

לעילוי צשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל זרעיתו רישא רחל בת ר' אברהם שלמה ע"ה

(Monsey, NY)

הדלקת צרות שבת - 4:55

זמן קריאת שמע/מ"א - 9:02

זמן קריאת שמע/הגר"א - 9:38

סוף זמן תפילה/הגר"א - 10:29

שקיעת החמה ליום השבת - 5:15

מוצש"ק צא"כ / מעריב - 6:05

צא"כ / לרבינו תם - 6:27

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A TORAH TAVLIN Publication
34 MARINER WAY MONSEY NY 10952

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Shabbos Parshas Yisro - February 2, 2013

לקחי חיים ודברי התעוררות וסדרו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרותיו של המגיד

עתה ידעתי כי גדול ה' מכל האלהים כי בדבר אשר ודו עליהם וגו' (ח-יא) - בביאור בוונת מילת 'ודו' לש להבין כוננת מילת 'ודו', ונאמרו בה כמה ביאורים. **בתרגום אונקלוס** ביארה מלשון מחשבה, וכלשוננו, "ארי בפתגמא דחשיבו מצרא למידן ית ישראל ביה, דנינון", ואילו **בתרגום יב"ע** ביארה מלשון ודון ודרשעה, וכלשוננו, "ארום בפתגמא דארשעו מצרא למידן ית ישראל במיא, עליוהן חדר דינא לאיתרנא במיא, אבל בגמ' (סוטה י"א) ביארה מלשון ביטול, "מאי דכתיב כי בדבר אשר ודו עליהם, בקדירה שבישלו, בה נתבשלו, מאי משמע דהאי ודו לישנא דקדירה הוא, דכתיב יודו יעקב נזיד", וכתב רש"י שם, "שבישלו-לשון יזוד יעקב נזיד".

רש"י בביאורו על הכתוב כאן, הוסיף את כל הביאורים האלו, שכתב, "כי בדבר אשר ודו עליהם - כתרגומו, במים דימו - היינו, חשבו, ולפ"ז, ודו הוא מלשון מחשבה" לאבדם, ורם נאבדו במים. אשר ודו - אשר הרשיעו - זלפ"ז, ודו הוא מלשון ודון ודרשעה, ורבותינו דרשוהו, לשון יזוד יעקב נזיד, בקדירה אשר בישלו, בה נתבשלו.

ויש להבין, מדוע בחר יתרו לתאר את העניין של 'ענישת המצריים באופן של מידה כנגד מידה', דווקא במשל זה. והנה, מתוך דברי הגמרא שם יש ללמוד יישוב לכך, דאיתא התם, "הבה נתחכמה לו, להם מיבעי ליה, א"ר חמא ברבי חנינא, בואו ונתחכם למושיעין של ישראל, במה נדונם, נדונם באש, כתיב כי הנה ה' באש יבא, וכתיב כי באש ה' נשפט", דברר, כתיב 'זבחרבו את כל בשר', אלא בואו ונדונם במים, שכבר נשבע הקדוש ברוך הוא שאינו מביא מבול לעולם שנאמר 'כי מי נח זאת לי וגו', והן אינן יודעין, שעל כל העולם כולו אינו מביא, אבל על אומה אחת הוא מביא, אי נמי, הוא אינו מביא, אבל הן באין ונופלין בתוכו, וכן הוא אומר, ומצרים נסים לקראתה, והיינו דא"ר אלעזר, מאי דכתיב כי בשר אשר ודו עליהם, בקדירה שבישלו, בה נתבשלו וכו', וביאר **המהרש"א** (שם ד"ה כי בדבר, א"ר חמא ברבי חנינא, דלא מצינו חן משל דקדירה כדו, וביאר דווכתא, רק בענייני דרכא, כי הביטול נאמר בכל מקום על דבר הבא במים, וקאמר, דבו בקדירה שבישלו את ישראל לדונם במי ים סוף, כדכתיב 'כל הבן הילוד היאורה וגו', בו בקדירה נתבשלו, שנטבעו בים סוף, וכדכתיב וינער ה' את מצרים וגו', כאדם שמנער את הקדירה, כפירש"י שם".

ואילו ב**משכיל לדוד'** על הכתוב, יישב אחרת, "ואמרו בקדירה וכו', וכוננתם מובנת עם מה שמביא רש"י על הכתוב 'וישקף ה' אל מחנה מצרים וגו', ש'עמוד ענן יורד, ועושהו כמין טיט, ועמוד האש מרתיתו, וטלפי סוסיהם משתמטות', ועם מה שפירשו חכמינו ז"ל שם, ש'כשעלה אחרון שבישראל מן הים, התחילו מלאכי השרת לזרוק במצריים חיצים אש וגופרית וכו', וכל זה היה לפידעון מידה כנגד מידה, על מה שזיו מחממים את ישראל בעבודה קשה בחומר שהוא שורף את הגוף ומקדיחתו וכו'".

Moshe Rabbeinu, was that he choose worthy individuals to assist him in judging the nation and teaching them the laws with which they shall live by. He gave four qualifications to locate these worthy men: “*Men of wealth, G-d-fearing men,*

מאת מו"ה ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס

הלכה למעשה **A SERIES IN HALACHA LIVING A "TORAH" DAY** **Forgotten and Little Known Halachos and Customs (17)**

Saying the Name of Hashem. The *Shulchan Aruch* devotes a entire chapter ⁽¹⁾ - albeit a short chapter - to what a person should have in mind when he says the various Names of *Hashem*. This goes into the *mitzvah* of "את ה' אלוךך תירא" - "*Hashem, your G-d, you shall fear,*" ⁽²⁾ because one who fears *Hashem* should say His Holy Name with the proper reverence and respect. This is not an easy *halacha* to keep each and every time, but by discussing the *halacha* and reviewing the advice that the *Poskim* give us, one can upgrade his *berachos* and *tefillos* by saying them properly, even one time per session. Also, once a person starts doing it right, even after a few short times, it becomes easier and faster once the mind gets used to the right *kavanah*.

The Names of Hashem. The most commonly used Names of Hashem are א-ד-נ-י and א-ה-ו-ה which are both pronounced "our G-d"; - "אלוקינו" with its derivatives "A-donoï," and "אלוקים" (singular and plural). The shorter Name א-ל is also a derivative of "אלוקים". Let us begin by discussing these Names first. The lesser used names א-ד-נ-י and "ש-ד-י" we will deal with at a later time.

Explanation of the Shulchan Aruch. The *Mechaber* ⁽³⁾ explains that the name "א-ה-ו-ה" (printed in many *siddurim* as "א-י") encompasses two unique concepts:

1) The meaning of the pronunciation "A-donoï" is “**Master of**

הוא היה אומר ...

Alter Rebbe, R’ Schneur Zalman of Liadi ZT”L (Baal HaTanya) would say:

“At *Matan Torah*, when *Hashem* revealed Himself to the Jewish people, the *Torah* records: ‘*And Mount Sinai was altogether in smoke*’ (עשן).’ The three letters of the word 'עולם' (world - the dimension of place); 'שנה' (year - the dimension of time); 'נפש' (soul - the energy that animates the physical plane). The great revelation at *Har Sinai* signified that from that point on, our nation was given the ability to refine and elevate these three dimensions through *Torah* and the performance of *mitzvos*, and infuse them with a G-dly light and vitality.”

R’ Yechezkel Landau ZT”L (Noda B’Yehudah) would say:

“*“You shall choose among all the people capable men, those who fear G-d.*” Why did the judges have to be capable men? Were they about to go to war? They were chosen solely to render *Torah* decisions! The reason is that if a judge appears mild or weak, to the point of being unable to confront and punish a criminal, then the people will have tremendous problems. Hence judges have to be capable men, individuals who are able to control their own sense of compassion for those who commit transgressions, and able to issue a fitting punishment for everyone to hear and fear.”

A **Wise Man** would say:

“In school we learn and then we take tests; in life we take tests and then we learn.”

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מוקדש לעניני ר' חזקיהו ישראל זל"ג בן ר' משה מרדכי חלוי נ"י שאמר - נפ' י"ד שבט - תשנ"ה

מעשה אבות... סימן לבנים

והנבלת את העם סביב לאמר השמרו לכם עלות בהר ונגע בקצרו וכו' (יט-יב)

In modern-day Israel, the term “status quo” refers to the political understanding between religious and secular political parties not to alter the communal arrangement in relation to religious matters, dating back to the early days of the State. The established Jewish religious communities in Israel desire to maintain and promote the religious character of the Jewish people, while the secular community wishes to reduce the impact of religious regulations in their everyday lives. The purpose of the “status quo” that was set up so many years ago, was to preserve the established religious relations in Israel - although lately it has come under fire with various political and social elements attempting to enforce radical changes upon the other.

It is important to note that this friction in Israeli society is not something new; it has been around for decades, and many of the great rabbinic leaders of previous generations were faced with issues related to this ongoing battle.

Approximately thirty years ago, when the *Chareidi* population was becoming ever more vocal in the face of secular assertions to diminish *tznius* levels in the holy city of Jerusalem, the famed *Posek Hador*, **R’ Shlomo Zalman Auerbach ZT”L**, once had the occasion to take a taxi from his *yeshivah* in *Bayit Vegan*, back to his home in the *Shaarei Chessed* neighborhood. The taxi driver was a non-religious Zionist, who was unhappy with the tone the *Chareidim* had taken, and felt that they had no right to tell him how to live his life. He was bitter and needed to vent. Thus, the moment he pulled up alongside the distinguished-looking rabbi in the black Jerusalemite hat and long coat, surrounded by a group of similarly black-hatted students and admirers, he recognized that this must be one of “those” rabbis who, in his mind, was stirring up the pot of discord that was affecting his Israeli quality of life. He was itching for a good verbal spat.

As R’ Shlomo Zalman settled into the back seat of the taxi, the driver lowered his radio and began to speak in Hebrew, all the while staring into the saintly face of the great *Tzaddik* in his rear-view mirror. “Rabbi, I have a complaint against you and your kind,” he began with the brazenness that Israeli taxi drivers seem to be inborn with. The *Rav* looked up from the *sefer* he was learning. “Why do you rabbis think you must control everything and everyone? Why don’t you let us Israelis live? All you ever seem to want to do is cause quarrels and rifts between the various factions of the Jewish people”

R’ Shlomo Zalman’s face contorted in pain. He told the driver that infighting is a terrible thing, and he wished it would stop. It was quiet in the cab for a few minutes. The driver was pleased that he had put the rabbi “in his place” and continued driving with a smug countenance. Soon he slowed down and came to a halt at a red light. Suddenly, R’ Shlomo Zalman looked at the driver and screamed out, “What? Again? They are not letting us live! Who do they think they are?”

The surprised driver turned around to see who the rabbi was talking about. “Who?” he asked, not seeing anyone. R’ Shlomo Zalman’s face appeared angry. “Who? Who you ask? Well, of course, I’m talking about the street lights! Don’t you see? I want to drive, I want to get home already - and this light has the nerve to tell me to stop!”

The taxi driver was more than a little confused. What was this rabbi talking about? “What are you saying?” he practically spat out, his anger at the rabbis steadily returning. “These street lights save lives! If not for these lights, the roads would be a disaster - cars and people coming from all directions! Can you imagine how many accidents would occur and how many people could get hurt if not for these lights that instruct people when to slow down and when to stop”

R’ Shlomo Zalman’s face quickly changed from anger into his usual smiling self. “I see, my friend, that you now understand the point I am trying to make. Yes, the street lights tell us how to drive in order that there shouldn’t be chaos in the streets and people’s lives will be saved. We rabbis do pretty much the same thing! It is our job to instruct people how to act and how to behave, for if society was left unchecked and it was every man for himself, can you imagine how disastrous our society would look? We would fall into a hedonistic jungle - and every Jewish spiritual life would be in danger!”

The smug look on the driver’s face was gone, replaced with a contrite one. “*Rebbi*,” he said, with newfound respect, “You win!”

משל למת הדבר דומה

ואתה תחזה מכל העם אנשי חיל יראי אלקים אנשי אמת שנאי בצע וכו' (יח-כא)

משל: Two litigants presented their case before **R’ Binyamin Diskin ZT”L**, and together placed 5,000 rubles in escrow with the rabbi pending resolution of their dispute.

Several days later, one of the parties approached the rabbi, asking him to release 3,000 rubles for just a few days. He was in a tight squeeze for cash, and he assured the rabbi that he was an honorable person who would return the money shortly. But R’ Diskin shook his head.

“I’m so sorry I can’t help you,” the rabbi responded, shrewdly. “You see, just two days ago the other claimant

was here and also requested 3,000 rubles. But don’t worry, he promised me he would have it back within a few days.”

At this news, the man pounded his fist angrily on the table. “What? You released escrow money that was entrusted to you? You have no right to do that!”

“Oh, I did not give it to him, of course,” the Rabbi said calmly. “I just told you that he had asked for it. But now you yourself have effectively ruled out my giving you any money either.” The embarrassed man left without another word.

צמשל: The great advice that Yisro gave to his son-in-law,

וישמע יתרו כהן מדין חתן משה את כל אשר עשה אלקים למשה ולישראל עמו וכו' (יח-א)

Although the Sages have said that converts (גרים) are like a plague to the Children of Israel (ליבמות מ:), they also said that *Hashem* exiled *Bnei Yisroel* among the nations just so converts can join us (פסחים פז:). Thus, there is much to learn from the first two converts to Judaism, Yisro and Rus the Moavite. Yisro was the high priest of Midian, while Rus was a descendant of Eglon, the king of Moav. Nevertheless, they forsook their royal status, replete with honor and wealth, in order to accept upon themselves the yoke of *Torah* and *mitzvos*. Although they lacked nothing in this world, they insisted on abandoning their lives and joining the Jewish people to follow the precepts of the *Torah*. Since *Chazal* tell us that *Hashem* does not deprive any creature of his rightful reward (בבא קמא לח:), He provided these converts with theirs: Yisro elevated himself in *Torah*, his descendants sat on the *Sanhedrin* in Jerusalem, and a *parsha* in the *Torah* carries his name. As for Rus, she merited to become the ancestress of King David and his royal line, including *Moshiach*.

Chacham Dovid Pinto Shlit’a writes that although Yisro had seven names (Mechilta), it is not without reason that the *parsha* is named “Yisro.” This *parsha*, which describes in vivid detail the giving of the *Torah*, is called “Yisro” rather than another of his names precisely because just one letter separates “יתרו” from “ירר” - the letter “*yud*.” The lesson here is that both Yisro and Rus committed themselves to the Ten (“”) Commandments by renouncing the life of this world.

We are to learn from Yisro - an idolator who searched his soul and abandoned idolatry to venture into the desert and accept the *Torah* - that we, too, must examine and abandon our sinful ways before we are ready to receive the *Torah*. *Hashem* wanted the Children of Israel to draw a lesson from these converts, who abandoned everything they had in this world in order to take upon themselves the yoke of *Torah*, setting an example for us by showing their love of *Hashem*.

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ...

קנאה

What an awesome experience it was to stand at *Har Sinai* and listen to the *Aseres Hadibros*! With brilliant flashes of lightning, and sights and sounds that have and can never be duplicated, the Almighty gave the *Luchos* to His beloved nation, *Yisroel*. These *Luchos* contained the Ten Commandments, which is a summary of the entire *Torah* and all 613 *mitzvos* hinted within. Not only that, but our sages teach us that the final commandment - “לא תרמוד” - is actually an all-encompassing finale of the preceding nine. How so? Well, we know that each of the two stones of the *Luchos* represent a different aspect of *avodas Hashem*. The first contains the *mitzvos* “בין אדם למקום” - between man and *Hashem*. The second is “בין אדם לחבירו” - between man and his fellow man. Explains **R’ Ezriel Tauber Shlit’a**, “*Lo Sachmod*” - the commandment not to be jealous of your friend, includes all the others because one who is jealous is really expressing his lack of belief in *Hashem*. If one believes that there is a Master of the World, Who gives every individual a mission and a purpose, and supplies him with every item he could possibly need to fulfill that purpose in life, then what exactly is there to be jealous of? If you had someone else’s brains, health, wealth or anything else that you think would make you happier if you had it, you would be making a grave mistake. You not only do not need what you don’t have, but if you had it, it would hinder you from accomplishing your custom-made purpose in your custom-made life. *Lo Sachmod* encompasses all interpersonal relationships because when one is happy with his lot, he is also happy with everyone else’s lot! May we all fulfill *Lo Sachmod* and raise ourselves in every area of *avodas Hashem*.

TORAH GEMS

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

When the Jewish people received the *Torah*, Moshe taught the general principles of the *Torah* to the Jewish women, after which he learned the minutiae of its laws with the Jewish men. The general principles came first, after which the details and particulars of the many laws followed.

In his later years, a group of men came to the home of the **Chofetz Chaim ZT”L** to inform him about a new “breach” in the ramparts of *Torah* tradition: the *Bais Yaakov* women’s seminary that had been established in Krakow. They argued that the *Torah* forbids all such innovations and cited the *gemara* (סוטה כ:) that teaching a girl *Torah* is like teaching her folly (תפילות). While they were trying to persuade the Chofetz Chaim to condemn this seminary, a second group arrived to ask for his blessing for the same institution. The first group was confident that they had proven conclusively that the existence of such a seminary was strictly forbidden, and they were sure that the elderly sage would denounce the newcomers in no uncertain terms. His response, however, was the exact opposite of what they expected. “Oy,” he cried, “such a holy undertaking, and I have no part in it!”

The Chofetz Chaim explained how he could say such a thing after all the arguments of the first group. “True,” he began, “*Chazal* did compare teaching a girl *Torah* to teaching her ‘*Tiflus*,’ but they were talking about their times when girls absorbed an outlook of pure and simple faith in their homes from earliest childhood. In such times, *Chazal* said that girls should continue to receive an upbringing at home and not go out to study *Torah* in a school setting.

“Now, however, the choice is no longer between education at home or in a school. Girls cannot avoid being exposed to profane influences that are found everywhere in contemporary society. The seminaries provide the only way of saving girls from those influences, and there is not the slightest question that all girls are required to attend them.”

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

לא תחמוד בית רעך לא תחמוד אשת רעך (כ-יד)