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Shabbos Parshas Yisro

י"ז שבט תשע"א - January 22, 2011

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שערי השמים בירושלים עה"ק

טיב התבלין

רעיונות ופירושים לעורך את האדם לעבודת
השכי"ת והתחזקות באמונה ובשתון מאת

כבוד את אביך ואת אמך למען יאריכון ימך על האדמה וכו' (כ-יב) – ויראה בניך לבניך שלום על ישראל!

שהקב"ה נמנע מלגאול אותנו, באמרו אם את הוריהם שהביאו אותם לזה העולם אינם יודעים להעריך ולכבד הרי בוודאי שלא יכבדו אותי כביכול. כידוע המנהג בישראל לברך את הבנים לביל שבת, ונתתי פעם אל לבי לחקור אחר שורשי המנהג, ונתברר לי הטעם שמאחר ובמשך כל ששת ימי המעשה קורה לא פעם שנגרם להם להורים איזה חלישות הדעת ועגמות נפש ע"י בניהם, וזה גורם לקטרוג גדול כלפי זה הבן שהביא לידי כך, ולכן כאשר נמצאים בזמן גדול כזה של כניסת השבת שכידוע הוא עת רצון גדול מאד, איז מצאו לנכון שבאותה שעה ישפיע האב את הברכה על ראש בנו בכדי להסיר מעליו את הקטרוג הגדול וחרון האף אשר כביכול הוא עצמו השית עליו על ידי שהיה לו חלישות הדעת מהנהגתו אליו.

וכאשר נתבונן היטב בדברים האמורים בודאי יעוררו הדברים את פעולתן ששדע עד כמה גדול ערכה וסגולתה של מצוה זו שהתורה הבטיחה 'למען יאריכון ימך', ומאידך עד כמה גדול האחריות שלא לזלזל ח"ו בכבודם אפילו כמלא נימא, וכאשר ניהרר היטב במצוה הזאת נקוה שנוכה לצאת מן הגלות המר הזה ובקרב נשמע את קול שופרו של משיח.

מאת הרב שלום פערל שליט"א
מגיד משרים בק"ק בית שמש

מאוצרותיו של המגיד

ויבא יתרו ... ויקח יתרו חותן משה עולה וזבחים לאלקים (יה-יב) – מדוע נכתב ענין התגליותיו של יתרו לפני מתן תורה

אבל ב'מחשבות חרוץ' (לר' צדוק הכהן, י"ט) יישב באופן אחר: "וקבלת התורה נכתבה בפרשת יתרו וכו', שנתגלה בו אהבת התורה ביתר שאת, שהניח כבודו ועשרו שישב ברומו של עולם, לילך למדבר שממה, וכמו שכ' רש"י על הפסוק, 'ויבא יתרו וגו' אל המדבר וגו', אל המדבר-אף אנו יודעין שבמדבר היה, אלא בשבחו של יתרו דיבר הכתוב, שהיה יושב בכבודו של עולם, ונדבו לבו לצאת אל המדבר מקום תורה, לשמוע דברי תורה'.

ואת כדי ללמוד שאין הקב"ה נותן תורה אלא לאוהב תורה, וכמו שאמרו (דברים רבה ז, ט') על הפסוק (משלי ב, א), 'בני אם תיקח אמרי, אמר הקב"ה לישראל, בני, אל תהא תורתי עליכם כאדם שיש לו בת בוגרת והוא מבקש לכנס אותה אצל מי שמוצא, מוחו אם תקח אמרי, אם יהא לכם זכות, אתם מקבלים את תורתי וכו'", וזכות זה היינו שאוהב את התורה ומשתוקק אליה ומתייגע בה כדי להשיגה, ולכן אמרו (מגילה ו) 'יגעתי ומצאתי, תאמני'. והיינו שהתורה הכניסה את ענין התגליותיו של יתרו שאהב את התורה ועזב כל מחמדי תבל כדי להתגייך ולעסוק בה, לפני מתן תורה, כדי ללמדנו שרק האוהב תורה יזכה אליה.

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

(Monsey, NY)

הדלקת נרות לשבת – 4:41

זמן קריאת שמע/מ"א – 9:06

זמן קריאת שמע/הגר"א – 9:42

סוף זמן תפילה / הגר"א – 10:31

שקיעת החמה ליום השבת – 5:00

מוצש"ק צאה"כ/ מערים – 5:50

צאה"כ/לשיטת רבינו תם- 6:12

TORAH TAVLIN
Publications

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Truth and honesty begins in the centermost point of a human being: himself. How is it possible for someone to be honest in business, to be fair-minded with friends, to show true integrity and honesty to one's own spouse and

A SERIES IN HALACHA LIVING A "TORAH" DAY

The Halachos of Praying for the Sick (31)

Birchas Hagomel. How to Make the Beracha. One should make the *beracha* of *Hagomel* with gratitude, and loud enough for nine people in the *minyan* to hear it ⁽¹⁾. He should preferably say it while standing ⁽²⁾. There are a number of reason for this:

- 1) Since this is somewhat like a *Korbon Toda* that the *Kohanim* brought while they were standing ⁽³⁾.
- 2) In honor of the ten people assembled ⁽⁴⁾.
- 3) In honor of the *Shechina* that is present when ten Jews are assembled ⁽⁵⁾.
- 4) In *Tehillim* ק"ו פרק - the source of the laws of *Birchas Hagomel* - the *posuk* states: "In the sitting session of sages they shall praise Him." From here we learn the *halacha* mentioned last week, that at least two of the listeners should be *Talmidei Chachamim*. Since it says that praise is said among the sitting sages, it indicates that the one who is praising should be standing ⁽⁶⁾.

(Apart from these four reasons, which are all mentioned in the *Poskim*, we may suggest that standing can help a person feel humility as he thanks *Hashem*, especially since he says [almost like a confession] "גומל לחיבים טובות" referring to himself as an unworthy recipient.) Despite all the above reasons, if one said the *beracha* of *Hagomel* while sitting, he fulfills the *mitzvah* and does not have to repeat it ⁽⁷⁾.

הוא היה אומר

Rabbeinu Avraham Ibn Ezra ZT"l (Even Ezra) writes:

"Many people wonder about the prohibition, 'You shall not covet' - how can a person be commanded not to covet something which he finds attractive? The answer is found in a parable about a villager. If we assume he is intelligent, he does not covet the daughter of the king, for he knows that she is out of his reach. Similarly, an intelligent person understands that whatever *Hashem* has given to someone else belongs to that other person and is out of his reach. Therefore, it never occurs to him to covet that which belongs to another person."

Rabbeinu Yosef Chaim ZT"l of Baghdad (Ben Ish Chai) would say:

"The *posuk* tells of the unity (אחדות) of the Jewish people but also of their holiness. 'And Yisroel encamped opposite the mountain.' The letters that are 'opposite' (around) the word 'הר' spell out 'ק' ו' ד' ש', to imply that *Bnei Yisroel* were truly on a high level of sanctity when they received the *Torah* and the presence of the *Shechina*."

A Wise Man would say:

"Hard work is something that shows up in the character of individuals: some turn up their sleeves; some turn up their noses; and some don't turn up at all!"

לעילוי נשמת רב יצחק צבי בן רב משה רוטנברג ז"ל – תעצב"ה

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children, if he cannot be true to himself? Every person must ask himself if his every action is done for himself or for the benefit of others. When he cuts through all the smoke and finds the true answer - he might surprise himself!

מאת מנ"ה ברוך הירשפלד שליט"א רב דקה אהבת ישראל, קליבלנד הייטס

The Listeners. From this *posuk* in *Tehillim* (קז-לב), many *Poskim* ⁽⁸⁾ infer that at least nine of the listeners should be sitting. The *Birkei Yosef* ⁽⁹⁾ and *Shaarei Ephraim* ⁽¹⁰⁾ (both usually brought in *Mishna Berura* and others), bring this rule as a preference in *halacha*. However, in this instance, for some reason, the *Mishna Berura* does not mention this preference.

Defining a Sick Person for Saying Hagomel. There are three opinions as to how ill a person must be to *bentch Hagomel*. The *Shulchan Aruch* ⁽¹¹⁾ holds that anyone who was in bed for even a day, even though there was no apparent danger of death, should say *Hagomel* when cured. This is because even so-called "simple" illnesses can have complications, and being spared from them is enough to recite the *beracha*. This is the *halacha* for *Sephardim*, who follow the opinion of the *Mechaber*. The *RM'A* ⁽¹²⁾ holds that one only says the *beracha* if there was some element of danger to his life, and this is the custom among *Ashkenazim*. (There are some *Ashkenazic Poskim* that hold that if one was sick for 3 days in bed, he says *Hagomel* even if there was no apparent danger to his life ⁽¹³⁾. Some *Ashkenazim* do so.)

Technically, any operation on an inner organ should be enough of a reason to *bentch Hagomel*. Yet, as time goes on and *Boruch Hashem* certain "risky procedures" have become common successes, almost without exception, there must be constant Rabbinic re-evaluation, about saying *Hagomel* ⁽¹⁴⁾.

(1) בן איש חי עקב אות ב (2) מ"ב ריט-ד (3) ש"ת חת"ס אר"ח נא (4) שם (5) ערוה"ש ריט-ד (6) ב"ח ריט (7) מ"ב שם (8) ר"א בן הרמב"ם (9) ריט-ו (10) (11) ריט-ח (12) שם (13) ע"מ"ב ריט-כח (14) ע"י נשמת אברהם ד ס"י ריט

מעשה אבות סימן לבנים

וידבר אלקים את כל הדברים האלה לאמר וגו' (כ-א)

One year, on *Shabbos Shuva*, a huge throng of *chassidim* gathered in the court of the holy **Chortkover Rebbe, R' Duvid Moshe Friedman ZT"l**, in the hopes of catching a glimpse of the *tzaddik*, and perhaps hearing some wise words of *chassidus* and inspiration for the upcoming holy day. However, they were sorely disappointed when the *Rebbe* did not emerge the entire *Shabbos*; not on Friday night for his usual *tish* and not during the course of the entire day.

A select group of *chassidim* approached the *Rebbe's* inner sanctum in order to see if everything was alright. They explained how the huge crowds had felt bereft when the *Rebbe* did not appear the entire *Shabbos*.

R' Duvid Moshe responded that on Friday evening and during part of the next day, he had seen ominous rain clouds looming overhead and was afraid that the skies would open up and drench all those who would venture out to see him.

"But *Rebbe*," the *chassidim* asked, "in the end, it did not even rain. Couldn't the *Rebbe* have come out later in the day to lend his holy aura to the parched and eager crowds?"

The Chortkover Rebbe shook his head and looked at the waiting delegation with sage eyes. Then he began to speak in a wistful voice. "*Chazal* ask a question. If the *Aseres Hadibros* and *Matan Torah*, was the high point in the Almighty's relationship with the Jewish people, why did He not begin the *Torah* immediately with these commandments? Everything would have been learned from them and the nation of Israel would have followed suit."

"The answer," said the *Rebbe*, "is found in the *posuk* immediately preceding the Ten Commandments. As it says, 'לאמר' - *'And the Almighty spoke all of these words saying.'* The word 'לאמר' seems to be superfluous; obviously *Hashem* was saying these words and it was clear that it was for the Jewish people and all future generations. Why, then, is this word written? It is because the *posuk* is referring to all the previous *parshiyos*, and all the preceding *posukim*, and the events that were recounted - the *Avos*, Avraham, Yitzchok and Yaakov - the *Golus Mitzrayim* and the subsequent exodus, followed by *Krias Yam Suf*. These were all preparations for the ultimate spectacle, the purpose of the world's creation - *Kabbolas Hatorah!*"

R' Duvid Moshe looked at the earnest faces of his *chassidim* before continuing. "But, my dear *chassidim*, there could not have been a *Ma'amad Har Sinai* (a grand presentation on Mount Sinai) if there had not been proper preparation, if the groundwork had not been carefully and expansively laid, to ready the Jewish people for the *Torah*. Everything that is written in the *Torah* up until *Matan Torah* was absolutely necessary to prepare *Klal Yisroel* for this unbelievable presentation, and this is what the *posuk* means when it says, '*And the Almighty spoke all of these words*' - all of the words that had been written from the beginning of *Parshas Bereshis* until now; in order that 'לאמר' - '*saying*' - the words of the *Aseres Hadibros* could take root amongst the nation and guide them forward for the remainder of their lives."

The Chortkover Rebbe closed his eyes and they remained shut for a few long moments. Then, he opened them and looked down humbly. "When I speak to the *chassidim*, I, too, prepare myself extensively so that I can reach in and touch the soul of every one of my followers. When the clouds came and I believed it was going to rain, I refused to go outside for fear that hundreds of people would become drenched on my account. But later on, when the clouds went away, I was still unable to come out at this point, since my initial preparations were no good anymore." R' Duvid Moshe spoke emphatically, "And to stand up before the *chassidim* without proper preparation was impossible for me to do!"

CORRECTION: *Moses Mendelsohn was never a student of the Chasam Sofer. The story from a previous issue was about a student who mentioned Mendelsohn but was not about the man himself since he lived in an earlier period.*

משל' למה הדבר דומה

לא תגנוב (כ-ג)

משל' It is well-known that the *Middah* (attribute) that defined the **Kotzker Rebbe, R' Menachem Mendel Morgenstern ZT"l**, was *Emes* - truth. In *Tehillim*, it says: "אמת מארץ תצמח" (פה-יב): "*Truth will grow from the earth.*" The *gematria* of "ארץ" (291) is equal to "קצק"; thus, *Chassidim* were wont to say: The truth (*emes*) will grow forth from Kotzk.

When **R' Yechiel Meir ZT"l of Gostinin** returned home from Kotzk one year after the *Shavuot* holiday, his father-in-law asked him, sarcastically, "So, was it so much

better? Did they receive the *Torah* differently in Kotzk?"

"Most certainly," R' Yechiel Meir answered. "Here's a case in point. How do you interpret the words from the *Aseres Hadibros*, 'לא תגנוב,' - '*Thou shalt not steal*'?"

"One is forbidden to steal anything from someone else," answered his father-in-law.

"That is how you interpret these words. In Kotzk," said R' Yechiel Meir, "it is interpreted this way: '*You shall not steal*' - from yourself; you shall not lie to yourself; you shall not be someone that you are not; you shall not be a thief."

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

Yisro, the father-in-law of *Moshe Rabbeinu*, had seven names: רעואל, יתר, יתרו, חובב, חבר, קניז, פוטאל. Rashi points out that the name "יתר" (extra) was given to him in honor of the fact that an extra *parsha* was added to the *Torah* as a result of his suggestions regarding the judges of *Klal Yisroel*, to his prominent son-in-law. Rashi identifies that extra portion of the *Torah* as starting with the words, "ואתה, *And you shall see from the whole nation, men of means, G-d-fearing people, men of truth, people who despise money.*" It is with these words that Yisro counseled Moshe to appoint qualified men to assist him in judging the people.

R' Moshe Sherer ZT"l (President of Agudath Israel) was always careful to note that when an individual wishes to deliver rebuke to another, his words must be accompanied by constructive criticism. For this point, he was wont to quote a certain *Rov* who responded to some sharp criticism of the pre-war European *Agudah* for not doing more for *Eretz Yisroel*, at a gathering of *Rabbanim* in Warsaw.

The *Rov* pointed out that although Rashi lists the extra *parsha* as beginning from "ואתה תחזה", in fact, those are not the first words in the section containing Yisro's suggestions to Moshe. Rather, this segment begins four *posukim* earlier, with the following words: "*And Moshe's father-in-law said to him, 'The thing that you do is not good.'*" It is noteworthy that Rashi does not identify those four *posukim* of criticism as the added section of the *Torah* for which Yisro is commended. By stressing that Yisro is commended only for his constructive suggestions, not the preceding criticism, Rashi teaches us that criticism is cheap and easy, but unaccompanied by concrete suggestions it is not worth much.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

תכנה

We are about to learn about the most significant event in all of Jewish history: The foundation of Judaism, the revelation of *Hashem*, the giving of the *Torah* on *Har Sinai*. The level of spirituality that the Jewish people achieved at *Har Sinai* was unprecedented, due in great measure to the tremendous preparation by the Jewish people for this great event. The **Ohr Hachaim Hakadosh ZT"l** points out that three aspects to the preparation are alluded to in this *posuk*. Of course, these three ideas are meant as lessons for us in our preparation to achieve lofty heights in *Torah*.

- "*They left Refidim and came to the Sinai desert.*" This teaches us to be diligent and dedicated to the service of *Hashem*. How do we see this? The *Medrash* explains that Refidim was the place that Amalek attacked the Jews as a result of their slackening-off in keeping the Divine teachings of Moshe. The message of leaving Refidim means leaving a non-committed way of life and resolving to be extra careful and diligent in keeping the *mitzvos* properly.
- "*They camped in the desert.*" The desert (מדבר) symbolizes humility, which is the source of all good *middos*. The *Gemara* teaches us that if a person considers himself barren and lonely like the desert he will merit receiving the *Torah*.
- "*And they camped near the mountain.*" Rashi explains: "*As one person with one heart.*" Unity is surely a prerequisite and important way to prepare for receiving the *Torah*.

Let us make diligence, humility and unity a part of our everyday preparation for a *Torah*-true life.

TORAH GEMS

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

"*So shall you say to the house of Yaakov*" - refers to the women - "*and you shall say to sons of Yisroel*" - refers to the men. Why do the women precede the men? The first command that *Hashem* issued - not to eat from the *Etz Hadaas* - was given to *Adam Harishon*, and it was Chava who caused him to disregard that command. Now, *Hashem* was careful to issue his command regarding the *Torah* to the women before the men, so that they don't turn the men away and cause them to disregard the *Torah* (*Medrash Raba*).

When a group of concerned laymen came to 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 urged the *tzaddik* to publicly prohibit sending girls to this seminary.

While they were trying to persuade the Chofetz Chaim to condemn the seminary, a second group arrived to ask for his blessing for the same institution. When he heard what the newcomers were asking, he cried out, "*Oy*, such a holy undertaking, and I have no part in it!"

R' Yisroel Meir explained how he could say such a thing after the arguments of the first group. "True," he began, "In earlier 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*. Now, however, the choice is no longer between education at home or in a seminary. 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

דרגת יתירה

ויסעו מרפידים ויבאו מדבר סיני ויחן שם ישראל נגד ההר וגו' (ש-ב)