

## PARSHAS SHEMOS – SHLOMO ZALMAN COHN

In this week's Sedra (chapter 1 verse 24) it says "ויהי כאשר יראו המילדות את האלוקים ויעש להם בתים" - "And it was when the midwives feared G-D, Hashem made houses for them."

Rashi comments on the words:

"Vayaas lohem batim" - Houses of priesthood, houses of kingship.

This means that since the midwives feared Hashem they merited priesthood and kingship.

Rabbi Eliyohu Mishkovsky z"tl asks the following question. We know that there are three crowns. The crowns of Priesthood, Kingship and Torah. Why doesn't Rashi say that they also merited the crown of Torah, seeing as Moshe Rabeinu and Betzalel descended from the midwives?

One may ask a similar question with regard to Tehilim (chapter 135) where it says:

"The house of Aharon bless Hashem, the house of the Leviim bless Hashem, and those who fear Hashem bless Hashem."

Why does it not say the word בית in connection with those who fear of G-D?

Rabbi Mishkovsky answers that whenever the word בית appears in Tnach, it denotes something that is passed down from generation to generation like priesthood. If one's father was a priest, he will also be a priest. The same applies to kingship. However Torah doesn't necessarily go from generation to generation. If one's father was a talmid chacham his son won't necessarily be a talmid chacham like him.

We find that Moshe Rabeinu asked Hashem if his sons could lead Klal Yisroel and Hashem responded (Mishlei Chapter 27), "The one who plants the fig tree will eat its fruit", which means that the one who toils will be able to eat the crop, but one who doesn't toil in Torah will not be able to benefit from it. Torah is not bequeathed as an inheritance from father to son. If one actually wants to have a share in Torah, one must toil over it, unlike other positions of honour which are passed from father to son. Therefore Yehoshua merited to become a leader. It wasn't because his father was a leader; but because he had honoured Moshe and served him with humility and worked hard to set out the benches in the Beis Hamedrash to prepare for Moshe Rabeinu to teach Torah.

Hence we can understand the Medrash in Parshas Korach (chapter 46), "There are three crowns: The crown of Priesthood, the crown of Kingship and the crown of Torah. Aharon received the crown of Priesthood. Dovid received the crown of Kingship. The crown of Torah is available to everyone. Anyone who wants can come and take it. This is in order that no one may claim, "If I had had the opportunity to acquire the other crowns, I would have done so. Anyone who acquires the crown of Torah is considered as if he received the other two crowns too."

All of the above provides us with a very inspiring message. Since a bayis is not a prerequisite for Torah, anyone can merit its acquisition, irrespective of his background and irrespective of his former education.

## POEMS BY MR STEVEN SCHONBERG

### THE LIGHT OF REDEMPTION

The redemption will come, when G-d wills it –  
Even if the deniers, in their pride, try to kill it.

The redemption will come, when man is ready,  
And his sincerity to do repentance, steady.

For – if redemption does not come,  
And G-d's will, not seem to be done,

Then the sun of mankind will surely set,  
With the Jewish People, left unfairly, to pay the debt.

This thought, however, is too terrible to consider,  
As the state of the Jews will then surely wither.

Not only will it for the Jews be bad,  
But G-d's relation with them, will be sad.

So, for the light of Redemption, we must strive to hope  
As, without G-d's compassion, we would never cope.

### THE CLIMAX OF TIME

By the waters of New York,  
We sat and wept;  
By the banks of London,  
We grew old and corrupted;

On the shores of the Mediterranean,  
We stood up and did sing.  
By the ancient river Jordan,  
We grew young and matured.

We left behind the waters where we wept,  
We departed the banks, where we were kept -

To eagerly sing, in our holy Land;  
To grow to live by G-d's guiding Hand.

*(Poems taken from "Poems of the Redemption" published Ellul 5771, submitted by the author Steven Schonberg to celebrate the Yovel (50th Anniversary) of his Bar Mitzvah Parshas Shemos))*