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בראתי יצר הרע ובראתי לו

תורה תבלין

A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

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זמן קריאת שביע/מ"א - 9:00
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סוף זמן תפילה / הג"ר - 10:28
עקלת הזמנה של יום השבת - 5:19
מוע"ק צאת הכוכבים/ מוע"ב - 6:09
צאת הכוכבים / לשיטת רבינו דם - 6:31

שבת קודש פרשת יתרו
Shabbos Parshas Yisro
כ"א שבט תש"ע - February 6, 2010

הגדע רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

טיב התבלין

ויצא משה לקראת חתנו וישתחו וישק לו וישאלו איש לרעהו לשלום (וה-ו) - השפלות שצריך לכל אחד, ובפרט כלפי חמו

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ועתה אם שמוע תשמעו בקולי ושמרתם את בריתי וגו' (ט-ה) - על האדם לשוב בתשובה שלימה לפני שיעוסק בתורה

בתבואות חכמת התורה, שראוי גם כן לערב בתוכו יראתו יתברך, כדי שתתקיים תלמודו בידו.

ולכן סמך אצלו הברייתא, 'תני דבי רבי ישמעאל, מערב אדם קב חומטין בכור של תבואה ואינו חושש', והוא דין מדיני גזל ואונאה, אשר מקומו בסדר נויקין, ומאי שייטיה הכא? אמנם הורנו בזה, שכמו במשא ומתן, הגם שנראה כגזל ואונאה, אמנם כיון שהקב עפר הוא השימור והקיום של כל הכור תבואה אינו חושש משום גזל, כן רשאי האדם להפסיק ולבטל זמן מועט מהלימוד, להתבונן ביראת ה', ואינו חושש.

וכן כתב ה'שפת אמת' (שם בגמרא), "כנראה הפירוש הוא, שהגם שיצטרך למעט בת"ת ע"י היראת שמים" ג"כ לית כן בה". וי"ל שזו כוונת הפסוק, 'ועתה אם שמוע תשמעו בקולי', היינו שעליך לשוב- 'ועתה' לפני שאתה עמל להבין- 'שמוע תשמעו' [ושמיעה היינו הבנה] את דברי- 'בקולי'.

ולפי' מבאר האדמו"ר **ר' שלמה מבאבוב זצ"ל (כרם שלמה** א', יתרו) מהו שאמרו ישראל נעשה ונשמע' לפני שקיבלו את התורה כדי לעמוד בה, והיינו שעלינו לתקן את עצמינו-נעשה' [ונעשייה היינו תיקון, וכמו שנאמר 'ונעשתה את צפרניה' (דברים כ"א י"ב), וע' רש"י בראשית (א' ז')]] לפני שנעמול להבין את התורה- ונשמע' [ושמיעה היינו הבנה].

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מגיד מושרים בק"ק בית שמש

הלכה למעשה

מאת מו"ה ברוך הירשפלד שליט"א
רב דקול אהבת ישראל, קליבלנד הייטס

הוא היה אומר ...

נמשל

הוא היה אומר ...

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תצצה" - לעילוי נשמת רפאל בן משה ז"ל (ZAVI KAMINETZKY Z"L), AND BY BEREL & FAIGY ZOLA **לעז"ז יבול בן שמעון ז"ל, נפ' כ"ד שבט תשס"ו**
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מעשה אבות ... סימן לבנים

כבוד את אביך ואת אמך למען יאריכון ימך על האדמה וכו' (כ-יב)

The chassidic dynasty of Belz is one rich in tradition and righteous devotion. The sleepy little Galician town of Belz may have been small in size, but it was a towering bastion of chassidic zeal and piety, as well as an immeasurable repository of *Torah*, *Yiras Shamya'im*, and *Avodas Hashem*. Beginning with the holy **Sar Shalom** who became the first Belzer Rebbe in 5577 (1817), Belzer Rebbes have led their flock for close to two hundred years and during that span, most have emerged as leading lights, not only for their followers, but for all of *Klal Yisroel*. The previous Belzer Rebbe, **R' Aharon Rokeach ZT"l**, was a spiritual giant and a true saint in the literal sense of the word. Although he was a mere mortal, he was viewed by many followers in the pre-war generation, Jews and gentiles alike - and even contemporaries - as nothing less than a *malach*, an angel!

Shortly after his wedding, R' Aharon, the young future *Rebbe*, came down with a life-threatening illness which took a terrible toll on his already weak and frail physical state. His ravaged body became extremely susceptible to infection and his doctor warned him against any form of contact which could make him sicker. He especially forbade him from going to the *mikvah*, a practice he would do each and every morning since he was a little child, for the risk of contracting an illness there was especially high. His father, **R' Yissachar Dov ZT"l**, suspected that his son might not take the doctor's dire warning to heart and so he called R' Aharon in to his private study and told him in no uncertain terms that he must obey the doctor's orders. "I hereby command you, as your father, that you may not go into the *mikvah* under any circumstances until you are all better and cleared by the doctor to do so."

One cold wintry morning, a relative noticed R' Aharon leave his house in the pre-dawn hour and walk in the direction of the *mikvah*. He watched as R' Aharon entered the *mikvah* building and did not reemerge for another fifteen minutes. The relative was shocked for it was known in the family that the *Rebbe* has strictly commanded his son not to go to the *mikvah*. He couldn't believe that R' Aharon would so blatantly disregard his father's stern command.

The next morning, he decided to see for himself. Waking up extremely early, he hid himself inside the *mikvah* building and waited to see what R' Aharon would do. Sure enough, it wasn't long before he saw a lone figure stealthily making his way through the darkness to the *mikvah* building. It was R' Aharon and the relative watched with curious anticipation as R' Aharon walked inside and didn't even bother to turn on the lights. He quickly walked over to one of the benches and unhesitatingly removed his clothing. The room was unheated and quite cold at that hour but the young future *Rebbe* didn't seem to notice. Placing his clothes on a bench, he strode over to the pool of water and walked down the few steps leading to the water. The relative was stunned as it appeared that R' Aharon was about to immerse himself in the water, in direct contravention to his father's orders.

But then, R' Aharon suddenly stopped. Standing on the final step, peering into the water's depth, he announced evenly: "*Behold, I am prepared and ready to fulfill the commandment of obeying (my) father not to immerse in the mikvah.*" At that, R' Aharon turned around, walked up the steps and back to the bench where his clothing was piled. He got dressed quickly, walked out of the *mikvah* building and went straight home.

The relative remained in his hiding place for some time after, mesmerized by what he had just witnessed. R' Aharon was forbidden by his father from immersing in the *mikvah*, but that did not mean that he would spare himself from the burden of walking in the cold and frost to the *mikvah*, or save himself the trouble of getting undressed and then redressed again. The only thing he could not do was go into the *mikvah's* water - because that was what his father expressly forbade him from doing!

משל' למה הדבר דומה

ויקרא אליו ה' מן ההר לאמר כה תאמר לבני ישראל וגו' (יט-ג)

משל' A guest was once invited to share the afternoon meal with **R' Chaim Shmuelevitz ZT"l**, *Rosh Yeshivah* of Mir, in his home. The *rebbeztin* was more than happy to serve the guest and set two place settings at the table.

When she placed two bowls of soup down on the table, R' Chaim immediately began eating at an unusually quick pace. Before the guest could even finish half his bowl, R' Chaim was already asking for seconds. This bowl, too, he quickly downed and after commenting on how delicious the soup was, he requested a third bowl.

The guest was surprised and questioned R' Chaim. "Do you always eat this fast with three bowls of soup at a typical meal? I wouldn't have expected it from the *Rosh Yeshivah*."

R' Chaim smiled and explained. "When I give a *shiur* in *yeshivah*, and students come over afterwards and want to go over it with me again and again, this gives me great pleasure. Well, this soup - including all the time and effort that the *rebbeztin* put into making this soup - this is her *shiur*! When I ask for doubles and triples, I'm 'chazering' the *shiur* with her over and over, and this gives her great pleasure!"

ושמע יתרו כהן מדן חתן משה את כל אשר עשה אלקים למשה ול ישראל עמו וכו' (ח-א)

"What news did Yisro hear (that caused him) to come (and join the Jewish people)? The splitting of the sea and the war with Amalek." (Rashi quoting the Mechilta)

Without question, Yisro was tremendously inspired by the wonders of *Krias Yam Suf*. Already then, he was convinced that *Hashem* was the true G-d and that He alone was to be served. However, Yisro saw no reason at that point to rush from his homeland in Midyan and join *Bnei Yisroel* in the Wilderness. First he heard about he splitting of the sea, but he only acted when he heard about the war with Amalek. True, he had been inspired, but uprooting himself could wait. The question is why?

The **Manchester Rosh Yeshivah, R' Yehudah Zev Segal ZT"l**, explains that the war with Amalek changed Yisro's thinking. From it he learned that mere התעוררות - spiritual awakening, is not a guarantee against regression. It was clear that when Moshe lifted his arms up to Heaven, the Jews became victorious; when his arms faltered, so did the soldiers on the battlefield. The army of *Bnei Yisroel* had in the same day experienced moments of spiritual revival, only to falter later in not dedicating their thoughts totally to their Father in Heaven. It then became clear to Yisro that התעוררות is not an end unto itself, but merely a tool to spiritual achievement that must be acted upon immediately, lest its effects wear off and leave nothing behind. At that moment, he picked himself up and made the move to the desert - his own personal spiritual revival.

A Jew should seek means of arousal, as he forever strives to enhance his *Avodas Hashem*. However, when such an arousal comes, one must not tarry in seizing the moment of opportunity and immediately using this awakening to improve his service in a practical way.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

בקורת

Yisro came to Moshe and the first thing he did was criticize him! Sounds strange, right? However, insists **R' Yerucham Levovitz ZT"l**, the true greatness of Yisro was not just his ability to criticize, but to criticize constructively! Yisro had just joined the Jewish people; in fact, it was this discerning quality that actually brought him closer to the truth of *Yiddishkeit*! Yisro had tried out every single type of idol-worship in the world and was critical of each one. This led him to the desert and a belief in the One and only true G-d. His critical eye enabled him to view the unadulterated truth.

The trait of criticism is extremely powerful for good and for bad. One must discern where criticism is coming from. Does it stem from a place of truth or from jealousy and negativity? This is what we must ask ourselves before we attempt to "help" others and "set them straight." Even if we truly have the other persons best interest at heart, we must realize that words of criticism are powerful and damaging. The words "בקורת" (criticism) and "קוברת" (burying) employ the same letters because we can really bury someone with harsh and critical words, EVEN WHEN WE MEAN WELL! We must remember to encourage and build. We may suggest improvements as long as we do not strip the recipient of his honor. Similarly, the word "עידוד" which means encouragement comes from the root "עוד" which means more. Only through encouragement and positive criticism, can we expect more and more positive behavior and willingness to accept criticism. This great lesson is learned from Yisro, the *shver* of Moshe. (For some reason, we do not see this by his *shvigger*! Hmm...)

TORAH GEMS

אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים. לא יהיה לך אלהים אחרים על פני כ-גג)

The *Ten Commandments*, encompass *mitzvos* that pertain to our understanding and acceptance of *Hashem* as the Almighty G-d, as well as *mitzvos* that form a moral boundary within a societal framework. By comparing the basic principles, **R' Shamshon Raphael Hirsch ZT"l** notes that the first half of the *Aseres Hadibros*, begins with "אנכי ה' אלקיך" - "*I am Hashem, your God*" and ends with "כבוד את אביך ואת אמך" - "*Honor your father and your mother.*" This indicates that the requirement that we acknowledge *Hashem* as our G-d, opens with a demand imposed upon our intellect: "אנכי ה', לא יהיה לך אלהים אחרים": "*I am Hashem; You shall not have other gods.*" However, it is not enough to simply acknowledge *Hashem* in theory alone; we must also express our acknowledgement of this concept in practice by exercising control over our words; "לא תשא" - "*Do not take the Name of G-d in vain*"; our actions, "זכור את יום השבת לקדשו", - "*Remember the Shabbos day to sanctify it*"; and our family lives, "כבוד", - "*Honor your father and your mother.*"

The social legislation, by contrast, is quite the opposite. The second half of the *Luchos* begins with demands upon our actions; "לא תרצח, לא תנאף, לא תגנוב", - "*You shall not murder; you shall not commit adultery; you shall not steal*"; and upon our words, "לא תענה ברעך עד שקר", - "*You shall not testify as a false witness.*" However, it is not enough to control our words and our deeds; the *Torah* demands that with respect to our fellow man, we exercise control over our spirit and our minds as well; "לא תחמד בית", - "*You shall not covet your friend's house; you shall not covet your friend's wife.*" The format of the Ten Commandments attests to our all-inclusive acceptance of them - in mind, body, spirit, word and action.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ענה שמע בקולי אינצ'ך ויהי אלקים עמך וכו' (ח-ט)