

קהל בני ישראל
זבארוב זאלאזיץ

K'HAL B'NEI YISRAEL

RABBI TZVI MANDEL

מורינו הרב צבי מאנדלעל

SPERLING ADULT LEARNING CENTER

885 EAST 7TH STREET

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Ohr Pinchas Parsha Sheet

in loving memory of Reb Pinchas Mandel, Z.L. H.K.M.

Va'era

Commentaries

Have a great and joyous Shabbos!

PARSHA COMMENTARIES

Va'era 5767

1. "And Hashem (Elokim) spoke to Moshe and said to him, 'I am Hashem.'" 6:2 Rashi Comments that Hashem rebuked Moshe as a result of Moshe's question, "Why have You harmed these people?" Ohr HaChaim elaborates on this theme and says that since Moshe was shown by Hashem the Name 'Havayah' with a 'joyous face', therefore, Hashem now revealed to him a face of fear ('Elokim') because, "In the place of joy must simultaneously be a fear." [Tr. Berachot 30b]

2. 6:2 Kli Yakar has a unique interpretation of this same verse: The name Moshe, given by Batya, means 'taking out' in the present tense and not 'took out' in the past tense, as she took out Moshe from the water (see 2:10 Sforno). Not only did she take him out of the water, but rather Moshe will 'take out' as well--he will take out the Jewish Children from Egypt.

"Hashem spoke to Moshe." By calling his name, Hashem told Moshe to look at his won name, Moshe; as a result, Moshe should have understood that only he, no one else, would take the Jews out of Egypt. Therefore, Moshe had no right to tell Hashem, "Why have you harmed them—send them with someone else." Since Moshe had difficulty speaking, he mistakenly thought there might be another messenger to take them out and Hashem says, "I am Hashem [name of Mercy] and I will judge you for good."

3. "And I appeared to Abraham, to Isaac and to Jacob." 6:3 Ohr HaChaim explains that the Ancestors are named separately because each one had a unique virtue. **Abraham** clung to Hashem even before He revealed Himself to him; even though he had been tested greatly, Abraham passed them all. Abraham is the only person referred to as the one who loves Hashem (Isaiah 41:8) because his love of truth and good was unsurpassed by anyone else. **Isaac** was named because he was willing and ready to be slaughtered for Hashem. **Jacob** was named because his children were all righteous; he had no child like Ishmael or Esau. Therefore, Hashem rebukes Moshe by saying the Ancestors did not merit revelation using the name 'Havayah' even though they were very great. "To you, Moshe, the name 'Havayah' was revealed and you understood its ramifications. So you are not appreciative of my goodness."

4. "And I shall take you out from under the burdens of Egypt. I shall rescue you from their service. I shall redeem you with and outstretched arm. I shall take you to Me for a people and I shall be a G-d to you, and you shall know that I am Hashem your G-d and I shall bring you to the Land..." 6:6 Sforno explains these verses (the four promises Hashem gave the Jewish People): 1) 'Take you out' from the day the

plagues began; the enslavement subsided; 2) 'Rescue you' refers to the day you will go out of the boundaries of Egypt; 3) 'Redeem you' refers to the drowning of the Egyptians in the water because after the masters died, the slaves didn't have to escape. 4) 'I shall take you to Me' refers to Mt. Sinai, and once you will know and think deeply into these truths and realize all the special supervision (hashgacha pratis) that I care for you—only then you will be worthy of 'I shall bring you into the Land'.

5. Ohr HaChaim says Hashem made a condition with the Jews that if they realize and 'take Him as their G-d', then they would enter the Land. However, sadly enough, they sinned through the spies [P' Shlach] and that whole generation died in the desert.
6. Ohr HaChaim understands the four promises as follows: 'I shall take you out from under the burdens' means He lightened their burdens right after the first plague; the Egyptians didn't force them to work, but they worked lightly out of fear of their masters, out of their own free will. 'I shall rescue' means Hashem stopped the enslavement altogether. After that, 'I shall redeem you' refers to their exodus and the drowning of the Egyptians. 'I shall take you' refers to the giving of the Torah, which created Oneness between us; Hashem made us His People and bestowed upon us His Name.
7. Kli Yakar notes that each individual promise was in the merit of one of our Forefathers. The exodus from being in a strange land was in the merit of Abraham, who was told to, "Go to you from the land of your father," (Lech Lecha). Freedom from enslavement was in the merit of Isaac, who stretched himself out on the altar in his service. Freedom from the pain inflicted upon them was in the merit of Jacob, who went through so much pain. However, their clinging to Hashem was in the merit of all the Forefathers.
8. "They did not listen to Moshe because of shortness of wind and hard work." 6:9 Ramban says it was not that they deliberately didn't listen to Hashem and His Prophet, just that a person so frustrated from such toiling that he doesn't want to live one more second with such pain could not accept Moshe's words.
9. "Shortness of wind and hard work." Ramban explains 'shortness of wind' means their fear of being killed by Pharaoh's sword since Egyptian officers terrorized them with threats of death. 'Hard labor' refers to the Egyptian police, who would not allow them to hear Moshe and think rationally.
10. Ohr HaChaim says 'shortness of wind' refers to their not having received the Torah yet. "The Torah widens the heart of a person."
11. "Moshe spoke before Hashem saying, 'Behold, the Children of Israel have not listened to me...'" 6:12 Daas Z'keinim explains that Moshe

did not understand that they didn't listen because of their 'shortness of win and hard work'. He thought they didn't listen because his 'lips [were] blocked'.

12. "And Ohad," 6:15 Ibn Ezra says this family either died out in Egypt or in the desert; therefore it is not mentioned in Parshas Pinchas.
13. "These are the heads of their fathers' houses..." 6:14 Rashbam quotes Mechilta that since these three Tribes were rebuked by Jacob (P'Vay'chi), the Torah mentions them here in order to bring out their honor.
14. "This is Moshe and Aharon to whom Hashem said, 'Take the Children of Israel out of Egypt'..." 6:26 Ohr HaChaim interprets this verse to mean that Moshe and Aharon, whose ancestry was mentioned before, were able to take them out of Egypt because Hashem made them kings over both Pharaoh and the Jewish Children. In verse 13, "...and he commanded them..." means both a command and an appointment; Hashem appointed them as king at that time.
15. "This is Aharon and Moshe..." 6:26-27 Rashbam explains as follows: When Aharon is mentioned first, this refers to their order of birth mentioned immediately before (verses 20 and on) and when Moshe is mentioned first (verse 27), this refers to the next verse where Hashem speaks to them.
16. "And it was on the day Hashem spoke to Moshe." 6:28 Ohr HaChaim points out that 'and it was (vay'chi)' is used whenever there is pain. Were Moshe to do all that Hashem planned, and had he not argued with Hashem, things would have turned out better. Moshe would have taken them out of Egypt. They would not have gone through the episode with the spies (P'Shlach). He would have led them to the Land. Finally, Moshe would have built the Temple himself and it would never have been destroyed!
17. "And I will harden..." 7:3 Ibn Ezra asks, if Hashem hardens Pharaoh's heart, is it Pharaoh's fault if he does not adhere to Hashem's command? He answers: Since Hashem gave humans a sense of wisdom and logic to do right or wrong, therefore, it was incumbent upon Pharaoh to choose what is right even after his heart was hardened.
18. "And Pharaoh will not hear you." 7:4 Sforno says only the plagues of the killing of the firstborn and the drowning of the Egyptians were punishments 'measure for measure'. The other plagues were in order to awaken both the Egyptians and the Jewish Children to repent.
19. "Moshe shouted out in prayer to Hashem about the frogs." 8:8 Ohr HaChaim says Moshe specified 'about the frogs that He inflicted upon Pharaoh' because one must be specific when praying.
20. "Shouted" Sforno says since Hashem answers half of one's prayer, Moshe had to shout.

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**New Halachos Section
Hilchos Shabbos**

Have a great and joyous Shabbos!

Hilchos Shabbos
Kavod Shabbos

1. The Prophets taught us that there are two ways we are compelled to do for Shabbos: a) Kavod Shabbos (honoring Shabbos) and b) Oneg Shabbos (enjoying Shabbos).

-Sh.A. 242 M.B. and Sh.A. Harav

2. Ramban [P'Emor] understands that these mitzvos originate as a Torah Commandment. However, Chinuch, Bais Yosef hold they are Rabbinic Commandments. But both hold that these mitzvos are very important (even more stringent than Torah mitzvos) and their rewards are very great as the Prophet alludes to the reward of one who enjoys Shabbos, "will have joy in Hashem," and, "his inheritance is without boundaries and will be rescued from pains of the enslavement of the Governments, his sins will be forgiven and he will be rescued from Gehenom." [Tr. Shabbos 1999]

-M.B. #1, Sh.A. Harav #1

Continuation next Shabbos, *b'Ti neder*

CHASIDISHE VORT

Va'era 5767

1. "And I will take them out from under the subjugation of Egypt." 6:7 Literally, "From being tolerant of Egypt;" as long as we have patience and tolerance (or are complacent, comfortable or maybe even enjoy) the exile (Egypt or any other one), the redemption can not prevail.

—M.H. quotes Chidushei HaRim, the Gerer Rebbe, z.y.a.

2. "And I also heard the groaning of the Children of Israel when Egypt enslaves, etc." 6:5 Rambam [Laws of Teshuvah, Ch. 6] asks why was Egypt punished—weren't they just carrying out Hashem's will, since He decreed exile for us?
 - a) Rambam answers since Egypt chose to be the ones to enslave us, and they were not specifically commanded to do so, they were punished therefore.
 - b) Raavad answers Hashem was angered a little bit, but Egypt punished us profusely.Both views are hinted to in this verse. Rambam's main point is, "*Egypt* enslaves," stressing their being punished for choosing to be the 'punishers'. Raavad's point is since, "*Egypt enslaves*," rather than just a minimal punishment which would have been Hashem's way, rather they enslaved us.

—Bris Avram, z.y.a.

3. "And I also heard the groaning of the Children of Israel when Egypt enslaves, etc." 6:5 **I have heard each Jew groaning and hurting about his fellow Jew's pain.** Also, Moshe and I, says Hashem, felt their pain and for this reason, they merit to be reclaimed.

—A.H., Chasam Sofer, z.y.a.

The Kapitchpnitzer Rebbe, Rebbe Avraham Yehoshua Heshel, z.y.a., would say that when he was beaten by the Nazis, y.m.v., he did not mind it, but other Jew's pain made him sick. In fact, he passed away after the Six Day War—getting sick after learning that Jewish soldiers were killed. When people told him that, "Israel won the war," he answered, "But still, how can we see Jewish blood being spilled again?!"

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