



January 6, 2011

ב' שבט תשע"א

פרשת בא

Candle Lighting 5:27 PM

Rabbi Binyomin Luban
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ראשי הישיבה

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Dvar Torah - Derech Eretz Kadma L'Torah (Part I) by Rabbi Mordechai Palgon



How many times are we faced with situations which demand exercising sterling character and the ability to absorb insult or attack to our esteem and self-respect? Do we pass the test? Or do we rationalize or justify our defense to save face by somehow

relegating the requirement to personify *middos tovos* as a mere *chumra* or *midas chasidus* - an act of pure righteousness for someone on a different planet or hemisphere? From this week's *Parsha*, we see explicitly, perhaps to our dismay, the requirement of *Derech Eretz Kadma L'Torah*!

The *posuk* says in 10:11 "*Va'yigraresh osam mei'ais p'nei Paroh - and they were banished from visiting Paroh*", that is, Moshe and Aharon were evicted from ever returning before Paroh again, as he became increasingly incensed over the ongoing devastation to his country and kingdom at the hands of Moshe and Aharon.

The Riva, one of the Ba'alei Tosfos, asks: Surely, Moshe and Aharon had a high quotient of social intelligence! Presumably, mounting frustration on the part of Paroh and his cabinet was obvious to detect, almost foretelling

Moshe's inevitable eviction from the royal palace! Why then, didn't Moshe and Aharon simply preempt this humiliation and exit before being thrown out? The Riva answers that because Moshe and Aharon had been summoned to the palace by one of Paroh's emissaries ("*Va'yushav es Moshe v'es Aharon el Paroh,*" 10:8), it would have been improper to leave the palace until being given permission to do so!

Moshe and Aharon, with a golden opportunity to spare themselves the ultimate humiliation and disrespect afforded any statesman, chose not to! Moshe and Aharon, with an opportunity to salvage "*Kavod HaTorah*", declined the opportunity to do so (by leaving early) in favor of subjecting themselves to certain humiliation because the laws of *Derech Eretz* dictate and demand that they are forbidden to depart until they are asked to do so!

What happened to the dictum in Sanhedrin, (99a)," *Kol hamevazeh talmid chochom nikra apikores, v'ain lo chelek B'olam Hab'ah*" - *Whoever degrades a Torah Scholar is deemed an Apikores, and loses his share in the World to Come*? Isn't it so that Moshe and Aharon, both *sh'luche Hashem* (messengers of G-D), by absorbing humiliation, ultimately subject Hakadosh Boruch Hu Himself, *kaviyachol*, to that same humiliation? Why didn't they act? Why not spare Hashem? Why not preserve the *Kavod HaTorah*?

Evidently, the laws of *Derech Eretz* are clear! Moshe and Aharon had no choice but to suffer the disrespect, understanding full well that Hashem Himself created the Torah as our blueprint to guide us through every *mitzvah* and circumstance, both *bein adam l'makom* and *bein adam l'chaveiro*! Let's examine and absorb this lesson to truly understand how imperative it is to treat others with the proper *Derech Eretz*.

Join Us!
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Dvar Halacha – Birchas HaTorah

by Gavriel Hassan, Grade 9

The *Shulchan Aruch* writes (*Orach Chaim* 47:1) that prior to someone studying any topic of Torah, he must recite *Birchas HaTorah*. The *Pri Chadash* and the *Sha'agas Ari'ei* note that the obligation to say *Birchas HaTorah* is *mideo'raysa*. One who is only thinking *Divrei Torah* is not required to recite *Birchas HaTorah*; however, one who is writing *Divrei Torah* must recite it. Ideally, one writing *Divrei Torah* should verbalize a few words of Torah in or-

der to save himself from a doubt. However, a *Sofer* that is only copying words and has no intention of understanding what he writing is not required to recite *Birchas HaTorah*. The *minhag* is to say *Birchas HaTorah* in the morning and recite the *pesukim* of *Birkas Cohanim* as well as a few words of Mishna and Gemorah immediately thereafter, which will fulfill the obligation for the entire day.

YTC Spotlight

The Weekly Quiz

How long did Shmuel HaNavi live?

Answers may be submitted in writing to the Spotlight office or emailed to Quiz@ytcteam.net. The first correct answer submitted will be announced in the next Spotlight. You need not be a student to participate. Hatzlochah!

Answer to last week's question:
Q. What two other names is Miriam also known by in Tanach?
A. Puah and Efrat.
Mazel Tov to Will Coane and Boaz Moss for being the first two to submit the correct answer.

Agudas Yisroel Director Addresses YTC *by Mordechai David Anton, Grade 11*

Throughout the generations, Jews around the world have been faced with the quandary of how to deal with political issues. On one hand, we are to live by and protect the Torah, and on the other hand, we have a civil duty to be upstanding citizens of the country in which we live.

Two weeks ago, the Dr. Abe Chames High School had the privilege of hearing from Rabbi Moshe Matz, the Director of Agudas Yisroel of South Florida. Agudas Yisroel is an organization that was started over 70 years ago at behest of the *Gedolei Yisroel* in order to create an organized forum to represent Torah Jewry to local and national governments. Rabbi Matz spoke about how to use *Da'as Torah* as a guide to channel us to make the right political decisions as American citizens. In a democracy, we are sometimes forced into situations where the civil law and the Torah



contrast. One must carefully examine the candidates and the values on which they campaign to make the proper choice. When one has an illness, he seeks advice from the greatest expert in that field; when one has a question of *Da'as Torah*, it is our *Gedolim* who are best suited to answer the call.

Agudas Yisroel's reach goes way beyond the realm of politics.

Agudas Yisroel has been advocating for Orthodox Jews in America on a variety of social issues as well, whether it be garnering government funding for private schools or ensuring fair treatment of Orthodox Jews in the workplace. All assembled gained a greater appreciation of the vital work Agudas Yisroel does for *K'lal Yisroel*.



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26th Annual Dinner

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4 SHEVAT, 5771 SUNDAY, JANUARY 9, 2011

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