



# Torah U'Tefilah

*A Collection of Inspiring Insights*

ג' שבט  
3 Shevat

## Besamei HaTorah

...Beneath the Surface

By: R' Shmuel Winzelberg

וירא פרעה כי חדל המטר והברד ויקלת ויסף לחטא לבו הוא ועבדיו (ט:לד)  
*Pharaoh saw that the rain, the hail, and the thunder ceased, and he continued to sin; and he made his heart stubborn, he and his servants. (9:34)*

Every person must live with introspection and soul-searching, to see that he does not conduct himself in the same manner as the wicked Pharaoh. When he was in distress, he cried out to the Creator and then he received the desired response. When the bad times turned to good, he reverted back to his true nature of the day before, and he did not see the Creator. We have to learn from this that we cannot be a student of the wicked Pharaoh, and we should not follow his evil ways. Rather, we must serve our Creator at all times and in every situation, even when things are good and pleasant. (*Tiv HaTorah*)

## Parshah Thoughts

Ideas and Reflections

Rabbi Aron Moshe Jacobsohn

The plague of frogs began with one frog coming out of the water. The *Medrash* explains that when the Egyptians hit this one frog, many frogs generated from it. Simple logic would tell us that if you know that striking the frog would bring more frogs, and create a bigger problem, then you shouldn't hit the frog! The *Steipler Gaon* took a lesson from this. From here we see the power of anger. Every time the frog would generate more frogs, instead of stopping to think about what was going on, the people became infuriated and got more angry, which just led them to continue hitting the frog. We learn from this that we should stop and think more about what we are doing, especially when we act when we are frustrated or upset.

## ☞ The Siddur Speaks

One should make a great effort to *Daven* with a *Minyan* because *Hashem* does not reject the *Tefilah* of a congregation, and the *Tefilah* will be more accepted by *Hashem* (*Orach Chaim* 90:8, *Mishnah Brurah* 52:3, 90:28). Rebbe Yochanan teaches us in *Brachos* (6b) that when *Hashem* comes to a *Shul* and does not find ten men gathered there for a *Minyan*, *Hashem* immediately becomes angry. The *Meiri* explains that if a *Minyan* is not present when the time for *Davening* arrives, it is clear that the people are lacking in their devotion to serving *Hashem*, and this provokes *Hashem's* anger. Rav A. Leib Scheinbaum relates the following story. In a resort hotel in *Eretz Yisroel* outside *Yerushalayim*, the *Mashgiach*, the *Kosher* supervisor, would see to it that there was a daily *Minyan* for *Minchah*. It happened that one day he had a very difficult time completing the *Minyan*, and he decided to go outside to search for a tenth man. He soon met a Jew who neither had a clue about what a *Minyan* was, nor about what the *Mashgiach* wanted from him. After the *Mashgiach* explained the significance of *Minyan* and the incredible reward in store for those who participate in a *Minyan*, the stranger agreed to join them as the tenth person. He went with the *Mashgiach* into the building and began walking up the stairs to the dining hall, where the *Minyan* took place. Suddenly, someone told the *Mashgiach* that the son of one of the regular people at the *Minyan* had arrived, and they now had a *Minyan*. The *Mashgiach* turned to the Jew who had only walked up the steps, and told him that their *Minyan* problem had just been solved. He thanked him for his good intentions and wished him good day. Ten years went by. One night, when the *Mashgiach* was sleeping, he had a dream. In the dream, the man whom he had called in to be the tenth man appeared before him, and his face was shining brilliantly. The man related to him that he had passed away from this world during the previous month. He said, "I have come to thank you for attempting to include me in your *Minyan*. You have no idea of the incredible spiritual reward I have received because of the few steps I walked up in order to complete the *Minyan*." He added, "I have one favor to ask of you. I have one son who lives in *Yerushalayim*. He is non-observant. In fact, he is very estranged from a life of *Torah* and *Mitzvos*. Please go to him and ask him to recite *Kaddish* for me. It will mean so much." The *Mashgiach*, of course, met with the son of this man, and was successful in convincing him to say *Kaddish* for his father. Rav Scheinbaum commented, "This man got great reward, and it was all a result of him going a few steps out of his way. Can we even begin to imagine the reward for actually completing a *Mitzvah*? The *S'char* must be astounding!"

## פרשת וארא תשפ"א

*Parashas Va'eira* 5781

Compiled by: Rabbi Yehuda Winzelberg  
*Staten Island E'manim*

*Plag HaMinchah*: 3:48

Candle Lighting: 4:36

לכל זמן ועת

*Sof Z'man Krias Shema*:

*Mogen Avraham*: 9:06 *Gra*: 9:42

*Sof Z'man Tefillah (Shacharis)*: 10:30

*Chatzos*: 12:06 *Sh'kiah*: 4:55

*Havdalah: Tzeis HaKochavim*: 5:40

*Rabbeinu Tam* (72 minutes): 6:08

*Gut Shabbos!* (some say 6:22)

Next Week: *Bo*

Candle Lighting: 4:44

## Orchos Chaim L'HaRosh

### 96. Do not put excessive fear on your household, because much harm comes from great fear.

The *Rambam* (*Hilchos Ishus* 15:19) writes that one should not instill excess fear in his wife, and he should speak gently with her. Additionally, his disposition should be pleasant, and he should not be depressed or hot-tempered. It says in *Orchos Tzadikim* (12:6), "An angry person is a burden on his household, who are always compelled to hear his anger and his complaints. His temper brings him very close to disaster, because he puts too much fear on his family."

The *Gemara* in *Gittin* (6b) states that Rav Chisda teaches that one should never impose excessive fear on the members of his household, as this has ultimately caused the downfall of many tens of thousands of Jews in a war (see *Shoftim* chapters 19-20). Rav Yehuda taught in the name of Rav, that anyone who imposes excessive fear on the members of his household will ultimately come to commit severe *Aveiros*, like *Chilul Shabbos*, because if the wife will be so fearful of her husband, she will come to cook food for him on *Shabbos* since she is scared that he will be angry with her for neglecting to do so beforehand. In regard to this, Rabbah bar bar Chana said over a *Halachah* that on *Erev Shabbos*, close to nightfall, one should inquire about three things. He should ask the members of his household, "Have you taken *Maaser* from the produce? Have you placed the *Eiruv Chatzeiros*? If you have already done so, then you should light the candles in honor of *Shabbos*. However, Rabbah bar bar Chana instructed that one must say these things with calmness, so that his family will listen to him and accept his words. (See also *Shabbos* 34a.)

The *Gemara* in *Gittin* continues (7a): Rebbi Avahu reiterates that one should never instill excessive fear on the members of his house, because a great man, Rebbi Chanina ben Gamliel, did this, and his family fed him a piece of meat that was an *Eiver Min HaChai*, a limb from a living animal, which is a very terrible *Aveirah*. The *Gemara* asks, could it really be possible that they actually fed him forbidden food? We know that *Hashem* protects even the animals of *Tzadikim*, as the *Gemara* in *Chullin* (7a) describes how the donkey of Rebbi Pinchas ben Ya'ir would not eat barley that it was given at an inn, and when the host asked Rebbi Pinchas ben Ya'ir about this, he said that perhaps the barley did not have *Maaser* taken from it yet. The host took *Maaser* from the barley, and only then did the donkey start to eat. Now, if *Hashem* doesn't allow *Aveiros* to be performed through the animals of *Tzadikim*, wouldn't *Hashem* certainly protect the *Tzadikim* themselves? How can it be that Rebbi Chanina ben Gamliel ate *Eiver Min HaChai*? Rather, what happened was, the family did indeed serve him the forbidden meat, but he did not get the chance to eat it because of some distracting reason. However, he almost did come to eat the forbidden food.

### B'Kitzur- Things that are Forbidden because of Danger

One should be careful not to eat an animal or bird that was dangerously ill, and was *Shechted* before it died. Even though the *Shechitah* makes the animal permissible to eat, people who are careful will be stringent and not eat this.

(*Kitzur Shulchan Aruch* 33:10)

## L'Maaseh

In 2014, during Israel's Operation Protective Edge, Benyamin Moss, a high school teacher in Baltimore, was one of many Jews who sought out to make a connection with soldiers in the IDF. A hotline had been set up to distribute names of Israeli soldiers so that people could *Daven* for them, so Benyamin called in. He was assigned to *Daven* for a soldier named Eitan ben Edna. The Gaza ground invasion began on that Thursday night. Benyamin did his due diligence, and mentioned Eitan ben Edna during *Maariv* that night, and then again at *Shacharis* on Friday morning. But when he sat down to breakfast after *Davening*, he discovered that one IDF soldier had already been killed. First Sergeant Eitan Barak was fatally shot by a Hamas gunman in North Gaza. Could this be his soldier? He frantically searched news sites for Barak's mother's name, but he couldn't find any information. Eitan is one of the ten most popular names in Israel, but Edna is fairly uncommon, so Benyamin decided that unless someone presented him with further evidence, he would continue to *Daven* for his soldier until the war was over. He included Eitan ben Edna in his *Tefilos* three times a day, but in truth, he really doubted that it made a difference. He had a bad feeling about it. Eventually the danger in the region subsided, and Israel withdrew its troops from Gaza. Years passed. One summer, Benyamin decided to visit *Eretz Yisroel*, as he had not been there in a very long time. Among the things he wanted to do on his trip, Benyamin very much wanted to get a *Brachah* from Rav Chaim Kanievsky, *Shlit"u*, but he had heard that it was very difficult to see him. However, his grandmother lived in *Eretz Yisroel*, and she had connections. He called her up, hopeful that she would be able to help him. "Of course," she said. "Have you tried speaking with Tzvika Cohen? He has contact with all the *Gedolim*. Just call him and tell him I sent you." She gave Benyamin the number. Benyamin called Tzvika and explained why he was calling. "Sure, no problem," Tzvika said easily. "I can help you see Rav Chaim. When are you arriving? Give me your flight number and call me when you get here." Benyamin got ready for his trip, and he remembered Eitan ben Edna. He wondered if he could somehow meet someone who knew him, so he could meet the soldier he had *Davened* for. When he landed in Israel, he joined the other passengers and was about to make his way to customs, and just inside the terminal, he saw a line of VIP escorts waiting, holding signs with their passengers' names on them. To Benyamin's surprise, one of them held a sign reading "Benyamin Moss." He approached the man and said, "I'm Benyamin Moss. Who are you?" "*Shalom*," the escort said. He was a tall young man and spoke in accented English. "Someone named Tzvika ordered VIP service for you and sent me to pick you up. I'm going to take you through passport control and get your luggage." This was a luxury service Benyamin hadn't been expecting. The escort took his bags, sat him in a golf cart type of vehicle, and began to drive, bypassing the walkways and crowds. When they reached the fast-track section of passport control, they both got out of the cart, with the escort taking Benyamin's carry-on items. "Thank you very much," Benyamin said. "What's your name?" The man replied, "I'm sorry, I forgot to introduce myself. I'm Eitan." Benyamin smiled at the coincidence, and said, "Did you serve in the army?" "*Betach*, of course," the man said. "In Operation Protective Edge?" Benyamin asked. "Yes." Eitan slowly answered. Benyamin's heart was beating quickly now. He said, "This is going to sound very weird, but what's your mother's name?" Eitan looked at him strangely, and said, "Her name is Edna. Why do you ask?" Benyamin excitedly explained to him that he had *Davened* for him three times a day for months, and he was thrilled to get the chance to meet him. Ironically, Eitan was now helping him quickly get processed through the busy airport. Eitan thanked him, and they both marveled at how *Hashem*'s ways are just wondrous, in how He brought the two of them together!

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