

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

בראתי יצר הרע ובראתי לו

תורה תבלין

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שבת קודש פרשת יתרו Shabbos Parshas Yisro

י"ט שבט תשס"ח - January 26, 2008

הדלקת נרות שבת – 4:46 (Monsey, NY)	מנחה גדולה / שבת – 12:39
זמן קריאת שמע/מ"א – 9:05	שיקיעה של יום השבת – 5:05
זמן קריאת שמע/הג"א – 9:41	צאת הכוכבים / מעריב – 5:55
סוף זמן התפילה / להג"א – 10:30	צאתה"כ / לשיטת רבינו תם – 6:17

מאת הרב שלום פערל שליט"א
נ"נ בישיבת הגר"צ קושלובסקי

מאוצרותיו של המגיד

לא תחמוד בית רעך וגו' (כ-יד)

כתב האבן עזרא: "אנשים רבים יתמחו על זאת המצוה, איך אפשר שהתורה תצוה לאדם שלא יחמוד דבר יפה בלבבו?" ומתוך, שאם האדם ישריש בקרבו את יסוד האמונה, שכל מה שהצליח להשיג בימי חייו הן בהצלחות גשמיות והן בהצלחות רוחניות, הכל רק מאתו יתברך, וכל חכמתו ותחבולותיו אינם אלא מחובת השתדלות בלבד, ולכן "אין אדם נוגע במה שמוכן לחבירו" (יומא לח:). ועם הכרה זו לא יבוא לחמוד את בית חבירו וכדומה, כי אין אדם חומד דבר שאינו יכול להשיג, וכמו הכפרי שאינו חומד את בת המלך, וכן לא יתאווה אדם לכנפיים כדי שיוכל לעוף בשמים כמו העוף. נמצא שכוונת התורה בציוויה על איסור חמדה היא, שעל האדם להשריש בלבו שאין ביכולתו להשיג דבר ללא רצונו יתברך (ועי' בפ"י אבי עזר שם).

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לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Laws of Zmanim - Halachic Time Parameters - Cont. Doing Mitzvos with a תנאי - Condition: Conclusion

Afikoman. Some *Poskim* hold that the *Afikoman* must be eaten before the halachic midnight while others permit it all night ⁽¹⁾. After *Afikoman* one may not eat or drink. If one had just started the meal and it is close to midnight, the *Avnei Nezer* advises ⁽²⁾ that he should eat a *kezayis* of *matza* soon before midnight and have the following in mind: "If the true *halacha* is that *Afikoman* is till midnight I'm fulfilling it now." He then waits till midnight and eats the meal. (This assumes that the prohibition of eating after *Afikoman* is only during the time of *Afikoman*.) At the end of the meal he eats *Afikoman* having in mind that if now is still time for *Afikoman* he is יוצא now, and if not he was יוצא before.

Shemonah Esrai. If one is in doubt if he properly fulfilled the *Shemona Esrai* obligation, the *Poskim* instruct us to recite *Shemona Esrai* having the following condition in mind: "If I'm obligated to say it, this is my recital. If I'm not obligated, this recital will be a 'donation.'" For example, if one doesn't remember if he said *Shemona Esrai*, he davens with this condition ⁽³⁾. Another example is if one forgot to mention *Rosh Chodesh* (יעלה ויבא) in *Mincha* and remembered at night when *Rosh Chodesh* was over. The *Poskim* argue if one can daven *Maariv* twice without saying *Rosh Chodesh* to make up for a *Mincha* that should have had a mention of *Rosh Chodesh*. Because of this doubt the *halachah* is to daven the second *Maariv* with a condition ⁽⁴⁾.

(1) ר"ח תעניא (2) שם שפא (3) אר"ח קחא (4) שם יא (5) שם כהה (6) שם
(7) ביאור הלכה שם (8) בראשית ג"ב, ה"ב, ו"ד, ו"ו (9) כסת הסופר יז

הוא היה אימר ...

R' Boruch HaLevi Epstein ZT"l (Torah Temimah) would say:

"*I Myself* - 'אנא נפשי כתיבת יהבית' is an acronym for the words, 'The Almighty is saying in this one word that if a person wants to know who I am - My character and My methods - then he should study My writing - My script. Similar to the concept that by analyzing a person's handwriting and language, one can get a good idea of his personality and outlook on life, so too, one who studies the *Torah - Hashem's* script - will attain a greater knowledge of *Hashem*.'"

R' Chaim Zaitchik ZT"l (Maayanei HaChaim) would say:

"The peace and serenity that are integral ingredients of the *Shabbos*, should become part of a person's nature the entire week. As *Chazal* tell us: "*Whoever makes the Shabbos delightful will be granted a heritage with no limitations.*" (שבת קיט). The inner peace that one experiences on *Shabbos* should be internalized so that its positive effect will be noticeable in one's relationship all week long with family and friends."

A Wise Man would say:

"After all is said and done, my lousy way of getting it done is better than your great way of not doing it!"

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

The Berachos of Tefillin. *Ashkenazim* say 2 *berachos* on *Tefillin* daily like the opinion of the **R"MA**. The first *beracha* goes on both *Tefillin*, and the second *beracha* is a special thanks for completing a 2-part *mitzvah*. *Sephardim* make only one *beracha* on both the hand and head *Tefillin* like the ruling of the **Shulchan Aruch** ⁽⁵⁾. **R' Akiva Eiger** ⁽⁶⁾ suggests a way for the *Ashkenazim* to make both *berachos* as usual and not risk any unnecessary *beracha* even according to the *Shulchan Aruch*. One can have in mind that if the true *halachah* is like the **R"MA**, he is saying both *berachos* as ordained by the **R"MA**, but if the *halachah* is like the *Shulchan Aruch*, the first *beracha* should not cover the head *Tefillin*. He then says the second *beracha* according to all opinions. **Pri Megadim**, without explaining why, says that one should not make this condition and that is our custom ⁽⁷⁾.

Writing Hashem's Name. When writing a *Sefer Torah* the *sofer* must verbally state that he is doing it לשמה (for the sake of being a *Sefer Torah*). When writing the Name of *Hashem*, which is holier than the rest of the words, he must state that he is writing the holy Name to give it the special *kedushah* that it must have. There are a number of places where doubts or differing opinions occur whether a word refers to *Hashem* or not ⁽⁸⁾. In those places, the *sofer* sanctifies the name with a condition by saying: "I am writing for the sake of this being holy as a Name of *Hashem* if it's truly a Name of *Hashem* ⁽⁹⁾."

WEEKLY CHIZUK # 66

The month of Shevat is an opportune time to add clarity to one's *Torah* learning. This was the month when *Moshe Rabbeinu* reviewed the entire *Torah* to clear up all doubts.

bore him nine children, six of whom survived infancy. At the time, there were approximately 50 Jewish families living in New York City, most of them belonging to the Shearith Israel Congregation, the oldest Jewish synagogue in North America. Jacob Franks served as president. He and Abigail attended *Shabbos* and holidays services. Abigail was very strict in observing *Shabbos* and keeping a kosher home. She would not even eat in any of her relatives' homes, fearing that their kitchens were not as kosher as hers.

Today, we know her through the 34 letters she wrote to her son, Naphtali, who was living in London, which were published by the American Jewish Historical Society. In them, she exhorts her son to eat only bread and butter in his non-observant uncle's house and she was constantly sending him food from the colonies! The legacy that she left tells of a devout, religious, warm *Yiddishe Mama*, who loved her children and encouraged them - always with a heartfelt prayer to the Almighty - to remain faithful to their Jewish heritage.

The reward for such selflessness and devotion is truly remarkable. A story involving a *chasid* of **R' Shloime Halberstam ZT"L** the first **Bobover Rebbe**, is told. R' Shabsi lived in the town of Kreschov. His wife ran a store to support the family and R' Shabsi spent his days and nights in prayer and *Torah* study. He would often travel to Bobov to be near his *Rebbe*, soaring to greater spiritual heights with each visit.

When the couple was already advanced in years, they once spent a *Shabbos* in Bobov, and afterwards came to the *Rebbe* for a *beracha*. R' Shloime read the *kvittel* with deep concentration and conferred his blessing, but when he had finished the couple made no move to leave. R' Shabsi's wife spoke up. "There is something I would like to discuss with the *Rebbe*," and with his permission she proceeded.

She described her difficult life, how she had worked hard at running the store in addition to her household chores, how she had raised the family single-handedly for months at a time, concluding, "*Rebbe*, it was lonely at times, and terribly difficult for me - but I am glad I was able to do it. Thanks to my efforts my husband was able to concentrate only on *Torah* learning and spiritual improvement! But now that we are getting older, I want to be sure that I get a portion in *Gan Eden* like he will! He's been learning and growing all along - a *talmid chacham* to be sure - and he'll no doubt be entitled to a special place there! But what about me? I want him to promise me in the *Rebbe's* presence that I will get half of his portion in the Next World."

R' Shloime sat and thought for a moment. Then, with a smile, he told the good woman, "If R' Shabsi is smart, he will ask you for half of your portion in *Gan Eden*! Don't worry about him giving you from his!"

The *Rebbe* explained, "A person cannot write a check in *Gan Eden*! Only *Hashem* can decide who is worthy. But this point is true: R' Shabsi, who spent his days and nights in *Torah* learning may have struggled and encountered difficulties, but these were sweetened by the enjoyment of his constant spiritual advancement. His wife, however, met every challenge and *nisayon* without this sublime pleasure. She did not see herself improving or enjoy satisfaction from her efforts the way he did. By overcoming such great obstacles, she is entitled to an even greater reward!"

משל למה חדבר רומה

כי ה' אלקיך ק-ל קנא פקד עון אבות על בנים ועל רבנים לשינאי וכ' (כ-ה)

משל: A starving wolf once caught a fox and wanted to eat it. The fox protested; why eat a weak, lean fox when you can have the large, fat man who is coming along? The wolf responded, "It is prohibited to kill a human being, as it says, "*I will demand an account from the hand of every wild beast*" (בראשית ט-ה).

The fox replied, "You have nothing to fear, since not you, but your children, will be punished, as it says, '*Who visits the sins of the fathers on the sons.*'"

The wolf was convinced, and he set off to snare the man. But there was a trap set up along the road, and the wolf was caught in it. Upon hearing the wolf's cries, the fox approached. The wolf berated the fox.

"Liar! You assured me that my children would be punished for my sins - not I."

The fox laughed, "Fool! You are not being punished for your own sins, but for those of your ancestors. Just as you believed that your children would be punished for your sins, you too must suffer for the transgressions of your fathers!"

נמשל: **R' Brachia Nakdan ZT"L (Mishlei Shu'alim)** explains: This is the meaning of Rashi's comment: Children suffer for their parents' sins when they are also sinners. If the children do not care that their own offspring will suffer for their sins, then, the children deserve to suffer for the misdeeds of their parents.

וּשְׁמַע יִתְרוֹ סִיחַ מִדִּין חֲתָן מִשָּׁה
אֵת כָּל אֲשֶׁר עָשָׂה אֱלֹקִים וְכו' (ח-א)

TORAH GEMS

The *posuk* tells us: "וּשְׁמַע יִתְרוֹ סִיחַ מִדִּין חֲתָן מִשָּׁה אֵת כָּל אֲשֶׁר עָשָׂה אֱלֹקִים וְכו' (ח-א)" - *"Yisro heard"* - he heard about the splitting of the Red Sea and the war with Amalek. Well and good, but so what? The entire world heard what had happened at the *Yam Suf*, as the *Torah* states, "*The Nations heard and they trembled.*" What was so special about Yisro?

In response, the **Mechilta** elaborates and says that Yisro didn't just hear; rather "וָבָא" - "*He came.*" He made it his business to see and understand all that he had heard about, to experience first-hand the glory of *Hashem* and to revel in His decision to choose *Bnei Yisroel* as His "Chosen Nation." Many nations heard about the miracles, many people were no doubt awed at the strength and justice meted out by the Almighty; but they didn't come to the desert. For them, it was nothing more than a disconnect. The concepts that they had "heard" made no lasting impression on their conscience, nor did it have any effect on shaping their belief in their Creator.

One would be remiss not to mention an incident that occurred in Kamenitz years ago. The *Rosh Yeshivah*, **R' Boruch Ber Lebowitz ZT"L** was told that an elderly man had come to the town, who still remembered seeing the great **R' Akiva Eiger ZT"L**. Instantly, he grabbed his *talmid*, **R' Shlomo Heiman ZT"L** and went to the old man. Reverently, they asked him if he had seen the holy *tzaddik*, and in response, the old man scratched his head for a few moments before asking, "Do you mean the Rabbi of Posen?"

Abruptly R' Boruch Ber stood up and told his *talmid*, "Let's leave now. This man may have seen the rabbi of Posen, but it's pretty apparent that he never did see R' Akiva Eiger ZT"L!"

מעשה אבות ... סימן לבנים

וּקְרָא אֱלֹוֹ ה' מִן הָהָר לֵאמֹר כֹּה תֹאמַר לְבֵית יַעֲקֹב וּתְגִיד לְבָנֵי יִשְׂרָאֵל וּג' (ט-ג)

Throughout our long history, there have been many inspirational women who have devoted their lives to ensuring the spiritual legacy of *Torah* and *mitzvos* for their children and families. Indeed, *Chazal* teach us that at *Har Sinai*, the command was first issued to the נשים צדקניות - *righteous women*, before the men, to declare that the transmittal of *Torah* is only possible through the efforts of the Jewish mothers and it is to them that the command must first be directed. In the face of tremendous trials and tribulations, these special individuals take upon themselves the awesome responsibility of teaching their children to follow in the ways of their forefathers.

Countless tales of heroism and *mesiras nefesh* abound, yet probably one of the least known of these heroines, a person who faced one of the most unprecedented challenges and succeeded, was a woman by the name of Abigail Levy Franks. Abigail was born in New York City in 1696. At age 16, she married Jacob Franks and

וְעַתָּה אִם שָׁמַעְתָּ שְׁמוֹעַ בְּקֶלֶל וְשִׁמְרָתָם
אֵת בְּרִית הַדִּיתִים לִי כְּטַעֲלָה וְכו' (ט-ה)

Chazal teach: "אִם שָׁמוֹעַ בִּישָׁן תִּשְׁמַע בְּחֻדָּשׁ" - "*If you will hear the old, you will be able to hear the new.*" Rashi there explains this to mean: "*If you will review that which you have already learned, then, you will gain the insight to comprehend the new from the old.*" In the *yeshivah* world, there is a well-worn line: "**עיקר (essence) is חזרה (review)**." It is silly to think that once a subject has been studied, it is no longer necessary to review it or understand it properly; to seek the "new" without possessing the "old". The new cannot be properly established unless it is drawn from the roots of the old, which becomes new each day to one who studies it with an upright heart. A person who truly serves *Hashem* is one who reviews his studies one hundred and one times. (חגיגה ט:)

In 1938, when **R' Elchanan Wasserman ZT"L HY"D** came to America to try and raise funds for his *yeshivah*, he was asked to deliver a *shiur* to the general public in a *beis medrash* in New York's Lower East Side. The evening of the *shiur*, many scholars came to hear him speak. One scholar, a man by the name of Rabbi Goldberg, approached R' Elchanan afterwards and asked him a question on one specific point. Instead of dealing with the question directly, R' Elchanan took him aside into a corner and began repeating exactly what he had said in the *shiur*, explaining it lucidly. The rabbi was surprised thinking that perhaps R' Elchanan had not heard his query. He asked again, but R' Elchanan merely repeated a third time what he had said, emphasizing every word slowly and clearly. At that point, the rabbi suddenly realized the answer to his question was clear, that it was no question after all. All it took was a careful review.