

פרשה וארא

וארא אל אברהם אל יצחק ואל יעקב ושמי ה' לא נודעתי להם [וג]

י brings a מדרש that Hashem criticized and rebuked משה for complaining in last week's Parsha that the plight of the Jews instead of getting better had gotten worse. Hashem told משה that whenever I spoke to אברהם , יצחק , and יעקב , they never complained or doubted me, but with you, משה , as soon as I appointed you as a leader you began questioning me. This מדרש seems difficult to understand. How can we compare the אבות to the present situation? The אבות when it came to their personal hardships accepted their suffering with love. משה , however, was complaining on behalf of the כלל . משה in his capacity as the leader of ישראל כלל could not witness the suffering of his people and remain silent. What then was the criticism lodged against משה?

Rav Yaakov Neiman זצ"ל (דרכי מוסר) , explains that משה was not criticized for crying out to Hashem about their troubles, rather it was for what he said. משה had said למה הרעות לעם הזה , why did You make it bad for the people. משה referred to the suffering of the Jews as an expression of רע , bad. For this he was criticized. The אבות recognized that רחמנא לטב כל מה דעביד Hashem does is for the good. There is no element of bad in the ways of Hashem, and were able to accept all that came their way. By referring to their suffering as רע , משה was in essence questioning the behavior of הקב"ה as being bad. This is the meaning of the פסוק in the beginning of the Parsha, 'וידבר אלוקים אל משה ויאמר אליו אני ה' , הדין , judgment, and ה' refers to מדת הרחמים , compassion. Hashem was telling משה that even מדת הדין which may seem bad is really רחמים ; it's all for our benefit.

When יוסף was sold down to מצרים , the Torah relates that those merchants were selling sweet smelling spices. Even at a time when things looked like they were going very bad for יוסף , there was a small silver lining to show יוסף that Hashem was with him and all his suffering was for his benefit. We too, if we look closely enough, can recognize that even the difficult times are really רחמים and are for our benefit. Having this perspective will surely help us deal with any situation we may find ourselves.

Have a good Shabbos.

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