



**RAV MOSHE  
STERNBUCH  
ON CHUMASH**

==== Shemos ====

**For Questions and Comments**

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## *Michtav Berachah*

I was very gratified to hear of the forthcoming publication of an English collection of *divrei Torah* and *aggadah* that I have said on the parshah, including those I merited to hear from my *rabbeim*, the *gedolei hador* of the previous generation.

This work is especially fitting for our generation, which is beset by confusion and spiritual weakness. Studying the parshah strengthens one's faith and teaches him to perceive the Hand of Hashem in all events. I trust that this sefer will bring encouragement to many, inspiring them to greater *emunah* and *yiras Shamayim*.

I extend my heartfelt thanks to my grandson Rav Pinchas Yehuda Sternbuch *shlita*. Aside from investing his heart and soul for the success of the yeshiva and the bachurim, he also has expended much effort to ensure the success of this sefer. I also thank Rav Shimon Szimonowitz *shlita* and his staff at Machon Aleh Zayis for their efforts in preparing and publishing this work, and for their worthy undertaking to disseminate Torah in Klal Yisrael. I also wish to express my appreciation to my dear friend Rav Reuven Schron *shlita* and to the other donors who generously undertook to cover the publishing expenses for this work. May the merit of the Torah stand by them and their families, and may Hashem grant them all good, materially and spiritually. *Etz chaim hi lamachazikim bah, v'somcheha me'ushar*.

I thank Hashem, Who in His great kindness has granted me the privilege throughout my life to study and teach Torah, and to witness the growth of the yeshivah that I was *zocheh* to establish, where *bnei Torah* toil in Torah and refine their *middos*. I also wish to express my appreciation to my son, Rav Ephraim Zalman *shlit"a*, who devotes himself wholeheartedly to the talmidim, guiding them to attain higher levels in Torah, *yiras Shamayim*, and *middos tovos*.

May Hashem, in His mercy, continue to grant me strength to teach His Torah and to publish additional sefarim for the benefit of Klal Yisrael. May the Torah never depart from my mouth, nor from the mouths of my children and descendants, and may we merit soon the complete redemption, when we shall see the glory of Hashem revealed in the world.

בְּיָמֵינוּ יִשְׁרָאֵל

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# Introduction

With heartfelt gratitude to Hashem, we express our thanks for the great kindness He has shown us in allowing us to publish this sefer, Rav Moshe Sternbuch on Chumash, a work that brings the Torah wisdom of *Maran Posek Hador*, Rav Moshe Sternbuch *shlita* to the *tzibbur* at large.

The teachings collected here are drawn primarily from the Rav's many years of delivering *shmuessen* on the weekly *parshah* in his *Beis Medrash*, Merkaz HaTorah, in Johannesburg, South Africa, and later in his *Beis Medrash HaGra* in the Har Nof neighborhood of Yerushalayim, and in the *Yeshivah Gedolah* under his leadership in Beit Shemesh. Additionally, halachic discussions were selected from Rav Moshe's many halachic works and inserted in the relevant *parshiyos*. These *divrei Torah* were published and widely distributed each week in tens of thousands of copies throughout Eretz Yisrael and abroad, and were eventually collected and published in Hebrew in the *Biurim V'Hanhagos al HaTorah* and *Vayaged Moshe* series.

In these talks, Rav Moshe Sternbuch presents incisive halachic analysis and profound insights into the *pesukim* and words of *Chazal*, along with guidance in *avodas Hashem* and practical lessons for navigating the challenges of our generation. His words often draw upon the wisdom of the great Torah giants of earlier generations with whom he merited a close connection.

In recent years, many have requested that these teachings be made

available in English as well. Rav Shimon Szimonowitz and the team at Machon Aleh Zayis have undertaken this project, with the hope that it will bring the Rav's timeless guidance to an even wider audience.

Included alongside the collected teachings are relevant stories told by Rav Moshe of the *gedolim* he merited a connection with, including Rav Elchonon Wasserman, Chazon Ish, the Brisker Rav, the Tchebiner Rav, his *rebbe* Rav Moshe Schneider *zt"l* and many others. Additionally, relevant stories told by Rav Moshe's *talmidim* about Rav Moshe himself were selected from the Hebrew books *Gadol B'kirbech* and *Me'onos Arayos* to add context and give readers a glimpse of the greatness of the author, thereby enhancing their ability to properly appreciate and absorb, Rav Moshe's elevated words.

We conclude with a heartfelt *tefillah* that Hashem grant Rav Moshe *shlita* many more years of strength and tranquility, so that we may continue to learn from the wellsprings of his Torah and wisdom. Just as we have merited to bring this volume to completion, may we be privileged to continue publishing more of his teachings for the benefit of Klal Yisrael.

# Shemos

## Appreciating the Individual

ואלה שמות בני ישראל הבאים מצרימה.

*And these are the names of the Bnei Yisrael who came to Mitzrayim (Shemos 1:1).*

Rashi explains that although the Bnei Yisrael were already counted during their lifetime, Hashem counted them again after their passing, to express His affection for them. Klal Yisrael is compared to the stars, which Hashem counts by name every day when they rise and when they set.

There are millions of stars in the universe, yet Hashem counts each one by name. Each star is not only part of a large group, but a unique heavenly body with its own unique purpose. Similarly, every Jew is not only part of Klal Yisrael as a whole, but a unique individual placed on this world for a mission which only he can fulfill. Hashem demonstrated His affection for each individual, counting them again and mentioning each one by name.

The *Mesillas Yesharim* (ch. 19) writes: *And if a person should say, "Who am I, and what significance do I have, that I should pray for the exile and for Yerushalayim? Will my prayer cause the exiles to be gathered in and the redemption to sprout?" The answer is clear, as we have learned (Sanhedrin 38a): Man was created alone, so that each person should say, "The world was created for me."*



## Respecting our Forefathers

את יעקב איש וביתו באו.

*With Yaakov, each man and his household came (Shemos 1:1).*

Most young children have a strong connection with their father and look to him for guidance; however, the connection inevitably weakens as they grow older. With the independence of adulthood, they develop their own opinions, and often come to believe that they no longer require a strong connection with their father. The *shevatim*, however, were different. Although they were already full-grown men with their own households, they were still *es Yaakov*, connected to their father, clinging to him for guidance, advice, and direction.

The non-Jews view the previous generations as antiquated and see themselves as current and more advanced. In contrast, Klal Yisrael realizes that the previous generations were superior to us in every way. As *Chazal* (*Shabbos 112b*) teach, *If the earlier generations were like the sons of malachim, then we are like the sons of men; and if the earlier generations were like the sons of men, then we are like donkeys.* With this perspective, we naturally look to the previous generations for true wisdom, understanding, and advice.



## Humility in Every Situation

ויוסף היה במצרים.

*And Yosef was in Mitzrayim (Shemos 1:5).*

Rashi explains that the Torah is teaching us that Yosef, the ruler of all of Mitzrayim, was the same Yosef who shepherded his father's sheep. The Midrash (*Shemos Rabbah 1:7*) elaborates on this point: Although Yosef became king, he did not exalt himself over his brothers or over his father's

# Bo

## Pharaoh's Accountability

ויאמר ה' אל משה בא אל פרעה כי אני הכבדתי את לבו.

*And Hashem said to Moshe, "Come to Pharaoh, for I have hardened his heart" (Shemos 10:1).*

Why did Hashem harden Pharaoh's heart? Additionally, if Hashem prevented Pharaoh from repenting, how can he be held accountable for continuing to sin?

Rav Dessler explained that Hashem didn't want Pharaoh's repentance to be inspired by the miracles he saw, but due to his own recognition of his sins. Hashem only hardened his heart against the natural sense of awe a person experiences when witnessing a miracle, but not against feelings of remorse. Pharaoh was still able to repent and therefore held accountable for his continued defiance.

The Rambam (*Teshuvah* 6:3) offers another explanation: Pharaoh had sinned so severely that Hashem *punished* him by preventing him from repenting. Although he was not able to repent from that point on, he was still held accountable for his continued sins since his lack of ability to repent was a result of his own actions.



## The Power of a Story

ולמען תספר באזני בנך ובן בנך את אשר התעללתי במצרים.

*So that you may relate in the ears of your son and your grandson how I made a mockery of Mitzrayim (Shemos 10:2).*

Rav Moshe Schneider quoted the Chafetz Chaim that the word *tesaper*, you shall relate, teaches that the ideal way to instill the foundations of *emunah* in one's children is through telling stories and vividly recounting the miracles of *Yetzias Mitzrayim* in a lifelike, engaging manner.

He explained that this is likewise the best way to inspire children in *avodas Hashem*. Instead of instructing and lecturing, a parent should share stories of *gedolim* and the lofty heights they reached in *avodas Hashem*. A child's imagination is stirred by stories, and through them he is inspired to emulate the ways of *tzaddikim*.

Rav Moshe Schneider added that this approach is effective not only for children but for adults as well. The Chafetz Chaim meant that with children, this is the *only* way to inspire them, while adults can also be uplifted through intellectual discussion. Yet even for adults, there is great benefit in hearing stories of *tzaddikim*.

### *Rav Moshe's Advice*

A father once asked Rav Moshe whether he should teach his children *mussar* or *halachah* on the way to school. Rav Moshe advised him to do neither. He told him instead to use the time to tell stories of *tzaddikim*, explaining that this is the most effective way to inspire children in *avodas Hashem*.



## Following Through on Our Inspiration

ולמען תספר באזני בנך ובן בנך את אשר התעללתי במצרים.

*So that you may relate in the ears of your son and your grandson how I made a mockery of Mitzrayim (Shemos 10:2).*

Pharaoh made a mockery of himself with his foolish conduct. While suffering through each *makkah* he regretted his choices and promised to change his ways, yet he reverted to his sinful ways as soon as the inspiration wore off. We are commanded to remember this and relate it to our children so we should not act this way ourselves. When Hashem brings suffering upon a sinner and he is inspired to repent, he must be sure to follow through on his commitments and not revert to his sinful ways when his situation improves.



## Chinuch with Love

ולמען תספר באזני בנך ובן בנך.

*So that you may relate in the ears of your son and your grandson (Shemos 10:2).*

The mitzvah of *chinuch* obligates a person to teach his children and grandchildren, but not subsequent generations. The Baal HaTurim explains that this is based on *Chazal's* teaching that a father's natural mercy extends only up to his grandchildren, but no further.

The mitzvah of *chinuch* is both *bein adam laMakom*, to raise righteous children who will serve Hashem properly, and *bein adam lachaveiro*, as our love for our children motivates us to guide them along the path which we know to be good. Since this obligation is rooted in a father's natural

compassion, it extends only as far as those feelings naturally reach, to one's children and grandchildren, but not to later generations.



## Chinuch by Example

ולמען תספר באזני בנך ובן בנך וגו' וידעתם כי אני ה'.

*So that you may relate in the ears of your son and your grandson . . . and you will know that I am Hashem (Shemos 10:2).*

The *pasuk* begins with the command to relate the story of *Yetzias Mitzrayim* to one's children, yet it concludes with *And you will know that I am Hashem*, rather than *And they will know*.

If one wishes to truly instill *emunah* in his children, it cannot be accomplished merely through instruction. He must serve as a living example. Only someone who truly recognizes Hashem's presence and lives with strong *emunah* can transmit that faith to his children.

Rav Don Segal added in the name of the *Ksav Sofer* on the *pasuk* (*Devarim* 11:19), *V'limadtem osam es beneichem l'daber bam, b'shivtecha b'veisecha uv'lechtech vadedech uv'shochbecha uv'kumecha*, "And you shall teach them to your children to speak of them, when you sit in your home, when you walk on the way, when you lay down, and when you rise." The *Ksav Sofer* explained that the only way to teach one's children Torah is if the parent himself engages in Torah study at all times, at home, on the road, and throughout the day.

