

לעילוי צשמת ר אברהם יוסף שמואל אלטר בן ר טובי ז"ל זרעיתו רישא רחל בת ר אברהם שלמה ע"ה

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שבת קודש פרשת יצרו - י"ז שבט תשע"ד Shabbos Parshas Yisro - January 18, 2014

לקחי חיים ודברי התעוררות צסדרו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרוצו של המגיד

ויהי יתרו על כל המוכה אשר עשה ה' לישראל וגו' (ה-ט) - בכונת המילים 'גורא עד עשרה דרי, לא תבוי ארמאה באפיה' כתב רש"י, 'ויהי יתרו - ומדש אנדה, שנעשה בשור חידודין חידודין - קמשים קמשים, מצד על איבוד מצרים, והוכחתו, מדשינה מילת 'זשמה' וכתב 'ויהי' (שפתי חכמים), והיינו דאמרי אינשי 'גורא עד עשרה דרי, לא תבוי ארמאה באפיה'. וכן איתא בגמרא (סנהדרין צ"ד), 'ויהי יתרו, שנעשה חידודים חידודים כל בשור וכו', והיינו דאמרי אינשי 'גורא עד עשרה דרי, לא תבוי ארמא באפיה'. וכתב רש"י (ר"ה גיורא וכו'), 'גורא עד עשרה דרי - הכי הוא משל בני אדם, ומיהו יתרו לאו עשירי הוה', (אלא ראשון, שהרי הוא התגיד).

והוסיף בגור אריה' (על הכתוב, אות כ'), 'גורא עד עשרה דורות וכו' - ואף על גב דכאן לא היו עשרה דורות, אפילו הכי, יתרו היתה לו מעלה גדולה כזאת להכיר הקדוש ברוך הוא, דהא אמר 'עתה ידעתי כי גדול ה' מכל האלוהים', ודבר זה יותר ממה שאר גרים מגיעים עד עשרה דורות, ומה שאמר 'עד עשרה דורות', דתו בודאי לא צריך, דאחר דור עשרה נשתבח לגמרי הגדות ממנו, מדוכתיב גבי ממור לא יבוא ממור בקהל ה', גם דור עשירי לא יבא לו בקהל ה', ומא' שנה 'דור עשירי' מדר א' ב' וכו', אלא שדור עשירי נשתבח שם במזרות, (ואפילו הכי אסרה התורה), שמע מינה דאחר דור עשירי נשתבח שם גידות, ולפיכך אמרינן בפרק עשרה יוחסין 'גד מותר בממזרת עד עשרה דרי, דקהל גרים לא אקרי קהל', שאחר עשרה דורות אסור, דמחליף בישראל, שמע מינה דאחר עשרה דורות נחשב כישראל'.

אבל רבינו בחי' כתב, 'וביארוד עד עשרה דרי', כי יתרו היה עשירי למצרים בנו של חם, והיו המצריים אנשי בריתו וקרוביו, ואף בני מצרים ובני מדין קרובים היו, שהרי מדין בנו של אברהם היה מקטורה, ואברהם יצא משם בנו של נת, ומצרים בנו של חם שנאמר 'ובני חם כוש ומצרים', וכשם שהיו עשרה דורות מנה ועד אברהם, כך תמצא עשרה דורות מיום בן נח עד מדין בן אברהם, ועשרה דורות ממצרים בן חם עד יתרו שהוא מבני מדין, ועל כן דרשו 'עד עשרה דרי', שהרי יתרו, אף על פי שנתגיד ונבדל לגמרי מהם, מכל מקום בשור יכאב עליו בפרענותם אף בדור עשירי', (ועיין מה דכתיב בספר 'צידה לדרך' [ר"ה רש"י] היינו דאמרי וכו') שתמה על דבריו, דהכיצד שייך לומר שיתרו היה בנו של מדין. הלא מלידת בנו של מדין עד 'ציאת מצרים עבר זמן רב ביותר, ולא מצינו שיתרו חי זמן רב כל כך).

וב'סוד הארוך' מצינו פירוש נוסף ב'עשרה דרי', 'ש מפרשים, דלאו דורות ממש קאמר, שהרי אנו רואים בני הגרים ובני בניהם שהם צדיקים גמורים, אלא פירוש 'עשרה דרי', עד שיהיו לו עשר שורות של שיער לבן', (ומצינו כוונה זו במילת 'דרי' במה דאתא בגמרא [ברכות כ"ח], 'ואתרחיש ליה ניסא, ואהדרו ליה תמני סרי דרי חירותא'- 'שמונה עשרה שורות של זקנה' [רש"י שם]).

of the Rizhiner had passed away. Then, it all became clear. **נמשל**: The *Seforim Hakedoshim* tell us that every *Tzaddik* in every generation gets his "ניקה" - the source of his spirituality and righteousness, from *Moshe Rabbeinu*. Thus,

A SERIES IN HALACHA LIVING A "TORAH" DAY למעשה

Forgotten and Little Known Halachos and Customs (66)
Laws of Tashmishei Kedusha: As we wind down this series on demoting and/or disgracing *mitzvah* items, it is worth discussing an interesting halachic question on this matter. The *halacha* (as explained in previous issues) is that a *Tashmish* of *Mitzvah* may be thrown away, but not in a disgraceful way. For example, one may discard an *esrog* after *Sukkos*, but he may not throw it into the trash together with the leftover *choloptchas* (stuffed cabbage) from *Simchas Torah*! However, if he wraps it in a plastic bag and puts it in the garbage can, it is permitted. Recently, I had the following experience: I had been in *Eretz Yisroel* and had torn my shirt (*kriah*) at the *Kosel Maaravi*, as prescribed in *halacha* (1). When I came back home with my torn shirt, I had in mind that I'll tear it into pieces and use it for the rags that we set aside for mopping and cleaning the floors and toilets, etc. Then it occurred to me that since I fulfilled a *mitzvah* (*d'Rabbanan*) of *kriah* with this shirt, perhaps it is prohibited to demote it into a rag to clean floors and toilets. If so, I would have to wrap the torn shirt up and put it into a plastic bag before throwing it away in a respectable manner.

Reasons to be Lenient. At first glance, it would seem that there is no question; it certainly is a *mitzvah* item, even though it was only used for a rabbinic *mitzvah*. However, after further review, there still might be a number of reasons to be lenient in this case:

הוא היה אומר

R' Shlomo Zalman Auerbach ZT"l (in Sefer Hazikaron Mevakshei Torah) would say: "Chazal teach us (חגיגה יג.) that one should not study *Torah* with a gentile, as it says (תהלים קמו) *'He relates His Word to Yaakov, His statutes and judgments to Israel. He did not do so for any other nation, such judgments they do not know.'* Studying *Torah* and mastering it are comparable to writing a *Sefer Torah* (a *Torah* scholar is compared to a *Torah* scroll) and just as a *Sefer Torah* may only be written on parchment that is sanctified, so too, words of *Torah* can only be inscribed on the hearts of people who are sanctified - as opposed to gentiles who have no sanctity."

R' Yosef Rosen ZT"l (Rogatchover Gaon) would say:

"Why did *Hashem* cause me to have so much pain in my feet in my later years of life? What did I do to deserve such terrible suffering and *yisurim*? Did I not devote so much of my life to proving how great the **Rambam** was and how he truly knew how to understand the words of the *Torah*? It must be, though, that by continually emphasizing the greatness of the Rambam, I was in some way or form, disparaging the other *Rishonim*, and because of this insult to their honor, I must suffer! But in the end, the pain is worth it - because I know that the Rambam really knew how to learn!"

A Wise Man would say:

"Here's an important lesson: when you harbor bitterness, happiness will dock elsewhere."

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when Moshe "went up to Heaven," it allowed all the future *Tzaddikim* to be infused with a taste of heaven as well. How praiseworthy are the Jewish people to have in our midst *Tzaddikim* who contain the spirit of Heaven within them!

מאת מו"ה ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס

- If the shirt is cut up into small rags, it might be a case of *psak* "like a new item which is not the old *mitzvah* item anymore, and thus, it can be discarded in any fashion.
- We do not find that a regular garment, even if used for a "mitzvah-type" activity becomes a *Tashmish Mitzvah*. For example, if one bought a new *Shabbos* suit *L'Kovod Shabbos* - in order to glorify the *Shabbos*, we do not find that this suit cannot later be used for *shmattes* and the like. Similarly, if a lady bought a garment that conforms to the laws of *tznius* and covers her body well, we don't find that is prohibited it to make it into a floor rag. This logic is not entirely convincing, because in the case of the *Shabbos* garment and the *tznius* garment, it is still a regular article of clothing without having a specific *mitzvah* done to or with it, unlike the torn shirt where there was a direct *mitzvah* of *kriah* performed with it.

(Ed. note: The garment is still waiting for a *psak*, and the writer, Rabbi Hirschfeld Shlit'a, would welcome any comments.)
Kippa, Gartel and Kittel. A *kippa* (*yarmulka*) can be disposed of in any manner, including throwing it into the garbage. Even a *gartel* and *kittel* that are garments worn especially for davening (which should not be taken into a bathroom) can be thrown into the garbage once the owner decides that he is not going to use them anymore. (This is the writer's understanding of psak of **Rav Elyashiv ZT"l** in 2 *halachos* found in **Ginzei Hakodesh**) (2).

(1) אר"ח תקס"א (2) גני הקודש דף 197-199

Mazel Tov to Mr. and Mrs. Tzvi Taub and the Grandparents on the Marriage of Esti to Moische Schonbrun. May they be Zoche to Build a Bayis Ne'eman B'Yisroel.

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מעשה אבות... סימן לבנים

לא תשא את שם ה' אלקיך לשוא כי לא ינקה את אשר ישא את שמו לשוא וגו' (ב-י)

In the year 5755 (1995), **R' Eliyahu Bar Shalom Shlit'a**, a *dayan* on the Sephardic Upper *Bet Din*, and a leading author of halachic books, completed a two volume work entitled “*Mishpat HaKesubah*” on the subject of the *Kesubah* (wedding contract between husband and wife). This masterful and comprehensive work quickly became an indispensable rabbinic handbook on the topic, particularly for the Sephardic community. Over the years, R' Bar Shalom expanded the work as a result of the letters and questions he received on the subject. Eventually, he reissued the *sefer* in an eight volume new edition. Today, *Sefer Mishpat HaKesubah* is a foundation for halachic marriage studies in Israel and at seminars abroad. R' Bar Shalom remains the lead liaison coordinating these studies in the diaspora for the Chief Rabbinate of Israel.

In the fifth volume of the monumental set, R' Bar Shalom analyzes the practice of including an oath (שבועה) in the *Kesubah*. In that analysis, he records an amazing anecdote (page 261) which took place in the year 5754 (1994). R' Bar Shalom had approached numerous Sephardic rabbis to inquire whether an effort should be made to return the practice of making an oath into the *Kesubah* and wedding since it had fallen out of practice. Most rabbis rebuffed the idea. However, he made an appointment to discuss the matter with **Maran Chacham Ovadia Yosef ZT”L**, who was of the firm opinion that the custom must not be curtailed at all. He bemoaned the situation that people felt that they could change customs which had been in practice for generations. He then cited from memory, words from a *sefer* entitled “*Tov L'Yisroel*” in which the author complains about the state of affairs in his time, how the oath was not administered as it should be and how he feels the matter should be strengthened. R' Bar Shalom was moved by Chacham Ovadia's pain relating to this matter.

Immediately upon leaving the *Chacham's* home, R' Bar Shalom began searching for this *sefer*, one he had never heard of before, in bookstores and Jewish libraries. Unfortunately, he could not find a single *Torah* work with this title. He turned to one of the *Chacham's* sons and implored him to ask his father if perhaps he was mistaken, and the intended *sefer* had a different name. Rav Ovadia's only response was: “I already told him that it is called *Tov L'Yisroel*.”

With no choice, R' Bar Shalom resumed his search in numerous libraries. Finally, in the Rare Books section of the Hebrew University Library he discovered a slim volume consisting of no more than 18 pages of very crowded type. The *sefer* was a discussion of the laws of טריפות (injuries found on animals and birds that prohibit them from being eaten), and didn't appear to deal with the laws of marriage at all. R' Bar Shalom sat down and read the entire *sefer* cover to cover. Yet, there was no discussion on the desired topic. Finally, on the last page, without any indication and in the middle of a line, the author noted that in order to not leave the balance of the page empty he would print a piece which he had written about putting an oath in the *Kesubah*. In this short piece, he decried the common practice in his time whereby the oath was not being administered as it had in the past. He explains the importance of the custom and emphasizes the need for the custom to be strengthened. That was all - no more no less - but his position was clear and absolute.

R' Bar Shalom continued to prepare the second edition of his book, but it didn't take long for him to come to the realization that after having reviewed hundreds of sources on this subject - sources that were gathered and collected with great effort and diligence over a long period of time - the most emphatic proponent of maintaining and strengthening the custom of administering an oath in the *Kesubah* was none other than the *Tov L'Yisroel*. The same *Tov L'Yisroel* which Chacham Ovadia, with his phenomenal power of recall, had immediately cited to R' Bar Shalom as the authoritative viewpoint on this topic. R' Bar Shalom writes that it is understood that Chacham Ovadia had already processed the total accumulation of sources, analyzing their opinions and extracting the one view which was most forceful on this subject. He had the information ready and prepared in his mind when he was questioned about this subject. R' Bar Shalom remarks that this episode further reinforced in his mind the vastness of Chacham Ovadia's amazing mastery of *Torah* achieved by dint of his extraordinary diligence and dedication to learning.

משל למת הדבר דומה

ומשה עלה אל האלקים ויקרא אליו ה' מן ההר לאמר וכו' (יג-י)

משל: On *Shabbos Parshas Yisro* 5598 (1838), **R' Yisroel Friedman ZT”L of Rizhin** expounded *Torah* thoughts at great length on the words, “*And Moshe went up to Heaven.*” His *drasha* was significantly longer than usual and none of the *chassidim* could figure out what the *Rebbe's* intent was.

Finally, the Rizhiner finished, but before anyone could stand up, he once again began to speak. “There was once a forest that was protected by two guards. It was a large area and the only way the two guards could communicate with each other was by calling out, at regular intervals, the other

one's name, and he would call back in response. They would tell each other where they were standing and the distance between them. One day, one of the guards left the forest early, and when his friend called out his name repeatedly, there was no answer. At that moment, the guard realized that his friend had left and was not coming back.”

The Rizhiner closed his eyes and the *chassidim* saw that he was finally finished. Nobody understood the meaning of the *Rebbe's* words until the next day, when word came that the *Tzaddik*, **R' Moshe Tzvi of Savran ZT”L**, a dear friend

ויאמר יתרו ברוך ה' אשר הציל אתכם מד מצרים

ומיד פרעה אשר הציל את העם מתחת יד מצרים (ח-י)

Yisro, the father-in-law of Moshe, jubilantly praised *Hashem* when he said, “*Blessed is Hashem, Who has rescued you from the hand of Egypt ... Who has rescued the people from under the hand of Egypt.*” Yisro's pronouncement seems to be completely repetitive, the second half of his statement being virtually identical to the first.

R' Yitzchok Zev Soloveitchik ZT”L (Brisker Rav) explained that *Bnei Yisroel* actually experienced two distinct misfortunes in Egypt. They were “*strangers in a land not theirs*” undergoing physical displacement and exile. They were also subjected to ruthless persecution and enslavement, a difficulty quite independent of their physical location.

The first aspect, the subjugation to Egypt was universal; every member of *Klal Yisroel* was part of this exile. The second facet of subjugation, however, the enslavement to the Egyptians, did not apply to the members of the tribe of Levi.

Thus, when Yisro said, “*Blessed is Hashem, Who has rescued you from the hand of Egypt.*” he was referring to the first aspect of subjugation described above - exile and displacement. By saying “you” he was referring specifically to Moshe and Aharon. As *Leviim*, they had never been exposed to the enslavement aspect of the Egyptian ordeal, but only to this aspect of exile. Yisro praised *Hashem* for delivering Moshe and Aharon, from this harrowing indignity. When he continued, “*Who has rescued the people from under the hand of Egypt.*” he was referring to the subjugation and the enslavement. Now he extended his praise for what *Hashem* did to all the people, not Moshe and Aharon, for they had not been part of this subjugation. This is also why in the second half of his statement Yisro said, “*from under the hand of Egypt.*” which expresses salvation from a more brutal repression, than the milder “*from the hand of Egypt*” in the first part of his statement. Enslavement is a more bitter fate than “mere” physical displacement.

**EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...**

אחדות

When the Jewish people came to *Har Sinai*, the *Torah* uses a singular expression to describe their encampment: “*ויהיו שם ישראל נגד הדר* ... (יג-ב)”. *ויהיו שם* - ויהיו שם ישראל נגד הדר - ויהיו שם נגד הדר. Rashi explains that *Bnei Yisroel* were “*like one man with one heart.*” This great level of unity and brotherly love was why the *Torah* writes “*ויהיו שם*” - “*And HE camped,*” to describe the entire nation. Interestingly, last week, when the Egyptians were chasing after the Jews to capture and bring them back to Egypt, the *Torah* also employs a singular *lashon*: וזהה: “*With one heart like one man.*” The **Avnei Nezer** points out a beautiful idea to be learned from Rashi's words. There are two types of unity. There are people who dislike each other but are united in a common goal. They only work together to achieve the same end result. If that common goal is removed, they would like nothing more than to stick a knife in each other's back. This is the unity of “*with one heart, like one man.*” In their hearts they share a common goal and that alone united them. But then there is the unity that comes from appreciating people for who they are and uniting with them in a bond of true love. This is the description of the Jewish people at Sinai. Theirs was an unconditional bond that united them, like one body, with one face, one nose and one mouth - one heart - and because they were united at heart they merited to receive the *Torah*. This is what true unity is all about. It's not working together with someone on a common project. It is feeling like that person is a part of you. May we strive towards real unity among all Jews, and in that *zechus* may we see many more great gifts from *Hashem*.

TORAH GEMS

לא תעשון אתי אלוד כסף ואלוד זהב לא תעשו לכם ...

ואם מוכח אבנים תעשה לי לא תבנה אתון גזית (ב-בב)

At the end of the *parsha*, *Klal Yisroel* is taught three seemingly “random” *mitzvos*: not to make images of silver and gold that resemble G-d; not to use cutting instruments to build a *mizbeach* (altar); not to ascend the altar via steps. It would seem unusual and strange that at such a pivotal moment in the history of the Jewish people - in the history of the world for that matter - when the entire nation of Israel is standing in awe at *Har Sinai*, a captive and receptive audience if there ever was one, that *Hashem* chose specifically to prescribe these three *mitzvos*, which cannot be compared to the stringent potency of *mitzvos* of greater significance. Shouldn't the *mitzvos* immediately following *Ma'amad Har Sinai* and the Ten Commandments be *mitzvos* of long-lasting relevance and outstanding prominence - more so than *mitzvos* relating to graven images and cutting stones for the altar?

Rabbi Avraham Greenfeld Shlit'a answers that after *Kabbolas HaTorah*, the nations of the world legitimately wondered, “What exactly did the Jewish nation receive with the Ten Commandments? After all, the seven Noachide Laws (שבע מצות בני נח) include prohibitions against killing, worshiping false gods, stealing...” But although we were already commanded on Mount Sinai, not to kill, not to steal, not to be immoral, *Hashem* wished to imbue us with the “*Avizrayhu*” - accessories to the prohibition, which often can be as important as the actual prohibition itself. For example, the accessory to killing is embarrassing another person which is akin to having shed his blood. (see **Sharei Teshuvah**)

The three *mitzvos* following *Kabbolas HaTorah* represent the “*Avizrayhu*” of the three cardinal sins. Creating images of G-d in silver and gold allude to the *Avizrayhu* of *Avodah Zara*; cutting stones with a sharp utensil corresponds to the accessory of murder, while not ascending steps hints at the transgression of *Arayos* (immorality). These *mitzvos* are given now, as an appreciation of the multitude of details which are included in each of the commandments given on *Har Sinai*.

**FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO**

ויהיו שם ישראל נגד הדר ... (יג-ב)