

Hashem has patience, but punishes when the time comes

וַיֹּאמֶר ה' אֶל-מֹשֶׁה בֹּא אֶל-פְּרָעֹה כִּי-אֲנִי הִכְבַּדְתִּי אֶת-לְבָבוֹ: (י' א')

"And Hashem said to Moshe, come to Pharaoh, for I have made his heart heavy." The question arises: if Hashem was the one who made the heart of Pharaoh heavy, then why was the punishment so harsh for him? To answer this, we can say that Hashem has the utmost patience for every person, as well as for Pharaoh. Hashem had only one objective concerning Pharaoh: that he admit that the world was created by Hashem. However, Pharaoh always denied this. Hashem sent Yosef at the age of 30 to Mitzrayim to stand before Pharaoh; at that time, Yosef tried to persuade Pharaoh of this idea. Also, Yosef lived in the surroundings of Pharaoh for 80 years, and all that time Pharaoh heard repeatedly from Yosef that Hashem created the world. Then, when Yaakov came to Mitzraim and the hunger suddenly stopped, Pharaoh again saw that Hashem is the Creator of the world. Then Moshe came along, and he was also conveying the same idea. Pharaoh was now in the stage of an inner struggle with himself: should he admit that Hashem created the world, or not? He decided to continue to deny the existence of Hashem. Now, after all these years of patience from Hashem, was forthcoming harsh punishment. (*Sefer Chesed Avrohom Menachem - Galanti*) This insight can be found in Malbim on his commentary to Tehilim 145:8. *Hashem is חנון ורחום ה' ארך אפים וגדל חסד. gracious and compassionate, slow to anger and of great kindness. וגם בענשו את הרשעים: Even when Hashem has to punish the evil doers, "ארך אפים" Hashem has plenty of patience and gives the person all the opportunity to rectify his ways ואינו מעניש תיכף And Hashem doesn't punish right away, why? "ורב חסד" Hashem is full of great kindness אם*

יָשׁוּבוּ בְּתִשְׁבּוּבָה: Always anticipating that *he will do teshuva*. But G-d forbid when the time is up, harsh punishment is forthcoming. The holy Chafetz Chaim זצ"ל always said that Hashem has a lot of patience, but eventually the evildoer will get what he deserves. (Compiled by Yehuda Z. Klitnick)

A true miracle for the Yidden in Mitzrayim

דְּבַר-נָא בְּאָזְנֵי הָעָם וַיִּשְׁאַלּוּ אִישׁ מֵאֵת רֵעֵהוּ וְאִשָּׁה מֵאֵת רֵעוּתָהּ בְּלִי-כֶסֶף
Please speak into the ears of the people, and let
them borrow, each man from his friend and each woman from
her friend, silver vessels and golden vessels. 11:3 וַיִּתֵּן ה' אֶת זַעֲיִל
Hashem gave the people favor in the
Egyptians' eyes. This was the request that Hashem had from
 Klal Yisrael. And when the time came to borrow, the Torah
 states: וּבְנֵי-יִשְׂרָאֵל עָשׂוּ כְּדֶבַר מֹשֶׁה וַיִּשְׁאַלּוּ מִמִּצְרַיִם בְּלִי-כֶסֶף וּבְגָלֵי זָהָב
And the children of Israel did according to Moses'
order, and they borrowed from the Egyptians silver objects,

golden objects, and garments. וְהָיָה אֶת־תְּהֵן הָעַם בְּעֵינֵי מִצְרַיִם. The Lord gave the people favor in the eyes of the Egyptians, and they lent them, and they emptied out Egypt. It is interesting that the Egyptians, who persecuted the Yidden, were willing to give them anything at all. Yet Rashi makes this even more interesting: he brings a Mechilta / Braisa, וַיַּשְׁאֲלוּם *and they lent them: Even what the Yidden did not request, the Egyptians gave them. You say, "[Lend me] one." [They responded,] "Take two and go!"* Rav Shimon Schwab זצ"ל proposes that this was just another of the miracles that happened in Egypt at that time. To elaborate upon this insight: when miracles occur, it is an Eis Ratzon / an auspicious, during which there are no boundaries or limits to what is happening, and therefore miracles galore took place at that time.

The importance of wearing Tefilin is the connecting to Hashem

וְהָיָה לְךָ לְאוֹת עַל יָדְךָ וּלְזִכְרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תוֹכָהּ בְּיָדְךָ בְּכָל יְמֵי חַיֶּיךָ
 (יג: ט) And it shall be to you as a sign upon your hand and as a remembrance between your eyes, in order that the law of the Lord shall be in your mouth, for with a mighty hand the Lord took you out of Egypt. 13:9. This is the Mitzvah of wearing Tefillin, which reminds us every day of Yetzias Mitzrayim. The Sfas Emes of Gur states ענין התפילין “Tefillin is like a document of release.” Tefillin represents *Klal Yisroel* being redeemed from being slaves of *Pharaoh* and becoming free. Wearing Tefillin releases one from all responsibilities of *Olam Hazei*. When a *Yid* dons Tefillin, he receives all of the spiritual light which accompanied *Klal Yisroel* when they left *Mitzrayim*. To make Tefillin, one must have parchment and ink, and the body of a artisan /sofer must be clean. These are connected, for through the Tefillin the Kedusha of the body of a *Yid* is completed. A king is commanded to have a *Sefer Torah* with him at all times; so too, all of *Klal Yisroel* must have a *Sefer Torah Koton*, Tefillin, for *Klal Yisroel* are sons of the King. The four compartments of the Tefillin Shel Rosh parallel the first four *Chumashim*, which corresponds to *Torah Shebichsav*, *Written*. The one compartment in the Tefillin Shel Yad parallels *Sefer Devorim Mishna Torah*, which corresponds to *Torah Sheb'al Peh Oral Law*. HaRav Gedalya Schorr זצ"ל adds to this: the Kedusha of Tefillin differs from the kedusha of other Mitzvos, in that Tefillin itself is Tashmishei Kedusha. It has its own inherent Kedusha. Other Mitzvos, like Lulav and Esrog, have no intrinsic Kedusha. Through Tefillin, a *Yid* can connect himself with this Kedusha, the light from Yetzias Mitzrayim. With this light, one can connect himself to Hakodosh Boruch Hu. (Ohr Gedalyahu)

STORY OF THE WEEK (by Yehuda Z. Klitnick)

*****The Lodzer Rav returns the diamonds to the right owner*****

The city of Kalish was a booming city, with many thriving businesses. Lots of merchandise came from Kalish to surrounding countries. The transport of goods meant crossing borders and having to cope with licenses and customs. Therefore, business of smuggling over the border was created. One Yid, R' Yosef, a smart man, entered this business and was very successful in it. There was very high risk involved and not much reward, but there was enough money involved to bring food to one's table and more. One day, R' Yosef was approached by a diamond dealer to smuggle very expensive stones from Kalish to Lodz. This was very risky for R' Yosef as he had never smuggled merchandise into Lodz and this package was very valuable. However, since the reward would be very hefty, R' Yosef agreed to do it. He took down the address in Lodz, surveyed the border, and found a way to smuggle it over the border. R' Yosef entered Lodz undetected. In Lodz he encountered a Yiddishe wagon driver, who offered to take him to his destination. The driver was unscrupulous and noticed that R' Yosef was nervous as he kept on looking around with fear. Obviously the passenger had something very valuable. The driver calmed R' Yosef down and spoke to him. "Where are you from?" the driver asked. "From Kalish," he answered innocently. "What are you here for?" the driver asked. R' Yosef answered "To deliver some goods, to this address." The driver saw an opportunity to make a quick buck. He drove towards the police station and then told R' Yosef "I'm now taking you to the police, and they will arrest you for smuggling." R' Yosef pleaded with the driver: "Now is not the time for jokes!" he said. The driver said "I'm not joking. I want 100 rubels from you, or else I'm going straight to the police." "Have mercy on me and on my family!" R' Yosef pleaded. "No one has mercy on me either!" said the driver. R' Yosef told the driver "I don't have 100 rubles to give you." "Then give me some of your merchandise that is worth 100 rubles, and you will deal with your sender later." R' Yosef saw that he had no choice and took out some stones that were worth 100 rubles and handed them to the driver. The driver was pleased and took R' Yosef to his destination.

R' Yosef memorized the number of the wagon, and headed straight to Rav Elya Chaim Meizels זצ"ל, Rav of Lodz. He was a brilliant man, and he would definitely help him. R' Yosef poured out his heart to the Rav and described to him the discussion he had had with the driver, and how he was squeezed out of the stones worth 100 rubles. The Rav told

R' Yosef to stay in Lodz for a few days and with the help of Hashem, he would succeed in getting him back the stones. The Rav used to travel a lot, and the wagon drivers felt an honor to have the Rav as a passenger. The Rav sent his Shammes and ordered him to locate the wagon with the number. When the Shammes came to the station, he saw that the wagon was there, and asked him to take the Rav on a trip. The wagon driver was excited at having the honor to take the Rav. When they came to the house of the Rav, the Rav invited the driver to join him in his meal, as he was definitely hungry. The driver accepted the offer and joined the Rav at his meal. Meanwhile the Rav ordered his Shamash to hide the wagon and the horses in the back yard. The Rav and the driver had a friendly discussion. After bentching, the Rav said: "we have to leave now on our trip." The driver went out to prepare his wagon for the trip and noticed that the wagon was gone. He asked the Shamash if he had seen the wagon and the Shamash shrugged his shoulders.

The driver went wild, looked "high and low" but couldn't find his wagon. He went to the Rav and began crying hysterically: "He is going to kill me!" The Rav asked: "Who is he?" "My boss, who owns the wagon." "Then tell him it got lost!" "Well, he won't believe me." "Then the only other solution for you is to use the 100 rubels you took from a Yid today which will be more than enough to purchase a new wagon and 2 horses." The driver was shocked at these words, and lowered his head in shame. The Rav scolded him for doing such a disgusting act and told the driver: "If you bring back the stones or the money, I will see that your wagon will be returned." The driver promised to bring back the stones. He ran home, and brought the stones to the Rav intact. The Rav told the Shamash to summon R' Yosef, who quickly came to the Rav. R' Yosef verified that the stones were his. The Rav ordered the driver to ask R' Yosef forgiveness for all the agony, and to promise not to do such an evil thing again. The driver did as the Rav requested. R' Yosef thanked the Rav and delivered the stones to the owner, and headed back to Kalish to receive his payment. The wisdom of the Torah prevailed!

The Klitnick family want to wish Meir David Stoff a Mazel Tov upon the occasion of his marriage this Thursday. Hashem should bless him to build a true house in Yisrael with Divine Providence, and be Zoche to Yiddishe and Ehrliche Doros!

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