

Focus on Middos



Dear Talmid,
DR' Pinchus Hirschsprung זצ"ל, Chief Rabbi of Montreal, was not only known for his brilliant mind, but also for his sensitive heart that was always open to help a fellow Jew in trouble. There were times when he was only able to accomplish his remarkable acts of חסד by fusing both of these מעלות, special attributes, together.

Once, a ייד 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 (stationed in Ottawa, over a 2-hour journey from Montreal). The man asked that R' Pinchus accompany him and testify on his behalf. The רב graciously agreed to travel the 125-mile trip to help his fellow Jew.

The ייד picked up R' Hirschsprung at the appointed time. While en route, the רב 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' Hirschsprung 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' Hirschsprung 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 תלמיד, R' Hirschsprung was already doing a great חסד just by accompanying this Jew on a long journey which took many hours of his time. He was a נאון and מתמיד who spent every moment of his time in תורה learning. He surely could have spent his precious time in the car occupied in learning. Instead, he extended his חסד by using his genius to digest the contents of a diplomat's book that he hoped could help in his חסד mission. תורה study is the greatest מצוה of all, but there is a time for חסד. The רב taught us one must perform that חסד using the same כוחות as one uses for learning תורה.

יְהִי זְכוֹרוֹ בְרוּךְ

רבי ב. גינדינות

Story adapted from: JCC of Montreal (write-up)

Sage Sayings



R' Pinchus Hirschsprung זצ"ל, the Chief Rabbi of Montreal, was beloved by his entire community. He once divulged to his daughter that if he would be judged harshly in אדם הבא, the next world, for עברות בין אדם למקום, he would accept it; but if he would be judged harshly on עברות בין אדם לחברו, he would protest. "איך האב אין מיין לעבן נישט געטשעפעט א ייד!" — I have never in my life caused anguish to another Jew!"

Source: Jewish Community Council of Montreal (write-up)

Understanding Davening



... מודים ... ועל ... וטובותיך שבכל עת, ערב ובקר וצהריים

Thank You ... For Your goodness [in our lives] ... which occurs at all times — evening, morning and afternoon ...

There are several opinions about how to understand the meaning of ערב ובקר וצהריים. ר' יוסף understands these words to mean: We thank You, די ... for the miracles that occur daily, and the wonders and goodness that occur at all times — in the evening (ערב) when danger is rampant; in the morning (בקר) and afternoon (צהריים) when dangers can still occur. ר' יוסף explains that ערב ובקר וצהריים refers to מעריב and מנחה respectively — We thank You, די ... in every תפילה (evening), תפילה (morning) and מנחה (afternoon), for the miracles that occur daily, and the wonders and goodness that occur at all times!

לעיני משה צבי בן הרי טוביה הלוי זצ"ל



This Week in History

יום טוב 3442 / 320 B.C.E. – This day is a יום טוב called יום הר גרוזים, the day designated to celebrate the victory over the כותים, Samaritans, whose house of worship was on הר גרוזים. The גמרא גמרא recounts that this was the day of a historic meeting between שמואל הצדיק and Alexander the Great of Macedonia. The כותים, bitter enemies of the Jews, had convinced Alexander that the בית המקדש should be destroyed. Alexander and his army headed towards ירושלים together with the כותים. שמואל הצדיק went to meet the emperor with a delegation of תלמידי חכמים. When Alexander noticed the prestigious group from afar, he asked the כותים, "Who are these people?" They disparagingly remarked that these were the Jews seeking to rebel against the king.

When שמואל הצדיק, dressed in the garments of a כהן גדול [that were never used], was in full view, Alexander dismounted his horse and prostrated himself at שמואל הצדיק's feet. The people were shocked at this highly unusual behavior. With great respect and awe, Alexander explained that this righteous man, dressed in these exact garments, was the vision he dreamed before winning every battle. The emperor then asked שמואל הצדיק to explain the purpose of this encounter. שמואל הצדיק rhetorically asked, "Is it fitting that the House that prays for your success and the success of your nation should have people seeking its destruction?" Alexander was flabbergasted and asked who would dare harm such a holy place. שמואל הצדיק turned to the כותים and said, "כותים!" Alexander the Great gave orders that the כותים be annihilated, and they were destroyed together with their house of worship.

Living with the Torah

What Goes Around Comes Around

ויאמר ה' אל משה אמר אל אהרן קח מסך

And ה' said to משה, "Say to אהרן, 'Take your staff...'" (שמות ז:י"ט)
 משה, not משה, was designated to strike the river. רש"י explains that the river had protected the infant משה when his mother placed his basket in it. It would be wrong for him to be the instrument to inflict a plague upon it. If the תורה considers it proper to show gratitude to an inanimate object, which has no feelings, surely one must be careful to show gratitude to a fellow man who has very strong feelings.

Baruch Malinowitz is a great Jewish philanthropist. His charitable donations have helped thousands of individuals as well as countless תורה institutions. Each year on סוכות, Baruch and his family travel to spend the יום טוב in ירושלים. One year, he decided to hire a גבאי צדקה, R' Dovid Ellenson. This individual was hired not to relieve him of the responsibility of dealing with the requests, but to allow him the time to listen to each story.

Baruch would hand each person a card to give to R' Ellenson. There were 5 different cards, each with a code — which only Baruch and R' Ellenson knew — denoting a specific amount of money. However, there was one additional interesting stipulation — if he ever felt that Baruch had misjudged the situation, R' Ellenson had full rights to overrule Baruch's judgment and substitute his own assessment. The system worked perfectly for the first 2 weeks, until R' Yitzchak Kleiner walked through the door.

R' Kleiner came to Baruch in tears and began, "Twenty-two years ago my nephew was born with a growth near his brain. Since this was a non-threatening tumor, the doctors advised against surgery. Now the young man is engaged and the tumor just became aggressive. The doctors have warned that without surgery he has less than 3 months to live. Only the doctors in America are willing to operate. But there is no insurance —"

Moved by R' Kleiner's story, Baruch tried to reassure him and gave him the highest-level card, indicating that R' Ellenson should give him the largest allotted donation.

The next morning there was a knock on Baruch's door. It was R' Ellenson, his גבאי צדקה.

"I was hoping you would come. I know exactly what this is about."

But Baruch had no idea what his trusted גבאי was about to tell him.

"I have to share with you an incredible story. Twenty-four years ago my wife and I lived in an apartment. We had a 2-year-old and a 3-month-old. One day a terrible fire broke out. My wife thought that I had run out with both of our children, but I had taken only our oldest. We looked at each other and realized what had happened. We were crying and begging the firemen to allow us to go back for our baby, but they insisted that if we went back upstairs we would never come down alive. Providentially, at that very moment, a bus returning from Tel Aviv stopped at the behest of a thoughtful passenger who insisted on getting off to see if he could help. He was informed of the situation and was warned not to attempt to go upstairs. But — thankfully — he ignored this warning. He unobtrusively made his way to the back of the building, climbed the fire escape and, through Herculean efforts, saved the baby's life and delivered him back into his mother's arms."

R' Ellenson looked at Baruch, tears rolling down his cheeks. "The man who saved my child's life is R' Moshe Kleiner — the sick boy's father."

Regaining his composure, R' Ellenson continued, "The השגחה פרטית is obvious. Twenty-four years ago he saved my child's life and now he needs me to help save his son's life. What would my life be if he hadn't been there at that moment? I owe him everything. I beg you to please help the boy have a fighting chance to live."

Baruch needed no further encouragement. He covered the entire cost of the surgery, and the young man's life was saved.

Adapted from: Touched By a Story 2 (ArtScroll)

Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כלל ב' סעיף ה'

Shlomie was sent by his רבי to the מנהל's office again. This time he was to pick up his prize for learning during הקינים. When he arrived the door was shut and the 'Do not disturb' sign was displayed. The voices of the מנהל and the three members of the office staff were loud enough for Shloime to hear. The מנהל was preparing them for a visit from a wealthy donor the next day. One staff member said that he heard that the man promises but never gives what he promises.

Is Shlomie allowed to repeat what he heard to his friends?

*Stories adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real-life situations.

Answer: Of course not. Even though the תורה assumed that the תורה was said to a group of three people, the תורה will be repeated to a third party. רש"י: לא יאמר מיני את מה ששמעתי, and it cannot be assumed that the תורה was mentioned and

Questions of the Week

1. How did משה convey to פרעה the precise time when מפת בָרַךְ would happen?
2. According to the מדרש, at which מָקוֹם did משה the הקב"ה lift משה above the heavens?

1. How did משה convey to פרעה the precise time when מפת בָרַךְ would happen?
 2. According to the מדרש, at which מָקוֹם did משה the הקב"ה lift משה above the heavens?
 1. How did משה convey to פרעה the precise time when מפת בָרַךְ would happen?
 2. According to the מדרש, at which מָקוֹם did משה the הקב"ה lift משה above the heavens?

Halacha Corner

הלכות עניי דיומא:
 ותן על ומטר לברכה

- If one said ותן על ומטר in the wrong season of the year and already completed לקצון, he must repeat עשרה.
- If one said ותן על ומטר in the wrong season and realizes his mistake before saying the last לקצון, he returns to בָרַךְ and continues from there.

*Since we only discuss 1-3, it is important to consider these הלכות in the context of the bigger picture. Use them as a starting point for further in-depth study.



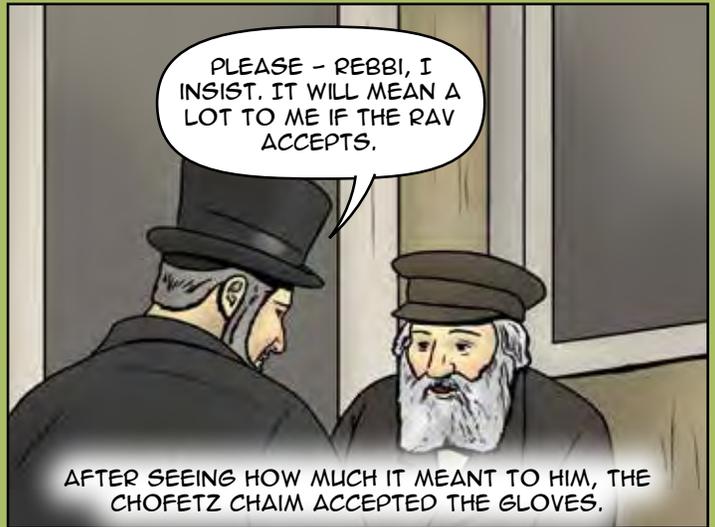
ONCE, A WEALTHY MAN CAME TO VISIT THE CHOFETZ CHAIM.

RABBEINU,
 THE WINTERS ARE FRIGID
 IN THIS PART OF RUSSIA AND
 I WOULD LIKE TO SHOW MY
 APPRECIATION BY LEAVING
 REBBI THESE.

THESE ARE AN
 EXPENSIVE PAIR OF
 FUR-LINED GLOVES -
 THANK YOU! BUT
 I CANNOT ACCEPT
 THESE...



PLEASE - REBBI, I
 INSIST. IT WILL MEAN A
 LOT TO ME IF THE RAV
 ACCEPTS.



AFTER SEEING HOW MUCH IT MEANT TO HIM, THE
 CHOFETZ CHAIM ACCEPTED THE GLOVES.

A FEW DAYS LATER, THE CHOFETZ CHAIM BOARDED A TRAIN WITH
 A FEW OF HIS תלמידים. HE WAS TRAVELING TO AN IMPORTANT
 MEETING.

IT'S A LITTLE
 STUFFY IN HERE.

I'LL OPEN THE
 WINDOW.



THE FUR-LINED GLOVES WERE PLACED IN THE CHOFETZ CHAIM'S
 COAT POCKET.

A GUST OF WIND SUDDENLY CAME...

REBBI! ONE OF
 YOUR GLOVES JUST
 BLEW OUT OF THE
 WINDOW!



WITHOUT HESITATION, THE CHOFETZ CHAIM
 IMMEDIATELY REMOVED THE SECOND GLOVE FROM
 HIS POCKET AND QUICKLY THREW IT OUT OF THE
 TRAIN WINDOW.

REBBI!?



MY SON, IF SOMEONE IS GOING TO
 FIND THE FIRST GLOVE, HE WILL HAVE NO USE
 FOR IT ON ITS OWN. THE OTHER GLOVE IS OF NO
 USE TO ME. MAY THE PERSON WHO FINDS THE
 FIRST GLOVE AT LEAST BE ABLE TO MAKE USE
 OF BOTH OF THEM.



ILLUSTRATED BY: YISHAYA SUNAL 718 395 9794

R' YISROEL MEIR HAKOHEN KAGAN זצ"ל WAS BORN IN ZHETEL, POLAND. AFTER HIS FATHER WAS
 נפטר WHEN HE WAS 10 YEARS OLD, HIS MOTHER MOVED TO VILNA TO FURTHER HIS LEARNING. AT
 THE AGE OF 17, HE MARRIED HIS STEPFATHER'S DAUGHTER AND SETTLED IN RADIN. HE SUBSISTED
 ON THE PROCEEDS OF A SMALL GROCERY STORE WHICH HIS WIFE MANAGED AND HE DID THE
 "BOOKKEEPING". IN 1869, HE OPENED THE RADIN "שיבה". HIS NAME IS BASED ON HIS FIRST WORK,
 THE ספר חפץ חיים, THE FIRST COMPREHENSIVE ספר SOLELY ON THE LAWS OF הרע. HE LATER
 WROTE 24 OTHER ספרים, INCLUDING HIS MAGNUM OPUS, THE משנה ברורה, WHICH HE SPENT 25
 YEARS WRITING. AS ONE OF THE FOUNDERS OF אגודת ישראל, THE חפץ חיים WAS VERY INVOLVED
 IN JEWISH AFFAIRS AND ALL OF HIS ספרים WERE WRITTEN IN ORDER TO HELP IMPROVE ישראל.

