe it was Rav Elyahiv's own Teretz if it would say one time Eretz and then all seven I would assume that they are all equal. You can't them all in one shot so if they were all said after the one time saying Eretz then they are all the same. So it says Eretz twice to tell you to Darshun based on what is closest to Eretz.

What? If it said Eretz and seven in a row I would say they are all equal? I thought that I only say they are equal when I have contradictions? This is so confusing. I don't know if anybody will find an answer but you will probably find more cases in the Torah but I mentioned five.

2 – Topic – A Mussar Gadol for these days

Today the Levi's Aliyah as can be found in 6:8 (וְנָתַתִּי אֹתָהּ לָכֶם מוֹרֶשֶׁה) I will give Eretz Yisrael to you as (מוֹרֶשֶׁה). Something that is an inheritance. It doesn't say Yerusha. The Gemara in Bava Basra Daf Kuf Yud Zayin Amud Aleph Darshuns from here that Eretz Yisrael is given to you to be Morish, to be passed on to the next generation because those who left Mitzrayim never inherited it. They didn't go into Eretz Yisrael as they died in the Midbar. They passed it on to others. What do you mean that they passed it on to others, if they never got it then they never passed it on.

The Gemara says no. (מֵתִים יוֹרְשֵׁין חַיִּין). The way Yerushas Eretz Yisrael worked is those who entered Eretz Yisrael each was designated a Cheilek and that portion went back up to the Yotzei Mitzrayim and then the Yotzei Mitzrayim inherited back down. That is Rav Yonason's Shittah. Another Man D'omar says Eretz Yisrael is divided among the Yotzei Mitzrayim. Even though they were not alive, they got it in order to pass it on. We learn from this Posuk and it is one of the two sources in the Gemara (וְנָתַתִּי אֹתָהּ לָכֶם מוֹרֶשֶׁה) (on 117b), you who leave Egypt will never own it. But you will own it to pass it on to your children.

It needs an explanation why such a sort of idea of Yerusha, of something where what kind of Yorshim are there? There are no Yorshim so why are you calling it Yerusha? The whole thing needs an explanation.

I want to share with you a Ketzos Hachoshen. The Ketzos in Siman 252 brings a Rashba a very basic difference between giving something away through Yerusha and giving it through a gift. Sometimes a person gives a gift when he dies or a minute before he dies something should be a gift, a Mat'nas Shechiv Mai'ra, he declares a gift and it should go to a person. There is a very big difference. Yerusha goes seamlessly, it is automatic. Whatever it is is owned one second by the father and the next second by the one who inherits. A Matana is Achar Misah. A Matana is

something that has to happen, it does happen after Misah, but it happens afterwards. Now you will tell me what is the difference?

I will give you an example. The Gemara in Bava Basra 49a says if I own something I have to do a Kinyan to give it away. If I own something and say (דין ודברים אין לי) I don't want to have any connection to it. I still own it without a Kinyan.

Let's say I don't own something and you want to give it to me as a gift. I say (דין ודברים אין לי) Bazeh, I want to have no connection to this. If you give it to me as a gift it does not become mine. I can refuse it. What I already owned I can't refuse it and I continue to own it, and what you give me as a gift I could refuse.

What about a Yerusha? The Rashbam says there and brings from a Gemara elsewhere, that by Yerusha you can't refuse it. If you say (דין ודברים אין לי על שדה זו). I want to have no Shaichus to the field. Then somebody dies and leaves it to you as a Yerusha, it is yours anyway. Inheritance is something which is automatic. It is inherently connected to you, has a Shaychus to you directly. It doesn't have to become yours. You are in line to have it to have it right now. It automatically becomes something that is yours. So that it is sort of inherent in the person. There is a continuity from the Morish to the Yorish. There is a single ownership. There is an ownership of father to son, to son, to son. It is one big ownership and that is not something that is separately given. That is why the Torah says as is found in Devarim 33:4 (תורה צוה-לנו, משה: מורשה, קהלת) (יַעֲקֹב). Torah is Morasha. It is given as a Yerusha. Why do you need a Yerusha if every Jew has his connection to Torah, he doesn't have to inherit it from his father. No! You do have an inherent connection to Torah, but that connection is father to son, to son, to son 100 generations from Sinai, it is all one big ownership, one continuous ownership, continuity. By definition, Torah is something which is a continuity from parent to child.

The Chiddush here is that Eretz Yisrael is the same. Torah we understand is one long Hemshech, Eretz Yisrael too is Morasha. Eretz Yisrael is one long connection. Something we need to get straight about Eretz Yisrael. That it is not a place where Jews goes, it is not a place where Jews live, it is the place of Klal Yisrael. It is the place where Klal Yisrael is rooted.

Beraishis 12:1 (וְאֶעֱשֶׂה לְךָ גְּדוֹלָה). Hashem told Avraham Avinu (לְךָ-לְךָ מֵאֲרָצָה). Go to Eretz Yisrael and I will make you a big nation. Zag Rashi, only in Eretz Yisrael. Jews thrive in Eretz Yisrael.

So that is the message (וְנָתַתִּי אֹתָהּ לָכֶם מִרְשָׁה). I am giving it to you Yotzei Mitzrayim, you will never own it. But, it is one Hemshech, it is one continuity. It is your land from child, to child, to child. One long stretched out ownership of Morasha. That is the idea of it being a Morasha, that is the whole idea of this manner in which Eretz Yisrael was Nischalka to the Shevatim, back up to the Yotzei Mitzrayim. Through the Yotzei Mitzrayim back down to all of the generations. It had to be one straight, if you get Eretz Yisrael now it is one Hemshech. It is not you, it is the Hemshech to your grandparents, to whoever originally went to Eretz Yisrael. Klal Yisrael is one big Hemshech with Torah, Eretz Yisrael, Kiyum Hamitzvos, all one.

And so, one technical difficulty and one Mussar Gadol for these days. We should be Zoche to be able to be in Eretz Yisrael if not because Moshiach came at least we should be there now to be

Mushpa'im to Chap a' Rein, to absorb the Kedusha of Eretz Yisrael and may we all be Zoche to be there B'karov Mamush. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Va'eira 5781

1 – Topic – Makkas Barad

As we prepare for Shabbos Parshas Va'eira. A Gut Chodesh as today is Rosh Chodesh Shvat. I would like to focus today on the end of the Parsha. As you know, our Parsha has the beginning of the Makkos and Makkas Barad is at the very end. I would like to share with you a couple of thoughts regarding the Makka of Barad.

In Posuk 30 at the end of the Parsha, Moshe Rabbeinu says to Pharoh when I leave the city I will Daven that the Barad will stop, (למען תדע) I want you to learn from this that G-d controls the world, (ואתה, ועבדיך) you and your servants (מפני ירור אֱלֹדִים) I know. What is (ידעתי--כי טרם תיראון, מפני ירור אֱלֹדִים) I know. What is (כי טרם תיראון)? Says Rashi (טרם) (עדין לא). when it is used in a Posuk (עדין לא). As if it says (כי טרם) (עדין לא תיראון, מפני ירור אֱלֹדִים). I know this is not going to change anything. You still have no fear of G-d. That is what Rashi says.

The Ramban says that this is not the correct translation. Imagine that you are telling Rashi you Teitched it incorrectly. (טרם) doesn't mean (עדין לא). It is funny because Rashi says (כל טרם) (עדיין לא הוא). The Ramban says this is not correct. The Ramban says that (טרם) means (קודם) before. How does that fit into the Posuk? (טרם תיראון) before you fear?

The Ramban learns the following. The Ramban says I know. (טרם) before the Makka is removed then you are afraid of G-d. When you are in middle of getting beat up, in middle of the Barad the Barad (למען תדע, כי לירור הארץ). The Barad had a mixture of fire and water and that is not possible. This Makka more than any indicated that it came from HKB"H.

So says Moshe, I want to tell you something Pharoh. I know that as long as you are getting beat up, as long as the Makka takes place (תיראון) you have fear. But as soon as the Makka is removed you will forget. That is what Moshe Rabbeinu says. It is a sad testimony to human nature. This is human nature that at the time that someone is hurting, in a time that someone is serious, in a time that you show someone to his face what is true, he has Yir'as Hashem. He has a belly ache he won't overeat again. But as soon as it passes, things go back to the way they were before. That is what Moshe Rabbeinu is saying says the Ramban. I know, (טרם) before the Makka is removed (תיראון) then you have fear of G-d, but I know it is not going to stay.

Someone who was in Shiur many years ago at the time of 9/11 remarked to me recently, what does he remember? What does someone remember from 19 years ago? He said you know what I remember? After 9/11 the world was shaken up and you said everything is going to go back to normal. People were saying, President Bush was saying the world will never be the same. The truth. The world will be the same. Things will go back to the way they were as that is human nature.

We say the same thing by the pandemic. The world will never be the same. During the lockdown we thought wow April and May the world is shaken up and we will behave differently. When it passes everything goes back to the same. Isn't that sad? Very sad.

Let's keep on looking at Makkas Barad and see if we can figure out what the Eitza to this is. Isn't it sad? Somebody goes through a traumatic experience, Lo Aleinu there have been people who have been very sick, they have gone through challenges in life. They swore that if Hashem saves my life then everything will be different. When it passes everything is back to the same old. What's an Eitza?

2 – Topic – Makkas Barad

Let's go back to the beginning of Makkas Barad in Posuk 20 where the Makka of Barad is predicted by Moshe Rabbeinu and the Posuk says (הִירָא אֶת-דָּבָר יִרְרָה, מַעֲבָדֵי פִרְעָה--הַנִּים אֶת-עֲבָדָיו וְאֶת-) (מִקְנֵהוּ, אֶל-הַבָּתִּים). He who has fear of G-d moved his livestock indoors so that the Barad wouldn't affect them. (וְאִשָּׁר לֹא-שָׁם לְבוֹ, אֶל-דָּבָר יִרְרָה) someone who didn't put his heart to the word of G-d (וַיַּעֲזֹב אֶת-עֲבָדָיו). You wonder, how could it be as this is already after the first six Makkos and there is someone who is not (שָׁם לְבוֹ)? Why no Sim Libo after six Makkos?

The answer is the Ramban. Once the Makka passes it goes back to the way it was. But one second. We have here a hint, because what is the opposite of Sim'as Leiv? It is sad that something that should shake you up passes and you go back to the way it was and you are not Mai'sim Leiv. What is the opposite of Sim'as Leiv?

I would think cognizance, a person has to be aware, he has to be thinking. No, look what the Posuk says. It says (הִירָא אֶת-דָּבָר יִרְרָה) someone who has Yir'as Shamayim moved his animals in. (וְאִשָּׁר לֹא-שָׁם לְבוֹ) didn't. What is the opposite of (לֹא-שָׁם לְבוֹ)? (הִירָא). I would think a person who is smart moved his animals in. The person who is worried about his money moved his animals in. No. (הִירָא אֶת-דָּבָר יִרְרָה). Somebody who has Yir'as Hashem that is the opposite of (לֹא-שָׁם לְבוֹ). Human nature is that when a Tzara passes you go back to the way it was. Someone who has Yir'as Shamayim, someone who is in the habit of thinking about what he does, is in the habit of thinking of the Ribbono Shel Olam, such a person has a chance. Such a person could do it. This is the Ramban's lesson that things go back to the way they were unless you choose to live a life with Yir'as Hashem, which is an awareness of Hashem.

The Ramban's message believe it or not has a source in Shulchan Aruch. In Yor'e Dai'a 146:7 listen to what it says. If there is an Avodah Zorah, a gold and diamond studded idol or diamonds and a cross, it is an Avodah Zorah and it is Assur B'hana'a and a Jew is not allowed to derive benefit from it. When is it Muttar B'hana'a? If the non-Jewish owner of the Avodah Zorah is Mevatel it and he declares that it is something that he no longer believes in, then it becomes Muttar B'hana'a. Bitul works for an Avodah Zorah Shel Goy. When you have a non-Jew with an Avodah Zorah, Bitul works and he can be Mevatel it.

Says in the Shulchan Aruch, Nachri Mevatel Avodah Zorah B'amira. If he declares I no longer believe it, it is Batel. Listen to what it says. A Nachri who is Mevatel Avodah Zorah B'ones,

because of some danger, because he is under pressure, if he has got something that is affecting him it is not Batul. When whatever it is that is pressuring him passes it will go back to the way it was. Imagine, no Bitul. Why? Because it was not real.

Somebody who under the pressure of a disease, or the pressure of a pandemic, or under the pressure of earth shattering news and he does things, it goes back to the way it was. Unless you are a (הִירָא אֶת-דָּבָר יָרֹר). An important lesson.

3 – Topic – Makkas Barad

I have mentioned to you Posuk Lamed which is the Posuk of (טָרָם תִּירָאוּן), Posuk Chaf which is the Posuk of (הִירָא אֶת-דָּבָר יָרֹר). Let's go somewhere in middle. Moshe Rabbeinu says to Pharoh that is found in Posuk Chaf Tes (אֶפְרָשׁ אֶת-כַּפִּי אֶל-יָרֹר) when I leave the city I will spread my hands to heaven and I will Daven for you. (כָּצֵאתִי אֶת-הָעִיר). Rashi says in the city he didn't Daven because it was full of Avodah Zorah. What did he do with all of the other Makkos. This is Makka # 7.

The Ramban says all the Makkos he went Chutz La'ir. It wasn't only this Makka that he went Chutz La'ir. It was by all the Makkos that Moshe Rabbeinu went Chutz La'ir. Why is it mentioned here? Why is it not mentioned by the other Makkos?

The answer is, Pharoh said as is found in 9:28 (וְרָב, מְהִיט קָלֹת) there is too much going on. Daven right away. So Pharoh said when you will Daven it will end. By every Makka Moshe left the city but here he had to tell him. He had to tell him because it was going to take him a few minutes and the Makka is going to keep on going until I will leave the city. Tell me when? Tomorrow. But he had to let them know that it is when he leaves that is when it will happen. So that Pharoh couldn't say that Moshe Rabbeinu was lying as to when the Makka would stop.

In the Sefer Misholol Rav he brings from the Sefer Boruch Tam. Here for the first time Pharoh said Hashem Hatzaddik. That is a Bitul Avodah Zorah. Pharoh is a non-Jew who owns an Avodah Zorah and I just told you the Halacha that there is Bitul Avodah Zorah when the person who believes in it is Mevatel it.

So Rashi said why did Moshe Rabbeinu go out of the city because it was Malei Gelulim, he didn't want to Daven where there is Avodah Zorah. But here, Moshe Rabbeinu you could Daven when you are in the city. You know why? Because I said Hashem Hatzaddik and now I am Mevatel the Avodah Zorah. Moshe Rabbeinu told him you are not going to fool me. (טָרָם תִּירָאוּן). Moshe Rabbeinu said I know you. (טָרָם) before the Tzara goes away (תִּירָאוּן) you have fear. When this Makka passes it is going to go back. Moshe Rabbeinu said to Pharoh you missed a S'if in Shulchan Aruch. It says in 146:7 that if you are Mevatel B'ones it is not a Bitul so Moshe Rabbeinu said (כָּצֵאתִי אֶת-הָעִיר). You think the first six Makkas I left the city because it was Avodah Zorah and now Hashem Hatzaddik is a Bitul. So this time Moshe Rabbeinu had to tell him I am leaving the city (טָרָם תִּירָאוּן). I know that only before the Bitul you are going to say Hashem Hatzaddik and not afterwards. It is all connected.

4 – Topic – Inyanei D'yoma

So Rabbosai we go through a difficult stage starting with the vaccinations, the sad rollout here in the US which is an indication that it will probably take at least a year for the vaccinations to be successful here in this country. We were hoping that it would be something that within the next few months would be straightened out but even the most optimistic scenario is we want 25 million vaccinations a month which means that it will take at least 12 months and they are not at 25 million a month. It is sad. Even with the hope for a Yeshua there is still a lot to Daven for. In Eretz Yisrael B'ezras Hashem hopefully shortly they will finish the vaccination and the country will be able to be open and we will be able to go there. HKB"H gives us such uncertain times.

Let me tell you my take on what happened. What happened is that the US has changed to a country in which people who have different opinions are totally dismissive of the people they disagree with. It is normal. I feel one way you feel the other way and I think that you are wrong and I am right. But it has come to a point where the people who disagree are criminals. The people who disagree are hoodlums. That is just the way the country has turned. Let this not happen to Frum Yidden. There are differences of opinion amongst the Frum Yidden. Differences of opinion on how to deal with the pandemic, how to deal with the masks, how to deal with the social distancing, how to deal with the vaccines. Hashem Yishmor, the most dangerous thing about this pandemic is that we see Jews talking about Jews who disagree with them as if they are criminals, as if they are hoodlums, as if they are fools, as if they are nuts. People are being totally dismissive of everyone else's opinion.

I see Machloksim about Pikuach Nefashos in the Poskim and they talk respectfully. One says this is called Pikuach Nefashos one says this is not called Pikuach Nefashos. I see Machloksim and Gedolei Olam they talk respectfully one to the other. But today's world everybody is dismissive. What happens in the Goyishe world creeps into our world.

If you have an opinion you are entitled to it. Stick to your opinion. Follow your medical advice. Follow whatever you say. But don't talk about the others as crooks, as criminals, as fools, as what is going on here. Hashem Yishmor. Lashon Hora is Mazik everybody, the one who says, the one who listens, the one you talk about. We need so much Shemira.

Let's take it upon ourselves B'ezras Hashem to be careful about the way we talk about people who disagree with us and people who agree with us. Let's talk about Yidden with great care. Obviously there are differences of opinion. Responsible people on every side of the debate can have different opinions. You know something, we can live in a world where different people can have a different opinion. Hashem Yishmor Tzais'cha Uvo'echa Mai'ata V'ad Olam. We should have Shemira from physical Mazikim and even more from Aveiros. A Guttan Shabbos to one and all!

Rabbi Reisman - Parshas Va'eira 5780

As we prepare for Shabbos Kodesh Parshas Va'eira. I will mention that Va'eira is a particularly difficult Parsha to Lain for Baalei Kriya. I will point out that in this week's Parsha (ויאמר ירנר אל-) appears I believe 14 times with numerous different combination of Trop. (ויאמר ירנר אל-משה) 14 times. When you listen to the Baal Korei feel for him. I saw a bit of a Siman that can help Baalei Kriya. Of the 14 times, Kadma V'azla appears 6 which is the most of any one Trop on (ויאמר ירנר אל-משה).

I saw a Siman (רבי יהודה היה נותן בהם סמנים: דצ"ף עד"ש באה"ב) Rav Yehuda Haya Nosein Bahem Simanim D'tzach Adash B'achav. (ויאמר ירנר אל-משה) is a Kadma V'azla by the Daled, by Dam, by the Ayin, Arov, and by B'achav (by those four). In other words 6 times. (ויאמר ירנר אל-משה) by Dam, Arov and the last four. So Rav Yehuda who was a Baal Korei had Simanim and he made a Siman where the Kadma V'azla are, by the Daled, Ayin and B'achav.

1 - Topic - Rav Schorr's Overview of the Original Hanhaga of the Ribbono Shel Olam with Klal Yisrael

Let's talk about the Parsha itself. The Parsha begins with the rather puzzling behavior, Moshe Rabbeinu finds to be puzzling behavior of Kavayochel the Ribbono Shel Olam, when he sends him to Pharoh and it starts out as Midas Hadin at the end of last week's Parsha. The Ribbono Shel Olam Kavayochel makes it more difficult for Klal Yisrael and Klal Yisrael has a Taina against Moshe Rabbeinu because of it and that is how the Parsha begins. The explanation of this puzzling behavior that appears in Ohr Gedalyahu (Ed. Note: Parshas Va'eira page 13) is consistent with his Shittah in the Ohr Gedalyahu in the Yomim Noraim and that is the following.

There is a Klal that HKB"H wanted to create the world with Midas Hadin and He saw that the world can't be Mekuyam so HKB"H was Meshateif, He partners up Midas Harachamim with Midas Hadin. Now, that idea was not only by Maisch Berashis it is all the time. The Gemara says in the beginning of Avoda Zora that every night HKB"H sits on the Kisai of Din and when He sees that the world wouldn't be able to stay in existence He changes Kavayochel to the Kisai Shel Rachamim as well. This means that every day there is an attempt to judge the world with Midas Hadin and that attempt is that Halevai that we should be Zoche to be judged with Midas Hadin. If we were actually be on that level then things would be better because Midas Hadin is good. But we are not on that level and we need Midas Harachamim. HKB"H with Klal Yisrael started the same way with Midas Hadin and then HKB"H B'po'el practiced with Midas Harachamim. But it started with Midas Hadin.

Now what is a practical explanation of why start with Midas Hadin if it doesn't work? Zagat Rav Schorr in numerous places a Mussar Haskeil, that even though in practice we are not on the Madreiga, we are not on the level of Midas Harachamim, but B'machshava, in our thoughts we should at least have Machshavos of being able to stand by HKB"H's Midas Hadin. Be able to stand to moments of perfection. Therefore, HKB"H starts Kavayochel with Midas Hadin and from Midas Hadin HKB"H's practice goes to Midas Harachamim. But even Klal Yisrael in Mitzrayim had to have their first experience of Midas Hadin and to be Matzdik on themselves the Midas Hadin. To be able to understand that there is a more perfect Hanhaga Tovah, even

though B'po'el it is not that way. Therefore, in this week's Parsha we see an example of HKB"H's Hanhaga.

In personal lives as well, sometimes things start with Midas Hadin, with moments of fear, of fright and then we have to be Matzdik Aleinu the Din. We have to be able to be Omed K'ilu when Klal Yisrael heard that there is no Teven, Klal Yisrael is Matzdik on themselves the Din. B'po'el they are Zoche to Midas Harachamim. Kach Hu Hanhagas HaRibbono Shel Olam by being Mishtameish the Midas Hadin with Midas Harachamim B'hadadi. This is Rav Schorr's explanation of that original Hanhaga.

2 - Topic - An Overview of the Hanhaga of the Whole Period of the Ten Makkos

Having given you an overview of the original Hanhaga of the Ribbono Shel Olam with Klal Yisrael, I would like to share with you an overview of the Hanhaga of the whole period of the ten Makkos what HKB"H was trying to show Klal Yisrael.

There is a concept mentioned in numerous Baalei Hamachshava, Rabbeinu Bachya mentions this among others in numerous places. That the Ribbono Shel Olam wants people to have a personal relationship with him. In other words, we know there is a Borei Olam and he is Elokei Shamayim V'aretz, He is L'mayla Ul'mayla, way way above us. It is very hard to have an understanding of a Metzios of Hashem Yisborach. Nevertheless, the goal is to have an active relationship Kavayochel with the Ribbono Shel Olam. K'ilu, B'po'el we see HKB"H in every step of the way.

We find this by Yonah. We find by Yonah in the fish, in the Dag, 2:2 (וַיִּתְּפַלֵּל יוֹנָה, אֶל-יְרֵדָה אֲדָמִי,) (מִמָּעַי, הִדְגָּה). He Davened to his G-d inside the Dag. Now, the point is made that earlier when he is on the boat Yonah says as is found 1:9 (וְאֵת-יְרֵדָה הַשָּׁמַיִם, אֲנִי יָדָא, אֲשֶׁר-עָשָׂה אֶת-הַיָּם, וְאֵת-הַיַּבָּשָׁה). He talks about a great and powerful G-d. A great and powerful G-d has to start out that way. An Ai'ma of the Ribbono Shel Olam that is L'aila Ul'aila. Once he was in the Dag, Yonah was Zoche to a different level, to a level of having a connection to the Ribbono Shel Olam on a personal level, as a personal G-d. Hashem Elokav. One without the other doesn't work. You need to recognize HKB"H (וְאֵת-הַיַּבָּשָׁה, וְאֵת-הַיָּם). At the very same time you have to be able to recognize Hashem Elokav, that despite the greatness of the Borei Olam, that he has a personal Shaychus to individuals. That idea is the Avodah.

Yetzias Mitzrayim was to come to the point where Ra'a Shifcha Al HaYam Zeh Keili V'anveihu, they could point Zeh Keili, this is my G-d. It starts off with a great and powerful G-d, a G-d that controls all parts of the Briya and in practice a Yid has to be able to have the Avoda of being able to feel that Hashem Elokav, a personal Shaychus. That was the Avoda of Mitzrayim.

So that we find that by every one of the Makkos that Moshe Rabbeinu Davens to HKB"H regarding the Makka, Kavayochel saying that it is personal, it is all about connection, it is all Moshe Rabbeinu. As is said, (אֶפְרֹשׁ אֶת-כַּפִּי) I will spread out my hands in Tefillah to the Ribbono Shel Olam. That is the connection. So a little bit of an overview on the Makkos.

3 - Topic - The difference between El and L'

In the middle of the Parsha we find in 8:21 by Makkas Arov (וַיִּקְרָא מֹשֶׁה וְלֹאֲהֲרֹן; וַיֹּאמֶר, לְכוּ) (וַיִּקְרָא פְרִיעָה, אֶל-מֹשֶׁה וְלֹאֲהֲרֹן). It is striking (וַיִּקְרָא פְרִיעָה, אֶל-מֹשֶׁה וְלֹאֲהֲרֹן). What is El and L'? To is El and to is L'. What is the difference between the two?

The Netziv very often has a theme throughout his Pirush on Chumash and here and in Sefer Vayikra (on 1:1) he explains the difference between L' and El. L' you call to someone and you call someone to come. To arrive, to come close. Vayikra El is calling towards someone. It is not calling someone to come here, it is a Lashon of a Chiba a Lashon of connection. A Lashon of a need to connect to the person.

Zagt the Netziv that is here, (וַיִּקְרָא פְרִיעָה, אֶל-מֹשֶׁה) Moshe he wanted, he had a Bakasha to take from Moshe. (וְלֹאֲהֲרֹן) Aharon came just as a Meturgeman, just as someone who had to come, he needed him there for functional purposes. Vayomer L' is a Lashon of I need him, I need him to do some functional thing for me. Vayomer El is a relationship with somebody, when someone has a Shaychus to somebody and that is an entirely different expression of to L' and El. So we have L' relationships and El relationships. It is striking (וַיִּדְבֵּר יְרֹנָה, אֶל-מֹשֶׁה לֵאמֹר) is always a Lashon Chibah, the whole Torah is B'lashon Chibah. Incredible!

(וַיִּדְבֵּר יְרֹנָה, אֶל-מֹשֶׁה לֵאמֹר) you have to feel that the Ribbono Shel Olam is talking to you, to Moshe Rabbeinu. Yonah is a Mashul to the person's Neshama. Every person has to recognize that the Borei Olam that created heaven and earth, the great and powerful G-d and at the very same time a person has to feel (וַיִּדְבֵּר יְרֹנָה, אֶל-מֹשֶׁה לֵאמֹר) a personal G-d, a personal connection.

Let us hope and be Zoche that learning about the Makkos and learning about the Borei Olam's connection, we should be Zoche with Siyata Dish'maya Gedola Me'od, to feel a connection to the Borei Olam and if we are Zoche to that, the Avoda will not be hard. A Gutten Shabbos to and all!

Rabbi Reisman - Parshas Va'aira 5779

1 - Topic - A thought on the very beginning of the Parsha from Rav Hutner regarding (וַיִּשְׁמִי יְרֹנָה, לֹא נִדְעָתִי לָקֵם).

As we prepare for Shabbos Parshas Va'aira. I would like to share with you some thoughts which happen to be from the beginning of the Parsha. In the very beginning of the Parsha we have the Ribbono Shel Olam telling Moshe Rabbeinu as it says in 6:3 (וַיִּשְׁמִי יְרֹנָה, לֹא נִדְעָתִי לָקֵם). That is I appeared (אֶל-אֲבְרָהָם אֶל-יִצְחָק וְאֶל-יַעֲקֹב) and I did not let them know the name Havaya of the Sheim Hashem.

Now it is highly unusual Bich'lal that the Torah talks about the different Sheimos of HKB"H and here it is a high profile at the beginning of the Parsha statement, that the Sheim Yud K Vav K was not known to Avraham, Yitzchok and Yaakov and was only known to Moshe and Aharon and Klal Yisrael thereafter. A very striking idea.

Rashi says that the Bi'ur Hadavar is that (לא נכרתי להם במדת אמתות שלי שעליה נקרא שמי ר' נאמן לאמת) (דברי). That the Avos were not Zoche to see a Kiyum of the promises that the Ribbono Shel Olam made to the Avos as they were Mekuyam a long time later. The Sheim Havaya, the Sheim Amitus of HKB"H was not something that was revealed to the Avos. It was revealed to Moshe Rabbeinu. He would see a Kiyum of the Ribbono Shel Olam's Havtacha.

The Pachad Yitzchok, Rav Hutner has an incredible insight into this topic which is in Rosh Hashono in Maimar Tes Zayin. He makes the point that there was a progression. By the Avos, the Sheim Yud K Vav K does not appear. To Moshe and Aharon the Ribbono Shel Olam does appear with the Sheim Yud K Vav K. Then after the Eigel we find the Sheim Yud K Vav K doubled. The Yud Gimmel Middos start with Hashem Hashem Keil Rachum V'chanun, with a double expression of Hashem Hashem. Havaya Havaya.

Rav Hutner sees it as a progression. From zero to one to two. There is a process here that is taking place and we need to understand the progression. Once we understand that, we will have a much better Havana of the Hashem Hashem. What that means at the beginning of the Yud Gimmel Middos, something which is a little hard to understand. Why Hashem Hashem?

Rashi says I am Hashem before Klal Yisrael sins, I am Hashem after Klal Yisrael sins. We understand that the Borei Olam is the same before and after an Aveira and it needs a Bi'ur. Rav Hutner does give us an extraordinary Bi'ur.

To explain this Rav Hutner asks another Kasha. In the Yud Gimmel Middos there are many Middos that are easily understood coming after Klal Yisrael sinned. (קל רחום וחנון. ארר אפים ורב) (הקד). These are Middos we understand. After Klal Yisrael sins HKB"H reveals his attribute of (קל רחום וחנון. ארר אפים) and (הקד). One of the Yud Gimmel Middos is (נאמת). Why is Emes a Middah that has a connection with Klal Yisrael doing Aveiros?

Emes is a Middah B'etzem, it is a Middah of the Ribbono Shel Olam. It has nothing to do with Klal Yisrael doing an Aveira? To this, Rav Hutner answers and I can only say as best as I understand his very deep words.

There is a certain Hanhaga, there is a certain attribute of the Borei Olam which is that HKB"H says that something will happen and of course HKB"H keeps his word. Now if I tell you that I will do something for you and you don't keep your end of the bargain, I am no longer obligated to keep my end of the bargain. That is normal. The Yud Gimmel Middos is a Sheim Amitos Yesaira, a greater Emes. An Emes that will withstand all of the winds and the storms and the mistakes of Klal Yisrael. The Emes is that the Luchos Sheniyyos will never be broken.

The first Luchos were HKB"H's Middah of Emes but it was a Middah of Emes that required Klal Yisrael to keep their end of the bargain. After the Cheit, (קל רחום וחנון. ארר אפים ורב הקד נאמת), there was an Emes at the beginning of the Torah which would withstand all of the failings of Klal Yisrael and would be forever. It is an Amitos Yesaira. HKB"H keeps his word whether Klal Yisrael keeps up with its end of the bargain or not. That is Emes.

Now we have a new understanding of Hashem Hashem (קל רחום וחנון). Ani Hashem Kodem Shechata, Ani Hashem Achar Shechata. This is because the Sheim Yud K Vav K Rashi says in this week's Parsha that when it goes from the Avos who had no Sheim Yud K Vav K revealed to them to Moshe Rabbeinu in the Dor Mitzrayim when it was revealed, we say that it is Middas Amitas Sheli.

Rashi says that Hashem is the Middah of Emes. Hashem Hashem Ani Hashem Kodem Shechata, Ani Hashem Achar Shechata. I am the Hashem that keeps His word when Klal Yisrael doesn't sin which is the basic Sheim Yud K Vav K and Hashem Hashem is even after Klal Yisrael does Aveiros the Luchos Shenios are that Hashem says that I will still keep my word.

Hashem Hashem, the Middas Amitas Sheli two times, that is a new level of HKB"H's interaction with Klal Yisrael. V'lo Od, we understand that Hashem is the Middas Harachamim, the second Hashem is the Middah of HKB"H staying with His Emes even after Klal Yisrael sins.

I would add to this, we find in the Gemara Darshuns many times that it says Ani Hashem that Ne'eman L'shaleim Schar. What is Ani Hashem that Ne'eman L'shaleim Schar? It is a Middas Amitas Sheli. The Emes of Ani Hashem is Ne'eman L'shaleim Schar.

Rav Hutner adds, the Kohen Gadol on Yom Kippur says Ana Hashem, Chatasi, Avisi, Pashati. Ana Ba'shem Kapeir Na. Again two Yud K Vav K. Ana Hashem, Chatasi, Avisi, Pashati. Ana Ba'shem with the Hei Hayi'dia. The Yud K Vav K, the second Sheim Havaya of Hashem Hashem is being invoked so that even after Klal Yisrael sinned it is still Oso Ribbono Shel Olam. What an incredible Havana into Hashem Hashem of the Yud Gimmel Middos. We need to remember this all the way from Parshas Va'eira to the Yomim Noraim and Selichos when we call out the Hashem Hashem and beseech the Borei Olam, to have this deep understanding.

2 - Topic - A thought on the Makka of Dam from Rav Mordechai Schwab.

We move on to the first Makkah, the Makkah of Dam. Chazal tell us that Klal Yisrael became wealthy from the Makkah of Dam. They would sell water to an Egyptian because if two people would drink from the same cup a Mitzri and a Yehudi, the Yehudi would get water and the Mitzri would get blood.

If so, why didn't the Mitzrim reciprocate? That is, we find in the Parsha that the Mitzrim were able to turn water into Dam as well. So why didn't the Mitzrim do the same thing to Klal Yisrael and then everyone would be on an even playing field?

The answer is that we know a rule about the Kishuf of Mitzrayim that they were not really able to turn water to blood. The water stayed water. They were able to create the illusion that the water looked like Dam but the water stayed water.

And so, we have an understanding that Klal Yisrael was Zoche to HKB"H's Neis and water did turn to blood and all of the magicians of Pharaoh could do was make water look like blood but when a Yid would drink it it would still be water. That is Pshat in the Pesukim.

In Maimar Mordechai, Rav Mordechai Schwab in Maimar Mem Vav asks, if so then what was the Nechama to Pharaoh that his magicians could do the same thing, how did that console Pharaoh? It is a Pele! They created an illusion that they did the same as Moshe and Pharaoh is satisfied.

In order to answer this he brings another Posuk later in the Parsha. In 7:23 we find about Pharaoh that after the water turns into Dam that the Posuk in Chaf Beis first says (וַיַּעַשׂוּ-כֵן חֲרָטְמֵי מִצְרַיִם,) (בְּלִטְיָהֶם) that the magicians did it and then (וַיָּבֹא אֶל-בֵּיתוֹ) (וַיִּפֹּן פְּרָעֹה, וַיָּבֹא אֶל-בֵּיתוֹ). Pharaoh turned, went home and (וְלֹא-נָשָׂת לְבּוֹ, גַּם-לְזֹאת). He did not give in. Why does it say (וַיָּבֹא אֶל-בֵּיתוֹ)? Who cares if he went home or he didn't go home?

In a Maimar entitled Hisbonenus, Rav Schwab says that sometimes people are inspired and they have a moment of inspiration. If they would stop and think and pay attention to it they would be moved. But it is one thing to see something and be Nis'poel and another thing to maintain it. (וַיִּפֹּן) (פְּרָעֹה, וַיָּבֹא אֶל-בֵּיתוֹ). He went home. When he went home it might have been a disappointing day's work as the water turned into blood, but when he came home his work was over.

It is a behavior that human beings have, that sometimes they can go somewhere, have thoughts, have ideas, be moved and then when "the bell rings" it is time to go home and they go home, it is all over, it is gone, it is finished.

They go to a Shabbos Teshuvah Drasha and they are inspired. They are thinking that, I will do this, or I will do that which was suggested. The Drasha is over and they are Davening Mincha then there is Sholosh Seudos and all is forgotten. It is history.

The Torah is telling us (וַיִּפֹּן פְּרָעֹה, וַיָּבֹא אֶל-בֵּיתוֹ; וְלֹא-נָשָׂת לְבּוֹ, גַּם-לְזֹאת). That that is what happens. What happens is that a person has the ability to detach himself and create compartments in his mind and separate himself from what he experiences and walk away without Hisbonenus, without thinking about it.

He mentions the concept that the Chofetz Chaim said. Az Mir Tracht Nisht Hup Mir Nisht Kan Tam. If someone has money and he doesn't think, Az Mir Tracht Nisht Hup Mir Nisht Kan Tam. If you don't think it has no taste.

It is the same thing about learning. There are people who learn and at the end of the Seder Halimud they close the Gemara and go home. There is no Mesikus, there is no Geshmak, there is no continuity. There is no wow we had a great Kasha, think about it when you go home. When you bump into a Talmid Chochom ask him the Kasha. You have a Kasha, you are struggling, you are half asleep, you close the Gemara when the time is up, as you served your time. It is sad when a person doesn't take the efforts that he has and take them with him.

He quotes the Chofetz Chaim as saying, even when Moshiach will come there will be people like that. They will be Nis'poel that Moshiach came. They will go greet Moshiach and when it is time for dinner they will walk home, come into the house, close the door, (וַיִּפֹּן פְּרָעֹה, וַיָּבֹא אֶל-בֵּיתוֹ) and things will be like they were before. Rachmana Litzlon.

We have to teach ourselves that the Gashmiodika distractions that we have, the worries that we have about health, or Parnasa, that we have to put in our back pockets, Vayavo El Ha'bais Hamedrash and don't think about. What goes on in the Bais Medrash that you have to take with you. This is an incredible insight.

3 - Topic - A question on the Makka of Tzefardai'a.

The word (הַצְפַּרְדֵּי) appears numerous times in various forms (בַּצְפַּרְדֵּי), (הַצְפַּרְדֵּי). The (צ) of the word has a Dageish only once in 8:2 (וַתַּעַל, הַצְפַּרְדֵּי). Of course, a Dageish means that it is a Shva Na and the Tzaddi has to be pronounced.

I am not sure that we are always careful to pronounce a Degusha with the proper sound. However, it needs an explanation. Why is this the only appearance of the word (הַצְפַּרְדֵּי) with a Dageish?

Generally after a Hei Hayidi'a the next letter if it has a Shva has a Dageish. (פָּרְכוּ אֶת ה' הַמְבַרֵּךְ). The Mem of Mevorach has a Dageish and is pronounced with a Shva Na as it comes after a Hei Hayidi'a. But why only this (הַצְפַּרְדֵּי)?

Maybe that is how Rashi knew that it was one (הַצְפַּרְדֵּי) that called the others. I want you to notice it and maybe you will find a Meforash that explains it. The rest of the Makkos that are found in this week's Parsha I will leave for you to follow up on.

Have an absolutely wonderful, delightful Shabbos Mevorchim to one and all as next Monday is Rosh Chodesh Shvat. Wow! The months of the year are passing us by. We should have a Geshmake meaningful winter and IY"H be Zoche to the Shabbosos of Shovavim, Shemos, Va'aira, Bo, Beshalach, Yisro and Mishpatim to be moved as we should be to serve HKB"H with greater joy. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Va'era 5778

1 - Topic - Rav Hutner - The praising of Hashem for Refuos

For this week's Parsha I would like to share with you a few thoughts. The first is connected to the Davening. As you know, when we Daven we say in the Beracha of Refa'inu (רָפְאוּנוּ ר' וְנִרְפָּא). We say because you are the one we praise. (כִּי תִהְיֶה אֲתָה הוֹשִׁיעֵנו וְנִנְשָׁעָה כִּי תִהְיֶה אֲתָה). You are the destination of all of our praises. The question is why is it in this Beracha in particular as (כִּי תִהְיֶה אֲתָה) could be in any Beracha. G-d gives us Parnasa and we thank him (כִּי תִהְיֶה אֲתָה). When G-d will bring Moshiach, Hashem protects Tzadikim (כִּי תִהְיֶה אֲתָה). Why is (כִּי תִהְיֶה אֲתָה) Dafka in the Beracha of (רָפְאוּנוּ)?

In the Pachad Yitzchok on Chag Hapesach Maimar 16 the following explanation appears with a Hakdama of the Yesod of the Maharal in his Sefer on Inyanei Yetzias Mitzrayim where the Maharal asks how is it that on the night of Pesach we say (וְכָל הַמְרַבֵּה לִסְפֹּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה) (משׁוּבָּח) somebody who praises a lot is himself praiseworthy. We talk about Yetzias Mitzrayim

and praise Hashem the whole night. But doesn't the Gemara say that a person is not supposed to add praises to Hashem (סיימתינהו לכולהו שבחי דמרך).

The Gemara in Masseches Berachos 33b (12 lines from the bottom) relates that when someone got up to Daven and after saying at the beginning of Shemoneh Esrei (הקל הגדול הגבור והנורא) he added additional praise. So Rava said (סיימתינהו לכולהו שבחי דמרך) you can't add your own praise because then you are never allowed to stop. We don't praise HKB"H except with things that it says B'feirush in the Torah. We don't go out of our way and add words of praise on our own. We are too small to stand and praise the Ribbono Shel Olam. So the Maharal asks why on Pesach we are (המרבה לספר ביציאת מצרים).

Rav Hutner in the Pachad Yitzchok offers the following answer. The Gemara says that we are too small to praise Hashem. (משל למלך בשר ודם שהיו לו אלף אלפים דינרי זהב והיו מקלסין אותו בשל כסף) (והלל גנאי הוא לו) A Mashal to a king that has gold and we praise him as if he has silver. That is not a praise to praise a king with our small recognition of Hashem when the truth is so much greater. That is why we say that we don't praise the Ribbono Shel Olam with our own words.

Zagt Rav Hutner, what about a king who has gold and silver and one day invites people over and shows off a painting or shows off a nice vessel, you can praise the painting or the vessel. What about the question how can you praise him on a painting if he has gold or silver? The answer is if the king himself put it out to be noticed and admired than obviously that is something that is desirable.

Zagt Rav Hutner, the same thing by Yetzias Mitzrayim. We find in this week's Parsha right before Chamishi that Moshe Rabbeinu comes to Pharoh and Pharoh would like him to help get rid of the terrible Makkah of the frogs, the Tzefardim. So Moshe Rabbeinu says as is found in 8:5 (התפאר עלי, למתי אעתיר לך) give me a time and that is when I will ask G-d to remove the Tzefardim. (התפאר עלי) means let me show you something which is a P'air, that is praiseworthy, that is amazing. You tell me the time and it will happen exactly then.

The idea being, that HKB"H said through Moshe Rabbeinu that what I am doing is L'his'poair, for beauty, is for recognition of Tiferes for HKB"H. As the Posuk says in 10:2 (ולמען תספר בְּאָזְנִי) (בְּנֶדָה וּבֶן-בְּנֶדָה, אֶת אֲשֶׁר הִתְעַלְלֹתִי בְּמִצְרַיִם) it is HKB"H's desire that whatever took place by Yetzias Mitzrayim should be a source of praise that Yidden praise the Ribbono Shel Olam for all time. That is why a bunch of our Siddur is full of praise of Yetzias Mitzrayim. Of course, there are Kappitalach Tehillim but the praises that we add in our own language these are praises that have to do with Yetzias Mitzrayim.

Zagt Rav Hutner, this will now explain the Beracha of Refa'ainu. Why? This is because the fact that HKB"H is the Rofei of Klal Yisrael also is related to Yetzias Mitzrayim. HKB"H says in 15:26 (כָּל-הַמִּקְלָה אֲשֶׁר-שָׁמַתִּי בְּמִצְרַיִם, לֹא-אֲשִׁים עָלֶיךָ, כִּי אֲנִי יְרֹנָה, רִפְּאֶה) HKB"H designated at the time of Yetzias Mitzrayim for all time that HKB"H is the Rofei of Klal Yisrael. Therefore, says Rav Hutner, (כִּי תִהְיֶהנּוּ אֹתָהּ). We wouldn't allow ourselves to say our own words of praise in the other Berachos. We wouldn't say Tehila, we thank Hashem for what we have, but a Lashon of Tehila we would not say. We say it here because it is part of HKB"H's promise to us by Yetzias Mitzrayim.

I would add that Asher Yatzar too has praise of healing and maintaining the body and that too, the long language which is unusual as in the other Berachos we say that HKB"H is (זוֹקֵף קְפוּפִים), or (רוֹקֵעַ הָאֶרֶץ עַל הַמַּיִם), or (מַלְבִּישׁ עֲרֻמִּים). We don't go into a long praise and in Asher Yatzar we do. The answer is that HKB"H being the Rofei Yisrael goes back to that original praise.

Of course this gives us a Kavana and an understanding when we say Refa'ainu and we say Asher Yatzar to think back to HKB"H's promise to Klal Yisrael to always be the (רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל).

2 - Topic - Chamin B'motzoei Shabbos - The idea of accepting rebuke and making the most of it

We have near the beginning of the Parsha a Yichus of the Shevatim of Reuvain, Shimon and Levi and that is it. Reuvain's Yichus is his children and his grandchildren and then Shimon and Levi and then it ends. It is only Reuvain, Shimon and Levi. Rashi explains Al Pi Pshat that HKB"H is Meyacheis Klal Yisrael until He got to Moshe Rabbeinu but when He got to Moshe, Aharon and Miriam so HKB"H now tells the story of Moshe, Aharon and Miriam which is the story of Yetzias Mitzrayim.

Nevertheless, Al Pi Drush there must be another reason why Reuvain and Shimon Dafka are mentioned here along with Levi. I would like to share with you an answer from the Sefer Chamin B'motzoei Shabbos in the Shemos volume Maimar Gimmel.

You remember Parshas Vayechi (just two weeks ago). If you were thinking as I am sure that you were while you reviewed the Parsha you must have felt the pain of Reuvain, Shimon and Levi. All the other brothers are getting Berachos, not only praises but Berachos for the generations to come and Reuvain, Shimon and Levi receive Tochacha, they receive Mussar. It is painful. They have a small Nechama because Rashi says later that all the Berachos from each Sheivet went on all the other Shevatim as well. All right, but still just think of the Tzar of Reuvain, Shimon and Levi and their descendants that they were not blessed.

What does it say that Reuvain, Shimon and Levi here in the Medrash in Shir Hashirim Rabbah, it gives many reasons but the first reason it says is that their father was critical of them and because they accepted their father's rebuke Reuvain and Shimon were Zoche to have their Yichus with Moshe and Aharon.

The Medrash goes on that Reuvain, Shimon and Levi were more careful in watching their Yichus. Reuvain, Shimon and Levi were more careful than the rest of the Jews to distance themselves from Avodah Zora. What an incredible Limud. That which was a negative. Which we see that Reuvain and Shimon although they did not receive the Berachos as the other Shevatim received it. How painful for us to read about it Kol Shekain them Bish'as Maiseh. They turned it into a Beracha. They received rebuke, they received some Mussar but they took it well and they themselves made sure to grow meaningfully from what happened, and they remained just a step more dedicated than the other Shevatim.

What a beautiful Mussar to learn. The Siba of negativity, of rebuke remained for the next few hundred years from the passing of Yaakov until Yetzias Mitzrayim it remained a source of strength. It made them double up their care to serve HKB"H. How beautiful.

So two beautiful thoughts, the praising of Hashem for Refuos and the idea of accepting rebuke and making the most of it.

3 - Topic - Torah Temimah - A Diyuk in Pesukim at the end of the Parsha

This comes from one of my Mispallelim Moshe Tzvi. Last night in Shul he said to me, I was being Mavir Sedra and I got to the end and I see an inconsistency. The first Posuk after Maftir Moshe Rabbeinu goes out to Daven that the Makkah of Barad come to an end and the Posuk says in 9:33 (וַיִּחַדְלוּ הַקְּלוֹת וְהַבָּרָד, וּמָטָר לֹא-נָמַד אֲרָצָהּ). The thunder and the hail ended and the rain did not hit the ground. Then it says 9:34 (וַיֵּרָא פַרְעֹה, כִּי-חָדַל הַמָּטָר וְהַבָּרָד וְהַקְּלוֹת) that Pharoh saw that the rain, the hail and the Kolos came to an end.

Wait, the order is in reverse. Before it said (הַקְּלוֹת וְהַבָּרָד, וּמָטָר) and here it says (הַמָּטָר וְהַבָּרָד וְהַקְּלוֹת). How strange. One Posuk after the other and the order is reversed. This certainly needs an explanation.

When he asked me this I felt that the place to look for Diyukim in language which is not addressed in the Mikraos Gedolos Chumash would be found by an uncle and a nephew, the Netziv and the Torah Temimah. The two of them each in their own Sefer on Chumash in his own way were big Dai'kanim on Diyukai Hak'ra, were careful to be precise in Teitching a Posuk.

Here I found not in the Netziv but in the Torah Temimah in his Sefer Tosafos Beracha, where he explains and runs into Pshat at least part of the change in order as follows. Really Moshe Rabbeinu told Pharoh that he was going to Daven for the Kolos and the Barad to come to an end. He did not mention anything about the rain at all. He didn't say a thing about the rain. If you look back at Posuk 29 Moshe says to Pharoh (הַקְּלוֹת יִחַדְלוּ, וְהַבָּרָד לֹא יִהְיֶה-עוֹד). He didn't say anything about the rain. Why did HKB"H stop the rain? Because it doesn't rain in Egypt. Egypt is watered by the waters of the Nile. So Pharoh and the Mitzrim for the rain to continue was a great blessing, was a great Beracha. Mitzrayim is cursed in that it doesn't have rain. Therefore, when Pharoh heard that Moshe Rabbeinu was going to Daven for the end of the thunder and the hail he said at least the rain will keep on coming and it will be a Beracha.

Moshe Rabbeinu goes out and (וַיִּחַדְלוּ הַקְּלוֹת וְהַבָּרָד) what he Davened for happened. Plus (וּמָטָר לֹא-נָמַד אֲרָצָהּ). The plus is that the rain did not come down. Pharoh saw this and said Aha! (וַיִּחְזַק לֵב). Pharoh was stubborn. What did he notice? He noticed that the thunder and the hail stopped. But mainly he noticed that the rain stopped. (וַיֵּרָא פַרְעֹה, כִּי-חָדַל הַמָּטָר וְהַבָּרָד וְהַקְּלוֹת--וַיִּסָּר). Pharoh became more stubborn because of the rain and that is why the rain is mentioned first. In Moshe's Tefilla it is mentioned last and in Pharoh's noticing it it is first. Pharoh noticed that the rain had stopped and even though earlier he said 9:27 (וַיֵּרָא, הַצִּדִּיק, וַאֲנִי) he became more stubborn. (וַעֲמִי, הָרָשָׁעִים)

This reminds us of Moshe Rabbeinu at Makkas Bechoros saying 11:4 (פְּהַצְתָּ הַלַּיְלָה) about midnight. He was afraid that if he said at midnight then Pharaoh will say that it wasn't exactly midnight. What a fool he is. All the Bechorim are dying and he is saying aha it was the minute after or the minute before. Big deal!

The answer is yes. People are stubborn and Pharaoh would have said that it didn't happen exactly at midnight. How did Moshe Rabbeinu know this? At the end of Parshas Vaeira, here the Barad destroyed everything and Pharaoh says aha the Mattar did not come down to the ground and you said that only the hail won't come down. What a fool, what an absolute fool. To become stubborn over one small point, one small Nekuda.

Oy we are all foolish, we don't take the big picture to heart adequately. We are busy with the small things. We should learn from this Diyuk Hak'ra (וַיֵּרָא פֶּרַעֲהֹ, כִּי-הִדָּל הַמָּטָר וְהַבָּרָד וְהַקָּלָת) and then (וַיִּחְזַק לֵב פֶּרַעֲהֹ). Look what happens to him in Parshas Bo.

So with these three wonderful ideas I bid you all a wonderful Shabbos and a meaningful Shabbos. The weeks of Shovavim are in the dead of winter when people tend to become more lax in their Shemira, to be more careful the weeks of Shovavim. Kol Tuv!

Rabbi Reisman - Parshas Va'eira 5777

1 - Topic - Rav Schwab - Leiv Melachim B'yad Hashem

I would like to share with you some thoughts on the Parsha and the first is an overall thought something that needs explanation and I would like to share with you a beautiful explanation. This Parsha and the Parshios that precede and follow are all about Paroh. There are 1 million Mitzrim and they are all pushed to the background, did all of the Mitzrim want to continue to be Meshabeid Klal Yisrael, did some?

That is all not part of the focus. It is all about Paroh and his Avadim, the entire episode and the death of all the Mitzrim, everything happens because of Paroh's desire. Certainly that is something that needs an explanation.

I will share with you a thought from Rav Schwab not in regards to this week's Parsha, this is published in the section on Megillas Esther (page # 470 in Mayan Beis Hashoeva) and Rav Schwab there says a beautiful Yesod. We all know that Leiv Melachim B'yad Hashem which is often quoted. The hearts of world leaders, Kings, Presidents whoever they may be is B'yad Hashem. Rav Schwab points out Leiv Kol Adam B'yad Hashem. Everyone's heart is B'yad Hashem. There is Hashgocha Pratis in everything that everybody does and decisions that everybody makes.

He explains as follows. That a King or a world leader is a unique tool in the hands of HKB"H. HKB"H uses Kings to affect Hashgochoso Hap'ratis, whatever HKB"H wants to take place in the world in an overall change, an overall progress and sometimes an overall regression. HKB"H uses the office of King, president, or leader to affect that change. Therefore, even though Leiv

Kol Adam B'yad Hashem, but there is an extra special effect in what Kings do because Kings are so amplified and can change so many people's lives, the Yad Hashem is stronger when it come to the behavior of Kings.

Rav Schwab uses this to explain two important ideas and I would like to use it to explain a third. Rav Schwab goes first. In Megillas Esther we have an understanding that the word Melech or King, Al Pi Pshat is a reference to Achashveirosh but Al Pi Remez is a reference to HKB"H. In other words, although Hashem's name does not appear in the entire Megilas Esther, we understand that the word Melech as it appears when the Melech does things in Megilas Esther, we understand that it is an oblique reference to HKB"H.

Rav Schwab is bothered why should one word be used to refer to the Ribbono Shel Olam who is Kulo Kadosh and Achashveirosh who is a Rasha which the Gemara says from Mitchiloso V'ad Sofo. How is it that HKB"H shares such a name with such a Rasha. He answers that it is not the idea that there are two Peshatim, learn it one way Al Pi Pshat and Teitch it Achashveirosh and learn it a second way Al Pi Remez and say it means G-d. No! HKB"H manifests, shows, and affects his desires in this world through a king. Therefore, when it says that the Melech did this or that, it is HKB"H doing it through the personality of Achashveirosh. It is not two Peshatim. It is one Pshat. It is what you see with your eyes, Achashveirosh doing something and what we understand with our Hashkafa and then it is HKB"H doing it. So the word Melech refers to Achashveirosh and it refers to HKB"H simultaneously.

A second thing Rav Schwab explains. We find consistently that there is a command to give honor to Kings. He refers specifically to Parshas Va'eira 6:13 where Rashi explains the Posuk to mean that HKB"H commanded Moshe and Aharon (להלוק לו כבוד בדבריהם) to speak to Paroh in a respectful way, to give him the proper respect. A Pele! Why are we giving Paroh respect?

We find the same thing with Achav and Eliyahu Hanavi where Eliyahu Hanavu gives Kvod Malchus to Achav the terrible Rasha. Why is HKB"H Metzave such a thing? We find also that Kings had dreams that were Nevuos. Paroh, Nevuchadnetzar, Balshetzar, they were Zoche to a touch of Nevua. Says Rav Schwab, because in the behavior of the King there is a touch of Malchus Shamayim. Because HKB"H uses the Kings as his tools to often behave in unpredictable ways, therefore, the Melech is a manifestation of Hashem. When you see the Melech and the things he does, although he is responsible, he has Bechira and he can be punished. A Yid should see in the Melech the hidden shadow Kavayochel of the Ribbono Shel Olam who is running the world through the King.

With this he explains a Gemara Berachos on 58a (25 lines from the top) (מצוה לרוץ לקראת מלך) even from the Umos Haolam. It is a Mitzvah to see a King. Why is it a Mitzvah to see a King? The Gemara has an expression (שאם יזכה יבהין). If he will be worthy he will understand. The idea is that in the King there is Kavayochel HKB"H's running the world. When you see Malchus and the power that a King could have, you have to understand that that power is placed in one person's hand because HKB"H runs the world where he affects change through that one person that you see in front of you. And so, the idea that Melech is a manifestation of Hashem explains in total 3 things. The Posuk Yad Melachim B'yad Hashem, the idea of Melech meaning Achashveirosh and Hashem and the Mitzvah to see a King.

Let me add my fourth item. We call HKB"H Melech Malchei HaMelachim, the King of all Kings. That seems to be very disrespectful. It is true L'havdil if you have major league baseball players and you say he is the best baseball player of all of the baseball players. That is meaningful. But if you say that he is a better baseball player than all of the little leaguers that would be ridiculous. You don't compare a professional ball player, a star in the major leagues to a minor leaguer. Im Kain, how are we referring to Hashem as Melech Malchei HaMelachim, a Davar Pele such an expression? The King of all Kings, HKB"H.

According to what we are saying now though it is a very important idea. Melech Malchei HaMelachim, HKB"H's Malchus is a kingdom which exhibits itself in all the Kings. Hashem is the Melech of all of the Kings. HKB"H shows his presence through the behavior of many Melachim. So we have spoken at length but we have Teitched something of great significance.

2 - Topic - Rav Chaim Shmuelelevitz - Hakaras Hatov

Let's move on to a second thought regarding this week's Parsha. In Parshas Mattos we have the command as is found in 31:2 (נָקָם, נִקְמַת בְּנֵי יִשְׂרָאֵל, מֵאֵת, הַמִּדְיָנִים). Hashem tells Moshe Rabbeinu take revenge for Klal Yisrael from the Midyanim and we know that Moshe Rabbeinu doesn't do it. He understands that he is Mechuyav in Hakaras Hatov to Midyan which is where he married and raised his children and since he felt Hakaras Hatov he didn't listen Kavayochel to what the Ribbono Shel Olam told him to do.

It is a bit of a Pele! HKB"H said to him, do it and he doesn't do it. We know that if a Navi is commanded to do something then even if it is against an Issur in the Torah you still do it. So how in the world would it be that if Hashem says do something against Hakaras Hatov you don't do it?

Rav Chaim Shmuelelevitz in Sichos Mussar (Taf Shin Lamed Bais, Shmuez Lamed Bais) says a tremendous insight. He says that Moshe Rabbeinu saw at the time of the Makkos that although he was in charge of taking Klal Yisrael out of Mitzrayim and when he said send through Aharon Hashem said no I am sending through you. And yet by Dam, Tzefardeia and Kinnim HKB"H said to Moshe Rabbeinu no, you can't hit the Y'or which helped you, you can't hit earth which helped you. Hakaras Hatov is a Hergish that you should have, a feeling you should have even regarding the river and the earth. Let Aharon do the Makkos.

Moshe Rabbeinu understood that part of HKB"H's Etzem Hanhaga in this world, the way HKB"H works in Pshat is through the Middah of Hakaras Hatov and that is what he expects of people. Therefore, says Rav Chaim Shmuelelevitz, just like if HKB"H says something, or commands something in the Torah we have Yud Gimmel Middos She'hatorah Nidreshes Bahem, we understand Hashem's words through a filter of Hekeish, Klal Prat Uk'lal, Kal V'chomer, Gizaira Shava, the different items with which we understand Torah. Moshe Rabbeinu understood that the same is true about the Middah of Hakaras Hatov. There are many important Middos but this Midda of being Makir Tov is inherent, it is something we use to translate words in the Torah. Therefore, Moshe Rabbbeinu understood that when the Ribbono Shel Olam said to him (נָקָם, נִקְמַת בְּנֵי יִשְׂרָאֵל, מֵאֵת, הַמִּדְיָנִים), he Teitched it according to the rules of Hakaras Hatov.

The rules of Hakaras Hatov would instruct that you don't do it personally, you do it through someone else. That is the Teitch of the Ribbono Shel Olam's will. So great is the Middah of Hakaras Hatov, the behavior of Hakaras Hatov. Of being Makir Tov of someone who did something good for you that we understand that HKB"H couldn't mean something that would contradict Hakaras Hatov. This is his Yesod regarding Hakaras Hatov and he elaborates upon it greatly. I think that it may be so that there isn't a single Parsha in the Torah where we are unable to find a lesson in Hakaras Hatov. Everywhere, Yiddishkeit is complete with lessons of Hakaras Hatov.

However, Rav Chaim Shmuelevitz adds one point which I find troubling. Rav Chaim Shmuelevitz brings an incredibly insightful Medrash. The Medrash tells us that Elisha knew that he had the right to be Mechayei Maisim. To take two people in the world who had died and make them come alive. He got Pi Shnayim of what Eliyahu had done and Eliyahu had brought one alive.

We know that Elisha used this for the son of the Isha Hashunamis. He used this power that he had for the daughter of the woman, the family that hosted him. Of course, Rav Chaim Shmuelevitz brings from a Medrash that it is Hakaras Hatov. The depth of Hakaras Hatov. Eliyahu did the same with the son of the Isha Hatzurafis that was with him. Elisha with the Ben Hashunamis. Hakaras Hatov. The language he brings is the following. Eliyahu or Elisha could have used the right to be Mechayei Maisim for their parents, they could have taken a parent who passed away and done it with a parent. Yet they chose to do it with the child of the hostess, the person who had hosted them. Isn't it incredible how important Hakaras Hatov is. Ad Kan Leshono.

I don't understand. There is no Hakaras Hatov that Eliyahu or Elisha had to their parents? Their parents were not Maitiv to them? Was the Isha Hashunamis more Maitiv to them than parents? It is something that raises the eyebrows, how can you say such a thing? There may be other Tairutzim why they were Mechayei Maisim to the son of the Shunamis and to no one else. Perhaps, they only had the power for Techias Hamaisim for someone who had just died, therefore, the Techias Hamaisim would not be such an open miracle as opposed to someone who died many years ago. That is not what Rav Chaim Shmuelevitz says. He says that the Hakaras Hatov is so great that they chose these people over their own parents. It is really a Davar Pele. But the underlying message of Hakaras Hatov is an incredible message, an important message and a timely message.

Let us all go into Chodesh Shvat with a renewed vigor in our Avodas Hashem. Suddenly it is Shvat, we can see Tu B'shvat coming. Actually Rosh Chodesh Shvat according to Bais Shammai is Rosh Chodesh to the Ilonos. That means that somewhere deep in the Mashehu of change, there is reinvigoration in the trees, there is a new energy in the world. Let's try to tap into it to be Mechazeik ourselves in serving Hasehm with greater and greater Hatzlacha. A Guten Shabbos to one and all!

Said on a previous Shabbos:

A thought regarding Shabbos Rosh Chodesh which is this Shabbos. In the Sefer Yakar Tiferes there is a beautiful thought regarding Shabbos Rosh Chodesh. The Tur writes that the Sholosh Regalim are K'negged the 3 Avois. The 12 Roshei Chadashim are K'negged the 12 Shevatim. The Tur writing in the beginning of Hilchos Rosh Chodesh says that really the 12 Roshei Chadashim should have been Yomim Toivim, however, because of the Cheit Ha'eigel, Rosh Chodesh was turned from a Yom Tov to an almost ordinary day of the week. The Shulchan Aruch says that you should be Marbe K'tzas Simcha on Rosh Chodesh. However, it does not have a Din of Yom Tov. The women who did not sin by the Cheit Ha'eigel have a very special obligation and Mitzvah to treat Rosh Chodesh as a bit of a feeling as a Yom Tov.

What does this have to do with Shabbos Rosh Chodesh? The Sefer Yakar Tiferes suggest that on Shabbos Rosh Chodesh it does get the original aspect of Yom Tov. Since Shabbos is Mai'ain Oilam Haba, and is L'maila Min Hacheit, when Rosh Chodesh falls out on a Shabbos it has a higher level of Kedusha like a Yom Tov.

He brings a few Rayas to his thought. In Atah Yatzarta that is said on Shabbos Rosh Chodesh by Mussaf, we say Ahavta Oisanu V'ratzisa Banu V'roimamtanu Mikoil Haleshoinois. Those words don't belong in the Shabbos Rosh Chodesh Davening. They are not found in a Rosh Chodesh Davening or a Shabbos Davening. So Shabbos Rosh Chodesh should also not have these words which are found by a Yom Tov Davening? He answers that since Shabbos Rosh Chodesh has the Koiach of Yom Tov, therefore this Tefilla has the Nusach of Yom Tov.

With this he explains a Halacha. The Halacha is when Rosh Chodesh Iyar falls out on Shabbos a person is permitted to shave on Erev Shabbos even though he is in middle of Sefira. It is a Pele because we don't find anywhere that it is a Mitzvah to take a haircut on a regular Erev Rosh Chodesh? Why by Shabbos Rosh Chodesh does it add that you should take a haircut on Erev Shabbos Rosh Chodesh? According to this it fits well because Shabbos Rosh Chodesh has an aspect of Yom Tov and since it has an aspect of Yom Tov that Shabbos Rosh Chodesh has a very special Kedusha.

Perhaps that is why there is a Minhag in Klal Yisrael to have a double Kugel on Shabbos Rosh Chodesh even though we don't find that when Rosh Chodesh falls during the week that people eat anything special to celebrate it. Shabbos Rosh Chodesh has a special aspect of Kedusha and beauty to it.

Rabbi Reisman - Parshas Va'eira 5776

1. A couple of thoughts on this week's Parsha. We have in the last Posuk before Sheini a highly unusual Posuk, a Posuk which is Darshuned in many directions. The Posuk says that HKB"H spoke to Moshe and Aharon as can be found in 6:13 (וַיִּצְוֶם אֱלֹהִים-בְּנֵי יִשְׂרָאֵל, וְאֶל-פְּרַעֲהַ מֶלֶךְ מִצְרָיִם) and he commanded the Jews and to Pharoh and that is the whole Posuk. It doesn't say exactly what was commanded. Everyone wonders, what was commanded. Regarding Pharoh is known, they went to Pharoh and told him about the Makkos. What commandment was there here that was (אֶל-בְּנֵי יִשְׂרָאֵל) and as you know all the Darshanim, the Meforshim all have each his own Pshat and (ע' פנים לתורה) it may all be true.

However, there is one Pshat that comes from a Gemara Yerushalmi. Of the many Peshatim, this is one of the earliest. It is in Maseches Rosh Hashono on Daf Yud Zayin, third Perek, Halacha Hei. The Gemara says (על מה ציום) on what were Moshe and Aharon commanded to go to Klal Yisrael at this juncture, at this point. This was after all before the Makkos.

The Yerushalmi answers (על פרשת שילוח עבדים) they were starting to be taught the Mitzvos of the Torah and the Ribbono Shel Olam started by telling Moshe and Aharon to tell them that if they would have an Eved Ivri then there is a Parsha of Shiluach Avadim, they would have to let the Eved go after 6 years of work or after Yovel whichever comes first. He taught them the Parsha of Shiluach Avadim.

So here the Yerushalmi teaches us a Chiddush. The very first Mitzvah the Jewish people were taught in Mitzrayim before the Mitzvos that were taught in Marah such as Shabbos, before the Mitzvos that were taught in Parshas Bo such as the Korban Pesach, before all that there was a Choshen Mishpat Mitzvah that was taught and that was the Mitzvah of Shiluach Avadim, sending an Eved Ivri free. This is what it says in the Yerushalmi.

First of all, with this Yerushalmi we understand a Posuk in Yirmiya 34:13. The Posuk there says (כֹּה-אָמַר יְרֵמְיָהוּ, אֱלֹדֵי יִשְׂרָאֵל). The Ribbono Shel Olam through Yirmiya says to the Jewish people (אֲנִכִּי, כָּרַתִּי בְרִית אֶת-אַבְוֹתֵיכֶם, בְּיוֹם הַוָּצְאִי אוֹתָם מֵאֶרֶץ מִצְרַיִם, מִבֵּית עַבְדִּים לְאֹמֶר). When I took the Jewish people out of Egypt I made a Bris, I made a bond with them, I made a deal with them, and I said to them 34:14 (מִקֵּץ שְׁבַע שָׁנִים תִּשְׁלַחוּ אִישׁ אֶת-אֶחָיו הָעִבְרִי). That if you have an Eved Ivri in the 7th year he has got to be sent out. After 6 years he goes free.

Anyone who learns the Posuk wonders, (I say anyone who learns the Posuk because not to many people learn Yirmiya Perek Lamed Daled). But anyone who learns the Posuk wonders where is there a Bris regarding Shiluach Avadim when Klal Yisrael left Mitzrayim. Shiluach Avadim is in Parshas Mishpatim after Har Sinai. What is going on here, where is this Parsha?

The Yerushalmi says yes it is here at the beginning of Parshas Vaera. HKB"H taught Klal Yisrael this Mitzvah. Ok so we have here I guess a technical piece of information that Mitzvos were taught already in Mitzrayim beginning with the Mitzvah of Shiluach Avadim.

When we learn Parshas Mishpatim we learn 21:1 (וְאֵלֶּה, הַמִּשְׁפָּטִים, אֲשֶׁר תִּשִּׁים, לַפְּנִיָּה) and Rashi says (מה הראשונים מסיני אף אלו מסיני). After Mattan Torah, Moshe Rabbeinu was told by the Ribbono Shel Olam teach the Jewish people Choshen Mishpat Halachos. Teach them Halachos that have to do with financial dealings. After all, some people think that religion is limited to things that have to do with Bain Adom Lamakom, to the Mitzvos of the Yomim Tovim, the Mitzvah of Davening or of learning Torah. Teach them Af Eilu Misinai that the dealings of Bain Adam L'chaveiro, the Choshen Mishpat dealings these are all part of Torah.

Parshas Mishpatim begins with the Parsha of Eved Ivri. We wonder, did the Ribbono Shel Olam have to start with the Parsha of Eved Ivri? Is that the most common Mitzvah? We have the Parsha of the Arbaa Shomrim in the Parsha, isn't that much more common, to watch something

for your friend? Isn't it more common to work for someone, to have a Parsha of Sochrim? Why does it begin with Shiluach Avadim. Halo Davar Hu?

The answer to the question which explains why it is first in Parshas Mishpatim and why it was first in the existence of the Jewish people in Parshas Vaera before Marah and Shabbos and before Mattan Torah and before the Aseres Hadibros, before Korban Pesach. Why is this first?

The answer to this riddle touches on the essence of being a Frum Yid. We live life and we have challenges every day. There are different experiences that cross our path, different experiences that cross our path. We also have Mitzvos, we have a big Torah. Taryag Mitzvos, many D'rabbans. The Torah is big. Your life's experience very often will give you an angle, an avenue, a way to strengthen a particular part of your Avodas Hashem. It may happen, sometime, in your experiences in interacting with other people or in your own challenges from the Ribbono Shel Olam, that something happens that awakens you to something and makes you aware of something. Certainly a person who needed Tzedakah, who couldn't make ends meet and later becomes a wealthy person, is expected to respond more warmly to giving donations to poor people than someone who never had that unfortunate experience of needing money. The Tevia, the demand from you is to learn from the experiences of your life. As you go through life, there is no shortage of opportunities to be inspired, to be moved towards a particular area, towards a particular avenue. Learn from your experiences.

As the Torah says in Shemos 23:9 (וְדַעְתֶּם אֶת-נֶפֶשׁ הַגֵּר--כִּי-גֵרִים הָיִיתֶם, בְּאֶרֶץ מִצְרָיִם). Because the Jews came to Eretz Mitzrayim as strangers, we thousands of years later have to be sensitive to the needs of strangers in our midst. This idea, this fundamental part of the life of a person who is serious about serving Hashem, this fundamental idea explains why Klal Yisrael while they were still slaves in Mitzrayim at the beginning of Parshas Vaera, right at the beginning, because as you know as soon as the Makkos began their servitude ended. Right there HKB"H says do you know what it means to be a slave, you have the experience, I want to teach you the Parsha of Shiluach Avadim. I want to teach you that if you ever have a slave that you have to let him go after 6 years of service.

The Parsha of Shiluach Avadim is something you can feel. Grab the moment. Take the moment and stick with it forever. What a lesson in our lives. HKB"H is always sending us messages. Take those messages, make them real, live them, find strength in them. What a Chiddush! In what would otherwise be a technical Yedia that a certain Mitzvah was taught at this moment.

2. We are told that Klal Yisrael was Zoche, they had the Zechus in Mitzrayim of being saved because as it says in (שְׁהָיָה מַלְבוּשׁוֹ וּמֵאֲכָלָם וּלְשׁוֹנָם מִשׁוֹנֵי מִן הַמִּצְרִיִּים). Because they stayed with a certain Yiddishkeit, with a certain strength of staying separate from the Egyptians, of the Mitzrim. I wonder (שְׁלֹא שָׁנוּ אֵת שְׁמָם) they didn't change their names, they kept Jewish names? How strange, you would think that when you would have a list of names of Yidden in Mitzrayim, descendants of the greatest Jews, the Shevatim and their children, you would find names like Avraham, Yitzchok, Yaakov, Reuvain, Shimon, Levi and Yehuda. After all, they stayed with Jewish names. How strange? We don't find that at all! We don't find a single one of the Yotzei Mitzrayim who had the names of the Avos or the Shevatim. Halo Davar Hu! How strange. (שְׁלֹא שָׁנוּ אֵת שְׁמָם) they kept their Jewish names. We don't see that, we don't find that.

Moshe Rabbeinu had many names and not one of them is Levi or Yaakov or any of those names. Halo Davar Hu! We must be missing something. We say Jewish names mean to name after a Zeidy, after a biblical name. It doesn't seem that way.

I would like to share with you an idea. We find that when Alexander came to Eretz Yisrael in the time of the Bayis Sheini and he met Shimon Hatzaddik and he was impressed by him and although he took control of Eretz Yisrael he dealt in a benevolent way with the Jewish people. Alexander asked that a statue of him be erected in the Bais Hamikdash. Shimon Hatzaddik said he couldn't do it. There are no statues in a Jewish holy place. But he offered to Alexander that all the Jewish children that would be born that year would be named Alexander. That is how the name Alexander which is not even a Jewish name made its way into the Jewish people until today.

The question is if giving a name is truly so important, what kind of tradeoff is it to give non-Jewish names to children. Is that important, is that significant? The Chasam Sofer has a Teshuva in Even Ezer Bais Siman Samach Bais where he talks about the importance of the Segula of names. When he talks about (אֶשֶׁר-שֵׁם שְׁמוֹת בְּאֶרֶץ) in Tehillim 46:9. That HKB"H puts Sheimos (names) B'aretz. The names mean something. What is going on here?

I would like to answer with something that I heard from Rav Pam B'sof Yamav (towards the end of his life). Rav Pam said that in his experience when people came to talk to him about giving names, sometimes there is friction in a family over a name that is expected by the older generation to be given to a grandchild and the children just don't like the name or they don't like the person who it is being named after. Rav Pam said then, any time in his experience that a name was given for Sholom Bayis reasons they always had Nachas. I learned from here that the Ikkur is not the name the Ikkur is the motivation for the name. Why you are giving the name. It is that way with a lot of the things that we do. It is not so much what we do it is with what attitude we do it.

I once had a friend who was unsure whether to name his child after his father who died as a relatively young man. He asked me and I said go ask Rav Elyashiv. He asked Rav Elyashiv. Rav Elyashiv said Kibbud Av V'aim is a Segula for Arichos Yamim. Of course you should give the name. It is not so much the name as why you give the name. Why you give the name counts.

So too, the name Alexander was given as protection of the Bais Hamikdash. It was given by people because Shimon Hatzaddik the Gadol Hador said to do it. It is not the name, it is why you give the name. Lo Shinu Es Shemam. In Mitzrayim it is not the name. They didn't give names after the Avos as that wasn't the practice. They gave names for Yiddishe reasons. Reuel the Ramban says because Raava he should be a Chavar to the Ribbono Shel Olam. Deuel he should know the Ribbono Shel Olam. So too, with so many of the names in Sefer Shemos. Some we can see easily and some it takes some work to figure out. The names were given for reasons just like the Imahos gave names. For example Reuvain as is found in 29:32 (כִּי-רָאָה יְרֹנָה בְּעֵינָי) for Hakaras Hatov. They gave names with a Yiddishe meaning.

Lo Shinu Es Shemam, they give Yiddishe names. Names that were based on serving the Ribbono Shel Olam. It is not what the name is it is why you give the name. It is very often that way. Not

so much what you do but why you do it. That is a big message in Lo Shinu Es Shemam. And so, we have two thoughts for the Parsha each one is significant not only in that it answers a difficulty but also in that it teaches us a lesson moving forward.

3. In this week's Haftorah we have as one of the main themes in the Haftorah the idea that the Egyptians at the end of the Bayis Rishon had a treaty with the Jewish people and the Navi ridicules that treaty. He calls it a treaty of a stick of reeds like someone who needs a staff to be able to walk. It is a stick of reeds something which can't support him. It is very weak. Yechezkel 29:6 (מִשְׁעַנֵּת קֹנֶה, לְבַיִת יִשְׂרָאֵל).

I would like you to look at Rav Elchonon in the Kovetz Mamarim (traditional print) page # Kuf Lamed Vav. A tremendous insight into this idea of the Haftorah, something that is very Noge'a to us Bazman Hazeh. But my time is up for today's Shiur so I give it to you to look up and bring it to your Shabbos table. A beautiful message.

With that I wish everybody an absolutely wonderful Mishmar night coming up. Don't forget a Good Shabbos too. Kol Tuv!

Rabbi Reisman - Parshas Va'eira 5775

1. I would like this week to share with you a few thoughts. My first connects with an old Kasha which I have mentioned in the past. The tremendous difficulty that Moshe Rabbeinu at the Sneh said as it says in 4:1 (וְהֵן לֹא-יֶאֱמִינוּ לִי) they won't believe me and the Ribbono Shel Olam was upset at Moshe Rabbeinu Kavayochel and said Klal Yisrael are Maminim Bnei Maminim. Yet we see in this week's Parsha as it says in 6:9 (וְלֹא שָׁמְעוּ, אֶל-מֹשֶׁה, מִקֶּצֶר רוּחַ, וּמַעֲבֹדָה קָשָׁה). We see that they didn't listen to Moshe.

To answer that, let me share with you the following. We know that an Aliya is supposed to end with a Davar Tov. You see I am a Levi and as a Levi I frequently get Aliyas. Last week, three times, Shabbos Mincha, Monday, and Thursday I got Levi. All three times we ended the Aliya of Levi at 1:12 (וַיִּקְצֹוּ, מִפְּנֵי בְנֵי יִשְׂרָאֵל). That the Mitzrim were disgusted with the Jew people. That does not sound like a good ending. (וַיִּקְצֹוּ, מִפְּנֵי בְנֵי יִשְׂרָאֵל) They were antagonistic to the Jews. By the time that I had the Aliya the third time I had thought about it and I realized that when the Jewish people are in Mitzrayim and the threat of them assimilating, them enjoying the Avoda Zora of the Mitzrim then (וַיִּקְצֹוּ, מִפְּנֵי בְנֵי יִשְׂרָאֵל) was actually a wonderful thing. This is because they set up a separation between Klal Yisrael and the Mitzrim and therefore, it was wonderful. That was a good answer last week.

This week I was Zoche to get the Levi Aliya three times, once Shabbos by Mincha, Monday, and then this morning. Look at that, Levi ends with 6:9 (וְלֹא שָׁמְעוּ, אֶל-מֹשֶׁה, מִקֶּצֶר רוּחַ, וּמַעֲבֹדָה קָשָׁה). Again we are ending with something that is not good. Not listening to Moshe is not good. Hard to figure that one out. It is actually a double Pur'anios. The fact that they weren't listening to Moshe and the fact that they were suffering (וְלֹא שָׁמְעוּ, אֶל-מֹשֶׁה, מִקֶּצֶר רוּחַ, וּמַעֲבֹדָה קָשָׁה). Rashi explains that (מִקֶּצֶר רוּחַ) is somebody who is bitterly in pain and can't even breathe normally. (וְלֹא שָׁמְעוּ, אֶל-מֹשֶׁה, מִקֶּצֶר רוּחַ). Why does the Levi end with this awful ending?

In order to answer this I would like to share with you a Maimar in the Pachad Yitzchok, Mamarei Pesach 98. It is a tremendous insight into the relationship between a Rebbi and a Talmid. I once before heard from Rav Hutner that the difference between someone who is a Talmid and someone who is not a Talmid is that when a Rebbi speaks and repeats a Dvar Torah he has said once before someone who is not a Talmid tunes out because he remembers it and there is no new information. A Talmid listens again because the Talmid hears the subtle nuances of the Rebbi's words, what is important to the Rebbi about that Vort, and why he repeats it. This is the difference between a Rebbi and a Talmid. This is something I once heard on a recording of one of Rav Hutner's Mamaram.

Turning to Maimar 98 in Mamarei Pesach. Rav Hutner there explains that when someone hears words from a Rebbi, he really hears two things. One is the information, the facts. Whatever the Rebbi is saying. Another is the part that has to do with the Rebbi's outlook on life, outlook on Yahadus, the way he has a general way of looking at life and in that there is a relationship. The words are words of a relationship between a Talmid and a Rebbi. Chazal say Ain Adom Omed Al Daas Rabo Ad Arbaim Shana. A person doesn't really understand a Rebbi until 40 years. It is not referring to the facts. If your Rebbi tells you over a Halacha, you hear it, you understand it, and you know it well. It is referring to the Hashkafa, the nuances, and the feelings. It takes a long time to really appreciate the things that a Rebbi teaches a person. Rav Hutner brings that there was once a Talmid of a Rebbi who wanted desperately that the Rebbi should learn with him one on one. The Rebbi did not agree. Somebody came to the Talmid and said I know that you would like to learn with your Rebbi one on one. I have an idea. Your Rebbi has a Seder at night where he learns in his room out loud. Why don't you hide in the closet with a Gemara and listen as your Rebbi is learning the Gemara.

Rav Hutner writes that that idea is a mistake because if you are hiding in the closet and listening to the Rebbi you are hearing facts but if the Rebbi is not talking to you that is not the Rebbi Talmid relationship. The Rebbi Talmid relationship is where the Rebbi is teaching. If he is teaching then there are other things that can be picked up along the way. Therefore, Rav Hutner says in the relationship between a Talmid and a Rebbi there is more than the facts, there is a Hashkafas Hachaim, an understanding of the Rebbi. One can fuse to his Rebbi's thoughts, and ideas, and his general approach.

Turning back to our Parsha, the Posuk says (וְלֹא שָׁמְעוּ, אֶל-מֹשֶׁה, מְקַצֵּר רוּחַ, וּמַעֲבִדָה קָשָׁה). Don't think that Klal Yisrael gained nothing from Moshe Rabbeinu speaking to them, it is not so. Moshe Rabbeinu told them facts, he told them what was going to happen. He told them as Rashi says to be Mekabeil Tanchumin. To accept that they would be saved and rescued. (וְלֹא שָׁמְעוּ, אֶל-מֹשֶׁה). Rashi says (לֹא קִבְּלוּ תַנְחוּמִין) they didn't accept the words of consolation (וְמַעֲבִדָה קָשָׁה, מְקַצֵּר רוּחַ). Yet they heard their Rebbi, they heard Moshe Rabbeinu. They got the drift, they got the idea, they understood the nuances and the Hashkafa that Moshe Rabbeinu was teaching. (וְלֹא שָׁמְעוּ, אֶל-). (מֹשֶׁה) would be a terrible thing. (וְלֹא שָׁמְעוּ, אֶל-מֹשֶׁה, מְקַצֵּר רוּחַ, וּמַעֲבִדָה קָשָׁה) it wasn't because they didn't respect him as a Rebbi. It is because they were suffering too much to be consoled. But they heard him. They heard Moshe Rabbeinu. They heard what was most probably the most important part of hearing from a Rebbi. Therefore, this is a happy ending. (וְלֹא שָׁמְעוּ, אֶל-מֹשֶׁה). Why? (מְקַצֵּר רוּחַ). They started to be Talmidim of Moshe. It was only the (וְמַעֲבִדָה קָשָׁה, מְקַצֵּר רוּחַ). They started to be Talmidim of Moshe. It was only the (וְמַעֲבִדָה קָשָׁה).

that didn't allow them to accept the consolation but they were sure listening. What a beautiful thought about an important part of Yahadus, a relationship.

2. Let's move on to a second part of the Parsha which is something quite confusing. As I was being Mavir Sedra this week at a Bris waiting as always for the Bris to take place is more than enough time to finish the Parsha, I realized something that I don't recall realizing before. We learn in Pirkei Avos that Bain Hashmoshos the Mateh was created. The very special stick of Moshe Rabbeinu, that stick with which the Osos (the miracles) were done. As it says in 4:17 (אֶת-הַמֹּטֶה הָאֵתָהּ תִּקַּח בְּיָדְךָ, אֲשֶׁר תַּעֲשֶׂה-בּוֹ, אֶת-הָאֹתוֹת הַהֵלֵךְ) the stick with which miracles were done. Yet, when I am reading this week's Parsha I suddenly noticed that it is not so simple. Moshe Rabbeinu was told to throw his stick on the ground and it would turn into a snake. Presumably it was Moshe Rabbeinu's stick, he was holding it at the Sneh. Yet when it comes to this week's Parsha that is not exactly what takes place. We are told there as is found in 7:9 (קַח אֶת-מֹטֶה וְהִשְׁלַךְ) take your stick, throw it on the floor and it will turn into a snake. Then it says in 7:12 (וַיִּבְלַע מֹטֶה-אַהֲרֹן) it was Aaron's stick which swallowed (אֶת-מֹטֶתָם) their sticks. It seems that there were two sticks, Moshe's stick and Aaron's stick. Very confusing. The same thing takes place later in the Parsha when the Makka of Dam takes place and Aaron is the one who lifts the stick and hits the Yam. Whose stick is it? Here again we find the expression in the Gemara that it was Aaron who struck with his stick as it says in 8:2 (וַיִּט אֶהָרֹן אֶת-יָדוֹ, עַל מִימֵי מִצְרַיִם). It seems that it was Aaron. As it says in 8:1 (אֶמְרָא אֶל-אַהֲרֹן נָטָה אֶת-יָדְךָ בְּמֹטֶה, עַל-הַנֶּהָרֹת) It was Aaron's stick. Quite confusing. Then again when it gets to the Makka of Kinnim it says in 8:12 (וַיֹּאמֶר יְרֵר, אֶל-מִשְׁנֵהוּ, אֶמְרָא אֶל-אַהֲרֹן, נָטָה אֶת-מֹטֶהוּ). 8:13 (וַיִּט אֶהָרֹן אֶת-יָדוֹ בְּמֹטֶהוּ וַיַּךְ אֶת-עֶפְרוֹן הָאֲרָצִי) How many sticks were there? Must have been a few sticks. Was one created Bain Hashmoshos. It is quite a confusing part of this week's Parsha.

If you look at the Meforshim I believe you will find two different approaches. I would like to share with you an Ibn Ezra. The Ibn Ezra says that it was one stick. It was Moshe Rabbeinu's stick and when it had to be Aaron's stick he was Makne it to him. If you shake a Lulav and you take someone else's Lulav so he is Makne his Lulav to you. It was one stick, the stick that was created during Bain Hashmashos. So says the Ibn Ezra.

In the Haameik Davar, the Netziv brings a Raya to this. He says that when the stick was thrown in front of Pharaoh it turned into a Tanin, a serpent. Rashi says that it was a Nachash, a snake. That is unusual because Taninim and Nechashim are different things. Something forced Rashi to say L'sanin is Nachash. What compelled Rashi to say something that is truly unusual. The answer is that Rashi held that it was one stick. It was the same stick, the stick that was a Nachash at the Sneh and the stick that later in Posuk 7:15 (וְהַמִּטָּה אֲשֶׁר-נִהְפַךְ לְנָחָשׁ, תִּקַּח בְּיָדְךָ). That stick that was turned into a Nachash take into your hand and hit the Y'or. If there were two sticks, Moshe's was a Nachash at the Sneh, Aaron's was a Sanin. So then the stick used at Makkas Dam would have to be the (וְהַמִּטָּה אֲשֶׁר-נִהְפַךְ) L'sanin (תִּקַּח בְּיָדְךָ). So this is apparently a proof that Rashi held that it was all one stick. So we have this seeming proof that it was all one stick and the truth is that there is a better proof. Later in Parshas Beshalach 17:5 we find that by the first time Klal Yisrael asks for water HKB"H tells Moshe Rabbeinu (מִזְקֵנֵי יִשְׂרָאֵל; וּמִטָּד ,) (אֲשֶׁר הִכִּיתָ בּוֹ אֶת-הַיָּאֵר--קַח בְּיָדְךָ, וְהִלַּכְתָּ עִבְרָ לִפְנֵי הָעָם, וְקַח אִתָּךְ, מִזְקֵנֵי יִשְׂרָאֵל; וּמִטָּד ,) (אֲשֶׁר הִכִּיתָ בּוֹ אֶת-הַיָּאֵר). Your stick with which you hit the Y'or take with your hands. The Y'or is the Nilus (Nile River). Moshe Rabbeinu's stick (אֲשֶׁר הִכִּיתָ בּוֹ אֶת-הַיָּאֵר). Aaron hit the Y'or apparently with the Shelichus of Moshe and Rashi says that it was with the same stick as by

the Yam Suf. Apparently it was all one stick. That is what it seems. Although I have to tell you that it is confusing. This is because in last week's Parsha there is an Ohr Hachaim Hakadosh that seems to say that there were two sticks. The Klei Yakar seems to say that there were two sticks. There is a certain amount of confusion here. I have placed before you two Mar Mekomos that say that it was one stick.

This would be a nice Vort in and of itself. Then I saw the Chasam Sofer in Parshas Chukas. In Parshas Chukas by Mai Miriva it says in Bamidbar 20:9 (וַיִּקַּח מֹשֶׁה אֶת-הַמַּטֵּה, מִלִּפְנֵי יְהוָה). If you know that Moshe Rabbeinu took a stick and hit the stone and he did something wrong. Rashi said he should have spoken to the stone. But B'derech Hap'shat in a simple Pshat that the Chasam Sofer says, Moshe Rabbeinu did something wrong and he was told to take the stick and he did hit the rock, what did he do wrong?

Says the Chasam Sofer there were two sticks, Moshe's stick and Aaron's stick and when HKB"H said to Moshe Kach Es Hamate (take the stick), Moshe Rabbeinu in his humility assumed that it was Aaron's stick. Aaron understood that it was Moshe's stick but because of his tremendous respect for his Rebbe Moshe Rabbeinu he didn't want to contradict him. It was the wrong stick. 20:12 (וַיֵּצֵא לֹא-הָאֱמֻנָתָם בִּי, לְהַקְדִּישָׁנִי). It was the wrong stick. Moshe and Aaron were confused about the stick. So could we be any worse if we are confused about the stick?

3. We find at the beginning of the Parsha that Klal Yisrael is told that they will have the land which is (מורשה) Morasha, which will be an inheritance. That is usually Yerusha. Morasha is something that you give over. Why is Klal Yisrael told that they will have Eretz Yisrael and (וְהִבְאֵתִי) and I will bring you to the land that will be Morasha.

Rav Gedalya Shorr in the beginning of this Parsha and later in the Parsha in Maimar regarding Chodesh Shvat has a beautiful Yesod. I only have the time to share with you the basics of it but if you look at it you will see that the beauty of it is greater than that. Rav Shorr says that when something says B'feirush, clearly in the Torah then it is going to happen. That is it. Sometimes there is a decree from heaven but it could go one way or the other, it could change. Had HKB"H said I will give it to you as a Yerusha, you will inherit it, then this generation that left Mitzrayim would have had to go into Eretz Yisrael and so to speak inherit the land. So HKB"H used a Lashon of Morasha which could be translated both ways. Something that you inherit or something that you give as an inheritance. As you know, this generation didn't enter Eretz Yisrael.

We find in the Gemara in Yeish Nochalin an unusual thing. The Gemara says that when the Jews entered Eretz Yisrael that the land was divided to the Yotzei Mitzrayim, those who left Egypt. They weren't alive anymore. They were Yoresh B'kever, they inherited it by the fact that they were not alive and they passed it on to their descendants. You see, it had to happen. (וְנִתְּתִי אֹתָהּ לָכֶם מוֹרְשָׁה). If I do not give it as something you inherit and go into at least I will give it to you as something you will pass on as an inheritance. Therefore, that Chazal, the Gemara itself says that it is unusual that Eretz Yisrael is given to people who have passed on. It was done to be Mikayeim this Nevuah. With that I wish one and all an absolutely wonderful Shabbos.

Rabbi Reisman - Parshas Vaeira 5774

I would like to start with a technical piece and then move on to pieces that are more connected to Machshava. Let me start with a technical idea. In the Torah we find for the expression of waters two ways. Sometimes it says Mai like Mai Hamabul or Mai Raglayim. We have an expression which of course is a word which is attached to another word, Mai so and so which means waters of. There are other places where we find the same word but expressed as MaiMai as in this week's Parsha. As it says in 7:24 (לֹא יָכְלוּ לִשְׁתּוֹת, מֵימַי הַיָּאֵר) That they were unable to drink from the (מֵימַי הַיָּאֵר) MaiMai Hay'or from the waters of the Y'or which is the same meaning but the word instead of Mai is Mai Mai. 7:19 (קַח מַטְיָה וְנִטְהַרְיָה עַל-מֵימַי מִצְרַיִם) Spread out your hands on the waters of Mitzrayim in this week's Parsha. What is the difference between Mai and MaiMai?

I saw in both the Sefer Haksav Vehakabala on Parshas Vaeira 7:19 and in the Torah Temimah's Sefer, Tosafos Beracha but this is found in Parshas Tazria and they both say the same idea. As I will tell you I later discovered that they were Mechavein to the words of Rav Sadya Gaon (one of the Geonim) who says exactly the same thing. They say the following. They say that MaiMai is a reference to drinkable water. Water which is easily consumed as is found in Parshas Mishpatim in 23:25 (וַיְבָרֶךְ אֶת-לֶחְמְךָ, וְאֶת-מִימְךָ) that Hashem will bless your bread and your water. This refers to water which is made to drink. Or as is found in Tanach Divrei Hayamim II 32:30 (סָתַם אֶת-מוֹצָא סְתָם מִימֵינוּ בְּכֶסֶף שְׁתִּינוּ) the source of drinking water was sealed. Or we find in Eicha 5:4 (מֵימֵינוּ בְּכֶסֶף שְׁתִּינוּ), we find the idea of purchasing water. Again, for drinking purposes. Of course in this week's Parsha in the Makka of Dam the reference of Makkas Dam is to drinkable water which turned into blood. Therefore, MaiMai Hay'or in this week's Parsha. So that the idea is that Mei Mei is referring to drinkable water.

Mai is a word for water in general, water which may not be drinkable as in Mai Hamabul or Mai Raglayim or as is found in Yeshaya 54:9 (מַעְבֵּר מִי-נָח), or as is found in Bamidbar 19:13 (מִי נָדָה), the water of the Parah Adumah which is not something drinkable. Or as is found in Shemos 15:19 (וַיִּשָּׁב יַרְדֵּן עַלֵּהֶם, אֶת-מֵי הַיָּם), we have the water of the Yam Suf being called Mai. So Mai is water that is not necessarily drinkable while MaiMai is drinkable water. Another Posuk which comes to mind is in Parshas Chukas when Moshe Rabbeinu strikes the rock or is instructed to talk to the rock in Bamidbar 20:8 (וַדַּבְּרָתָם אֶל-הַסֵּלַע לֵעֵינֵיהֶם, וְנָתַן מַיִם) and it will give its water. Again the word Meimav the double Lashon indicating drinkable water.

When we understand this we can answer the Kasha. From where did the Chartumim (the magicians in Mitzrayim) get water for them to attempt to do the same trick to turn water into blood? There are many Terutzim but according to this says the Ksav V'hakabala they got water from the river, the river was regular water. The drinkable water is what turned into blood.

It is interesting that in the Shailos Uteshuvos of the Chasam Sofer in Even Haezer Cheilek 2 Teshuva 14 he brings this as a Nafka Mina L'halacha. He is the one who quotes Rav Sadya Gaon as having said this. There, the Chasam Sofer deals with a Get where the Nusach of the Get should have been Mai B'air. When a Get is written and the city is identified it is also identified by a nearby body of water. The Nusach of the Get as is brought in the Shulchan Aruch is Mai B'air. A Sofer had written MeiMei B'air, he had written a double Lashon. The question is whether there is a change of meaning here that would be M'akeiv that would somehow change

the meaning of the Get in a way that would Pasul it. The Chasam Sofer brings this Rav Sadya Gaon and says if the B'air that is referred to is one with drinkable water then MaiMai Habor is appropriate and correct and does not change the meaning in a way that is not good.

(I will point out that the Ibn Ezra in this week's Parsha Parshas Vaeira 7:19 has a different Pshat although I don't know and I don't understand what it is that he is referring to.)

I would like to add a Nekuda based on the Torah Temimah. MaiMai means drinkable water. How so? In Hebrew we generally have a double Lashon such as in Parshas Tazria where we find in 13:49 (יִרְקֶרֶק אוֹ אֶדְמָה). Adom is red (אֶדְמָה) means very red. (יִרְקֶרֶק) means very green. There are other similar words like is found in Hoshea 10:8 (קוֹץ וְדֹרֶר) the double Lashon (דֹרֶר) refers to thorns but to thorns that attach themselves very easily to a person or to a person's clothing. The other word such as (שְׁעָשְׁעִי) that is found in Tehillim 119:92 which are double Lashonos that is the same idea, they are very. MaiMai is very water, that has nothing else in it. The water of an ocean is also water but it has salt in it. MaiMai implies clear water because it is very much water, it is purely water. What is interesting is that the Ibn Ezra in Parshas Tazria disagrees with this rule. He says that (יִרְקֶרֶק) means faintly green and (אֶדְמָה) faintly red unlike all the other Meforshim. It is interesting that we have our idea that MaiMai is clean water, drinkable water and it follows the general rule of a double expression. However, the Ibn Ezra disagrees with the general rule and he also disagrees in this Parsha in its applications to MaiMai Hay'or. As I said this is a technical Vort an idea of a Teitch word.

Let me move on to an extraordinary idea from Rav Hutner in the Pachad Yitzchok Mamarei Pesach Maimar 6. He says the following. We find in the beginning of this week's Parsha 6:9 (וְלֹא מִקְצֹר רוּחַ, וּמַעֲבֹדָה) that Klal Yisrael did not listen to Moshe Rabbeinu (וְלֹא שָׁמְעוּ, אֶל-מֹשֶׁה, מִקְצֹר רוּחַ, וּמַעֲבֹדָה קָשָׁה). They should have listened to Moshe but they didn't. Moshe Rabbeinu came to them and told them as it says in 6:8 (וְהִבֵּאתִי אֲתֶכֶם, אֶל-הָאֶרֶץ) I will take you to the land of Eretz Yisrael but they didn't listen. As the Meshech Chochmo points out when people are suffering it is hard to talk to them about the long term destiny and the idea of having their own land their own nation. (וְלֹא שָׁמְעוּ, אֶל-מֹשֶׁה, מִקְצֹר רוּחַ, וּמַעֲבֹדָה קָשָׁה). Rav Hutner writes that we find in the Parshas Bikkurim which is in Parshas Ki Savo, a Jew (a farmer) brings Bikkurim to the Bais Hamikdash. We find there in 26:5 a reference to Yetzias Mitzrayim. (וְעֵנִיתָ וְאָמַרְתָּ) the farmer comes bringing his Bikkurim and says (וְיֵרֵד מִצְרַיִם, וְיֵרֵד מִצְרַיִם). He refers to going down to Mitzrayim (וְיֵרֵד שָׁם בְּמִצְרַיִם). (מֵעַט; וְיֵהִי-שָׁם, לְגוֹי גָּדוֹל עֲצוּם וְרַב). It is a long reference.

Says Rav Hutner why is this in the beginning of the Bikkurim specifically? Rav Hutner also says why did this make its way into the Haggada, a portion that has to do with the Mitzvah of Bikkurim unrelated to the night of Pesach somehow makes its way into the Haggada? Says Rav Hutner, Moshe Rabbeinu says to Klal Yisrael (וְהִבֵּאתִי אֲתֶכֶם) and Klal Yisrael (וְלֹא שָׁמְעוּ, אֶל-מֹשֶׁה, וּמַעֲבֹדָה קָשָׁה). There has to be a time of a Teshuva of a sort of reciprocal behavior on the part of Klal Yisrael to atone for this which they did. That says Rav Hutner is here in the bringing of the Bikkurim. When a Jew brings the Bikkurim and he refers to Hashem taking us out of Mitzrayim he says as is found in Devraim 26:9 (וְיִבְאֵנוּ, אֶל-הַמָּקוֹם הַזֶּה). The same (וְהִבֵּאתִי) which Klal Yisrael did not accept because (וְיִבְאֵנוּ, אֶל-הַמָּקוֹם הַזֶּה). (מִקְצֹר רוּחַ, וּמַעֲבֹדָה קָשָׁה). now the Jew comes in Eretz Yisrael and says Hashem the (וְהִבֵּאתִי) happened. It says (וְהִנֵּה הִבֵּאתִי אֶת-רֵאשִׁית) (פְּרִי הָאֲדָמָה). I bring the Raishis Pri Hoadama, I am Mikayeim a Mitzvah with the (וְהִבֵּאתִי). Says

Rav Hutner that is why when one brings the Bikkurim he talks to HKB"H in a language of the Posuk (וְעֲנִיתָ וְאָמַרְתָּ) you should reply and say. How is this a reply, they are the first words mentioned in the Parsha. He brings a basket of fruits, he brings it to the Mizbaiach (וְעֲנִיתָ וְאָמַרְתָּ) and you reply and say. What are you replying to? Says Rav Hutner, he is replying to Moshe Rabbeinu saying (וְהִבֵּאתִי). Although in Mitzrayim (מִקְצֹר רוּחַ, וּמַעֲבֹדָה קָשָׁה) the reply was not appropriate, here it is appropriate. Says Rav Hutner, that is the reason it is mentioned in the Haggada, because it has to do with Pesach it is the Kiyum of that (וְהִבֵּאתִי) to which Klal Yisrael (וְלֹא שָׁמְעוּ, אֶל-מִשְׁחָה, מִקְצֹר רוּחַ, וּמַעֲבֹדָה קָשָׁה) is not an Aveira in the sense that he is not blamed (וְלֹא שָׁמְעוּ, אֶל-מִשְׁחָה, מִקְצֹר רוּחַ, וּמַעֲבֹדָה קָשָׁה). You are not blamed for it and you are not expected to reply differently. Nevertheless when it passes and the test is behind you, a person should go back and look at the way he behaved during his difficult time (מִקְצֹר רוּחַ, וּמַעֲבֹדָה קָשָׁה). Nevertheless, if something was lacking, a person should try to atone for it to repay and to do the things that have to be done to make up for that which he did incorrectly for his misbehavior of the past.

Rav Pam used to say about the bringing of the Bikkurim where the farmer is commanded in Devarim 26:11 (וְשִׂמְחָתָּ בְּכָל-הַטּוֹב) he should bring in great joy his Bikkurim. We always picture a farmer coming after a successful farming season and he is overjoyed. It is the harvest season and he is making his money. Rav Pam would point out that there are many farmers who did not make money, whose crop were disappointing, who perhaps spent more to till the land than they actually took in during the harvest season. Even he is Michuyav to come and say (וְשִׂמְחָתָּ בְּכָל-) (הַטּוֹב). He is also obligated to rejoice in HKBH's blessing even when he doesn't fully see the blessing. This adds a dimension to the idea that the (וְהִבֵּאתִי) is reciprocating. For the lack of proper behavior (מִקְצֹר רוּחַ, וּמַעֲבֹדָה קָשָׁה). Because here even if a farmer is (מִקְצֹר רוּחַ, וּמַעֲבֹדָה קָשָׁה) he comes and he says HKB"H once before I didn't see the greatness and the kindness with your behavior with me, it happened once before. This time (וְשִׂמְחָתָּ בְּכָל-הַטּוֹב) I know how to respond. What a beautiful lesson from the Parsha.

Now with these two ideas the Mei and the MeiMei idea as well as the connection from the Parsha to the Parshas Bikkurim I wish you an absolutely wonderful Shabbos Parshas Vaeira and a meaningful Shabbos and a lot of Hatzlacha.

Rabbi Reisman - Parshas Va'eira (Shabbos Rosh Chodesh) 5773

I would like to touch on some of the enduring mysteries of the Parsha and some lessons that can be learned from them. One of the most mysterious things about Parshas Va'eira and the Parshas which follow is Moshe Rabbeinu's repeated insistence that Klal Yisrael is leaving Mitzrayim for three days. For example in 8:23 (וְדָרָךְ שְׁלֹשֶׁת יָמִים, נִלְךָ בְּמִצְרָיִם). We want to leave Mitzrayim just for 3 days. Of course, this is not so and had Moshe Rabbeinu been negotiating from a position of weakness we would understand that he would have to say we are going for 3 days. In fact, by the time the Makkos were up, the Mitzrim were happy to get rid of Klal Yisrael. Therefore, it is somewhat of a mystery that Moshe Rabbeinu keeps on insisting that we are leaving just for 3 days.

Rav Hutner in the Ma'amarei Pachad Yitzchok on Pesach, Maimar Tzaddik, has an extraordinary insight. Rav Hutner brings from Rabbeinu Yonah that when somebody does an Aveira, the Tikkun of the Aveira is supposed to be in the same manner as the Cheit took place. For example, somebody who did an Aveira by looking at things he should not look at should have as part of his Tikkun weeping, some crying with his eyes so that the eye which sinned is part of the Tikkun of the Cheit.

Similarly says Rav Hutner, Yaakov Avinu came with trickery against Eisav as it says in Beraishis 27:35 (בָּא אֶחָיוּ בְּמַרְמָה). That was Eisav's Middah. Eisav found favor with Yitzchok through trickery. He pretended to be an Ehrliche frum person. Therefore, Yaakov Avinu too used trickery and subterfuge to be able to get the Berachos. Rav Hutner explained that it is not just a way of getting the Berachos, it is not just matter in which to get it. Even if it could be gotten in a different way, still since the Cheit took place with the Middah of Arma (trickery) so too the Tikkun should take place that way.

Therefore, he says since Pharoh came with trickery against Klal Yisrael (in 2 ways). One way that Pharoh came with trickery is in the way he got Klal Yisrael to fall for the work which they were forced to do but more than that Rav Hutner brings that Pharoh was a continuation to the Cheit Hanachash, the original serpent in Gan Eiden and as such since the Nachash worked with trickery so too the follow up is something which would take place by trickery and the Tikkun would be to get out of Mitzrayim by using some sort of trickery. Therefore, Moshe Rabbeinu B'dafka used the trick and subterfuge of saying that I am going out for this amount of time and as a result that is the way they left Mitzrayim.

With Rav Hutner I understand now that in Yechezkel 29:3 we find that Pharoh is called the great serpent. (הַנָּחִי עֲלִיף פְּרֻעַה מֶלֶךְ-מִצְרַיִם, הַתַּנִּים הַגְּדוֹל). This is something that I didn't understand when I learned Yechezkel. What does the Nachash have to do with Pharoh? However, Rav Hutner is bringing that Pharoh was actually a continuation from the Cheit of the Nachash in the sense that it was a Cheit through Harama and that Cheit through Harama is something which was followed by a Yetzias Mitzrayim in which Harama was used. This idea is an idea mentioned in Rishonim that in fighting the Yeitzer Hora we are supposed to use Harama. You are supposed to use trickery. You have to plan in order to be Matzliach against the Yeitzer Hora.

I will give you an example. It is extremely important that a person be Maavir Sedra. For someone to go through the Parsha every week and to go through it in a proper way. To go through the Parsha with Shnayim Mikra and Echad Targum. Now of course sometimes it's hard. So I will tell you a trick. After Davening on Shabbos you don't have enough time to do Shnayim Mikra and Echad Targum because you have to get home. Tell yourself that you will do until Sheini and sit down and do until Sheini. When you get to Sheini you have to tell yourself that you will do until Shlishi and so on. Eventually the truth will be that there is nothing more important than finishing the Parsha before you go home. There is plenty of time on Shabbos, it is the Yeitzer Hora pulling you. You don't have to go down to the Kiddush right away, you can go down 20 minutes later, and a person can succeed. However, you can only succeed in fooling yourself every week. You will say, how can you fool yourself if you know what is coming? No, this is part of your plan Harama against the Yeitzer Hora. If it is part of the original plan of

Harama you'll see you will be Matzliach. You can fool the Yeitzer Hora on a regular basis. He is a little tricky, but you will see. Try it. This therefore, is the lesson of (דָּרַךְ שְׁלֵשֶׁת יָמִים, גִּלְגֹּל בַּמִּדְבָּר).

Let us move on to one of the other mysterious aspects of the Parsha. We find at the beginning of the Parsha when Moshe Rabbeinu is identified, that the Parsha starts by listing all the Bnei Reuvain, all of the Bnei Shimon, then Bnei Levi. When it gets to Moshe Rabbeinu the listing of Klal Yisrael comes to an end. It is a very strange. Rashi says in 6:14 (אֱלֹהֵי רֹאשֵׁי בֵּית אֲבֹתָם: מִתּוֹךְ) (שהוזקק ליחס שבטו של לוי עד משה ואהרן, בשביל משה ואהרן התחיל ליחסם דרך תולדותם מראובן) that we wanted to list Levi so we started from Reuvein. Why do that? We have plenty of places in Chumash where it just mentions someone's name, Moshe Ben Amram Ben Yitzar Ben Kehas Ben Levi as it does all over the Chumash when it lists someone the son of him and the son of him. The Chumash doesn't go through long lists in order to get to someone. Why here in order to get to Moshe Rabbeinu do we list the Yichus of Reuvain, the Yichus of Shimon, and part of the Yichus of Levi?

I saw a Gevaldige Vort (I don't remember the source) but the Vort is beautiful. A person would think that Hashem came along and he created a Moshe Rabbeinu and Mimeila there was a Moshe Rabbeinu in the world. It is not so. Really every person has the ability to be a Moshe Rabbeinu. Everybody has the ability to be someone with extraordinary ability in serving HKB"H. However, we think that we don't have the ability. We limit ourselves. The Rambam says Yachal Kol Adam Liyos Eved K'Moshe. Every single person could succeed in being an Eved Hashem like Moshe Rabbeinu was an Eved Hashem. Moshe Rabbeinu it is true that when he was born the house shone, however, that idea, that ability, that potential, is there for everyone. The Torah is Mirameiz to that. The Torah goes through every person in Klal Yisrael (every family at least in Klal Yisrael) and tells us that Reuvain had children, they could have been Moshe Rabbeinu. Shimon had children, they could have been Moshe Rabbeinu. Levi had children, they could have been Moshe Rabbeinu. Until it gets to Moshe Rabbeinu who was the one who seized the opportunity, who seized the ability to do it. The lesson here is that really every single person should see it that way, should see it in a sense that he can do it. He can be the person that makes the difference. HKB"H doesn't create readymade leaders in Klal Yisrael. A person has to be willing to undertake and to do what has to be done. That is the lesson in this second somewhat mysterious aspect of this week's Parsha.

The third, and this is a Halacha issue. In the Makka of Dam we find in the Ohr Hachaim Hakadosh that Klal Yisrael became wealthy from the Makka of Dam. How did Klal Yisrael become wealthy from the Makka of Dam? Klal Yisrael had water and the Mitzrim didn't. Here there was an ability for Klal Yisrael to make money. How would they make money? Very simple. They would take water and they would sell the water to the Mitzrim and it would not turn to Dam. Says the Ohr Hachaim Hakadosh, Klal Yisrael charged a lot of money for this water. He says from here we have the expression Damim Tarti Mashma. The word Damim means money and it also means blood because here the blood that had been water gave them an opportunity to make a lot of money for Klal Yisrael. So it is a very nice idea that Klal Yisrael became wealthy from the Makka of Dam. The question is this new price that was charged would seem to be an Issur Ona'a. It would seem to be dishonest to just charge more money because of the circumstances.

I remember seeing in Aleinu L'shabaiach in the last volume he had the following Shaila, an incident which took place in the year 2002. There were rumors in Eretz Yisroel that the water supply had been contaminated by the Arabs. People were told to avoid using the water even by boiling it and to buy bottled water. At that time there were stores that jacked up the price of bottled water as after all now everybody needed it. Rav Zilberstein was asked whether this was Ona'a or perhaps now the supply and demand circumstance had changed so maybe now things are different. Rav Zilberstein answered that this is Ona'a. A person can't just charge any price and naturally if the supply and demand in the world changes then the true price changes. However, in this case it was just a temporary situation, it was a temporary demand and that he says does not allow for us to assume that the legitimate price has been raised. That is Ona'a, that is taking advantage. Mimeila it would seem that here in Mitzrayim as well, the jacking up of the price of the water during Makkas Dam would be Shelo K'din. Of course this is just a manner in which we can learn a Halacha and the Yidden were entitled to a lot more money than that from the Mitzrim who were Mishabeid them. Nevertheless, it is an interesting similarity between the Ohr Hachaim Hakadosh and the incident which took place in 5762 (2002).

Let me leave you with the following Kashas that I had regarding the Parsha. During (אֲשַׁמְנוּ בְּגִדְנוּ) Ashamnu Bogadnu we come to (קִשִּׁינוּ אוֹרֵף) Kishinu Oref or (שִׁחֵחְסֵנוּ) Shichasnu. The word Shacheis is to be destructive so (שִׁחֵחְסֵנוּ) is translated as we were destructive. What do we think when we Klap (שִׁחֵחְסֵנוּ)? Rashi in Parshas Noach to 6:11 says (וְתִשָּׁחַת: לִשׁוֹן עֲרוּהָ וְעִבּוּדָה זָרָה) that Shachas is a Lashon of certain specific Aveiros, Arayos and Avodah Zora. When we say (שִׁחֵחְסֵנוּ) we should be thinking of the Teitch of this idea of Hashchasa.

Then we come to Parshas Va'eira where it says in 8:20 (תִּשָּׁחַת הָאָרֶץ, מִפְּנֵי הָעֶרְב) the land suffered Hashchasa because of the wild animals that were all over the place. What does (תִּשָּׁחַת הָאָרֶץ, מִפְּנֵי) have to do with Erva or Avodah Zora? Tzorech Iyun!

One more Kasha. I am learning the Parsha and there is a Rashi which I have seen many times which suddenly I realized was not so simple. In this week's Parsha we have 3 Makkas that affect the animals. Dever where animals died. Sh'chin where the Posuk says in 9:9 (עַל-הָאָדָם וְעַל-הַבְּהֵמָה) that the boils affected the person and the animal and of course in the Makka of Barad where the Posuk says in 9:25 (וַיִּהְיֶה הַבָּרָד בְּכָל-אֶרֶץ מִצְרָיִם, אֶת כָּל-אֲשֶׁר בַּשָּׂדֶה, מֵאָדָם, וְעַד-בְּהֵמָה) where it says that humans and animals were killed.

After Dever when the animals died the next sequence is Sh'chin. Now Rashi in 9:10 asks (בָּאֵדָם) (ובבהמה: ואם תאמר מאין היו להם הבהמות והלא כבר נאמר (פסוק ו) וימת כל מקנה מצרים) from where did Mitzrim have animals that would be affected by the Sh'chin if all the animals had died by Makkas Dever? Rashi answers that the Dever affected only those animals that were left outside. אלא לא נגזרה גזרה אלא על אותן שבשדות בלבד, שנאמר (פסוק ג) במקנה אשר בשדה והירא את דבר ה' הניס את (מקנהו אל הבתים. וכן שנויה במכילתא אצל (יד ז) ויקח שש מאות רכב בחור. Those who were Yar'ei Hashem they took their animals inside and they were not affected. If so, they were still alive to be affected by the Makka of Sh'chin. That is good. Why doesn't it bother Rashi again later in the Parsha when we come to the Makka of Barad? In the Makka of Barad we have again the idea of as it says in 9:25 (וַיִּהְיֶה הַבָּרָד בְּכָל-אֶרֶץ מִצְרָיִם, אֶת כָּל-אֲשֶׁר בַּשָּׂדֶה, מֵאָדָם, וְעַד-בְּהֵמָה). That the animals in the field were affected? Here, why don't we ask the same Kasha of from where were these animals if the animals were killed in Dever and certainly those that took their animals indoors

during Dever because they didn't want them to die would have done the same thing by the Makka of Barad. So which animals were these? This is something that is a Tzorech Iyun Gadol! If you say that it is the animals that had been brought inside then Rashi shouldn't have asked the Kasha by the Makka of Sh'chin, because you can say that you got the animals from the outside. It seems to be a difficulty.

Rabbi Reisman - Parshas Va'eira 5772

Let me begin with Rav Moshe's Vort from Darash Moshe Cheilek II page # 30 which is at the end of the Parsha 9:33. At the end of the Parsha we find the last Makkah in Parshas Va'eira the Makkah of Barad. When it comes to an end the Posuk says (וַיֵּצֵא מֹשֶׁה מֵעַם פְּרָעָה, אֶת-הָעִיר, וַיִּפְרֹשׂ) (כַּפִּי, אֶל-יָרֵךְ; וַיִּחְדְּלוּ הַקָּלֹט וְהַבָּרָד, וּמָטָר לֹא-נָתַד אֶרֶצָה). The hail came to an end and the rain did not hit the ground. Rashi explains (וְאֵף אוֹתָן שֶׁהָיוּ בְּאֵוִיר לֹא הִגִּיעוּ לָאָרֶץ). Even the rain drops that were already in midair did not hit the ground. Moshe was Mispalel for the Makkah to end and it came to an abrupt end.

The question naturally is what is the purpose of this extraordinary Nais this is more of a miracle than the rain and Barad just stopping on its own. It is sort of a Neis B'soch Neis, a double miracle. What is the purpose? Why did Hakadosh Baruch Hu do this extra miracle and make it not hit the ground and what is the lesson for us?

Rav Moshe says that this comes to teach us a lesson. Hakadosh Baruch Hu behaves or Kavayochel the way Hashem reveals himself to us as behaving in a way that human beings should emulate. Moshe Rabbeinu made a request and said let the Makkah come to an end. The Ribbono Shel Olam showed that when the Tzaddik is Gozer, Hakadosh Baruch Hu is Mikayeim. That when the Ribbono Shel Olam does what is asked of him he does it completely and totally. He does it in a way that the request is formulated. Just as the request was formulated for it to come to an end which implies that even that which is in midair not hit the ground, the Ribbono Shel Olam did so despite the fact that it was not a necessary piece or necessary part of the request.

Rav Moshe brings another example that the Ramban says there was never another locust infestation in Mitzrayim of the type that happened here. That was for the same reason, because Moshe Rabbeinu Davened that the Arbe (the Makka of locusts) come to an end and it came to an end totally even for future generations. Again, Moshe Rabbeinu didn't mean it, but nevertheless since that is what he requested that is what took place. The lesson is to be Mikayeim to do the words of the Tzaddik as they were requested even though it wasn't meant to that degree.

Says Rav Moshe, it is meant to teach us that that is the way we too should behave. This small Vort of Rav Moshe actually touches on an extraordinary Yesod which it says in a number of sources. There is a Mitzvah L'kayeim Pashtei Dik'ra. That even when Torah She'bal Peh teaches us regarding certain Mitzvos that they don't have to be done precisely in the way that it is spelled out in the Torah, nevertheless Mitzvah L'kayeim Pashtei Dik'ra.

A source for this is a Ritva in the last Perek of Yevamos. The Ritva there refers to a Gemara regarding the shoe that is used during Chalitzah. The Posuk says in Devarim 25:9 (וְחָלְצָה נָעֻלוֹ מֵעַל (רַגְלוֹ). She removes his shoe from his foot. The Gemara says does it have to be his shoe? It doesn't have to belong to him. It is adequate that it fit his foot. On that the Ritva comments that even though during the Chalitzah ceremony it is not necessary that the shoe belong to the man, nevertheless Mitzvah L'kayeim Pashtei Dik'ra. The simple meaning of the Posuk is that it be his shoe and that is the way it should be done. That is indeed what we do. We are Makneh the shoe to the man and the man is the technical owner of the shoe until after the ceremony.

We find a similar idea in Yoreh Dai'a in the Halachos of Shiluach Hakan. The Mitzvah of sending away a mother is found in Devarim 22:6-7 (וְכִי יִקְרָא בֶן-צֶפֶר לְפָנָיו בְּדֶרֶךְ בָּכָל-עֵץ אוֹ עַל-הָאֲפְרָחִים אוֹ בִּיצִים, וְהָאִם רֹבֶצֶת עַל-הָאֲפְרָחִים, אוֹ עַל-הַבִּיצִים--לֹא-תִקַּח הָאִם, עִל-הַבָּנִים ז' שְׁלֹחַ תִּשְׁלַח אֹת-הָאֵרֶץ, אֲפָרָחִים אוֹ בִּיצִים, וְהָאִם רֹבֶצֶת עַל-הָאֲפְרָחִים, אוֹ עַל-הַבִּיצִים תִּקַּח-לָהּ, לְמַעַן יִיטֵב לָהּ, וְהִאֲרִכְתָּ יָמֶיהָ). Taking the pigeon or the eggs. There is a Teshuva from the Chacham Tzvi which is brought in Yoreh Dai'a and in the Meforshim of Yoreh Dai'a. He was asked if it is necessary to take the babies or the eggs or is it enough to just send away the mother. He answered that the Mitzvah is just Shiluach, to send away the mother. Nevertheless it is a Mitzvah L'kayeim Pashtei Dik'ra. It is good to be Mikayeim the simple meaning of the Posuk and to pick up the eggs and acquire them. You can put them back afterwards. (וְאֶת-הַבָּנִים תִּקַּח-לָהּ), to acquire that which is in it. Again, Mitzvah L'kayeim Pashtei Dik'ra.

A third source is in the Mikraei Kodesh which is in the volume on Sukkos where it talks about the well-known Halacha that when one has Hadasim the leaves are supposed to be in groups of three. How much of the Hadas have to have Hadasim Mishulash (groups of three)?

The Halacha is Ruba K'kula, it is enough if most of the Hadas have it and you don't need all of it. Nevertheless the Halacha says it is M'hudar (better) if the entire Hadas is Mishulash. Why? Rav Tzvi Pesach Frank in Mikraei Kodesh brings the same idea and he quotes the Ritva and says the same thing here. He says, the simple meaning of a Hadas is something that is Mishulash, something that is in 3's and Mitzvah L'kayeim Pashtei Dik'ra.

By Hilchos Shechita we learn that it is enough to cut most of the Simanim, the required parts of the animal but L'chatchila we try to cut it entirely. Even though Ruba K'kula, Mitzvah L'kayeim the Pashtus of the Mitzvah which is to do it without an exemption of Ruba K'kula.

And so Rav Moshe's Vort on the lesson of the Parsha ties in well with something that we do indeed find in Halacha, the idea of Mitzvah L'kayeim Pashtei Dik'ra. Just as Hakadosh Baruch Hu showed us with his behavior towards Moshe Rabbeinu, he kept the words that Moshe Rabbeinu asked even though that wasn't the intention of Moshe Rabbeinu to make the rain stop in midair, the same thing in our behavior and in our Hanhaga.

Rav Yaakov's Vort is from the beginning of the Parsha in his Sefer on Chumash Emes L'yaakov page # 262. Right in the beginning before Sheini the Posuk says in 6:9 (וְלֹא שָׁמְעוּ, אֶל-מֹשֶׁה, מִקֶּצֶר (וְיִשְׂרָאֵל, וּמַעֲבֹדָה קָשָׁה). Klal Yisrael did not believe Moshe. Why? Because of the difficulties that they were facing. Actually in the last Parsha they did believe Moshe Rabbeinu as it says in 4:31 (וַיִּאֱמָרְוּ, הֵעָשָׂה). Something changed in between. Poshut Pshat is that in between Paroh had the Yidden

making their own straw which was previously given to them and they thought that the Yeshua was not at hand. Rav Yaakov adds a tremendous insight to this idea. Rav Yaakov says that we find that Klal Yisrael in Mitzrayim did not work on Shabbos.

In the Medrash it says they had a type of a (Megillah) scroll on which holy words were written that taught them that the Geulah was forthcoming. What was on that scroll? Rav Yaakov explains that it had on it some of the paragraphs of Tehillim that Moshe Rabbeinu had authored. It had on it different words that they had B'mesorah. For example, Mizmor Shir L'yom Hashabbos which is one of the Perakim of Tehillim (92). Of course, the entire chapter does not discuss Shabbos at all. So what is going on? Why is it called Mizmor Shir L'yom Hashabbos? Rav Yaakov says that that was on the scroll that the Yidden had. Mizmor Shir L'yom Hashabbos talks about the concept of (לְהַגִּיד, כִּי-יֵשֶׁר יְרוּרָה; צוּרִי, וְלֹא-עֲלֹתָהּ) (עוֹלָתָהּ בּוֹ). The chapter discusses that the Geulah will come. That Hakadosh Baruch Hu is straight and there is no Avlah and that ultimately there will be a Geulah. It was a Chizuk for Klal Yisrael to have these scrolls and say these Perakim of Tehillim and get a Chizuk from it.

What happened at the end of Parshas Shemos. Moshe Rabbeinu requested a Geulah and Paroh replied make them work harder. 5:9 (תִּכְבְּדוּ הָעֶבֶדָה עַל-הָאֲנָשִׁים, וְיַעֲשׂוּ-בָהּ; וְאֶל-יִשְׁעוֹ, בְּדַבְרֵי-שֹׁקֶר). Let them not spend their time with the false words. Paroh was referring to these scrolls. He knew that these scrolls gave Chizuk to Klal Yisrael and caused them to yearn for the Geulah and to believe that a Geulah would come. Therefore, he wanted to stop this behavior. He made them work harder in a way that they would not have Shabbos off and in that way they would not be in his words (וְלֹא שָׁמְעוּ, אֶל-מִוְשֶׁה, מִקֶּצֶר רוּחַ,) hoping for the Geulah. This is why here (וְיַעֲבֹדָה קִשְׁפָה). They didn't have that Chizuk and therefore, that caused Klal Yisrael to come to Yiush. This is a beautiful Vort from Rav Yaakov and at the same time it should be a Chizuk to us in our own lives to see Chizuk in the words of Tehillim. The beautiful words of the Kapittilach of Tehillim which talk to every Jew in every generation. The Kapittilach of Tehillim which we say in Davening, those that are well known by most Jews, they give us Chizuk.

Let me mention that those of us who Daven Nusach Sfar know that before Maariv there is a custom to say Shir Hamalos. Actually people say just that, Shir Hamalos, those two words. Actually there are 3 Pesukim of a Perek of Tehillim which is only 3 Pesukim. The last Shir Hamalos which is Kapittel 134, those are the first 3 Pesukim of the Nusach of Shir Hamalos. If you don't say the entire Shir Hamalos at least let us try to buckle down and say the first 3 Pesukim of the Shir Hamalos (א: שִׁיר, הַמַּעֲלֹת):

--הִנֵּה בָּרַכּוּ אֶת-יְרוּרָה, כָּל-עַבְדֵי יְרוּרָה

(הַעֲמִידִים בְּבֵית-יְרוּרָה, בְּלִילוֹת ב שָׁאוּ-יִדְכֶם קִדְשׁ; וּבְרַכּוּ, אֶת-יְרוּרָה ג יִבְרַכְךָ יְרוּרָה, מִצִּיּוֹן: עֲשֵׂה, שְׁמִי וְאֶרֶץ). Something to give Chizuk in, in the understanding and appreciation of the words of Tehillim which have given a Chizuk to Klal Yisrael throughout.

Now for a quick Vort. For the first time I picked up a Maharshag Al Hatorah. The Maharshag was a Posek who was a Talmid of the Maharam Shik in Hungary at the turn of the previous century. He has a quick Vort on the Parsha which too applies to a general Yesod.

We find in the Parsha that Hakadosh Baruch Hu promises in 6:4 (וְגַם הִקְמַתִּי אֶת-בְּרִיתִי אִתְּם, לְתֵת לָהֶם) (אֶת-אֶרֶץ כְּנָעַן--אֶת אֶרֶץ מִגְרִיהֶם, אֲשֶׁר-גָּרוּ בָּהּ). The promise to give Eretz Yisrael to the Jewish people.

The way that it is phrased is that it is the land of the Avos who lived there (אֲשֶׁר-גָּרוּ בָּהּ). Why is it important if the Avos lived there? What is the difference if they lived there or not, Hakadosh Baruch Hu promises it to Klal Yisrael, so we will get it, does it matter that it is (אֲשֶׁר-) אֶרֶץ מְגֵרֵיהֶם, אֲשֶׁר-בָּהּ)?

The Maharshag answers with a Yesod of the Nevuos of Nach. There are two levels of promise. There is a level where the Navi is told that something will happen. Then there is another level where the Navi is told something will happen and he is told to do something. Some physical action which symbolizes that which is going to take place. Whenever there is an act that symbolizes that which is going to take place it is to show the certainty with which it is going to happen and that subsequent events will not delay it. (אֶרֶץ מְגֵרֵיהֶם, אֲשֶׁר-גָּרוּ בָּהּ). The Avos lived, they resided in Eretz Yisrael and not only that, but we find by Avraham Avinu that he was told to walk the length and breadth of Eretz Yisrael in order to make a Kinyan. The Ramban on Parshas Lech Lecha in 12:6 mentions this idea. That that walking was to make the Haftacha (the promise) all the more certain. Therefore, it fits well (אֶרֶץ מְגֵרֵיהֶם, אֲשֶׁר-גָּרוּ בָּהּ). Because the Avos lived there that made it all the more certain of (הַקְמַתִי אֶת-בְּרִיתִי אִתָּם).

The question of the week is: In Bentching by the second Bracha we know that there are certain portions of the second Bracha that are M'akeiv (which must be part of Bentching). They include a reference to Eretz Yisrael, Bris Milah, and to Torah. The order though seems to be incorrect. נֹדָה לָךְ ר' אֱלִירֵינוּ. עַל שֶׁהִנְחַלְתָּ לְאַבְרָהָם אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה. וְעַל שֶׁהוֹצַאתָנוּ ר' אֱלִירֵינוּ מֵאֶרֶץ מִצְרַיִם. וּפְדִיתָנוּ מִבֵּית עַבְדִּים. וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרֵנוּ. וְעַל תּוֹרָתְךָ שֶׁלַּמְדָּתָנוּ. וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ. וְעַל חַיִּים חַן וְחֶסֶד שֶׁחֻנְנָתָנוּ. (וְעַל אֲכִילַת מָזוֹן שֶׁאַתָּה זָן וּמַפְרִינֵם אוֹתָנוּ תָּמִיד. בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה). We thank Hashem for giving us Eretz Yisrael as a Nachala and then that Hashem took us out of Egypt.

We all know that Hashem is taking us out of Egypt in Parshas Va'eira, Bo, and Beshalach but we don't go into Eretz Yisrael until Sefer Yehoshua. The order seems to be incorrect. (עַל שֶׁהִנְחַלְתָּ) (וְעַל שֶׁהוֹצַאתָנוּ ר' אֱלִירֵינוּ מֵאֶרֶץ מִצְרַיִם). Then we say (לְאַבְרָהָם אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה) which happened earlier?

We then refer to the Bris Milah which is on a Jew's body (וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרֵנוּ). That also seems to be out of order because that was commanded to Avraham Avinu. So it seems to be in reverse order. Here you may argue that Bris refers to after Matan Torah when all of Klal Yisrael are obligated. That may be, however, there is still a problem. (וְעַל תּוֹרָתְךָ) (שֶׁלַּמְדָּתָנוּ) Why is the Bris mentioned after the giving of the Torah? The giving of the Torah was given before that aspect of Bris which Klal Yisrael was obligated. So the order here in the (נֹדָה לָךְ) Node Lecha certainly needs some sort of explanation. Tzorech Iyun!!

Rabbi Reisman - Parshas Va'eira 5771

9:24 (וַיְהִי כִּדְרֹךְ נֹאֵשׁ מִתְלַקְחַת בְּתוֹךְ הַבָּרָד), meaning there was fire miraculously in the Barad. A couple of thoughts on Makkas Barad which of course is the last Makka mentioned in this week's Parsha. There is an absolutely wonderful Vort in the Sefer Davar Tov, a tremendous insight that comes from a Rashi here regarding the Barad.

Rashi on 9:24 says (ולעשות רצון קונם) ,האש והברד מעורבין, והברד מים הוא, (עשו שלום ביניהם) Neis B'soch Neis, it was a double miracle. Aish V'habarad M'uravin, V'habarad Mayim Hu, the fire and water are mixed. V'la'asos R'tzon Konam Asu Shalom Bainaihem, to do Ratzon Hashem, Shalom was created between them.

He makes a Diyuk here, Asu Shalom Bainaihem somehow implies that there was a new Shalom here. Now actually Kol Zman fire and water are in separate places there is no Machlokes between them anyway that they would need to make Shalom. By bringing them together you didn't make Shalom, however, the miracle was that there was no fight between the fire and the water. Therefore, he suggests a tremendous insight into this.

What is Shalom, what is peace? Shalom is often thought of as a lack of Ketata, a lack of Machlokes, a lack of fighting. That would be a negative thing, a lack of something, something missing. Actually, Shalom is a Middah, a positive thing. The Gemara in Masseches Yevamos 62b (12 lines from the bottom). (אמר רבי תנחום א"ר חנילאי כל אדם שאין לו אשה שרוי בלא שמחה בלא ברכה) . (בלא טובה בלא שמחה דכתיב ושמחת אתה וביתך בלא ברכה דכתיב להניח ברכה אל ביתך בלא טובה דכתיב לא טוב היות האדם לבדו במערבא אמרי בלא תורה בלא חומה בלא תורה דכתיב האם אין עזרתי בי ותושיה נדחה ממני בלא (חומה דכתיב נקבה תסובב גבר רבא בר עולא אמר בלא שלום דכתיב וידעת כי שלום אהלך ופקדת נוך ולא תחטא) mentions that a man who was not Zoche to get married is missing in joy, in Beracha, in Tovah. We understand those. Then the Gemara mentions that a man who does not marry is missing in Shalom. That is a Pliya? It would seem to us on the contrary, that marriage is an opportunity for dispute. The one thing a person who is not married and is living alone has is peace and Shalom. There are no 2 opinions in the house. So why does the Gemara say that one who is not married doesn't live in Shalom? How does marriage create Shalom?

The answer is this Yesod. To have no dispute does not make Shalom. If a person is alone there is no one to fight with. It is not a Middah of Shalom, it is a lack of Ketata, but that is not what we are looking for as a Middah Tovah to have Shalom. On the contrary, the Middah Tovah of Shalom is possible only when there are two opinions, when there are 2 people. When there is a possibility of discord, then there can be Shalom. Then the Middah of Shalom can exist. Therefore, one who is not married is living without Shalom. Marriage is an opportunity for Shalom.

So too with the Barad and the Aish. When the Barad and the Aish are in two different locations that is not called Shalom as there is no dispute between the fire and the water. But that is not yet Shalom. To say Asah Shalom Bainaihem means to bring them together, there is a potential for one to be fighting the other, water and fire fighting each other. When they don't fight that is Shalom.

A Raya to this that Shalom is not only a lack of discord, a lack of argument is from the following. There is a Chakira whether darkness is just the absence of light or is darkness a creation onto itself?

There are those that explain that Choshech is a creation. I believe the GRA in Parshas B'reishis says so. He brings a Raya from Yotzer Ohr U'vorei Choshech. The Posuk says that Hashem created light and created darkness. We see that darkness is not just an absence of light but it is

also a creation. With that we can go on. The Posuk continues Yotzer Ohr U'vorei Choshech Oseh Shalom. We see from the same Raya that Shalom is a creation onto itself and not just an absence of argument. Shalom is something positive. Vayas Hashem. Hashem created something that is positive. Something that has to exist and places a potential for disagreement.

The Sefer Davar Tov adds a very nice thought. We have a rule that when a friend is leaving you say Leich L'shalom and when there is a Meis you say Leich B'shalom. The Gemara in Masseches Berachos says that the proper words with which to say goodbye to someone is Leich L'shalom, go to peace. If someone has passed away then the custom is to say Leich B'shalom, go in peace.

The explanation of the difference in wording is not to use the word Shalom as meaning peace. They talk about Shlaimus, go to Shlaimus. It is missing the literal translation of Shalom which means peace. In line of what we have been discussing he explains, Leich L'shalom, a living person can go to peace and still have a relationship with someone else and have Shalom. However, a Niftar who does not have a potential to have a disagreement with anyone, so it must be Leich B'shalom. Go to a place that there will be Shalom. This is a tremendous insight and a tremendous Mussar as well.

I remember seeing in the Maishiv Davar a Teshuvah that Shalom was created on the second day of creation. On the first day of creation when there is only an oneness, there is no potential for Machlokes and therefore, there is no Shalom. On the second day there is a potential for Machlokes so on the second day Shalom was created.

That is why the Shir Shel Yom Sheini is Shir Mizmor Livnai Korach in Kapittel 48. It was written by the children of Korach who were involved in Machlokes. The Posuk (יִפֶּה נֹרָא, מְשֹׁשׁ כָּל-) is in this Kapittel. The Gemara in Rosh Hashanah Darshuns that Yifei Nof, a good wife, M'sos Kol Ha'aretz, makes the whole world seem happy. Again that is the Inyan of Shalom. That is a beautiful thought that comes from this line here regarding Makkas Barad.

9:34 A second thought regarding the Makkas Barad which comes from the Tosafos Beracha. At the end of the Parsha when the Makkas Barad has come to an end, the Posuk says (וַיֵּרָא פֶּרֶעַה כִּי) (הָדָל הַמָּטָר וְהַבָּרָד וְהַקָּלָת וַיִּסָּף לְחֹטֵא וַיִּכְבֵּד לְבֹו הוּא וַעֲבָדָיו). Meaning Paroh saw that the rain, the hail, and the thunder came to an end and he continued to sin, and he made his heart stubborn, he and his servants. Why does it say that the rain came to an end? The rain is an incidental part of the Barad, it is not really the Makkah. In addition, it says it first, (וַיֵּרָא פֶּרֶעַה כִּי הָדָל הַמָּטָר) as if to say that the main thing he had seen is that the rain came to an end? This needs some sort of an explanation.

The Tosafos Beracha explains as follows. A few Pesukim earlier (9:27), Paroh calls in Moshe and Aharon and says (וַיִּשְׁלַח פֶּרֶעַה וַיִּקְרָא לַמִּשֶּׁה וּלְאַהֲרֹן וַיֹּאמֶר אֲלֵהֶם חֲטָאתִי הַפַּעַם יִרְדְּרָה הַצִּדִּיק וְאַנִּי נְעָמִי) (הַרְשָׁעִים). He asks them to Daven to Hakadosh Baruch Hu and he asks for the thunder and the hail to stop. He doesn't ask for the rain to stop. Egypt is a land that needs rain. We know that fields are irrigated from the Nile River and that it involves a lot of Tircha and bother to schlep the water to the place that it has to irrigate the field. He didn't want the rain to stop. He said in 9:28 (וַיִּתְּנוּ אֵלַי יִרְדְּרָה רַב מִהֵיטָא קִלְתָּ אֶל־לִקִּים וּבָרַד וְאַשְׁלַחָה אֶתְכֶם וְלֹא תִסְפּוּן לַעֲמֹד) (וַיִּתְּנוּ אֵלַי יִרְדְּרָה רַב מִהֵיטָא קִלְתָּ אֶל־לִקִּים וּבָרַד וְאַשְׁלַחָה אֶתְכֶם וְלֹא תִסְפּוּן לַעֲמֹד). Meaning, ask Hashem to stop the thunder and the Barad. Moshe responded in 9:29 (וַיֹּאמֶר אֲלָיו מִשֶּׁה בָּצֵאתִי אֶת הָעִיר אֶפְרָשׁ אֶת)

(כפי אל ירנר הקלות יחדליו ונהבד לא יקנה עוד למען מדע כי לירנר הקרץ) that when he leaves the city he will spread out his hands to Hashem that the thunder will stop and the hail will stop. He doesn't say a word about the rain. Later Paroh sees that not only did the thunder and hail stop as Moshe Davened, but the rain stopped as well as it says 9:33 (וַיִּחְדְּלוּ הַקְּלוֹת וְהַבָּרָד וּמָטָר לֹא נָתַד אֲרָצָה). Paroh is thinking to himself that maybe this is some sort of coincidence. Look at this, Moshe Rabbeinu knew when it was going to stop, so this was some sort of new natural phenomenon that has come to an end. The Matar was Paroh's Kasha on Moshe Rabbeinu. Don't think that this is something unusual because we know that had it been said that the Bechorim would die at midnight and the Bechorim died a few minutes off of midnight, Paroh would have seen some type of flaw in Moshe Rabbeinu. Here he saw the flaw as it says 9:34 (וַיֵּרָא פַּרְעֹה כִּי הָדַל הַמָּטָר וְהַבָּרָד וְהַקְּלוֹת נִיָּסָה) (להטא ויבד לבו הוא ויעבדיו) that Paroh saw that the rain stopped as well so that gave him the excuse to have a stubborn heart and to continue to sin. A beautiful Diyuk in the Seder of the Pesukim.

In Vayechezak Leiv Paroh, Hakadosh Baruch Hu said, that I will harden Paroh's heart. Much has been written whether it is fair to harden Paroh's heart. The Ramban discusses it and others do as well. What is often missed is the Rambam's Chiddush in Hilchos Teshuvah 6:3. The Rambam says that this that happened to Paroh, his lack of Bechira, is something that can happen to anyone. Rasha Chotei Ad She'yigramu Chata'av V'yistamu Dalfei Teshuvah. If someone sins enough, he can come to a point that his sins cause his ability to do Teshuva to be removed. That is the Chiddush of the Rambam. That is a Pliya. Because we believe that a human being always has Bechira. Why is the Rambam saying that Bechira can be taken away?

I saw in the Leiv Eliyahu a long footnote from Rav Sholom Schwadron who brought the Leiv Eliyahu to print. He inserted a long footnote to explain this Rambam. He has a beautiful explanation. He says sometimes a person sins to a degree that the sins causes that his heart is hardened. That is an Onesh that is a punishment. All punishments can be removed through Tefillah. Davening helps. Afilu Cherev Chada Munachas Al Tzavarei Shel Adom Al Yimna Atzmo Min Hatefilla U'min Harachamim. A person who asks Rachamei Shamayim can have an Onesh removed.

Therefore, says Rav Schwadron, the Rambam is not saying that he no longer has Bechira at all. He no longer has Bechira in this sin, however, if he Davens for the Yeitzer Hora to be removed that Davening will help that from Shamayim he will have Siyata Dishmaya that the Yeitzer Hora will disappear. This is important for each and every one of us. We all have some level of Avodas Hashem in which we to have reached the point of Yishui Leiv. There are things that we do that sometimes we can't control. Playing on the internet too long. Bate'ling too long. Watching ballgames which is a total waste of time. There are things that we find very difficult to stop doing. We are so in the habit of doing it. We have reached the point of what the Rambam discusses. We are into something so much that it doesn't go away.

In our Shemoneh Esrei we should Daven for Siyata Dishmaya, we should Daven to the Ribbono Shel Olam to help us overcome the Yeitzer Hora. That is the key to overcoming difficulties in Avodas Hashem, where those difficulties have reached such a point that we find it very hard to overcome.

So these are three points on the Parsha the Davar Tov's point on Shalom, the Tosafos Beracha's Diyuk in the Pesukim, and Rav Schwadron's explanation of the Rambam regarding Yishui Leiv Paroh.

The question of the week is: we know that Moshe Rabbeinu wrote certain Perakim of Tehillim for Klal Yisrael. One of them is Tefillah L'Moshe, Kapittel 90 which is said in our Shabbos Davening. In this Perek of Tehillim it says in Posuk 10 (יָמֵי-שְׁנוֹתָיו כָּהֶם שְׁבָעִים שָׁנָה, וְאִם בְּגִבּוֹרֶת (שְׁמוֹנִים שָׁנָה)). There it says that a person lives 70 years and if he is strong he can live 80 years.

The Gemara in Maseches Yoma says in the days of Dovid Hamelech the world came to a point that the average life expectancy was in the area of 70 years. I don't understand, Moshe Rabbeinu lived at a time that people lived over 100 years. All the people we know who lived during the time of Moshe Rabbeinu and Yehoshua lived over 100 years. How can it be that Moshe Rabbeinu wrote this Posuk of (יָמֵי-שְׁנוֹתָיו כָּהֶם שְׁבָעִים שָׁנָה, וְאִם בְּגִבּוֹרֶת שְׁמוֹנִים שָׁנָה)?

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ח. וַיֵּצֵא מֹשֶׁה וְאַהֲרֹן מִעַם פְּרָעָה וַיִּצְעַק מֹשֶׁה אֶל יְיָ וַיֹּרֶר עַל דְּבַר הַצִּפְרָדַּיִם אֲשֶׁר שָׁם לַפְּרָעָה: כו. וַיֵּצֵא 8:26 & 8:8
מֹשֶׁה: Regarding the Tzefardai'a Rabbi started the Shiur with a Dvar Halacha. We find both by the Tzefardai'a and by the Aroiv that Moshe was Mispallel to make the Makkah end. There is a very strange Lashon used by the Tzefardai'a of Vayitz'ak Moshe El Hashem, that Moshe screamed. Typically, Tze'akah is a Tefillah that is used when a person is in big trouble. Why here does it say Vayitz'ak Moshe El Hashem?

The Sifsei Chachamim says the Halacha is that someone who Davens Shemone Esrei must hear his voice while he is saying it. Those who don't hear themselves are not Yotzei. So when it came to the Tzefardai'a, they made a lot of noise. Moshe had gone out from Paroh to the outside so he raised his voice in order to hear himself.

In the summer when Rabbi goes to Eretz Yisrael, if he Davens by Rav Elyashiv's Minyan, he is placed at the front near Rav Elyashiv. Rav Elyashiv Davens Shemone Esrei louder than would be expected. The reason most probably is because he holds that he must hear himself and therefore, since he is a Zakein K'nainahara, he has to talk louder in order to hear himself.

There is actually a Chakira in the Achroinim. When it says that a person has to Daven in order to hear himself, is the Pshat that B'poi'el you need to hear yourself, or it's just a Siman. Meaning your voice has to be loud enough that a normal voice can be heard. Rav Elyashiv is apparently Machmir for such a Shittah. There is such a Shittas Ha'Gra that says B'poi'el you have to hear your voice. This is a Nafka Mina L'dinnah if you Daven in a noisy place like Stolin you must Daven louder.

ב. וַיֵּט אֶהֱרֹן אֶת יָדוֹ עַל מִימֵי מִצְרַיִם וַתַּעַל הַצִּפְרָדַּע וַתִּכַּס אֶת אֶרֶץ מִצְרַיִם 8:2
The Birchah Peretz (Steipler) says, we know that there was one Tzefardai'a that kept on multiplying to 2, 4, 8, 16... as they were hit. Why did the Mitzriyim keep on hitting the Tzefardai'a? At a certain point they should have stopped?

There is a Maysech with the Noideh B'yehuda where a rich man hired a wagon driver. At a certain point in the woods the wagon driver pulled over, took out a knife and forced the rich man to change clothes and switch places with him. When the rich man who was now acting as the "Wagon Driver" drove into town, he drove straight to the police station. There he made the claim that he had been high jacked by the person now claiming to be the "Rich Man." The real wagon driver said he doesn't know what he is talking about and all he wants is to fool you. They ended up coming to the Noideh B'yehuda who was the Rav in the town. They were told to come early in the morning to him for a Din Torah. This must have been around 5AM. B'kitzur, every few minutes the Baalei Din were given the excuse that they would be seen in a few minutes. This went until very late in the afternoon when they were agitated and aggravated already from waiting and not having eaten all day. Then finally the Noideh B'yehuda says will the wagon driver please come in first. Of course the real wagon driver dressed like the "Rich Man" got up and was revealed. The Noideh B'yehuda knew that when people get angry they don't do things with Seichel.

כג. וַיֵּט מִשָּׁה אֶת מִטָּהוּ עַל הַשְּׂמִימִים וַיִּרְרֶנּוּר נָתַן קִלְתָּ וַיִּכְרֹד וַתִּהְלֹךְ אִשׁ אֲרָצָה וַיִּמָּטֵר יִרְרֶנּוּר בְּרֹד עַל אֶרֶץ 9:34 - 9:23
מִצְרַיִם: כד. וַיְהִי בְּרֹד וְאִשׁ מִתְּלַקְחָת בְּתוֹךְ הַבְּרֹד כְּבֹד מָאֹד אֲשֶׁר לֹא הָיָה כְּמָהוּ בְּכָל אֶרֶץ מִצְרַיִם מֵאִזְ הָיְתָה לְגוֹי: כה. וַיִּפֹּד
הַבְּרֹד בְּכָל אֶרֶץ מִצְרַיִם אֶת כָּל אֲשֶׁר בִּשְׂדֵה מֵאֲדָם וְעַד בְּהֶמָּה וְאֶת כָּל עֶשֶׂב הַשְּׂדֵה הַכָּה הַבְּרֹד וְאֶת כָּל עֵץ הַשְּׂדֵה שָׁבַר:
כו. בַּקַּבֵּץ גָּשָׁן אֲשֶׁר שָׁם בְּנֵי יִשְׂרָאֵל לֹא הָיָה בְּרֹד: כז. וַיִּשְׁלַח פָּרְעֹה וַיִּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן וַיֹּאמֶר אֲלֵהֶם חֲטָאתִי הַפַּעַם
יִרְרֶנּוּר הַצַּדִּיק וְאֲנִי נְעָמִי הַרְשָׁעִים: כח. הַעֲתִירוּ אֵל יְיָהֲיִה וְרַב מִהֵיטָ קִלְתָּ אֲלֵרִים וַיִּכְרֹד וַאֲשַׁלְכֶה אֶתְכֶם וְלֹא תִסְפּוּ
לַעֲמֹד: כט. וַיֹּאמֶר אֵלָיו מֹשֶׁה כִּצָּאתִי אֶת הָעֵיז אֶפְרַשׁ אֶת כַּפִּי אֵל יִרְרֶנּוּר הַקָּלוֹת וְהַבְּרֹד לֹא יְהִי עוֹד לְמַעַן תִּדַּע
כִּי לִי־הָיָה הָאֶרֶץ: ל. וְאִתָּה וַעֲבָדֶיךָ יִדְעָמִי כִּי טָרָם תִּירָאוּן מִפְּנֵי יִרְרֶנּוּר אֲלֵרִים: לא. וְהַפְשַׁתָּה וְהַשְׁעָרָה גִּבְתָּה כִּי
הַשְׁעָרָה אֲבִיב וְהַפְשַׁתָּה גִּבְעָלִי: לב. וְהַחֲטָה וְהַפְסַמְתָּ לֹא גָפוּ כִּי אֶפְיִלַת הַנֶּהָ: לג. וַיֵּצֵא מֹשֶׁה מֵעַם פָּרְעֹה אֶת הָעֵיז וַיִּפְרֹשׁ
כַּפּוֹ אֵל יִרְרֶנּוּר וַיַּחֲדְלוּ הַקָּלוֹת וְהַבְּרֹד וּמָטֵר לֹא נָתַף אֲרָצָה: לד. וַיִּבְרָא פָּרְעֹה כִּי חֲדַל הַמָּטֵר וְהַבְּרֹד וְהַקָּלוֹת וַיִּסָּף לַחֲטֹא
וַיִּכְבֹּד לְבֹו הוּא וְעַבְדָּיו

It says in the Sefer Davar Toiv, the Makkah was Koilois U'barad. Moshe Rabbeinu was Mispallel that it come to an end. So the Barad was no longer miraculous. So now either the ice put out the fire or the fire put out the ice. So some Barad turned into water when the Makkah was finished. Rashi says on Posuk 33 (דניאל ט) ודומה לו לא נתך: לא הגיע, ואף אותן שהיו באויר לא הגיעו לארץ, ומנחם בן סרוק חבירו בחלק (יחזקאל כב כב) כהתוך כסף, לשון יציקת מתכת, ורואה אני את דבריי, כתרגומו ויצק (שמות לח ה) ואתיד, (שם כז) לצקת לאתכא, אף זה לא נתך לארץ (לא הוצק לארץ) that the Barad miraculously never hit the ground. So the Barad that would have

turned to rain never hit the ground. So now Paroh saw Matar, Koilois, and Barad stop falling, he went back to his sinful ways.

The riddle on the Parsha this week is who is the great grandfather of every one of the kings of Malchus Bais Dovid as well as the great grandfather of every Kohen except for one Kohen? It is not Avraham, Yitzchok, and Yaakov who the great grandfather of every Kohen and every king of Malchus Bais Dovid. The hint is that his name appears in this week's Parsha.