

טוב הקהילה

בס"ד

יו"לע"י קהילת שנת בנית ד'

בנשיאות מורנו הרה"צ ר' גמליאל רבינוביץ שליט"א

English Edition

Va'eira

5784

No.

710.610

טיב המערכת

ולא שמעו – מקוצר רוח

But they did not listen – because of shortness of breath

A man is standing in a vegetable store waiting for his turn before the cashier. While he is standing there, he sees his neighbor – a prominent Jew, come into the store, approach the display of grapes, and begins to taste them, one after another, and only when he was convinced that the grapes were ripe enough did he take a bag of grapes *I'kavod Shabbos Kodesh* – for the honor of the holy Shabbos. The man seeing all this was aghast at the conduct of his neighbor. How could it be that he never learned about being careful regarding stealing – he thought to himself, and he decided that this Shabbos he would speak with his children about the obligation to be careful with stealing in any situation.

While still in thought, the owner of the store passed by him, and when he saw the bag of grapes in his cart, he said to him, "Please taste the grapes because not everyone likes this type. I insist that everyone taste these grapes before buying them, I do not want people to pay for them and then be disappointed..." At that moment, he thought Heaven would fall upon him, the neighbor was totally right, I was the one who was not correct, and on that Shabbos he did not speak with his children about being careful not to steal, rather he spoke about the obligation to judge everyone favorably in every situation.

HaKadosh Baruch Hu sends Moshe Rabeinu to inform *Bnei Yisrael* that the time had come for their redemption, but they would not consider his words at all, and that matter caused a great wonder about *Bnei Yisrael*, how could they disregard news of the redemption?! But the holy Torah answers the wonder (6:9) 'ולא שמעו אל משה מקוצר רוח ומעבודה קשה' – 'but they did not listen to Moshe, because of shortness of breath and hard work'. The Torah teaches merit for *Bnei Yisrael* and also teaches us merit, that the reason they did not listen to Moshe was because of 'shortness of breath and hard work'.

But we are left with another wonder, HaKadosh Baruch Hu knew that *Bnei Yisrael* would not listen to Moshe, then why did He send him to speak with them to begin with? Perhaps we can say that this was the very reason He sent him, despite knowing that they would not listen to him, the holy Torah teaches us to learn merit! This obligation to find merit is unconditional, regarding every person, in every situation, and mainly even when the situation does not seem right, we are still obligated to judge favorably.

- Tiv HaTorah – Va'eira

טיב ההשגחה

"לעולם אין אדם מעני מן הצדקה"

"A person will never become poor from charity"

I was driving my car on the streets of Williamsburg when suddenly a heavy thud shook my car. I stopped at the side of the street so I could assess the damage and to exchange particulars with the other driver who hit me.

It became clear that this man came from Eretz Yisroel because of an illness that he suffered and took his host's car to collect money when he struck my car...

The estimate for the repair was about \$1,600 but he was only insured for bodily injury, and he was not insured for vehicular damage. I was not prepared to take money for the full damages from this unfortunate man, so I asked the repair shop to estimate the damage for just the repair and disregard the cosmetic appearance and this was just \$600.

The man thanked me very much for the consideration and blessed me with all his heart, paid me for the damage and left in peace.

That night I could not sleep, and my heart was pounding in that I took money from a man in a difficult situation and every penny was important to him whereas for me I would still have food to eat. I made up my mind that I would look for the man and return the money that he paid.

In the morning, I went to daven and I asked those in shul if anyone knows the man collecting, upon investigating I heard that he was staying by someone in Flatbush, the man told me the name of the host, another detail I had was the make of the car he borrowed. I looked in the telephone book and with special help from Heaven, I called him and the one answering the phone indeed was the host...

I told him the story and I said that I wanted to return the money that he paid, the host encouraged me and told me that I had no idea as to what mitzvah I was doing and his situation was much worse than appeared outwardly. I made up with him that in two days I had to be in Flatbush, I would meet with him so that I could return the \$600. The host asked me why I was coming to Flatbush? I responded that I had to do some work in Flatbush. He asked, "What do you do?" When I told him, he was quite pleased, and he said: "I have been looking for someone in your line of work for some time and I could not find a reliable person..."

To make a long story short, I took the job by him, and I made more than double from what I returned to that man collecting money.

וַיְדַבֵּר אֱלֹקִים אֶל-מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה': (ו:ב)

And G-d spoke to Moshe and said to him, "I am Hashem". (6:2)

Rashi explains: And G-d spoke to Moshe – He spoke to Moshe with words of rebuke for speaking harshly and saying (5:22) 'למה הרעותה לעם הזה' – 'Why have you harmed this people?'

Apparently, the Torah repeated the same thought using two expressions, 'וַיְדַבֵּר אֱלֹקִים אֶל מֹשֶׁה' and then 'וַיֹּאמֶר אֵלָיו'.

Also, we must understand what was the intent of saying 'I am Hashem', did Moshe not know who he was talking to? The Torah testifies about him (Devorim 34:10) 'ולא קם נביא עוד בישראל כמשה' – 'Never again has there arisen in Israel a prophet like Moshe, whom Hashem had known face to face', obviously he knew Who was standing in front of.

We can also learn from the essence of this *posuk* that in many places we can differentiate between the places it says 'וַיְדַבֵּר' and the places it says 'וַיֹּאמֶר'. 'וַיְדַבֵּר' is used as harsh language and 'וַיֹּאמֶר' is used as a soft language. Similarly, it is known from Chazal and holy *seforim* that the Name אֱלֹקִים is categorized as 'Din' – Justice, and the four-letter Name is categorized as 'Rachamim' – Mercy. This *posuk* uses both expressions. First it says 'וַיְדַבֵּר אֱלֹקִים' – 'And G-d spoke', utilizing harsh and justice, and right after this it says 'וַיֹּאמֶר אֵלָיו' – 'And said, "I am Hashem"' utilizing a soft and merciful approach.

Perhaps we can explain that these words are a continuation of HaKadosh Baruch Hu's answer to Moshe's question in the previous parsha (5:22-23) 'למה הרעתה לעם הזה' – 'why have You harmed this people?' From HaKadosh Baruch Hu's answer to Moshe (6:1) 'עתה' – 'Now you will see what I will do to Pharaoh', we do not find an answer to his question, rather a message that in the future He will take revenge against Pharaoh for all the evil he did to *Am Yisrael* until he sent them and banished them from his land with a strong hand. However, HaKadosh Baruch Hu avoided answering Moshe's question, and perhaps the intent of not answering him is as we see from the words of Rashi, there was a complaint against Moshe for not speaking properly. One of the hints to a person that he did not speak properly is that he is not responded to right away. The matter teaches that Hashem was angry because Moshe had not acted properly, however, after this, HaKadosh Baruch Hu wanted to answer his question.

This answer included both harsh and soft languages, the main speech was an expression of justice, and as Rashi explains the intent when it says 'וַיְדַבֵּר אֱלֹקִים' is to speak of justice since Moshe was harsh when he said, 'Why have You harmed this people?', however, the time warranted to speak in a soft tone.

As an introduction to HaKadosh Baruch Hu's answer to Moshe, we must mention what we see in the previous parsha. When HaKadosh Baruch Hu instructs Moshe to go to Pharaoh, He also requested of him to gather the elders of Israel and inform them that Hashem instructed him to inform them that (3:16) 'פקוד פקדתי אתכם' – 'I have remembered you' and further (4:2-9) he was also instructed to do the signs before Israel. All this was a demonstration to arouse *emunah* – faith in Israel and merit their redemption. It is only with the merit of their *emunah* that Hashem remembered His nation was Moshe and Aharon able to go to Pharaoh and request on behalf of the Nation of Hashem.

However, they were still not worthy for the actual redemption until they demonstrated their *emunah* even when they were challenged with a hidden challenge. Therefore, Hashem saw fit to stir up Pharaoh to make the work harder, and this could cause a flaw in the *emunah* of Israel, and in the merit of not giving up hope, then they would also be worthy to be redeemed.

Based on what we have said, we can explain HaKadosh Baruch Hu's answer to Moshe as follows: 'וַיְדַבֵּר אֱלֹקִים אֶל מֹשֶׁה' – 'And G-d spoke to Moshe', and Rashi explained that He spoke with him with a tone of justice and showed this by saying 'Why have You harmed?' However, the essence of what He was saying should be said in a soft tone, since they were only words of consolation, and this is the intent of 'וַיֹּאמֶר אֵלָיו' – 'And He said to him'. The content of the answer was 'אֲנִי ה' – 'I am Hashem', that is, the harsh tone is because you asked 'Why have You harmed?' and this was to clarify their *emunah*, which would be recognizable by how they withstood what was happening to them and they would believe that I am Hashem. Then they would be worthy to be redeemed based on justice, and since they did withstand the challenge with *emunah*, HaKadosh Baruch Hu also instructed Moshe (6:6) to go back to *Bnei Yisrael* and tell them 'אֲנִי ה' הוֹצֵאתִי אֶתְכֶם מִתַּחַת סְבִלֹת מִצְרַיִם' – 'I am Hashem, and I shall take you out from under the burdens of Egypt', that is, these difficulties that happened to you were really to clarify your *emunah* and to see if your *emunah* in Hashem Yisbarach is really pure and clear. And since you showed that this is so, therefore, you will soon merit 'and I shall take you out from under the burdens of Egypt'.

We should not wonder how a small amount of *emunah* is enough to overcome the terrible accusation of 'הִלְלוּ וְהִלְלוּ עֹבְדֵי עֲבוּדָה' – 'these and those served idols' while they were at the 49th level of impurity, for *emunah* is the purpose of the mitzvos, as written in the Zohar HaKadosh (Cheilek 2 page 82b) that all 613 mitzvos are 613 pieces of advice how to attain the holy *emunah*, as Dovid HaMelech sang (Tehillim 119:86) 'כֹּל מִצְוֹתֶיךָ אֱמוּנָה' – 'All Your commandments teach faith'. This says that all the holy categories that are aroused from the 613 mitzvos, their purpose is to bring the *emunah* closer to the intellect of the person, and since this is so, logic dictates that strengthening *emunah* outweighs the 49 levels of impurity. *Emunah* is the purpose of all *kedusha* that we can attain by keeping the mitzvos, and one who merits *emunah* has hope to leave all 49 levels of impurity.

From the content of these words, we can also earn an additional point that applies to us in *avodas Hashem* – service of Hashem. That is, one should focus on every mitzvah that the purpose of keeping it is to earn its purpose, which is clear *emunah*, for if we do not have these aspirations, who knows if we will come to this? As we see with our own eyes, there are many who toil in their studies and also make their learning fixed, yet when it comes to the topic of *emunah* we see that they are defective, and since this is so, the question arises, why did their Torah not bring them to *emunah*? This shows that even if they merit to toil in Torah, if they do not focus on the purpose of the mitzvah, the mitzvah does not make an impression on him...