

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה



שבת קודש פרשת יתרו

Shabbos Parshas Yisro

כ"ב שבט תשס"ז - February 10, 2007

הדלקת נרות שבת - 5:05	(Monsey, NY)	מנחה גדולה / שבת - 12:41
זמן קריאת שמע/מ"א - 8:58	~~~~~	שקיעה של יום השבת - 5:24
זמן קריאת שמע/הג"א - 9:34	~~~~~	צאת הכוכבים / מעריב - 6:14
סוף זמן התפילה / להג"א - 10:26	~~~~	צאתה"כ / לשיטת רבינו תם - 6:36

פתח לבי בתורתך

וידבר אלקים את כל הדברים האלה לאמר.
אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים וגו' (כ-א,ב)
איתא בגמ' (מכות כד.): "אנכי" ו"לא יהיה לך" מפי הגבורה שמענום ע"כ, ונצטרך לומר שמעלת כלל ישראל היתה כמעלת משה רבינו ע"ה. והרי זהו דבר המתמיה, שיגיעו המון העם למדריגה זו שלא הגיעו אליה שאר הנביאים? ואם הכוונה היא שהדיבור היה עם משה רבינו אך ישראל שמעו אותו, הרי לקמן בקרא כת' "פנים בפנים דבר ה' עמכם" (דברים ה-ד), דמשמע שהקב"ה דיבר עמם ממשי, ושמעו הדברות מפי הגבורה?
אלא כתב **החכם מגדולי רבני מצרים, כמוהר"ר דוד בן זמרא זצ"ל, בס' שו"ת הרדב"ז**, שהנכון הוא, שכל הקהל שמעו מפי הגבורה את הב' דברות ראשונות, אמנם לא שהגיעו כולם למדריגת משה אלא לפי שעה זכו למדריגה זו, וכמו דמצינו כמה בני אדם שזכו לראיית המלאכים אע"פ שלא הגיעו למדריגת הנבואה. כמו כן הענין הזה, שאף שלא היו נביאים כמשה רבינו, מ"מ זכו לשמוע את הב' דברות הראשונות מפי הגבורה, כשם שזכו לראיית הקולות שאף היא אינה מובנת בשכל האנושי. וההוכחה לכך, ממה שביקשו בני ישראל ממשה "דבר אתה עמנו ונשמעה" ואל ידבר אלקים עמנו פן נמות" - דמשמע שדיבר הקב"ה עם העם ממש ב"אנכי" ו"לא יהיה לך".
אולם, בשאר הדברות אכן שמעו העם רק את הקב"ה מדבר עם משה, ומשה היה מדבר אליהם ומבאר להם כל דיבור ודיבור.

ושם **האחד אליעזר כי אלקי אבי בעזרי וכו' (יח-ד)**
הנה יש להקשות, הרי איתא בגמ' (יומא לה.): מאי "ושם" רשעים ירקב". א"ר אלעזר רבגיבור תעלה בשמותן דלא מסקינן בשמייהו עי"ש. ולמדו חז"ל משם שאין לקרוא לאדם בשם של רשע או אפילו ארור (וכמו הכנעני שנקרא ארור). וא"כ איך קרא משה את בנו בשם אליעזר, הרי אליעזר עבד אברהם היה ארור מחמת שהיה כנעני? ואף שמשא לא התכוון בקראו שם לבנו שיהיה על שם אליעזר עבד אברהם, מ"מ הרי מה שאמרה בגמ' שאין קוראים בשם, הוא אף כשאנו קורא על שמם של רשעים בשם זה, ואפילו כשיש לו טעם אחר בקריאת שם זה?
והביא מרן החיד"א, **חכם הספרדים כמוהר"ר חיים יוסף דוד אזולאי זצ"ל, בס' שם הגדולים**, כמה תירוצים לשאלה זו. או, שכאשר השם עצמו הוא טוב ונאה, אין משגיחים שגם רשע נקרא בשם זה, וכדמצינו לגבי השם של "שמעאל" וכדו'. ועוד, שכשהאדם בעצמו צדיק, וכמו אליעזר עבד אברהם שהיה צדיק ואמרו עליו חז"ל שיצא מכלל ארור, א"כ אין להשגיח בשמו. ולבסוף מיישב באופן נפלא, עפ"י דברי הילקוט שמעוני: כשעלה משה למרום, מצאו להקב"ה שהיה אומר "אליעזר בני אומר עגלה בת שנתה וכו'" ואמר משה, "רבונו של עולם, יהי רצון שיצא זה מחלצו". הה"ד "ושם האחד אליעזר" - שם אותו המיוחד אליעזר ע"כ. וא"כ אין עוד קושיא למה קרא משה לבנו אליעזר, שהרי קיבל את שמו משמים ממש!

A SERIES IN HALACHAH
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הלכה למעשה

Proper Respect for *Seforim* (continued)

One should make every effort not to fall asleep on a *sefer*, because he is degrading the holy book by using it as a pillow (1). If one sees someone else who has fallen asleep on a *sefer* and can pull it out from under him without waking him and without damaging the *sefer*, he should do so. If one cannot do it without waking him, there is a difference of opinion between contemporary *Poskim* whether he should wake up the sleeping person or not (2). It can be suggested that if he knows with certainty that the one asleep will feel bad when he realizes what he was doing, and would certainly want to be woken up, he could and should do so.

Leaning on *Seforim*

It is prohibited to lean on a *sefer* (3). If a person is standing and learning by a *shtender*, with the whole top of the *shtender* covered by the *sefer* he is learning from; thus, if he needs to support his posture by leaning on the *sefer*, it is permitted to do so. Otherwise, he should not lean at all.

Sitting on the same level as *Seforim*

One should not sit on a bench or bed that is level with a *sefer* (4). There is no difference whether the *sefer* is standing vertically or lying horizontally (5). If one raises the *sefer* onto something it is permitted. Some hold that any height suffices while others require a *tefach* (handsbreadth: 3-4 inches) (6).

- (1) ספר חסידים קטן (2) גנוי הקודש דף נא (3) פלא יועץ - ספר (4) יו"ד רפבו
(5) גנוי קודש דף לג (6) שפתי כהן יו"ד רפבח (7) גנוי קודש דף לג (8) שו"ת שבט הלוי גי'א
(9) תשורת שי' בקסט (10) הרה"ג איזיק אובאנד שליט"א (11) גנוי קודש דף לד

הוא היה אומר...

R' Yaakov Abuchatzzeirah ZT"L (Avir Yaakov) would say:

"We know that every *Gadol Hador* is helped by the merit of the people of his generation. When the Jews came to *Har Sinai* and, "*Yisroel camped there at the (foot of the) mountain*," it was as if they all came together as one large stone, with unity and *achdus*. Thus, when Moshe went up and "*Hashem called to him from the mountain*" - it was only in the *zechus* of *Klal Yisroel* who came together by the mountain."

R' Yechezkel Levenstein ZT"L would say:

"A person who finds it difficult to take financial assistance from others has a problem, but it is truly the correct attitude to have. However, all the anxiety and worrying about a lack of finances is even a greater problem. It is worthwhile to choose the lesser problem and deal with it, than allow the greater problem to overcome and consume oneself."

A Wise Man would say:

"Always and never are two words you should always remember never to use."

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מאת הגאון הרב ברוך הירשפלד שליט"א, רב דקהל אהבת ישראל, קליבלנד הייטס

R' Yosef Sholom Elyashiv Shlit'a rules that in this case, we may rely on the lenient opinion (7). If there are two separate chairs that are joined together, one can place a *sefer* on one seat and sit on the next adjoining chair (8). If one was sitting on an empty bench and someone else came by and unthinkingly placed a *sefer* on that bench, the *Sefer T'shuras Shai* writes (9) that he is permitted to remain seated. In some *Yeshivos* where there is a lack of space, in the interest of orderly seating with benches and *shtenders*, they are lenient. There also may be a logic to say that most hard-covered *seforim* when standing upright, have their pages elevated somewhat off the bench and are therefore permitted (10).

When nobody is sitting on a chair or bench, it is permitted to put a *sefer* and even a *Sefer Torah* on it. If a sick, tired or weak person is laying sideways on a bed and wants to learn from a *sefer*, he should not keep the *sefer* on the bed on the same level where he is laying, but rather he can put it on the pillow, even though his head is lying on that pillow (11). One may put a *sefer* on his lap and learn from it but he may not lean his elbows on the *sefer*.

WEEKLY CHIZUK # 17

There is a *Torah* obligation to guard one's health, body and mind (דברים ד-ט). Every person should check to see that he eats, rests and lives in a healthy manner. This includes not to: 1) smoke; 2) overeat; 3) refrain from exercise; 4) eat junk foods (at least minimally); 5) take any risks with one's health or life.

not enough rabbinic positions in *Yerushalayim* for them all to ply their trade. Many of these scholars were water carriers and day laborers who performed these and other menial jobs that allowed them to earn a meager amount of money to support their families.

One of the most esteemed rabbinic positions in *Yerushalayim* was that of *Dayan* - Judge, on the rabbinic court. It was a prestigious position and one that paid relatively well, as salaries went in those days. It was also a position that one achieved and held for life and it was rare when the need to choose a new *dayan* for the *Beis Din* arose. Once a person was ordained as a *dayan*, he enjoyed this position for the rest of his life.

One of the *dayanim* was an elderly *Talmid Chacham* by the name of R’ Michel. He had held this post for quite a number of years and was highly respected in the community. However, he became ill with a disease and was told by his doctors that in order to receive treatment for his sickness, he would need to travel abroad for a period of time. Of course, R’ Michel was extremely careful to safeguard his health, and with little choice, he acknowledged that he would be required to give up his position as a member of the *Beis Din* of *Yerushalayim*. Immediately, a frenzy of campaigning, jockeying and of course, good old fashioned “proteksia” became the order of the day as every scholar with the proper credentials vied for the suddenly vacated spot. However, no one fought harder or with more determination for the *dayanus* than the renowned *Tzaddik* of *Yerushalayim*, **R’ Aryeh Levine ZT”L**. Day after day and night after sleepless night, he left no stone unturned until he was granted the coveted seat on the *Beis Din*.

Many people were surprised at R’ Aryeh’s behavior. After all, it was not in his character to act this way. He was not a young man who was looking to establish himself. Nor was he in dire need of financial gain to support a young family. A few people even made unflattering comments aimed at R’ Aryeh that he was only in it for the money. Such a *Tzaddik* like he, they said, and all he cares about is the honor of the position? But R’ Aryeh took it all in stride and fulfilled his rabbinic duties on the *Beis Din* with gusto.

After about a year’s time, R’ Michel the former *dayan*, returned to *Yerushalayim*, health restored and rejuvenated. On that very same day, R’ Aryeh went to visit him and without any preamble, he declared to his astonished host, “R’ Michel, now take back your position on the *Beis Din*!”

In time, the story became known. R’ Aryeh had heard that a young *dayan* was pushing hard for the job vacated by R’ Michel a year earlier. He had an inside track and was almost certain to land the position. But R’ Aryeh knew that if this young man did become the new *dayan*, he would never relinquish the job, even if and when R’ Michel would return. So in the interest of protecting the *dayanus* for R’ Michel, R’ Aryeh Levine, fought even harder to secure the job. He didn’t need it nor did he even want it, but in his sensitive heart, he knew that R’ Michel would be in need of *parnassah* when he returned and in this way, it would still be there waiting for him when he came back.

משל למח הדבר דומה

לא תחמוד בית רעך ... אשת רעך ועבדו ואמתו ושורו וחמרו וכל אשר לרעך וגו’ (כ-יד)

משל: A poor man was beset with financial problems and decided to seek the counsel of the great *Rebbe*, **R’ Yerachmiel Yisroel of Alexander ZT”L**. He came early and waited his turn in the waiting room, but the line never seemed to get shorter. Rather, as soon as one rich man came out, another showed up and was led right in. There he would remain for a very long time. The poor man was losing patience.

Finally, it was his turn to see the *Rebbe*. He handed over his *kvittel* and spoke out his problems. The *Rebbe* took his hand and gave him a heartfelt *beracha*.

“That’s it?” said the poor man. “The rich men come in and spend a great deal of time with the *Rebbe*, and

I’m done in just a few short minutes?”

The *Rebbe* smiled at him. “My dear *chasid*, when you come in I immediately sense your problems and I know exactly how to deal with them. But when the rich man comes in, he is a complicated fellow. He has far more problems than even he is aware of - lack of charity, arrogance, business ethics, etc. - and it takes me far longer to figure out what he truly needs!”

במשל: Never look at another’s status and feel jealous of him. The *Torah* says, “כל אשר לרעך, - “Do not covet ... all of your friend’s possessions.” One can never know all of his friend’s problems and issues. One must be happy with what is his alone.

יצא משה לקראת חתנו וישתחו וישק לו וישאלו אתו לרעה לשלום (ח-ו)

TORAH GEMS

וכל העם ראים את הקולות ואת הלפידים ואת קל השופר ואת החרד עשן (כ-טז)

A great show of respect and honor was shown to Yisro, the father-in-law of *Moshe Rabbeinu*, as he arrived at the camp of *Bnei Yisroel* in the desert. Moshe, Aharon and the Elders all went out to greet him, followed undoubtedly by just about every single individual who recognized the importance of the spectacle of this grand entourage, and found it in his heart to follow suit.

The great *Mekubal*, **R’ Chaim Vital ZT”L** points out a tremendous insight with regard to Yisro’s arrival. In fact, it was more than just a meet and greet in honor of the father-in-law of the leader of the Jewish People. When Yisro came, he brought with him Tzipporah, Moshe’s wife and his two children, Gershom and Eliezer. Under normal circumstances, Moshe would have been ecstatic to see his family. After all, he hadn’t seen them for quite some time, since he left them in the care of his father-in-law back in Egypt, as he embarked on his Divinely inspired mission to lead the Jewish People out of the bondage and slavery of Egypt. Since that time long ago, so many incredible events had transpired and it would have been only natural for Moshe to insist on spending some quality time with his family - wife and kids - before anything else.

Yet instead, Moshe greeted Yisro and brought him into his tent. He launched into a discussion about the many miracles that *Hashem* performed for *Bnei Yisroel* and how He saved them. Why? Because Moshe had a mission to bring Yisro close to *Hashem* and instill within him a belief in the Almighty. This was first and foremost in his mind and he hastened to take care of it. His wife and kids? They could wait.

When *Bnei Yisroel* stood at *Har Sinai*, they didn’t just hear the עשרת הדברות - *Ten Commandments*, as they emanated from the Heavenly Voice of *Hashem*. Rather, they actually saw the Voice of *Hashem*, and were able to clearly perceive the sounds of the *shofar*, a feat which would be impossible at any other time or place (Rashi). The question is: why was this all necessary? By virtue of the fact that they saw the sounds, did this enhance *Bnei Yisroel*’s understanding of the commandments? Why was it so important that they visualize the Voice of *Hashem*?

When the *Gerrer Rebbe*, **R’ Yitzchok Meir Alter ZT”L (Chiddushei Harim)** was a young child, he had already gained a reputation as a child prodigy and genius. People would ask him all sorts of questions just to hear the remarkable answers that he could come up with in lightning-quick time. When the above-mentioned question was put before him, the young boy smiled and shot back with a reply.

“What do you think? Of course, *Klal Yisroel* had to be able to visualize the sounds of the עשרת הדברות because do you know what would have happened if not? If the people would have only heard the words, then when *Hashem* said לא תגנוב, לא תרצח - ‘Do not steal, Do not kill,’ some wise guy would have piped up and said, ‘*Hashem* meant to say לו תגנוב, לו תרצח - ‘For His sake you shall steal, For His sake you shall kill.’ By changing a ‘ו’ in place of the ‘א’, he could have changed the entire meaning of the words! For this reason, *Hashem* made sure that the people actually see the words in front of them, so that they could not mistake any of the letters and find an excuse to change the meaning of any of the commandments!”

מעשה אבות ... סימן לבנים

ואתה תחזה מכל העם אנשי חיל יראי אלקים אנשי אמת שונאי בצע וכו’ (ח-כא)

Yisro charged *Moshe Rabbeinu* with the task of appointing “*men of means, G-d-fearing people, men of truth, those who despise money*” to be the judges over the Jewish People. A person who is in the position of taking responsibility to adjudicate matters between one Jew and another, must retain these qualities inherent in a leader of men. Not only must he be worthy on his own merit, but he must also be caring and considerate of his fellow man and sensitive to the issues that concern other people, in order to be able to properly consider every situation and deal with each one accordingly.

In the early days of the *Yishuv* in *Yerushalayim*, there were many great *Talmidei Chachamim* who were held in high esteem for their piousness and profundity in *Torah* learning. Although there were many scholars who populated the holy city and could be found on practically every street corner, unfortunately, there were