

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי' ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה		Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio A SERIES IN HALACHAH LIVING IN A YESHIVAH (12)	
בראתי יצר הרע ובראתי לו תורה תבלין A Torah Tavlin Publication 34 Mariner Way Monsey, NY 10952		Honoring Rebbeim and Talmidei Chachamim This series in <i>halachah</i> , depicting various aspects of <i>yeshiva</i> life, cannot be complete without placing great emphasis on the area of honoring <i>Rebbeim</i> , mentors and teachers. No one would dispute that one is required to respect those that are great and proficient in <i>Torah</i> learning, yet in a <i>yeshiva</i> setting this concept may be broken down into three distinct categories: 1) Giving honor and respect to any and every <i>Talmid Chacham</i> in general, even if one has not benefitted by learning from them. 2) Giving greater honor to one's <i>Rebbeim</i> (teachers) and mentors, from whom he has learned a great deal. 3) Attributing the ultimate respect to one's רבי מובהק - <i>Principal (and foremost) teacher</i> . It has been proven time and time again, that keeping these important <i>halachos</i> brings success both to the institution and to the students who study there. Although many of these <i>halachos</i> arise more often in a <i>yeshiva</i> setting, they do apply to everyone, including ladies and girls, not just students of the <i>yeshiva</i> (1). Defining a Talmid Chacham The term "Talmid Chacham" is subjective; it refers to a	
שבת קודש פרשת שמות Shabbos Parshas Shemos כ"א טבת תשס"ו - January 21, 2006		*** ***<	

◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇		◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇	
The father's gaze never left R' Meir's face. "Well, there you see him, standing before us, and he's perfectly all right, isn't he?" Right then, the little boy tugged at his father's sleeve. "If that's so, Papa, for a trick like that he deserves at least a ten-dollar bill!"		היה קטן ואינו בני מצות. והיינו ביאור הקרא "ויפן כה וכה וירא כי אין איש" - כלומר, שראה משה רבינו שלא היה איש בזה שהרג את העברי, לכן הרגו הוא דאם היה איש, דהיינו גדול ממש, אי"כ מצות הריגה מוטלת על הגדול ולא עליו. אמנם כיון שראה "כי אין איש" - על כן קיים משה את מצות דינים. ולפי"ז שפיר מדוייק ל' הפסוק להלן במה שאמרו דתן ואבירם למשה "מי שמך לאיש שר ושופט עלינו", שהרי	
TORAH GEMS		מעשה אבות סימן לבנים	
ותהר האשה ותלד בן ותרא אותו כי טוב הוא ותצפנהו שלשה ירחים וגו' (ב-ב) The <i>gemara</i> (סוטה יב.) discusses a number of interpretations of the above <i>posuk</i>: "<i>Rav Meir says, his (Moshe's) name was טוב</i>. <i>Rav Yehudah says, his name was טוב-יה</i>. <i>Rav Nechemiah says, he was worthy of prophecy</i>. <i>others say, he was born circumcised</i>. <i>The Chachamim say, the entire house was filled with a pure light when he was born.</i>" All the interpretations come to explain, in some form the meaning of the phrase, "כי טוב הוא" - "<i>That he was good.</i>" All except for the explanation provided by the "others." From where do they see that the meaning of the word "טוב" refers to Moshe being born circumcised? And who are these "others" that have the temerity to argue with <i>Tanaim</i>? Tosfos (שם) declares that in fact, אחרים is actually Rav Meir himself! Thus, writes the <i>Alter Gerrer Rebbe, R' Avrohom Mordechai Alter ZT" L (Imrei Emes)</i>, the "others" are not disagreeing, but rather they are complementing the view of Rav Meir, that Moshe's given name was "טוב". How so? Because as Rashi tells us by the creation of the world, the words "כי טוב" are not mentioned on the second day since the entirety of the upper and lower waters were not completed until the third day, and something which is not fully complete cannot be referred to as "טוב" - "<i>Good.</i>" Now if, as Rav Meir contends, Moshe was known to be "טוב", he obviously could not be lacking in any shape or form, and must have been a perfectly complete child. To this, the "others" - none other than Rav Meir himself - explains that <i>Moshe Rabbeinu</i> was born circumcised, indeed a complete and model specimen of the perfect Jew, who embodied the ideal of his name "טוב".		ותרד בת פרעה לרחץ על היאר ותרא את התבה בתוך הסוף ותשלח את אמתה ותקחה וגו' (ב-ה) When the dream of a large, beautiful and well-appointed <i>yeshiva</i> in the city of Lublin, had gone from the planning stages to becoming a reality, the great founder and <i>Rosh Yeshiva</i> of the famed <i>Yeshiva Chachmei Lublin, R' Meir Shapiro ZT" L</i>, realized that he had no choice but to travel to the distant shores of America, to build support and raise the necessary funds for his life's work. He was received extremely well by most American Jews - but not everyone got his message. In a small town, a rather curious thing happened: When the community heads invited him, they described the Jewish inhabitants as big, unlearned boors, who knew virtually nothing of the Jewish tradition; and they emphasized that he would have to speak in plain, simple language that they could understand. As they explained, he would have to refrain from citing <i>Torah</i> and rabbinic interpretation - because quite certainly he would not be understood. Tailoring his talk to his audience, R' Meir decided to tell a "Bible story" - he merely related how the daughter of Pharaoh found the infant Moshe in a special box in the Nile River, whereupon she pulled him out of the water and decided to bring him up as her own. Then, the <i>Rov</i> made a simple point. When she made her decision and acted on it, she didn't know how the child would turn out, what he would be when he grew up. There was no way she could guess, much less foresee, that he would become the virtual king of the Jewish People, and the greatest of prophets, who would give them the <i>Torah</i>. But still, nevertheless, she took him in and raised him as her own. How great would have been her happiness, declaimed R' Meir, if she could have known then the future life of this little infant that she took. How elated she would have been, how readily would she have devoted herself completely to the little boy. So too, today, the <i>Rov</i> continued, when someone is asked to give money for a <i>yeshiva</i>, let him stop and think: How much would he - or any Jew - be willing to give if he knew for certain that his money would help sustain a boy in that <i>yeshiva</i> who would grow up into a world-renowned scholar like the <i>Chofetz Chaim</i>, for example, a great international spiritual leader! It was a perfectly simple talk, he believed, that even the greatest ignoramus could understand. Yet afterward, R' Meir overheard a conversation between a father and his son, which made him realize that even this basic talk of his never got off the ground for a substantial portion of his listeners. As they passed within earshot of R' Meir, the boy said to his father, pointing a finger at the <i>Rov</i>, "Papa, that rabbi was in a special box in the river?" "Sure," answered the father, with a gaze of admiration. "You heard him, didn't you?" The boy was duly impressed. "And he got out of the box all by himself, safe and sound?"	
◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇		◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇	