Torah Thoughts

... וָלֹא יִשְׁמֵע אֲלַכֶם ... וְהוֹצֵאתִי אֶת צַבְּאתַי אֶת עַמִּי רְנֵי יִשְׂרָאֵל מֵאֶרֶץ מְצְרֵים ... וְלֹא יִשְׁמֵע אֲלַכֶם ... וְהוֹצֵאתִי אֶת צַבְּאתַי אֶת עַמִּי רְנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְּרֵים ... And I shall harden בְּיִלְשׁרָא heart ... And he will not listen to you ... And I shall take out My legions, My People the בְּיֵי יִשְׂרָאֵל from the land of Egypt..."(Shmos 7:3,4)

Was it really necessary to harden פַּרְעה sheart? What would have been different if שָּרְעה would have allowed the Jews to leave? Explains R' Chaim Friedlander, ז״ל: Had אַרְעה listened to מֹשֶׁה demand that בְּנֵי יִשְׂרָאֵל be released from Egypt, we might be grateful in some manner to בּּרֶעה did not want בְּרֵעה to become thankful to anyone but Him. Consequently, He created a situation where it was obvious that only הַקְּבִי״ה – without any "assistance" – took us out of מָצְרֵיָם בּיִרְיִם בּיִרְיִם בּיִרְּיִם בּיִרְיִם בּיִרְּיִם בּיִרְיִם בּיִים בּיִרְיִם בּיִרְיִם בּיִרְם בּיִּים בּיִרְם בּיִרְם בּיִרְם בּיִרְם בּיִרְם בּיִרְם בּיִּים בּיִּים בּיִּים בּיִּבְּים בְּיִבְּים בּיִּרְם בּיִּבְּים בּיִּבְּים בּיִּבְּים בּיִּבְּים בּיִבְּים בּיִּבְּים בּיִבְּים בּיִבְּים בּיִבְּים בּיִבְּים בּיִבְּים בּיִבְּים בּיִבְּים בּיִבְּים בּיבְּים בּיִבְּים בּיִבְּים בּיִבְּים בּיִבְּים בּיִבְּים בּיבִּים בּיִבְּים בּיִבְּים בּיִבְּים בּיִבְּים בּיבְּים בּיִבְּים בּיִבְּים בּיִבְּים בּיִּבְּים בּיבְּים בּיִבְּים בּיִבְּים בּיִבְּים בּיִבְּים בּיבִּים בּיִבְּים בּיִבְּים בּיִבְּים בּיבִּים בּיבִּים בּיבִּים בּיבִּים בּיִבְּים בּיִבְּים בּיבְּים בּיבְּים בּיבִּים בּיבִּים בּיבְּים בּיבּים בּיבִּים בּיבִּים בּיבְּים בּיבְּים בּיִּבְּים בּיִּבְּים בְּים בְּיבְּים בְּיִבְּים בְּיִבְּים בּיִּבְּים בּיִּים בּיִּבְּים בְּיבְּים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְּים בּיִּבְּים בְּיבִּים בְּיִבְּים בּיבּים בּיבְּים בּיבְּים בּיבְּים בּיבְּים בּיבְּים בְּיבּים בְּיבּים בּיבְּים בּיבְּיבִּים בּיבּים בּיבִּים בּיבְּים בּיבְּים בְּיבְּים בְּיבְּיבְּים בּיבִים בּיבְּיבְּים בְּיבְּים בְּיבְּיבְיבִּים בְּיבִּים בְּיבְּיבְּים בּיבְיבִים בְּיבְּיבְיבִּים בְּיבִּים בְּיבְּיבְּיבְּיבְּיִבְי

The מְּדְרֵשׁ teaches us the significance of directing our gratitude to its true source. מֹשֶׁה רְבֵינוּ who was striking a Jew. When this became known, מֹשֶׁה was forced to flee the country fearing for his life. He came to מִדְרֵי One day, as יִּתְרוֹ s daughters were pushed away by a band of ruffians, מֹשֶׁה stepped in and dispersed the would-be attackers. When the girls came home, they told their father, יִּתְרוֹ, that an אִישׁ had rescued them. The common explanation is that מֹשֶׁה was dressed as a מִצֶּרִי Thus, they thought that it was a מִצְרִי who had intervened on their behalf.

The מָדְרָשׁ interprets the words differently by first citing a מָדְרָשׁ. A man is bitten by a wasp and runs to the river to cool off the stinging bite. Arriving at the river, he sees a child drowning and jumps in to save him. The child tells the man, "If not for you, I would have drowned." The man replies, "If not for the wasp, I would not have been here to save you." When יְּתָרוֹ s daughters thanked מַּצְרֵי for saving them, he told them, "Do not thank me; thank the מָצְרֵי that I killed. If not for him, I would not be here today."

In our case, יד did not want us to have any trace of gratitude towards בְּרֵעה E. The purpose hardening בְּנֵי יִשְׁרָאֵל sheart was to direct בְּנֵי יִשְׁרָאֵל to give praises and thanks only to יד. ודי ould have departed from Egypt with misdirected gratitude, it would have undermined the entire צֵיאָת מַצְרִים and would have distorted its important lessons.

There are many valuable lessons we can learn from the fact that יד did not want פַּרְעֹה to receive any recognition. However, there is one important lesson that is easily overlooked: We must carefully think about all the people who help us, (daily, weekly or even once a lifetime) and then thank them all.



Yahrtxeits of our barrist

כ"ז טבת 5672-5758 1912-1999



R' Pinchas Hirschprung זצ"ל, was born in Dokla, Poland. His maternal grandfather, R' Dovid Tevli (אב בית דין/בעל מנחת סולת) of the Pshevorker רבי of the Pshevorker רבי (R' Yankele), the Klausenberger רבי and others, was his רבי. At 13, he published פרי פנחס By 15, he was editing the monthly הורה journal of גדולי by אהל תורה, ישיבת חכמי לובלין, where his אהל תורה, "שראל testified that רבי knew 2200 בעל פה- גמרא of דפים During WWII, he fled to Vilna and then, in 1942, secured a Canadian visa. There, he accepted the position of דאר ישיבת מרכז in Montreal. When רב דקהילת עדת ישיבה שורון opened, he became התורה אוניות the was elected אב"ד העיר Chief Rabbi, of Montreal.



While yet a בָּחוּר, Pinchus Hirschsprung זצ"ל, a of R' Meir Shapiro תַּלְמִיד מַבְהַקּ זצ"ל, took over his רבי as the tester, for תלמידים applying to the יַשִּׁיבָה after the 'בּטירַה פטירַה. This meant being fluent, בעל פה, on 400 דַפי גמרא. These unusual words are on his יקבר: מ"מב רבו הגר"מ: שפירא זצ"ל — He was the beloved of the soul of his כבי, the נֵצ"ל, R' Meir Shapiro זַצַ"ל. His כבי, R' Shapiro, once remarked, "It would have been כְּדָאי, worth it, for me to open the יָשִׁיבָה חַכָמֵי לוּבְּלִין, just for this one תלמיד!"

| Los Angeles, CA | |
|-----------------|-------------------|
| 4:45 עש''ק | הדלקת גרות |
| 8:50 9:30 | סוף זמן קריאת שמע |
| 10:20 | סוף זמן תפילה |
| 5:04 | שקיעה |
| 5:44 6:16 | מוצש"ק |

לעילוי נשמת נעים אליהו בן חביבא ז''ל



Living with the Torah

הוא אַהַרן וּמשָה ... הוא משָה וַאַהָרן

This is אָהֵרן and משֶׁה ... This is משֶׁה and אָהַרן (Shmos 6:26,27)

יַשׁ אָהֶרן וּמֹשָה אֲשֶׁר אָמֵר הי to whom מּשָה לו בי הוא אַהָרן וּמֹשָה אֲשֶׁר אָמֵר הי there are מְשְׁהִּדִּים אָהָרו לְמַשְׁה וְיֵשׁ מְקּוֹמוֹת שָׁמֶּקְדִּים אַהָרו לְמִשְׁה וְיֵשׁ מְקּוֹמוֹת שְׁמֶּקְדִּים אַהָרו לְמִשְׁה וְיֵשׁ מְקּוֹמוֹת שְׁמֵּקְדִים אַהָרו לְמִשְׁה places where the אַהָרן puts אַהָרן before אַהָרן before מִשָּׁה and there are places where the תּיֹרָה puts מִשְׁה before אָהָרן, to teach that they are of equal significance (יִשִּׁייִי).

Aside from their other praiseworthy qualities, מֹשֶׁה and אֲהָרֹן were both exceedingly humble people; each one of them saw the other one as being more worthy than himself.

On the eighth day of the dedication of the פּשָׁה, after מֹשֶׁה had performed the service for seven days, אַהָרן was instructed to offer the sacrifices of the day as כַּהָן גָּדוֹל . As יַשָּׁיי relates, אַהָרן was embarrassed and afraid to approach. מֹשֶׁה said to him, 'Why are you embarrassed? This is what you were chosen for.'"(בַּיִּבֶּיִים, citing הַּהַנִּים (תּּוֹרָת כַּהַנִּים)

Later, after the sacrifices had been offered and the שָׁכִינָה had not yet descended, אַבָּרן said, "I know that הקב"ה had become angry with me, and because of me the שָׁכִינָה did not descend."(בְּיַקְרָא ט׳:כ״ג — בְּשִׁ״יי). After מֹשֶׁה prayed for שָׁכִינָה the שִׁכִינָה descended.)

מלשה also tells us that when שָׁרָינָה did not descend after בשׁ"ג's seven days of service, the people became concerned. משָׁה told them, "My brother משָׁה is worthier and more important than I, for through his offerings and his service, the שָׁרָינָה will rest among you."

The genuine humility of הוֹרָה leaders in all generations causes them to hold their peers in the highest esteem while viewing themselves in a very different light.

R' Moshe Neuschloss, venerable ¬¬ of New Square, suffered from a heart condition in his later years for which he was under the care of a renowned New York cardiologist. As a general rule, R' Neuschloss arrived for appointments punctually or early; he was rarely late.

On one particular afternoon, R' Neuschloss arrived shortly past noon for an appointment that had been scheduled for one o'clock. After presenting himself to the secretary, he seated himself in the waiting room, withdrew a noo which he carried on his person and began to learn.

A few minutes later, R' Moshe Feinstein (henceforth referred to here as 'R' Moshe', as he was universally known), entered the doctor's office for his appointment. The two מוֹרָה luminaries, who enjoyed a very close relationship and often conferred about halachic issues, greeted each other warmly.

Soon afterwards, the receptionist announced that R' Moshe should come to the examination room, explaining to R' Neuschloss that R' Moshe had arrived on time for his appointment, which was scheduled for 12:30, ½ hour ahead of R' Neuschloss' appointment.

R' Moshe was visibly distressed. He walked over to R' Neuschloss and said, "The בָּ should go first; בְּמוֹרָב הַמּוֹרָב demands that he go first. And after all, the מבי was waiting here ahead of me."

R' Neuschloss smiled broadly. "בְּבוֹד הַתּוֹרֶה?" he responded. " בְּבוֹד הַתּוֹרֶה demands that the ראשׁ יָשִׁיבָה be first! And as the secretary said, the ראשׁ 's appointment is ahead of mine."

Very reluctantly, R' Moshe made his way to the examination room. When he emerged some time later, he apologized to R' Neuschloss, who smiled and replied sincerely that, of course, no apologies were necessary.

Late that night, R' Neuschloss received a telephone call from R' Moshe. "As I was preparing to retire for the night," R' Moshe explained, "I was thinking about what had happened today. I feel that I erred in allowing myself to go ahead of the בַב. I ask הַלְּיִם of him ..."

A Chofeta Chaim Moment: 'ספר ח''ה הלכות לשון הרע כלל ח' סעיף ה' האכות לשון הרע כלל ח' ספר ח''ה הלע from being spread around? *The results of the general elections were tallied. Harry Weinberg was

voted in, for the first time, as the newest *Jewish* council member. Harry was raised to live an orthodox life, but had strayed away from his parents' path. He openly voiced his opinions, which demonstrated his disregard for the הדֹרָה. Within moments after the election results were announced, Harry became *the* central topic of discussion. Manny was upset about some of the לְשׁוֹן הֶּרֶע that was being said.

Answer: The אָפּוּר אָ אֹפּוּר applies only to someone who is in the category of אָפּוּר, meaning: one who is considerate towards אַפּיקורוּם. If, however, one is known as an אָפּיקורוּם, by willfully denying and showing disregard for the פּּיִר, then it actually is a מָצְנָה to speak מְשׁוּן הָרָע about such a person.



Focus on Middos

Dear Talmid.

R' Pinchus Hirschprung זְּשִׁיל , Chief Rabbi of Montreal, was not only known for his brilliant mind, but also for his sensitive heart that was always open to help another יִי in trouble. There were times that he was only able to accomplish his remarkable acts of אָנְעָלוֹת, special attributes, together.

Once, a 77 in Montreal was in need of assistance from the Polish government. Although the Polish Consulate General was in Montreal, since the issue was sensitive, the best solution was having a face to face meeting with the Polish ambassador in the Embassy. The Polish Embassy is stationed in Ottawa. The journey from Montreal to Ottawa takes over two hours. The man requested that R' Hirschprung accompany him and testify on his behalf to the Polish ambassador. Without hesitation, the 27 graciously agreed to travel the one hundred and twenty five mile trip to help his fellow Jew.

The "picked up R' Hirschprung at the appointed time. While en-route, R' Hirschprung skimmed through all the documents the man had put together. One "non-important" item in the car was a Polish book, written by this same ambassador. Being fluent in Polish, R' Hirschprung glanced through the book rapidly. When they entered the ambassador's office, he began to recite the entire message of the book to the amazed diplomat. The ambassador smiled. R' Hirschprung had spoken about a topic that warmed his heart. He spread his arms wide and said, "Rabbi, anything I can do for you, I will."

My הְּלְמִידְ , with sagely wisdom, R' Hirschprung understood that if one spends time and energy writing a book, the book's topic would be dear to his heart. The same is true of the effort and extra time you spend writing down your הוירה thoughts in an orderly fashion. Not only does writing clarify the subject matter and help you remember it, it also helps the הוירה become dearer to your heart!

Your י



Sage Saying

R' Pinchus Hirschsprung אַצּ״ל the Chief Rabbi of Montreal, was beloved by his community. He once divulged to his daughter that if they judge him harshly in עוֹלֶם הַבָּא , the next world, for עַבְּרוֹת בָּין אָדָם לַמְּקוֹם, he will accept it; but, if they judge him harshly on עַבְּרוֹת בִּין אָדָם לַחֲבֵּרוֹ he will protest. "אַדְּרֹת בִּין אָדָם לַחֲבֵּרוֹ Haye never in my life caused anguish to another Jew!"



Halacha Corner

- On יאש חוֹדָשׁ if one omitted יְצַלֶּה הַנְיבֶּה אָשְׁמוֹנָה עָשְׂרָה if one must repeat מַצְרִיב fo שְׁמוֹנָה עָשְׂרָה.
 מַצְרִיב fo שְׁמוֹנָה עָשְׂרָה except for the מַצְרִיב fo שְׁמוֹנָה עָשְׂרָה.
- If, while davening בַּעֶלָה of מַצְרִיב of ראש חוֹרָשׁ no חוֹלָשׁ no one omitted רָעָלָה, one omitted רָבָא, even if one only said בּרוּךְ אַתָּה ד׳ from the בְּרָכָה one does not go back and should continue with the rest of שְׁמוֹנְה עַשְׁרָה.

רש"יך question of the week:

- What was the purpose of mentioning that נְחְשׁוֹן was the brother of the wife of אַרְישָׁבע בַּה עַפְרַן (אַרְיַשְׁבַע בַּה עַפְרַן)?
- 2. How did מַבֶּת בֶּרֶד convey to פַּרְעה the precise time when מַבַּת בֶּרֶד would happen?

Answers

- The purpose of mentioning that אָהָרוֹן was the brother of the wife of אָהוֹן is to teach that one who marries a woman must investigate her brothers. אַרְאָהוֹת (6,23)
- מְשָה drew a marking on the wall for בּרְעה and said "Tomorrow when the sun will reach this point, the hail will descend." ד"ה פְּעַת מְחָר (9.18)

נערך על ידי הרב שמואל לניאדו

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