

AT THE ARTSCROLL SHABBOS TABLE

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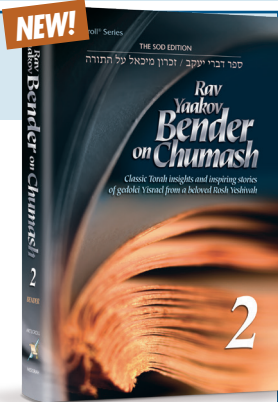
WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

HAKARAS HATOV

Rav Yaakov Bender On Chumash 2



וַיֹּאמֶר ה' אֶל מֹשֶׁה אָמַר אֶל אַהֲרֹן קח מִטֶּף וְנָטָה יָדְךָ עַל מִימֵי מִצְרַיִם.
*And Hashem said to Moshe, "Say to Aharon, "Take your staff
and stretch your hand over the waters of Egypt" (7:19).*

I was sitting in the middle of the circle, enjoying the *nachas* and pure *simchah* of my daughter's wedding, family and friends dancing all around us, when I saw the radiant face of the elderly *rosh yeshivah*, Rav Don Ungarischer. I was shocked, because while there had been years when the *rosh yeshivah*, a cousin of my mother-in-law, had participated in our *simchos*, now he was already old and frail. His presence was unexpected. I was honored when he sat next to me, and then Rav Don, son-in-law of Rav Reuven Grozovsky and grandson-in-law of Rav Boruch Ber Leibowitz, leaned over.

"Do you know why I am here?" he asked. "Tzulib dein Mammeh, because of your mother."

As a *bachur*, Rav Don, his brother, and his sister escaped Europe, leaving by ship, their parents meant to follow them on the next ship. Their parents never made it out, *Rachmana litzlan*, and the Ungarischer children arrived in America as orphans. The two boys were welcomed at Yeshivah Torah Vodaas, which had a dormitory, but their sister had no such opportunity: Where was she meant to go? It was my mother who took her in, welcoming her to our home, where she spent a significant period of time.

And Rav Don had not forgotten it.

In his comment that night in 2011, he taught me a new "*din*" in *hakaras hatov*. The familial relationship had obligated him to a certain extent, and he had joined us for many *simchos*, but now, old and weak, he was absolved — but the *hakaras hatov* remained.



Rav Don Ungarischer

It brought to mind the *pasuk* in this week's *parashah*.

And Hashem said to Moshe, "Say to Aharon, "Take your staff and stretch your hand over the waters of Egypt and their rivers, and their lakes, and their ponds, and all of their gatherings of water, and it will be blood, and there will be blood in all of the land of Egypt, and in the stones and in the rocks" (7:19).

Why did Moshe Rabbeinu pass this mission on to Aharon? As the leader, shouldn't he have been the one to strike the water?

Rashi explains: Because the river protected Moshe when he was placed in it, he did not hit it, neither by the *makkah* of *dam* nor the *makkah* of *tzefardei'a*.

The *baalei mussar* wonder what difference it would have made to the water, which is inanimate and has no feelings, to have been struck. Would it have cared?

Furthermore, asks Rav Matisyahu Salomon, *Rashi* tells us later on (8:12) that Moshe Rabbeinu did not strike the earth for *makkas kinnim* because the earth had saved him by concealing the body of the *Mitzri* he killed, and so he was beholden to the earth as well. The *Mitzri's* death was kept secret for only a single night because, ultimately, *Dasan* and *Aviram* told Pharaoh what happened and Moshe was forced to escape. As it turned out, the earth did not end up protecting Moshe Rabbeinu, so why was he forced to be *makir tov*?

Rav Matisyahu explains that for one night, Moshe Rabbeinu slept calmly, feeling confident that his secret was safe, and *continued on page 3*

TIMELESS CHORDS OF SENSITIVITY

The Grandeur of the Maggid by Rabbi Paysach J. Krohn

Rav Dovid Schustal, one of the *roshei yeshivah* of Beth Medrash Govoha in Lakewood, and I were on a flight to Boca Raton, Florida. Rav Schustal related the following incident about his revered father-in-law, Rav Shneur Kotler.

Rav Shneur was invited to an afternoon wedding out of town, a three-hour drive from his home in Lakewood, New Jersey. Before the trip, he told Shaye Grossberg,* who would be driving him, to stand near him as the *chuppah* ended, for Rav Shneur needed to go to New York immediately afterward for an important meeting.



Rav Shneur Kotler

At the wedding, Shaye was sure that Rav Shneur would be honored with *siddur kiddushin*; however, someone else was given that honor. Surely, then, he would be called to read the *kesubah* — but that didn't happen either. The *rosh yeshivah* was called to recite one of the *sheva berachos* under the *chuppah*, but not the seventh and most prestigious *berachah*.

Shaye was horrified. How could the family not treat the Lakewood *rosh yeshivah* with appropriate respect?

As the *chuppah* ended, Shaye made his way to Rav Shneur and said, “*Rosh Yeshivah*, I can get the car right now. Shall we go?”

“We can’t leave just yet,” said the *rosh yeshivah*.

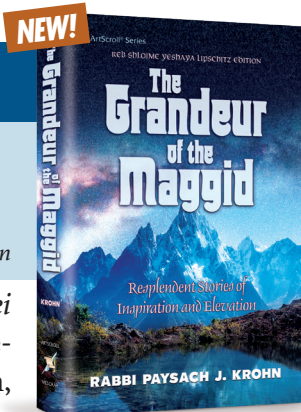
“But what about the meeting?” Shaye asked.

“We’ll leave in a while,” Rav Shneur said. “I’ll tell you when.”

Shaye felt it inappropriate to ask the *rosh yeshivah* why he had changed his mind, so he waited silently and patiently. They left the wedding more than an hour later. Shaye never did learn Rav Shneur’s reasoning.

However, on our flight to Boca Raton, Rav Dovid Schustal told me and those who had gathered to listen, “I knew my *shver* (father-in-law). I’ll tell you why he stayed. He realized that it was obvious to many guests what had happened at the *chuppah*. Had he left right away, it may have seemed that he was insulted at being snubbed, which would embarrass the *chassan* and *mechutanim*. The *rosh yeshivah* would never allow that to happen. He postponed his departure so that no one would imagine that his feelings were hurt.”

Rav Schustal concluded, “My *shver* felt that it would be a *chillul Hashem* if anyone thought that a *rosh yeshivah* left because he did not get enough honor.”



WITH KEEN INSIGHT

Reb Dovid
by Yisroel Besser

Rav Dovid Feinstein gave a *shiur* at the Agudah convention one year, sharing the *halachic* approach to understanding brain death. A very dedicated *askan* was in attendance, and though he was not very learned, he felt that Reb Dovid’s *psak* was wrong and he began to argue. At one point, he stood up and started to shout passionately, feeling that Reb Dovid was being too lenient.

No one was quite sure how to react — except Reb Dovid. He bowed slightly toward the *askan* and said, “And now, *rabboisai*, you heard another opinion.”

Then he continued with the *shiur*.

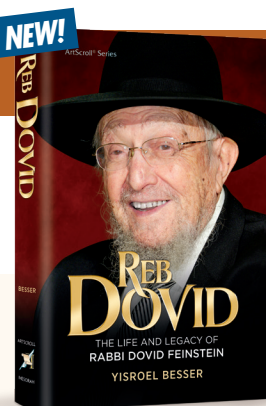
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Reb Dovid had a network of *talmidim* of varying backgrounds, outlooks, and temperaments. Someone asked how he was able to find the right words for each one. Reb Dovid quoted the words of the *Mishnah* in *MasechES Avos* that advise a person to make (designate) a *rebbe* for himself.

“But even though a person is meant to make a *rebbe* for himself, the *Mishnah* does not instruct a *rebbe* to make a *talmid* for himself. This teaches us that unlike a *rebbe*, which a person should choose, a *rebbe* does not choose *talmidim*. Whoever comes and says he wants to learn Torah has a right to be welcomed as a *talmid*.”

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THIS WEEK'S DAF YOMI SCHEDULE:

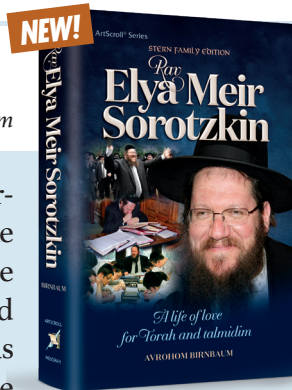
JANUARY / טבת-שבט

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
21 כה	22 כט	23 א	24 ב	25 ג	26 ד	27 ה
Nedarim 88	Nedarim 89	Nedarim 90	Nedarim 91	Nazir 2	Nazir 3	Nazir 4

THIS WEEK'S MISHNAH YOMI SCHEDULE:

JANUARY / טבת-שבט

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
21 כה	22 כט	23 א	24 ב	25 ג	26 ד	27 ה
Shabbos 23:1-2	Shabbos 23:3-4	Shabbos 23:5-24:1	Shabbos 24:2-3	Shabbos 24:4-5	Erubin 1:1-2	Erubin 1:3-4



One of the popular telephone lines that many *bnei Torah* were listening to during the Covid lockdown period was led by a close *talmid* of Rav Elya Meir Sorotzkin who was saying preparatory *shiurim*. Wanting to compliment his *talmid*, the *rosh yeshivah* asked his son Shaya to call in.

It so happened that when he called, Rav Shlomo Feivel Schustal was delivering a *shiur*. Rav Elya Meir listened to the *shiur* and enjoyed it immensely. There was only one difference. He didn't suffice with having enjoyed the *shiur*. He picked up the phone the next day and called Rav Shlomo Feivel to tell him how much he enjoyed the *shiur*. Rav Shlomo Feivel was so thankful and told Rav Elya Meir that he was the only person who had thought to call him to say thank you.

This *tov ayin* and desire to make others feel valued was not limited to *roshei yeshivah* or even his *talmidim* and their families.

"I would wait for Springfield weddings," the manager of one of the wedding halls in Lakewood related.

RAV ELYA MEIR WAS THE ONLY PERSON WHO HAD THOUGHT TO CALL HIM TO SAY THANK YOU.



Bestowing a berachah on a local doctor



With Rav Shlomo Feivel Schustal

"Whenever Rav Elya Meir arrived, he would always make sure to come over to thank me for running the wedding and the hall so efficiently. He was one of those

people who made me feel like a *mentch*, a person, not just someone hired to work and serve the people."

R' Shimon Bender went to a wedding to speak to the *rosh yeshivah* about something. While they were talking, the *rosh yeshivah* saw someone from afar whom he thought he recognized. He asked R' Shimon, "Who is that? Is that Ploni, the father of a *talmid* in the *yeshivah*?"

"I am not sure," R' Shimon answered.

"Please, can you do me a favor and find out?" he asked.

"Why?" R' Shimon wondered aloud.

"Why?" he countered. "Simple! I want to be able to go over to him and compliment him on his wonderful son!" 📺

WITH KEEN INSIGHT continued from page 2

Someone close to Reb Dovid immersed himself in a fundraising campaign for a friend in great distress. This *talmid* of Reb Dovid made it a personal mission to raise funds for this person, who accepted the money — and then, not long after, he slipped away, leaving the community and a life of *shemiras hamitzvos* behind.

It was heartbreaking for this *askan*, who had invested time, heart, and money in the cause, and persuaded so many others to give as well. He felt betrayed, and he shared his pain with his *rebbe*, Reb Dovid.

Reb Dovid listened carefully as the *talmid* unburdened himself.

"Did you do what you did for him?" Reb Dovid asked softly. "You did not. You did what you did for the *Aibishter's ah kindt*, Hashem's child, and that will last forever, nothing changed. You did a *heilege* thing." 📺

HAKARAS HATOV continued from page 1

such is the nature of *hakaras hatov* — a person with good *middos* appreciates each and every act of kindness and sees himself as obligated. Because of that single night when he slept peacefully, Moshe felt unable to strike the earth.

Similarly, says Rav Chaim Shmulevitz, the water might not feel it, but a person who strives to embody proper *middos* is incapable of forgetting the *chessed*: It is not about the giver, but the recipient.

Moshe lived with this *hakaras hatov*, and he could not allow himself to forget! 📺

This week's Yerushalmi Yomi schedule:

JANUARY /
טבת-שבט

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
21 כה Berachos 69	22 כט Berachos 70	23 א Berachos 71	24 ב Berachos 72	25 ג Berachos 73	26 ד Berachos 74	27 ה Berachos 75



Parashah for Children

פרשת שמות

PANIC!

1 Imagine going to get a cup of water, and blood comes out of the faucet. You run to your neighbor for help, but his water has turned to blood too. What's going on?

Both of you run to a nearby river. What do you see? As far as the eye can see, for miles and miles, the water in the river has changed from bluish-green to deep, blood red.

You get closer and see dead fish floating on the river. There is a terrible smell in the air everywhere. All around you thousands of people are trying to drink the river's water and spitting it out. It's blood!

You would totally panic!

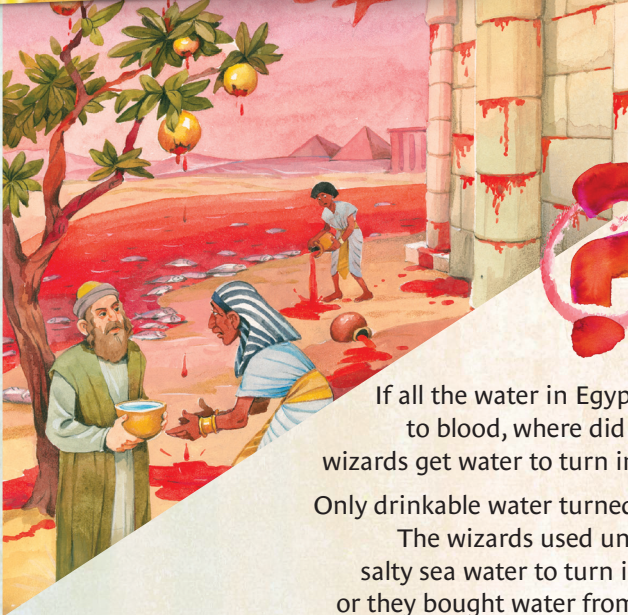
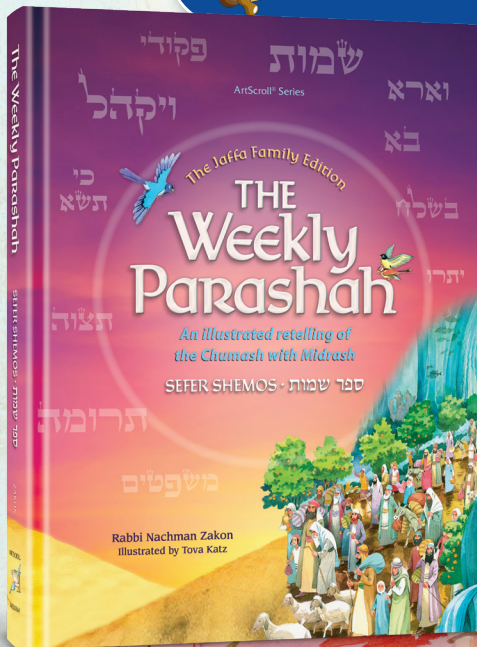
That is what was happening all over Egypt. The Egyptians frantically asked each other: "Where can we get water?"

And then they saw their slaves. Imagine: Those Jews had cups that were filled with beautiful, clear water. And they were drinking it!

Thirsty, frightened, and angry, the Egyptians grabbed the cups from them.

And that beautiful water turned to blood.

Nothing worked. Even if a Jew and an Egyptian drank from the same cup at the same time, the Jew got water, the Egyptian got blood.



If all the water in Egypt changed to blood, where did Pharaoh's wizards get water to turn into blood? Only drinkable water turned to blood. The wizards used undrinkable, salty sea water to turn into blood, or they bought water from the Jews.

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THE WEEKLY QUESTION

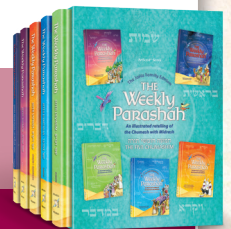
Question for Va'eira:

Each of the makkos lasted for seven days, except for two. Which ones? And for how long did they last?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.

The winner of the Bereishis question is: ITA GREENSPAN, Lakewood, NJ

*The question was: How old was Yaakov Avinu when he said, "I have had a hard life"?
The answer is: 130 years old.*



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