



## Torah Thoughts

בַּיּוֹם הַהוּא לָקַח מֹשֶׁה אֶת עֲצָמוֹת יוֹסֵף וְיָסַף עִמּוֹ ...

And מֹשֶׁה took יוֹסֵף 's remains **with him** ... (Sh'mos 13:9)

While the rest of בני ישראל were collecting the booty of מִצְרַיִם, מֹשֶׁה took יוֹסֵף 's remains with him, arranging for them to be transported and reburied in אֶרֶץ יִשְׂרָאֵל. What does the תּוֹרָה add by telling us that מֹשֶׁה took יוֹסֵף 's remains **with him**? Wouldn't it have been sufficient to say, **And מֹשֶׁה took יוֹסֵף 's remains?**

Rav Mordechai Ilan explains: מֹשֶׁה actually took the bones **with him**. The גְּמָרָא (סוּטָה י"ג.) applies to מֹשֶׁה the verse in מְשֵׁלִי (י"ח.) מִשְׁלֵי הַבָּמָה לֵב יִקַּח מִצְוֹת, הַבָּמָה לֵב יִקַּח מִצְוֹת. We all know, "you can't take it with you." But מֹשֶׁה knew there were some things he could take along to מִצְוֹת—עוֹלָם הַבָּא—מִצְוֹת. The מְשֵׁלִי הַפָּנִי הַחַיִּים illustrates this point with a beautiful מְשֵׁל.

A poor man hired himself out as a deckhand on a ship which set sail for a distant island that had jewels scattered on the ground like pebbles. Upon arriving, the man quickly filled his pockets with jewels. After walking around for a while, he felt hungry and tried to purchase some food. When he pulled out a two carat gem from his pocket to pay for the food, the grocer laughed. "You must be one of those greenhorns who come all the time. We use chicken fat as our currency. It is a rare commodity and worth a fortune. A small drop of fat will get you a whole loaf of bread,"

The man emptied those worthless stones from his pockets and found a job dealing in chicken fat. After a year, he had filled several warehouses with fat. He decided it was time to go home. He had his fat packed and loaded onto the ship and set sail for home.

His family awaited him on the dock, anxious to see the riches which he had brought back. He proudly called the porters to unload his precious cargo. The stench of the grease-soaked boxes was unbearable! Fortunately, a few gems remained in the lining of his suit. They sold these gems and lived comfortably on the proceeds for the rest of their lives. But the man never got over how he could have come home with pockets full of diamonds.

The מְשֵׁלִי הַפָּנִי הַחַיִּים says, עוֹלָם הַבָּא is like that island. ה' puts us here to gather מִצְוֹת that are scattered all over; but we neglect them to pursue money. When we eventually return to the עוֹלָם הַבָּא, all our money is worthless. The only benefit we have is from the few מִצְוֹת we find in the linings of our pockets. Ah, if we had only been wise enough to fill our pockets with מִצְוֹת when they were there for the taking!

This is a regret that we can rectify only in עוֹלָם הַבָּא and it is never too late!

הַבָּמָה לֵב יִקַּח מִצְוֹת. מֹשֶׁה had none of these regrets. He fully understood the value of מִצְוֹת.



In his הַסְפֵד on R' Boruch Sorotzkin, R' Shneur Kotler referred to him as an אִישׁ חַי רַב פְּעֻלִים (שְׂמוּאֵל ב', כ"ג), a dynamic person who was full of life — he worked for the כְּלָל, never thinking about himself. When R' Shneur went to Cleveland to meet with potential donors for his יִשִּׁיבָה, R' Boruch accompanied him on the fundraising visits. Someone asked R' Boruch if this might interfere with his own efforts for Telshe יִשִּׁיבָה? surprised by the thought, R' Boruch explained, "We both work for the same Boss."



## Yahrzeits of our גדולי ישראל

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R' Baruch Sorotzkin, זצ"ל, born in Zhetl, Lithuania, to ר' זלמן (the Lutzker רב) and שרה (R' Eliezer Gordon זצ"ל's daughter), learned by אלחנן ר' Wasserman זצ"ל, in Baranovich in his youth. He then went to ברוך בער ר' Lebovitz זצ"ל in Kamenitz. In 1940, he married רחל, the daughter of אברהם יצחק ר' Bloch זצ"ל, the Telsher רב and ראש ישיבה. Just before WWII, they escaped to the USA and settled in Cleveland to join his wife's uncles ר' אליהו מאיר Bloch זצ"ל and ר' חיים מרדכי Katz זצ"ל. In 1964, along with R' Gifter זצ"ל, he assumed responsibility of the ישיבה. With his dynamic personality, he was מוסר נפש to rebuild תורה in America and ארץ ישראל. Until his last days, he was very active with מועצת גדולי התורה and being a member of the תורה ומסורה, חנוך עצמאי.

Los Angeles, CA	
4:58 עש"ק	הדלקת נרות
8:51	סוף זמן קריאת שמע
9:30	
10:21	סוף זמן תפילה
5:17	שקיעה
5:57	מוצש"ק
6:30	

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# Living with the Torah



Then he, Moshe, will sing ... (Sh'mos 15:1) אז ישיר משה ... (שמות ט"ו:א)

The words *Then he, Moshe, will sing*, literally mean: *Then he, Moshe, will sing*, in the future tense. When would this song be sung? It was his דור that was obligated to praise ד' for redeeming them from Egypt and leading them safely through the סוף ים.

רש"י (שמות ט"ו:א) cites a *מדרש* that משה was referring to the era of תהנית המתים. Then, all Jews will sing songs of praise. The Belzer Rebbe asked, "Why refer to a song of the future? The Jews who left Egypt had already seen enough miracles to evoke songs of praise."

The Rebbe answered that so many Jews perished during מפת השף (see שמות י"ג:י"ח, רש"י). Surely the survivors had relatives and friends who perished. משה understood their dilemma; how could they sing a song of gratitude when much sadness prevailed? Therefore, משה told them, 'Don't worry, there will come a time when we will all be reunited with those who perished, and therefore we can sing praise today for our survival.'



It was טובות and as the small crowd gathered around R' Pinchos Dovid Horowitz, the Bostoner Rebbe, at his טיש in Boston, they sang and danced with heartfelt energy. Disturbing news had begun reaching the Jews in America — all was not well with European Jewry. The war was raging on and recent reports had confirmed that the horror was much worse than anything they could have imagined. Although nearly everyone participated fully, one fellow was fidgeting uncomfortably in his seat. As the evening progressed, this fellow became more and more agitated, thinking, ... *These people should know better. How can they have the audacity to lose themselves in happiness and celebration ... when their brothers and sisters are being tortured and killed in the streets of Europe?* Finally, he stared at the Rebbe and began to tremble as he screamed out in pain, "Rebbe, how could you? How can we do it? I have just received word that my parents were murdered! How can we sit here and sing and dance when the blood of millions of our very own is flowing freely in the streets?!"

At first, there was dead silence. No one moved or stirred. But then the Rebbe looked up and motioned for his aggressor to come near. The silence in the air was accompanied by a pervasive feeling of guilt. Indeed, How could they have shamelessly forgotten their brothers and sisters who were themselves unable to celebrate? How could they have forgotten to think about the helpless families who were holed up in secret bunkers while they continued to sing and dance openly? They hung their heads in shame. It was true! They had no right to celebrate.

The Rebbe drew the broken young man closer to him and began to quote the *השמה* that is found at the end of הלכות לולב: "השמה שישמה האדם" — the joy one must exhibit when performing the מצוה — *השמה* — and the love for הקב"ה Who commanded us to do them, *שבחה* — is a great *שבחה* היא גדולה היא.

The Rebbe then posed a question. "Is *שבחה* an act of *שבחה*? Isn't it something that happens naturally?"

The crowd moved closer to their beloved רבי, hanging on to his every word. "Rather, the *שבחה* was alluding to our times, times of great *צרה*. During our periods of pain and suffering, when our eyes are filled with tears and our hearts torn in two, then *שבחה* is indeed an *שבחה* גדולה!

"And just as millions of Jews have suffered and have sacrificed everything to remain Jews — even giving up their lives to do so — we too must now, with the same intensity, dedication and sacrifice, harness all of our strength to sing out in joy and celebrate!

"So come my fellow brothers, and let's sing and dance with all of our hearts and souls, for those who are no longer able to do so."

Together, all of them broke out in song and dance they will never forget.



## Chofetz Chaim Moment: ספר ח"ת הלכות לשון הרע כלל ח' סעיף ז' Is it important for the *מנהל* to spread the story about Phillip's check?

\*Phillip, a famous actor, was born to an orthodox family and attended a *ישיבה* in his youth. Unfortunately, his talents were noticed by the wrong people and the glamor of fame led him astray. His life was full of *עברות*. He had a soft spot for the *ראש* of his youth and, as a 'good-will' gesture, decided to send a large donation. When the *מנהל* brought the check to the *ראש*, he was told, "Send it right back! I don't want to build a place of *תורה* with a *כסף*'s money!"

Answer: There is no *אסור* for the *מנהל* to tell everyone about the *ראש* sending back the large donation from someone who is *שמים* in public, if it serves a purpose. This can be used to bring out the *ראש*'s *honesty*, and to what degree one must keep away from *רשעים*.



# Focus on Middos

Dear Talmid,

R' Boruch Sorotzkin זצ"ל, was the address for many communal, national and international organizations. זצ"ל learned with R' Boruch in his home for 2<sup>1/2</sup> years. He described their sessions using R' Aharon Kotler זצ"ל's analogy for explaining why ד' stopped all sounds at *תורה* — to be successful in learning, one must shut the whole world off. R' Boruch shut off all his personal and *קלל* issues and focused solely on their learning.

Once, in middle of a fiery exchange about a *פשוט* in a *רשימה* in *ביצה*, the *ראש* received an emergency call. The *Rebbitzin* was aware of the *גדולה* of the caller, and the urgency of the issue at hand, and ventured to interrupt his learning. R' Boruch accepted the phone and for the next 20 minutes he spoke intensely with the *גדול*.

זצ"ל heard only one side of the call, but he understood from the responses that it related to opening a *טלול* in the Midwest and the *גדול* needed 5 top *יונגערלייט* from Telz. The timing was difficult. The *זצ"ל* had just sent their top *יונגערלייט* together with R' Gifter זצ"ל to open the Telz-Stone branch in *ישראל*. R' Boruch argued, explaining, "די *רשימה* — *The* — *is recovering from a major operation!*" Not satisfied, the caller begged for at least 2 or 3 *יונגערלייט*. Each time R' Boruch intensely answered, "No! No! We can't send!" Sweating profusely, he finally ended the call. As he was putting the phone down, he turned to זצ"ל — *Am I not right?* זצ"ל understood the *רשימה*'s situation and wholeheartedly agreed.

R' Boruch became excited. "How else can you learn *פשוט* in the *רשימה*? — דער *רשימה*?! — *Am I not right?* זצ"ל was right back in the *רשימה*!"

My זצ"ל realized that although he learned together with the *מדרגה*'s רבי he was very far away from his *ראש* in the focus in learning and *תורה*.

בבדידות, Your רבי



# Sage Saying

Although ill for many years, R' Boruch Sorotzkin זצ"ל was always in good spirits. One son recalls, "I always saw Papa with a *שמחה* ... We heard him in the driveway singing a *נגון* ... Even in trying times, Papa's *נגון* was the same." Once, as he went into surgery, he said, "ישראלים פון די *פארשטאטאנען* אז די *פארשטאטאנען* זינן מיין *ענות*, וואלט איך אריינגעטאנען צום *אפעראציע*! — If I would understand that the pain from the operation would atone my sins, I would dance into surgery!"



# Halacha Corner

הלכות ענייני דיומא: שהחינו

- One does not make a *שקהני* on frozen, pickled, jellied or dried fruit from a prior season. This also applies to jellied *אחרונ*.
- One who forgets to recite the *ברכה* of *שקהני* on a new fruit and remembers while eating it, should stop eating and recite *שקהני* at that point.

# question of the week: רש"י

1. How did משה teach by example. יהי כבוד תלמידך חביב עליה כשלקה — your student's honor should be as dear to you as your own [honor]?
2. Why did משה choose to sit on a hard stone during the war with *עמלק*?

אנשור

1. At the onset of the war with משה begins his conversation with the words *בחר לנו* — choose for us. (17,9)
2. The *ראש* said, I, too, shall be with them in a state of grief and will not sit upon a pillow! (17,12)