

מעשה אבות ... סימן לבנים

זהה כל הדבר הנרל יביאו אלך וכל הדבר הקטן ישפמו הם והקל מעילך ונשאו אתך ... (יח-כט)

The *parsha* discusses how Yisro advises Moshe to appoint judges to work with him because if he attempts to do it all himself, he will collapse. The words "בְּלִתְבָּל" weren't only a warning about physical exhaustion. Moshe's current system was unsustainable for the people as well; they will be left "standing from morning until evening," spiritually and emotionally drained because their access to *Torah* guidance is bottlenecked through a single person. Still, the most difficult matters - "ה" - will ascend to Moshe for he is the ultimate *posek*, the one whose clarity and insight anchor the halachic system. By distributing the simpler judgments, Moshe is freed to focus on the profound, foundational questions that only he can answer. The result is a system where leadership is shared, but the highest level of *Torah* interpretation remains centralized in the singular figure of *Moshe Rabbeinu*, ensuring both efficiency and fidelity to divine truth.

The *Gaon* and *Posek Hador*, **R' Chaim Yisroel Belsky zt"l** was often described as a "multifaceted genius" because he possessed a rare grasp of literally *kol haTorah kulo*, as well as every facet of the natural world. His truly dazzling intellect gave him the unique ability to bridge abstract Talmudic theory and concrete physical reality. His time, though, was limited, and he often bemoaned the fact that he could not assist more people. He once told a *talmid*, "They think they're helping me by shutting my phones off, but they are really killing me! They make it much harder for people with questions to reach me. What else am I here for if not to answer people's questions and help them with *shver sugyos* (difficult topics) in *Torah*!?"

The following story was told over by the current *Rosh Yeshivah* of *Torah Vodaath*, **R' Yisroel Reisman shlita**. A *kollel* fellow in *Eretz Yisroel* stumbled upon a very difficult, obscure *shailah* (halachic question). It wasn't a standard question about milk and meat or *Shabbos* times; it was a complex reality that didn't seem to have a clear precedent. Troubled by the issue, he went to his *kollel* in Jerusalem and approached the *Rosh Kollel*, a man of significant learning, and laid out the complexities of the case. The *Rosh Kollel* furrowed his brow and said, "Ah, a *geshmake shailah*! I have truly never heard such a scenario before. I cannot answer you on the spot, I need to be *meiyen* (delve deep) into the *sugya*. Give me some time."

The young man waited, but his anxiety grew. That evening, he approached his local *Rav*, a seasoned community *posek*, yet the *Rav's* reaction was identical. "What a difficult *shailah*," he remarked, shaking his head. "I cannot give you a ruling yet. Come back tomorrow." On his way home, he asked a third *Talmid Chacham* but he too, had no clue how to *pasken*.

When he returned home that night, his wife asked, "Nu? Did you get an answer?" The man shook his head disappointedly. "Nobody knows the answer. They all need time to research it." She looked at him for a moment and then said, "Why don't you just pick up the phone and call Rav Belsky? You know him from when you lived in Brooklyn, correct?"

The young man hesitated. Rav Belsky was one of the greatest *Poskim* in America, a *Rosh Yeshivah* at *Torah Vodaath*, and a senior decisor for *OU Kosher*. He was surely overwhelmed with major communal issues. Was it right to bother him with a personal call from across the ocean? He thought about it for a moment and then, mustering his courage, dialed the number.

The phone rang, and to his surprise, Rav Belsky himself picked up the phone. The young man, a bit baffled by the unexpected voice on the other line, stammered for a bit but the *Rav* calmed him down. Soon, he was able to lay out the complex details of his unusual query. He waited for the silence, expecting Rav Belsky to also say he needed time to think.

Instead, Rav Belsky gave a warm laugh and told him, "You know, it is such an unusual *shailah*, I haven't heard it in years ... and yet, you are the fourth person to call me with this exact question since yesterday!"

He then launched into a complicated but clear treatise, emerging shortly with a decisive ruling on the spot!

R' Yisroel Reisman concluded: "There are so many amazing things to take out of this story - it isn't just that Rav Belsky knew the answer or that all four *Rabbonim* knew who to call in time of need. Rather that all of them got through to him!"

תרת הצביה על הפטורות בשנת מות המלך עזיזו ... (שעה א-א)

A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY AN UNEQUALLED HISTORIAN

The overwhelming impact of standing at the foot of *Har Sinai* receiving the holy *Torah* was an experience enjoyed by all of *Bnei Yisroel*, however, only a privileged few were permitted to see the awesome sight of *Hashem's* "actual figure." The *Haftorah* similarly tells of the vision of *Yeshaya HaNavi* who perceived *Hashem* sitting on a holy "chariot" surrounded by angels. He describes the atmosphere and how secrets and inner workings of the world were revealed to him.

The *Navi* begins his prophecy by saying "*In the year of the death of the king Uzziya*." Why is it necessary to know this information, when the king expired? Plus, *Chazal* tell us that Uzziya didn't really die; rather, he was inflicted with leprosy and was only considered as if he was dead.

ואתם תהו ל מלכת בנים וגוי קדוש אלה
הרברם אשר תדבר אל בני ישראל ... (ט-ט)

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

Klal Yisroel was destined to be a "Kingdom of Priests." What does this mean? Aren't *Kohanim* exclusive to *Shevet Levi*?

It seems that all the *meforshei haChumash* dwell on this and offer various explanations for this title of *Kohanim*. **Rashi** says it means - masters in society's upper echelon. The **Ramban** says *Kohanim* connotes "משרתיה" - servers of *Hashem*. The **Seforon** explains that just a *Shevet Levi* represents us in the *Bais Hamikdash* teaching *Klal Yisroel* what to do, so too, we in turn, are tasked with educating the world how to serve *Hashem* a simile of sorts.

The **Kedushas Levi** offers 2 *pshatim*. *Klal Yisroel* was granted the supremacy of *Malchus*. A king may decide to do as he pleases. He may pardon the "guilty", cancel wicked decrees, or bestow immense wealth upon any of his subjects, as he wishes. We, as *Yidden*, also have this *koach* to alter our destiny and to cancel any גזירות אבות that may be poised to harm us.

Kohanim here, refers to the *middah* of *chessed* (*Zohar*). Hence, through the we induce the kindness of *Hashem* to annul any harsh *gezeiros*. Perhaps we can say that the word מלכת is an allusion to the word מלך, commonly used to connote changing one's mind. Also, as we know, there exist three בתר תורה, מלכות, מלכות: three. Of them, the only one that automatically is passed down to the next generation, is כהונה. A *Kohen* can only beget another *Kohen*. Thus, we are being told here that there's a special *moshava* that forever connects us all the way to *Matan Torah*. We are but a link in the chain. In fact the *Gemara* extrapolates many a time a halachic angle based on this. It says even today we are בני מלכים.

Parshas Yisro wasn't a "one and done" event. *Matan Torah* happens every year and every day. Let us all try to live up to these special titles of כהנים and, בסייעת דשmania, and, be zoche to continue perpetuating our holy legacy.

pointing out his flaws to protect your administration."

The king's anger only intensified. "You fool!" the king thundered. "When you publicly declare the prime minister unfit for the job, you are effectively saying that I am unfit to be King! Since it was I who used my judgment to select him, by attacking my choice, you have effectively spoken against the King himself!"

משל למלך הרעם
ולא תעלה במעלת על מובח אשר לא תגלה ערזות עלייו ... (כ-כט)
מלך: Once, a powerful king appointed a new prime minister to lead the government. While many accepted the appointment, one influential senior minister was deeply dissatisfied. He believed the new appointee was completely incompetent. He publicly spoke harshly against the new prime minister before large crowds of people.

Word of this public criticism quickly reached the palace. The king was furious. He immediately summoned the minister to the throne room. "How dare you speak about my prime minister in such a disgraceful manner?"

The minister, tried to justify himself. "Your Majesty," he pleaded, "please understand. I did not speak out of malice, but out of loyalty! I hastened to criticize him because he lacks the skills to serve the King properly. I was merely

ויאמר יתרו ברך ה' אשר חציל אתכם מזב
מצאים ומד פרעה אשר חציל את העם ... (ד-ט)

GOLDEN NUGGETS ON THE PARSHA WITH A FOCUS ON LESSONS HOW TO SERVE HASHIEM AND BE A BETTER JEW BY R' YEHOOSHUA GOLD

After hearing of all the miracles *Hashem* performed for *Klal Yisroel*, Yisro felt compelled to join the nation. Upon his arrival at the camp, "Moshe told his father-in-law everything that the Almighty had done to Pharaoh and the Egyptians for *Bnei Yisroel's* sake, all the hardships that had befallen them, and how *Hashem* delivered them." Yisro responded by blessing *Hashem*. If Yisro had already heard the story, why did Moshe repeat it to him? What was added that elicited Yisro's response?

A *bochur* once came to the **Chazon Ish zt"l** feeling very discouraged. "I daven every day without results. How can I be passionate when I don't believe my *tefillah* is reaching *Shamayim*?"

The **Chazon Ish** replied with a question, "Are you inspired when speaking with another person? Do you get emotional when talking with your father or your *rebbi*? And yet, the relationship exists anyway. Remember, *Tefillah* is not measured by how you feel when you speak. It is the fact that *Hashem* desires a relationship with you and you are talking to Him."

In *davening* we say: "משפיל גאים ומגבה שפלים ווור דלים ועונה לעמו בעת שום אליו". The **Chasam Sofer zt"l** explains that *Hashem* lowers the haughty, raises the downtrodden, and helps the needy regardless. Yet, He still waits for us to call out to Him, because He desires our prayer. The greatest proof of this was *Yetzias Mitzrayim*. Immediately upon leaving Egypt, the Jews faced a life-threatening situation: the sea in front of them, their former oppressors closing in from behind, and wild animals on either side. But if we stop for a moment, do you think *Hashem* would wipe out His people right after performing all those miracles? Of course not! The situation existed for the sake of *tefillah*.

This is what Moshe added and Yisro was amazed by; the closeness of *Hashem* to His people and how our relationship and outreach to Him are so desired. Every word of *tefillah* is a moment of standing before *Hashem*. Whether we feel uplifted, tired, inspired, or empty, the connection is created by the act itself, and that is what *Hashem* desires.