

## THE SAITSKIY FAMILY EDITION

# Torah sweets

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PARSHAS VA'ERA EDITION – VOLUME 15, ISSUE 2 – TEVES 25, 5785/JANUARY 25<sup>TH</sup>, 2025

TORAH QUESTION OF THE WEEK BY RAV MOSHE KLEIN: VAE'RA – BUSTING THE ILLUSORY ALLURE OF OTHER POWERS

**Last week's question: Why did Hashem instruct Moshe Rabbeinu to throw down his staff as a sign, even though the Egyptian magicians could replicate it?**

**Answer:** Let's begin with a Pasuk (Yechezkel 29:3), which states: "Hashem said, 'I am going to deal with you, O Pharaoh king of Egypt, Mighty snake, sprawling in your channels, who said, 'My Nile is my own; I made myself.'" Let us contemplate this for a moment. Pharaoh is so haughty that he literally deludes himself to think he created himself! Yet, what is the connection here to the snake?

The **Kli Yakar** explains an amazing idea. The Torah (Devarim 32:33) states that "their wine is the venom of the snakes." A snake charmer is needed to calm vicious snakes. The snake's power lies through its opening of its mouth. This is the parable to Moshe and Aharon's power. It wasn't through the magic of their stick but through their mouths. When the staff made miracles, in truth, it was just the word of Hashem that Moshe and Aharon expressed. That's why Hashem commanded that the stick turn into a snake. This shows that the same way a snake has no charm when it's going to bite, so too, Moshe and Aharon are saying the word of Hashem, and their stick doesn't have a spell. No spell can exist when the snake bites, so too when the word of Hashem is being expressed, there is no black magic. As such, Hashem told Moshe to take the stick, which would turn into a snake.

Pharaoh counters that he is the same way, "I made myself and I am god. My powers too are real! I'm like a snake as well! For this reason, Aharon's job was to show that he will devour all the other snakes, which are powerless. The snakes only have a made-up spell when they are by themselves, but when Dvar Hashem comes out, they lose whatever illusion of might they had, and the spell dissipates. This is why Aharon's stick swallowed theirs up. When *sheker* (falsehood) dominates then Pharaoh looks great, but when *emes* (truth) comes out through the word of Hashem, all *sheker* just gets obliterated.

One final note that needs to be mentioned is from the **Imrei Emes**. Not only is it showing that Pharaoh would be vanquished at the end, but that Klal Yisrael will go through the Galus of Mitzrayim. They will be able to swallow up Pharaoh's evil "mirage of power"; the same way, Aharon's stick remained the same size even though it swallowed all those sticks. The Jewish people's mindset in Mitzrayim of staying part of Klal Yisrael will help them to the point that when they leave, they will not be stuck in the ideas of the Egyptian – or any secular – society around them.



"As a magician, you're good at making things appear and disappear. Would you mind making the files I accidentally deleted reappear?"

When one follows the word of Hashem, no matter what no matter what generation they are in, they will stay kodosh (holy) and won't be influenced by the outside societies around them. This should serve as a lesson for us. First of all, we see the mirages of the world that scream, "This is the way to live – the glitz, the glamour, the media!"

In truth, when the Dvar Hashem comes out, it will swallow all that mirage out. Furthermore, when we follow the word of Hashem, we can be rest assured that no matter what generation we live in we never have to lessen our values or morals. We will swallow up all those things – we will make those things non-existent, and it won't change our character.

So, now we can understand, Hashem told Moshe to throw the stick which will turn into the snake, even though Pharaoh was going to do the same thing. This is the fight of what the *galus* (exile) is all about. The goal was to show that the *geula* (redemption) would come with Aharon's stick swallowing all the other sticks, showing only Hashem's word will be upheld and everything else is but a mirage.

**This week's question: How is it that 4/5<sup>th</sup> of the Jews perished during the Plague of Darkness due to their lack of faith, while the Eiruv Rav, a group not originally part of Bnei Yisrael, were allowed to leave Egypt?**

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KLEIN'S ANSWER, YOU WILL GET A DOUBLE ENTRY!

In this week's Parsha, the Torah (Shemos 6:5-8) relates that *"Hashem told Moshe that He had heard the wailing of Klal Yisroel and He remembered His Bris (covenant) and therefore Moshe should comfort Klal Yisroel and say to them, 'I am Hashem, and I will take you out from the burdens of Egypt; I will rescue you from their service; I will redeem you with an outstretched arm and great judgments. I will take you to Me as a people and I will be a G-d for you; and you will know that I am Hashem, your G-d, who takes you out from under the burdens of Egypt. I will bring you to the land about which I raised my hand to give it to Avraham, Yitzchok and Yaakov; and I will give it to you as a heritage - I am Hashem.'"*

This promise was amazing - Hashem was sending the redeemer. The time had finally come! What they had all been waiting for, it had finally arrived. What does the Torah (ibid. 6:9) tell us about Klal Yisroel's reaction? Moshe spoke accordingly to Klal Yisroel; but they did not listen to Moshe because of the shortness of wind and hard work. It makes sense that hard work affected them, but what does shortness of wind even mean? **Rashi** (ibid.) writes: *"Anyone who is under stress is short of wind/breath, and he is unable to breathe deeply."* So Klal Yisroel was not able to be receptive to the idea of being saved because of stress. Shortness of breath indicates that one is stressed out.

This is a deep insight into the human psyche that we can apply to our everyday lives. Hashem Himself blew a breath into the first being (Bereishis 2:7). As such, if we want to access our Neshama, and see how we are doing inside, we can simply pay attention to our breathing patterns.

Someone who is angry starts to get short of breath, as does a person who is under terrible stress. Klal Yisroel was just informed that their dreams were coming true, but they weren't in a place where they could hear it! Sometimes we too, can be blind to the good all around us because of our stress levels.

One of the tools in The Torah Marriage Toolbox is the ABCD of Mevater. Our Shalom Bayis is paramount to everything else in our lives. Hashem erases His own Name for Shalom Bayis (see Bamidbar 5:23). There will be times in our marriages when we are so stressed and under pressure that we can lose sight of this basic idea and end up making a mountain out of a molehill. What can we do to prevent this?

The A in the ABCD's of Mevater is to allow yourself time, a minimum of 12 minutes. The B is for "breathe deeply" for at least five cycles. Breathing deeply is plugging into the message of this Rashi and can help bring down our stress level so that we can focus on what is important which is, creating and maintaining our emotional connection with our spouse every day.

For those wondering, C stands for "Calm yourself down" by drinking water and other actions, and D is to Digest what's really bothering us, such as our potentially displaced emotions. Make a supreme effort to notice and regulate your stress by breathing deeply. The dividends are worth the effort.

May Hashem fill our homes with the light of Shalom Bayis!

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**VA'ERA - BY HOOK OR BY CROOK**



In this week's Parsha (Shemos 7:19), Hashem instructed Moshe Rabbeinu, "Tell Aharon to take your staff and extend his hand over the waters of Egypt over their rivers and the water shall turn into blood." There are two ways to understand "your stick" – either Hashem told Moshe to tell Aharon to take Moshe's stick or Hashem told Moshe to instruct his brother to take his own stick. It's interesting because the Mishnah (Avos 5:7) says that ten things were created *Bein Hashemoshos* (twilight) on the first Friday in history, one of which was Moshe's staff. Yet, the Beraisa in Pesachim states Aharon's staff was created at that time.

Both Moshe and Aharon had staffs. The **Kli Yakar** writes that Aharon's staff was stronger than Moshe's, even though Moshe's was grown in Gan Eden, was used by Adam, taken by Noach onto the Ark, and grew in Yisro's garden until Moshe pulled it out miraculously. The proof that Aharon's staff was superior was because when Moshe used his staff the river turned to blood, but when Aharon used his staff all the rivers, lakes, and canals in Egypt turned to blood, even the water inside jugs.

Moshe's staff was meant to lead the Jewish people out of Egypt, whereas Aharon's staff was meant to be the vessel to bring punishments to Pharaoh and the Egyptians. The Midrash says that we must use a big stick to beat a dog, which is what Pharaoh was. Moshe's staff was one of a shepherd, leading and guiding his flock.

The expression "by hook or by crook" comes to mind here. The sheep are kept on the path in such a way – Moshe was to lead us and not be too tough, but the job of Aharon's staff was the opposite. That's why, the Kli Yakar writes, when Moshe throws down his staff it turns into a snake, but when Aharon throws his staff down it turns into a crocodile – much scarier and more powerful. It was done to get across to Pharaoh.

True, we say (Mishlei 13:24) that those "who spare the rod hate their children, but those who love them are diligent to discipline them." However, we must remember that it should be the rod of the shepherd that makes sure people return to Hashem and not a stick used to beat a bad dog. As President Teddy Roosevelt famously said, "Speak softly and carry a big stick." We all carry sticks, but our stick should be the one that brings the people back to where they belong.



**SUGAR RUSH ON THE 613 MITZVOS BY R'ELI REIT  
MITZVAH # 147 – COVERING THE BLOOD**

After *shechting* (ritual slaughtering) an animal, we are required to cover some of the blood. As the Pasuk (Vayikra 17:13) says, "Spill the blood and cover it with earth". A reason for the Mitzvah, says the **Sefer Hachinuch**, is that the soul is dependent upon the blood. It is appropriate for us to hide the blood from sight before eating the meat because it can cause some viciousness in us.

This does not apply to cows, sheep, and goats that can be brought as *korbanos* because when we bring a Korban. The blood is used as a *kapparah* (atonement) and cannot be covered. The Torah did not differentiate between different types of slaughtering.

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Last week, we looked at how Parshas Shemos describes the situation that Klal Yisrael found themselves in. A people who were resigned to the reality of their inability to do anything to free themselves from slavery to their masters or to the cultural morass that surrounded them. A glimmer of hope appeared! Moshe comes on the scene with an encouraging message of Geulah. Yet, these hopes are soon dashed as his demands from Pharaoh are met only with a sharp increase of pressure. At the outset of this week's Parsha, Moshe is still trying to impress upon the Jews about Hashem's promises of deliverance, but they can't hear him. "They did not heed Moshe due to 'Kotzer Ruach' and hard work".

We can understand *Kotzer Ruach* in two ways. Ruach can be translated as breath or spirit. On one level, the lack of available time and energy created a real and tangible shortness of breath. With production demands being increased, they didn't have the ability to fulfill the quota of bricks that were demanded of them. The **Ohr HaChaim** says that there was another element. The initial hope of a reprieve, followed by those hopes being dashed made it so that they couldn't even perform at their previous level. Their spirits were now broken. This is why it says Kotzer Ruach AND Avoda Kasha. There were now two factors: The broken spirits AND the new work demands.

A person may find himself in a situation where he or she feels a lack of empowerment in some area. When trying to think about how to deal with it, it can be overwhelming. Significant movement feels impossible. The work is just too great. Sometimes, it seems that there may be a solution to be tried. It seems encouraging at first but without a quick result, the person becomes even more disheartened, especially when realizing that it will take even more effort to overcome. This is just too much...can't breathe!

What can you do in such a situation? You can increase your shortness of spirit and breath. Here are two ways:

**Meditation and mindfulness** - Through meditation, a person learns to observe their thoughts and emotions without being overwhelmed by them, creating space for clarity and perspective. Mindfulness, the practice of staying fully present in the moment, enables individuals to respond to challenges with greater awareness and less reactivity. This can reduce stress, enhance emotional regulation, and improve decision-making. Together, these practices promote resilience, allowing a person to face adversity with a sense of inner peace and more balanced reactions, rather than being consumed by anxiety or frustration.

**Breathwork** - Breathwork can be a highly effective tool for managing difficult situations by helping to regulate the body's stress response. By focusing on slow, deep, and intentional breathing, individuals can activate the parasympathetic nervous system, which promotes relaxation and reduces the fight-or-flight reaction often triggered during stressful moments. This helps to lower heart rate, reduce muscle tension, and calm the mind, enabling a person to think more clearly and respond more thoughtfully to the challenge at hand. Breathwork also encourages a sense of grounding and presence, allowing individuals to regain control over their emotions and find a moment of peace amidst chaos.

*Action Steps: Take an opportunity this week to practice mindful meditation to increase your Ruach in an Avodah that you wish to empower yourself. Go one step further and practice breathwork.*

*We'll see step three next week, B'eH.*



"Mr. Bigelow! Remember me? Larry from your staff! You sent me to a goal-setting workshop two years ago. That's when I decided I'd rather be a dog than keep working for guys like you!"

Everyone has goals and some people have huge goals, but sometimes it's just a thought in one's mind and it doesn't come to fruition. Our Parsha offers no less than five lessons on how we can accomplish our goals with the Help of Hashem. First, there are four expressions of Redemption - *V'Hozeisi*, *V'Hitzalti*, *V'Goalti*, *V'Lokachti* - and the question is why all four were needed. One of the answers our Rabbis give is that reaching a goal is a process that doesn't happen overnight. One is supposed to sit down with a pen and paper and write out all their goals from A to Z, as we say, "Last in deed and first in thought." The result happens with planning. The second lesson is as follows. Hashem commanded Moshe to take the Jews out of Egypt, but Moshe countered that he had a speech impediment and was not the right spokesman for the job. Yet, Moshe did the job.

Often, what holds us back from accomplishing is the need to be perfect. Moshe had limitations and wasn't perfect (no one is); still, he went to Pharaoh. We must try our best. Thirdly, we find that sometimes, the Torah mentions Moshe first and then his brother, Aharon; other times, it is the opposite (Aharon got the first mention). The reason is that both Moshe and Aharon reached their potential and were even. If one reaches their potential, they're like Moshe and Aharon!

We also see that the two brothers didn't bicker or fight and there was no jealousy. We must respect other people's views and learn to work together, maximizing each other's strengths and reaching our goals. Delegation and collaboration are important tools in helping us reach our goals. Fourth, we learn the concept of *Mesirus Nefesh* (self-sacrifice) of the frogs during their Makkah.

The frogs went all over Egypt, even jumping into the oven. We can learn from the frogs that to reach our goals, we must go all out and not hesitate to pursue our passions! Finally, we know that Moshe asks Pharaoh when the people will be let go, and Pharaoh replies, "tomorrow". A person should never procrastinate. Let's try not to push things off and try to accomplish a little bit more every day. Happy accomplishing!



***May one unblock a blocked sink?***

The question is whether unblocking a blocked sink or toilet involves the melacha of Boneh – constructing. The Gemara (Kesubos 60a) deals with cleaning a gutter filled with dirt on Shabbos and the **Rif** learns that it involves a biblical violation. **Rav Shlomo Zalman Auerbach**, ZT”L, says that this does not mean that a blocked sink shares the same status. We can understand that the Rif (and Gemara) refer to a gutter dug into the surface of the ground, which when blocked with weeds, dirt, etc. requires to be dug again, and until then it partially loses its status as a gutter. A blocked pipe (drain) is a pipe that needs to be unblocked.

***I don't understand, but it needs to be unblocked.***

Indeed, yes but compare it to a blocked drinking straw. You're drinking chocolate milk, and a piece of cocoa gets stuck in the straw. Would you say that forcing the cocoa out of the straw is a *tikun* – repairing? **Rav Shlomo Zalman Auerbach** thought it's not, and added that even though the pipes may be buried in the ground, which compounds the problem, a blocked pipe is sometimes unblocked by forcing water through the pipe, which is a normal way to use a sink, and therefore using a plunger to force the blockage is no different.

***But still, it cannot be used without unblocking?***

The Rav said that it should be compared to a dirty window. One cannot see through a dirty window and yet cleaning it on Shabbos (in a permitted manner) will not be Boneh, being that the window is not broken.

***What about a porch drain?***

A porch drain that is hewed into the ground is different because dirt and debris are batel to the drain, similar to the natural gutter mentioned above. If the porch drain is a pipe, it may be unblocked. Some opinions say that if the porch drain is blocked with sticky mud that must be scraped to unblock the pipe, the pipe is 'broken' and is forbidden to be unblocked on Shabbos. To summarize:

- a blocked sink or toilet may be unblocked on Shabbos.

- Some say that a blocked drainpipe from a porch blocked with hard mud etc. may not be unblocked on Shabbos.

- A blocked drainpipe from a porch blocked with leaves and food etc., maybe unblocked on Shabbos.

***Is this p'sak (ruling) accepted by all?***

No, it is not. **Rav Moshe Feinstein**, ZT”L, discussed three situations.

1. A sink that gets blocked regularly may be unblocked with a plunger because it's not considered broken.

2. If the sink does not get blocked often and water trickles through the blockage, unblocking is as light repair, and a plunger may not be used. It may be unblocked in an irregular manner.

3. If a sink is totally blocked it may not be unblocked on Shabbos, as this is repairing, but when very necessary one may instruct a gentile. Consult a Rav for a final ruling.



***Certain doors have locks that have bolts that go into the floor. The hole is blocked and one cannot lock the door, may one clean the hole?***

A marble in the hole may be removed; sand and dirt in the hole may not be removed. A marble or pebble is not a natural part of the floor, and its removal is not repairing the floor. Sand and dirt are part of the floor and removing sand is digging a hole.

***May one remove storm windows at the onset of summer?***

Even though storm windows ride a railing and are not attached to the frame, removing or replacing them is an *issur d'oraisso* of Boneh, as they are regarded as part of the building.

***A picture fell off the wall, may one put it back?***

Firstly, expensive pictures are muktzeh and may not be handled. Secondly, we must decide whether it is considered adding to the wall/building and is it boneh or not. The **Chazon Ish** writes that something hung on the wall that is easy to remove and is removed, may be hung on Shabbos. A plain clock is not nailed to the wall and is removed to change the battery. Therefore, one may place it on a hook on the wall on Shabbos.

The same applies to a picture hung in a way that it can be removed easily. On the other hand, a rubber pipe attached to the tap above the sink that fell off may not be reattached to the tap. The rubber pipe is intended to be a permanent fixture and attaching it to the tap is Boneh.

Food For Thought:

***May one stick a rubber suction hook onto a wall? What about attaching a set of hooks to the top of the door?***

***A towel hangs from a pipe affixed between wall brackets.***

***May one remove the pipe on Shabbos?***

***Is it permitted to attach the needle to a syringe on Shabbos?***

*Answers coming be'H next week.*



*Summary: We are discussing the idea of Chassidus in action. The Ramchal started unpacking the concept of Yirah at this stage not being that of a lower level (fear of punishment), but the elevated Yirah – awe of Hashem's exaltedness. The **Ramchal** also brought up the fact that picturing standing before Hashem is **"the most difficult for a person to form a true image in his heart because his senses do not at all aid in this."***

Before we proceed, let's take a moment to appreciate what the Ramchal stated. Contemplation about Hashem can be challenging because our intellectual faculties deal with the finite and measurable entities and our experience doesn't provide us with any reference point for something that has no beginning, no end, and is not measurable. Astronomical numbers overwhelm us, as when we talk about a star being a billion light years away and light traveling at 186,000 miles per second, but at least there is what to measure. Infinity, though, is not at all possible to be grasped. In our finite minds we don't have the means to contemplate our Infinite G-d, Hashem.

As such, writes **Rav Dr. Abraham Twerski, ZT"l**, our Sages stated that we could only contemplate about works of Hashem and those traits that are apparent to us or have been made known to us through prophetic revelation. We have no knowledge about Hashem Himself, as he defines any conceptualization.

The Ramchal now advises on how to deal with this challenge, writing: **"However, he who is of sound intellect can establish in his heart the truth of the matter, with a little contemplation and attention, how he comes and quite literally engages in a 'give and take' with Hashem pleading before Him, and beseeching Him, while Hashem Yisborach lends ear to him, listens to his words, just like when a man speaks to his neighbor and the neighbor attentively listens to his words."** (*ibid. Ch 19*).

One reason why many people don't have *kavanah* (concentration) when praying is because they don't really think that Hashem is listening (at best, they think they may be leaving a voicemail). After all, isn't Hashem busy with so many more pressing and important matters than "little old me"? However, the truth can't be any further from that. Hashem is actively giving His undivided attention, because as a Perfect Being, He cannot divide Himself. It is on us to speak to Him like we would to a flesh-and-blood ruler who has our life in his hands. We can bring our relationship with Hashem to such a level with practice and a fair degree of meditation.

The Ramchal continues: **"After one has established this in his knowledge, he must then contemplate on G-d's exaltedness, blessed be He, that He is exalted and elevated over all blessing and praise, over all forms of perfection that our minds can possibly imagine and comprehend. He must also contemplate on the lowliness of man and his baseness due to his physical nature and grossness, and even more so due to all the sins he committed in his life."** (*ibid. Ch 19*)

The Ramchal advises on how to build the awe of Hashem in addition to realizing that one is standing before Him. The first one is working on the realization that Hashem's exaltedness is beyond all possible forms of greatness that one can think of. Our minds can explode just by thinking about how Hashem keeps the world, the cosmos, and the galaxy intact. Whatever praise one can think of cannot scratch the surface of what Hashem is or does. At the same time, one should look at the human being's level as being on the opposite end. The sense of contrast - of how man is dependent on the material world and how he is the face of imperfection - is stark. Man is nothing without Hashem and should recoil with humility in front of the Creator. This is how one makes headway in becoming a Chassid (pious) as per the Ramchal. *More to come next week, B'eH.*

**"But I will harden Pharaoh's heart, and I will increase My signs and My wonders in the land of Egypt"** (Shemos 7:3)

In the Haggadah, we mention that the Tanna Rabbi Yehuda created the mnemonic *Datzach Adash Bahav* the first letter of each plague combining to form three words. Why did Rabbi Yehuda divide them into three groups? The **Kli Yakar** explains that each set of three plagues sent a specific message to Pharaoh. The first three taught him that Hashem existed and that He was the sole power in the universe. Hashem's ability to strike the river-deity and the land of Egypt through the blood, frogs, and lice made this very clear. The second set showed that not only does Hashem exist, but he is also actively supervising what happens in the world and determining every event.

The plagues of wild animals, pestilence, and boils only affected the Egyptians and clearly differentiated between them and the Jews with pinpoint accuracy that could only have been directed by Hashem. The third set of plagues demonstrated the power of Hashem in nature, with the hail, locusts, and darkness all striking fear into the hearts of the Egyptians. This explains the sequence of the three sets of three plagues.

The Kli Yakar also details how each plague was an exact re-payment of the suffering that the Egyptians had inflicted on the Jews. For example, the lice were a punishment for the lice that the Jews suffered from as a result of the sweaty, hard labor that they had to perform. The darkness was a fitting punishment for forcing the Jews to hide their babies in the dark so that they could save them from being thrown into the river. (See the Kli Yakar on 7:9 for the list.)

**MAY THE LEARNING IN THIS MAGAZINE BE A ZECHUS FOR THE SAFETY AND PROTECTION OF OUR FAMILY IN ERETZ YISRAEL. IT SHOULD ALSO BE A ZECHUS FOR A FULL REFUAH OF LEEBA MIRIAM GEULAH BAS LEAH.**



## SHORT STORY OF THE WEEK

BY YONI SCHWARTZ

**Avraham ben Avraham**, also known as the Ger Tzedek of Vilna, was born into one of Poland's wealthiest families. His parents, devout Christians, sent him to Paris to receive the best religious education. During his studies, he began delving into "The Old Testament." He met an old Jewish scholar and began learning Torah with him. Being intellectually gifted, he quickly realized that Judaism is the truth and decided to abandon his Christianity, knowing the risks.

He moved to Vilna, where he developed a connection with the **Vilna Gaon**. His parents sent detectives frantically searching Europe for him. Due to the danger of being caught, he moved to a smaller village where he spent day and night diligently learning Torah. The righteous Jewish women brought him food each day as he learned. One day, somebody informed the authorities of his whereabouts, leading to him being sentenced to burning alive at the stake. While in prison, his mother begged him to publicly renounce his Judaism and said she'd build him a castle to practice Judaism in secret. He told her, "I love you dearly, but I love the truth even more."

The night before his execution, the Vilna Gaon visited him. He asked the Gaon, "When being brought to the stake, should I walk slowly because rushing one's death is forbidden, or should I run because I'm performing the Mitzvah of Kiddush Hashem?" This was one of the only times Gaon said he didn't know. While being brought out, the Gaon screamed, "Run!" Prior to his death, he recited the *bracha* that one recites upon Kiddush Hashem. Years later, the Gaon requested to be buried next to the holy Ger Tzedek after he passed.

*Comment: A tragic, yet inspiring story of faith, Rav Avraham's legacy reminds us of the emunah that carried our people through the many long and dark nights of galus. In this week's parsha, Va'era, Hashem is pained by our suffering in Egypt and begins our redemption. Despite tragedy, despair, and persecution, we're the people who never gave up on Hashem because Hashem never gives up on us.*

## SPLENDID QUOTE OF THE WEEK

BY RABBI MENACHEM LOMNER

**"When something goes wrong, understand that Hashem deals with us in an exacting way."**

Before the Makkah of frogs, Hashem warned Pharaoh that frogs would exit the river, swarm Egypt, and enter his home and all his servants' homes. **Rashi** points out that they will enter his house first and then the servants' because Pharaoh was the one who initiated them to enslave Jews.

This exact detail in the way the punishment was meted out shows us how perfectly Hashem judges and carries out all retributions. On the flip side, when we get rewarded for good, it is also always perfect. We must understand this because we have things happen to us all the time and we must know that Hashem runs everything, and it is in the most perfect way.



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-- Zev, Sinai Academy Student



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