



לעילוי נשמת

ZILPA bat SARACH | ZEVO bat HEDVO

ELAZAR ben BELLA BRACHA

SHABBAT SCHEDULE

Table with 2 columns: Activity and Time. Includes Mincha (4:15 PM), Candle Lighting (4:31 PM), Friday Night Shiur (8:00 PM), Shacharit (8:30 AM), SHEMA (MA) (8:57 AM), SHEMA (GRA) (9:41 AM), Mincha (4:00 PM), SUNSET (4:50 PM), Shabbat Ends (5:35 PM), Rabbenu Tam (6:03 PM).

SHORT & SWEET

ושמתי פלתי בין עמי ובין עמך - "And I will make a redemption between My people and your people etc." (Shemot 8:19)

Alternatively, Hashem was addressing the Erev Rav (mix multitude that left Egypt with the Jews). The difference in the numerical value of the word "my nation" [עמי] (120) and "your nation" [עמך] (130) is ten. Hashem was alluding to the fact that it is with the ten plagues that He will bring into Egypt that He will redeem Pharaoh's own nation and make it His.

אדרת אליהו

- 1. Which human beings made themselves into Avoda Zara?
2. What happens when you are happy for your friends success?
3. How long did each of the Makkot (plagues) last?

Sha'arei Eliyahu

Table Talk

פרשת וארא

Four Stages of Freedom

In this week's parasha we have the famous four terminologies that provide the main source for the four cups of wine on Pesach Night: וקחתי אתכם ממצרים... Therefore, say to the children of Israel, 'I am the Lord, and I will take you out from under the burdens of the Egyptians, and I will save you from their labor, and I will redeem you with an outstretched arm and with great judgments. And I will take you to Me as a people, and I will be a God to you, and you will know that I am the Lord your God, Who has brought you out from under the burdens of the Egyptians (Shemot 6:6-7).

Ravina in Pesachim 109b says: ארבעה כסי תקינו רבנן דרך חירות כל חד וחד מצוה באפי נפשה הוא "The Rabbis enacted four cups as a sign of freedom, nevertheless each cup is a mitzvah on its own. Why is it that each cup is its own mitzvah? Also why do we need to have four terminologies of redemption in the first place? After all ה' had only taken us out of Egypt one time.

The Mefarshim explain that there were four stages of redemption. The Hida tells us that with the 1st plague (דם) started the 1st stage of the redemption. This happened in the month of Nissan of the year before redemption. This is when the very harsh labor (עבדה) ceased. As the verse says: "I will take you out from under the burdens."

The next stage, the Hida tells us, was in the month of Tishrei when the Jewish people stopped working the fields altogether. As we learn in Rosh HaShanah 11a "on Rosh HaShanah slavery was lifted from our forefathers in Egypt". At this time any work that they did as slaves in Egypt ceased. As the verse says: "I will save you from their labor."

The 3rd stage of freedom came on the 15th of Nisan, during the time of the death of the 1st born. After the plague of The Death of the First Born ה' redeemed us out of Egypt. As the verse says: "I will redeem you with an outstretched arm and with great judgments". At this point in time we were free from the physical hold that the Egyptians had on us because משה told פרעה take your people and go.

The last and final stage of freedom came when we received the תורה on Mount Sinai, which was the 6th (or 7th) of Sivan. We needed this final stage because although we left Egypt and were free from the bonds of Slavery at the hands of the Egyptians the other nations of the world still had the capabilities to enslave us had they wished to do so. The final and most important stage of freedom is alluded to in the verse as it says: "And I will take you to Me as a people, and I will be a God to you"

This explains why Ravina taught us that although the four cups are a sign of freedom each cup is its own separate mitzvah, since there were four stages to total freedom. And each stage was as significant as the one preceding it. Just as ה' took us out of Egypt in Nissan so too will the final redemption come in Nissan Bimhero Veyamenu (Rosh HaShanah 11b).



Shabbat Shalom U'Mevorach



~ R' Yosef Akilov

Hashama 11b}. 3. Some say that the Egyptians were warned one week per plague and smitten for three weeks, while others say it was the reverse. {Rabbenu Bechayya, Rosh status to Moshe at that time. {K' tav Sofet} 2. When you are happy for another's "spiritual success" you become greater as well. Since Aharon rejoiced at Moshe's leadership, he too earned an equal shame for their preposterous behavior. {Shemot Rabbah 8:3, Midrash Hagadol on Noah 11:28, Megilah 10b} 1. Nimrod, Pharaoh, Hiram, Nebuchadnezzar, Haman, and Yoash were all haughty men who deemed themselves gods. They all eventually suffered great

מוסר של שבוע - Weekly Dose of Ethics

א. ורובם הם מנהגים חדשים, וכולם נראים ונכבדים לעיניכם, ובפרט הענינים השייכים לנשים רבו המנהגים החדשים אשר המה נתחדשו למלאכת היצר הרע, כמן ענין פתיחת הצעיפים וכיוצא (תשובה מחיים).

Many new customs and traditions have developed, especially amongst the women. These traditions are new machinations of the Yetzer Hara and must be thoroughly examined to determine their validity. [One must take care before simply performing any traditions or superstition, as it may.]

ב. צריך אתה לצייר בדעתך כי שכר של כל רגע ורגע שאתה עוסק במלאכת הקודש, הוא הרבה, שאין לו שיעור, ואיך תאבד השכר העצום והנורא הזה בעבור תענוג קל והנאה קלה של עולם הזה (דרושי חיים).

One should indeed contemplate about the great limitless reward for each and every moment of the Service of Hashem. How, then, can one forfeit such a great reward in exchange for the temporary pleasures and vanities this world.

ג. ועל כן העיקר הוא שאדם יעשה התורה והמצוה לשם שמים, ולא יקוה בפיו ובלבבו למתן שכר לא בעולם הזה ולא בעולם הבא כלל, ואז היא מעצמה תתן שכר טוב בעולם הזה ובעולם הבא, וזו התורה היא הגדולה והחשובה (שפתי חיים).

The ideal service of Hashem should be performed without the hope and desire for a reward. Only then can one truly receive the greatest reward for Torah and Mitzvot, in this world and the next. Thus, in order to receive the greatest award, one must forget about the reward.

ד. ההרגל בעבודת שמים גורם עריבות ורצון לב לאדם באותה עבודה (תשובה מחיים).

The actions one repeats while performing the service of Hashem draw one's heart to the sweetness of the Mitzvot.

ה. עסק התורה בשבת מעלתו גדולה אלף פעמים על עסק ימי החול, כי לרוב עוצם קדושת היום כן יתעלה עסק התורה והמצוה שנעשים בו (דרושי חיים).

The value of Torah learning on Shabbat is valued at one thousand times more than that of the learning one does during the week. The holiness of the day elevates the learning to such levels.

הדושים של שבוע - Weekly Dose of Insights

א. וְלִקְחֹתִי אֶתְכֶם לִי לְעָם... וְהִבַּאתִי אֶתְכֶם אֶל־הָאָרֶץ - אף יציאתן שנים מששים רבוא. פירש רש"י ז"ל שמתו בימי החשך. וזה פלא דכל כך היו רבים בימי החשך. ונ"ל בס"ד דלאו על אותם שמתו בימי החשך קאי אלא על אותם שנולדו ומתו במשך רד"ו שנים שהיו במצרים, שאם תחשוב כמה נפשות היו, אז יעלו אלו היוצאים שנים מששים רבוא (בן יהוידע סנהדרין קיא).

"And I will take you to Me as a people. I will bring you to the land etc." (Shemot 6:7-8) (The Sages in Sanhedrin 111A teach that there is a juxtaposition of the redemption of Egypt and the entrance into the land of Israel. Just like only two out of six hundred thousand men that left Egypt actually entered Israel, so too, for every two men that left Egypt 599,998 died in the plague of darkness.) Such a number is wondrous to ponder, in fact this would mean 180 million men alone passed in the darkness! However, we might propose that this population actually passed during the span of the two hundred and ten years of servitude culminating with the passing of the wicked individuals in the plague of darkness. Therefore, not all 180 million died at the same moment.

ב. וַיִּקַּח אֶהָרֹן אֶת־אֵלִישֶׁבֶע בַּת־עֲמִינָדָב אֶתֹת נַחֲשׁוֹן לִוִּי לְאִשָּׁה - נ"ל בס"ד תיבת לעולם ריבה אפילו מי שהוא צדיק וגדול בתורה ומעשים טובים כמשה רבנו ע"ה, ידבק בטובים, ואל יסמוך על זכותו הגדול בלבד (בן יהוידע בבא בתרא קט:).

"Aharon took to himself for a wife, Elisheba, the daughter of Amminadav, the sister of Nahshon etc." (Shemot 6:23)

The Sages taught (Baba Batra 109B) that one should _always_ strive to find not only a good wife, but a wife from a good family. The Sages stressed that one should "always" do so to stress that even if an individual is filled with good deeds like Moshe Rabbenu, still one must find a wife from a good family for that will positively affect one's offspring. Moshe Rabbenu, the greatest of all prophets, took a Midianite as a wife and as a result, unfortunately, Yehonatan emerged as one of his descendants.

ג. הֵם הַמְדַבְּרִים אֶל־פַּרְעֹה מִלֶּךְ־מִצְרַיִם לְהוֹצִיא אֶת־בְּנֵי־יִשְׂרָאֵל מִמִּצְרַיִם הוּא מֹשֶׁה וְאַהֲרֹן - יובן בס"ד הכונה, אע"פ שנתגדלו בזה ונתעלו שהיו הם המדברים אל פרעה מלך מצרים בלתי תורגמן, עכ"ז לא זחה דעתם ח"ו, אלא "הוא משה ואהרון" כאשר היו בתחילה - בעיני עצמם, שלא נתגאו (בן יהוידע על התורה).

הֵם הַמְדַבְּרִים אֶל־פַּרְעֹה מִלֶּךְ־מִצְרַיִם לְהוֹצִיא אֶת־בְּנֵי־יִשְׂרָאֵל מִמִּצְרַיִם הוּא מֹשֶׁה וְאַהֲרֹן - "They are the ones who spoke to Pharaoh, the king of Egypt, to let the children of Israel out of Egypt; they are Moshe and Aharon etc." (Shemot 6:27)

Why was it necessary to repeat Moshe and Aharon's names, the Torah already told us of their mission. The explanation may be that the Torah wanted to stress that although Moshe and Aharon were empowered to speak to Pharaoh face to face, still they did not lose control. They remained the same "Moshe and Aharon" as they were prior to being sanctioned for such a prominent task. They did not become arrogant or haughty - a great lesson.