

order that the people will see and believe in Moshe. This was a way to show respect to *Moshe Rabbeinu* and a way for the people to recognize his greatness. There had been prophets in the past; Avrohom, Yitzchok, Yaakov, etc.,

who had spoken to *Hashem* - but only in a dream. Moshe, on the other hand, spoke to *Hashem* “*face to face.*” *Hashem* did this to raise up the honor of Moshe in the eyes of the people so that they should never doubt his words.

מאת מו"ה גרוד הירשפלד שליט"א רב דקהל אהבת ישראל, קליבלנד הייטס

and still not have to wash his hands before eating it.
Three Types of Foods. Food that is usually eaten with a spoon or fork, such as **wet, finely cut salad**, are exempt from this washing even when eaten by hand⁽⁵⁾. Things that are usually eaten by hand, such as **pickles in pickle juice** (which is mostly water), need washing even if one decides to eat them with a utensil⁽⁶⁾. Things that are normally eaten by hand or with a utensil, such as the **pre-washed salads** sold nowadays, (if they are wet) depend on the way the person eats it. If he eats with his hands straight from the bag, he must wash, but if he eats with a utensil, even if he happens to touch it inadvertently, no washing is required⁽⁷⁾.
Which Liquids Necessitate Washing? Washing is only necessary when the food is wet with any of the following liquids: **1)** Water - including all flavored water such as tea, coffee, soda, pickle juice, and dressings which are mostly water ⁽⁸⁾. **2)** Olive oil. All other oils do not obligate one to wash ⁽⁹⁾. **3)** Milk - including watery *lebens* common in *Eretz Yisroel*, into which many people dip crackers. **4)** Wine ⁽¹⁰⁾, grape juice and wine vinegar ⁽¹¹⁾. Other vinegars are not considered liquid unless they are mixed with a majority of water ⁽¹²⁾. **5)** Bee honey ⁽¹³⁾ - people who dip crackers into honey have to wash.
There are some other liquids that necessitate washing but are not commonly used nowadays and therefore not mentioned here. To be continued.

הוא היה אומר ...

R' Moshe of Kobrin ZT”L would say:

“The *Torah* announces that the greatness of the Jewish People at *Har Sinai* was that they ‘*encamped opposite the Mountain.*’ Rashi explains that the word ‘*encamped*’ (ויִּחַן) is written in the singular form because the Jewish people were like one person with one heart - they were totally united. Only through the power of unity are the children of Israel capable of standing ‘*opposite the mountain*’ - opposite the mountain of hatred that surrounds them!”

Rabbi Dr. Joseph B. Soloveitchik ZT”L would say:

“The *posuk* says (משלי א:״ח): ‘*Hear, my son, the instruction of your father, and forsake not the Torah of your mother.*’ What is the difference between the instruction of a father and the *Torah* of a mother? From one’s father, one learns how to analyze the *Torah*, to study its detailed *halachos*. But from a mother, one learns that there is a flavor, a scent and a warmth to *mitzvos*; to feel *Hashem*’s presence and His hand resting on one’s frail shoulders at all times.”

A Wise Man would say:

“It is amazing what you can accomplish if you do not care who gets the credit.”
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כ' שבט תשס"ט - February 14, 2009

טיב התבלין

הגה"צ רבי גמליאל הכהן רבינובין שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

רעיונות ופירושים לעורך את האדם לעבודת
השמיית והתחזקות באמונה ובשתון מאת

וייסעו מרפידים ויבאו מדבר סיני ... ויחן שם ישראל נגד ההר וגו' (וי-ב) - גודל ענין "ואהבת לרעך כמוך"

לרש"י ויחן שם ישראל - כאיש אחד בלב אחד, אבל שאר כל החניות בתרעומת ובמחלוקת עכ"ל.

מגלה לנו התורה בזה, שלקבל את התורה באמת, ניתן רק כשנמצאים באחדות שלמה, כאיש אחד בלב אחד, והיינו שכל אחד אינו רואה רק את עצמו, את משפחתו ואת קהילתו, אלא כולם כאיש אחד בלב אחד, שהרי אחדות זו - היא היתה עיקר ההכנה והיסוד לקבלת התורה. האחדות היא הברית התיכון לכל העניינים, ולא בחינם יסד האר"י ז"ל לומר כל יום לפני התפילה: 'הריני מקבל עלי מצות ואהבת לרעך כמוך', וז"ל (שער הכוונות דרושי ברכת השחר): 'קודם שהאדם יסדר תפילתו בבית הכנסת, מפרשת העקידה ואילך, צריך שיקבל עליו מצות ואהבת לרעך כמוך, ויכוין לאהוב כל אחד מבני ישראל כנפשו, כי על ידי זה תעלה תפילתו כלולה מכל תפילות ישראל, ותוכל לעלות למעלה

לקחי חיים ודברי התעוררות
נסדור עפ"י פרשיות השבוע

מאוצרותיו של המגיד

וגם כל העם הזה על מקומו יבוא בשלום וגו' (יה-כג)

וכיצד יגיע לידי שמחה על אף ההפסד? י"ל ע"פ הגמ' [קידושין פא.].
"הנך שבויתא דאתאי לנהרדעא, אסקיניהו לבי רב עמרם חסידא, אשקולו דרגא מקמיהו, בהדי דקא חלפה חדא מנייהו נפל נהורא באיפומא, שקליה רב עמרם לדרגא דלא הווי יכלין בי עשרה למדלייא דלייא לחודה, סליק ואזיל, כי מטא לפלגא דרגא איפשא, רמא קלא, 'נורא בי עמרם', אותו רבנו, אמרו ליה, כסיפתינן, א"ל, **מוטב תיכספו בל עמרם בעלמא הדין, ולא תיכספו מיניה לעלמא דאתי**". מבואר שמוטב לאדם שיתבייש בעולם הזה ואל יתבייש לעוה"ב, כי שמה הבושה היא נצחית, אבל הבושה בעוה"ז היא רק לשעה ולאחר זמן חולפת.
ועפ"י כתב החפץ חיים (כלל א', אות ז'): "אם יושב בין חבורת אנשים, ואין לו עצה אף להשמט מהם, והם מדברים בדברים האסורים ע"פ דין, וכשיהיה יושב ודומם ולא יסייע עמם בסיפוריהם כלל, יחשב בעיניהם כמשתגע וכו', אסור לו להשתתף עמהם, ועל זה אמרו, 'מוטב לאדם שייקרא שוטה כל ימיו'". ומעתה, כשירגישו כיכר באמת שמוטב לו להפסיד את כבודו לשעה, מאשר להתבייש לנצח כשנשארת הגזילה תחת ידו, יבוא לידי שמחה על אף שניטל ממנו כבודו.

אציתא בגמ' [סנהדרין ז.]. "ההוא דהוה קאמר ואזיל, דאזיל מבני דינא, שקלגלימא [מי שנטלו בית דין טליתו לפורעה לאחר (רש"י)], ליזמר זמר וליזיל באורחא [הואיל ודין אמת דנו, לא הפסיד כלום, אלא גזילה הוציאו מידו (שם)]. אמר ליה שמואל לרב יהודה, קרא כתיב, 'וגם כל העם הזה על מקומו יבא בשלום' [היינו שאחר שדנו אותם כהוגן, עליהם לשמור ולצאת בשלום ובשלחה]. ויש להבין מדוע נקטו 'גלימא' ולא 'כסף'?

מתוך המהרש"א, גלימא, זוהי הכסות העליונה שלובש האדם לשם כבוד, וכשנחייב בב"ד, ב"ד נוטלים זה ממנו. והיינו דאמרין בעלמא, 'אפילו מגלימא דעל כתפיה', דהיינו בגד העליון שלבש לשם כבוד, ב"ד נוטלין זאת ממנו לפרעון, ואין מניחין לו לשוב לביתו בגלימתו, ואעפ"כ אמר, דליזמר וליזיל באורחא, אפילו שיוצא מהב"ד בצורה לא מכובדת עליו לילך בשמחה. וזהו שאמר 'וכל העם על מקומו יבא בשלום', שאף המתחייב בב"ד, כששב לביתו בלא גלימתו וכבודו, כי ניטל ממנו וניתן עבור הפירעון, יהיה בשלום, היינו שלא יתקוטט עם חבירו על כך. והיינו, נקטו חז"ל 'גלימא' מכיון שהיא נוגעת לגבי כבודו של האדם, ולאדם חשוב יותר כבודו מממונו, כי אף שנטלו ממנו את כבודו, ישמחו וישיר.

מעשה אבות ... סימן לבנים

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

Yisro, the father-in-law of *Moshe Rabbeinu* recognized the necessary components needed to be a teacher of the masses and a person who will judge the people. He told Moshe to appoint, “*men of means, G-d fearing individuals, men of truth, people who despise money.*” One who combines *Yiras Shamayim*, truthfulness, and an utter distaste for the pursuit of money, is a rare and elevated soul, worthy of respect and prominence in the hierarchy of the nation.

While yet a youngster, **R’ Yehoshua Leib Diskin ZT”L** was known for his piety as well as his sharp mind. His teachers realized from a young age that this child was destined to become a leader of his people. But young Yehoshua Leib had whom to learn from. He carefully observed everything his father, the *tzaddik* **R’ Binyomin Diskin ZT”L** did or said, seeking to understand what lay behind his words and actions. On quite a few occasions, Yehoshua Leib would notice a puzzling practice of his father and he strove to understand and learn. And when a question arose about the *kashrus* of a food item in the Diskin home, his mother would ask his father for a ruling. Yet, even if R’ Binyomin ruled that the food was one hundred percent kosher, he would only allow the children to eat of the food. He, himself, observed the stringency of not eating anything whose *kashrus* status had been questioned.

This stringency, though, did not sit well with his son. In fact, Yehoshua Leib felt insulted. “If my father won’t eat such food himself, why does he tell my mother to give it to us children? Does he not feel that we are worthy enough because of our young age? That we do not possess *Yiras Shamayim* like he does?”

Out of respect for his parents, Yehoshua Leib never questioned his father on the matter, nor did he voice any complaint about his perceived insult. Nevertheless, it continued to bother him for quite some time until an incident took place which changed his mind completely.

One day, a messenger from a nearby village arrived at his home and wished to speak with R’ Binyomin. The man looked pale and shaken and Yehoshua Leib asked him as to the nature of his business. The messenger replied that a great fire had broken out in his village and many buildings were damaged, including the local synagogue which sustained heavy damage to its interior. The flames penetrated the Holy Ark and some *Torah* scrolls were burned. He then pulled out some charred parchments and showed them to the *Rov*’s son. Yehoshua Leib was shaken to the core at the sight of the burnt scrolls. He, too, became pale and began to shake.

The messenger held out the blackened parchment and said, “I was sent to ask your father what should be done with the burnt scrolls, and if we can salvage the unburnt parts.”

Immediately, Yehoshua Leib ushered the man toward his father’s inner sanctum. He knocked and opened the door to his father’s room so that the man could enter.

Upon hearing the sound of the door opening, R’ Binyomin looked up from his open *sefer*. When his eyes caught sight of the charred holy parchment, he paled and immediately fell to the floor in a dead faint. Only with great effort did his family revive him. As he was coming to, they heard him mumble, “A *Torah* scroll, a *Torah* scroll has been burned!” It took some time for him to feel well enough to rule on the messenger’s question.

Years later, R’ Yehoshua Leib would repeat this story. “From then on, I never again questioned why my father is stringent regarding himself, yet he allows us to eat that which he himself would not. I realized the gaping chasm between my Fear of Heaven and his. I merely shuddered at the sight of the burned *Torah* - but he fainted!”

משל' למה הדבר דומה

בעבור ישמע העם בדברי עמך וגם כך יאמינו לעולם וכו' (יש-ט)

משל: There was an elderly man who lived in an old age home. This man was a big *Talmid Chacham* as well as a relative of **R’ Chaim Shmulevitz ZT”L**. R’ Chaim would visit him frequently and talk about *Torah* with him. Between visits R’ Chaim would also send him letters.

One time R’ Chaim asked a member of his household to mail the letter for him. To his surprise the man mailing the letter saw that R’ Chaim had written on the envelope, From: “Rabbi Chaim Shmulevitz.” This man was very surprised that R’ Chaim had written this because he was

always so particular not to give himself any sort of lofty title, and certainly not address himself as “Rabbi.” The man could not resist asking why he changed his behavior.

R’ Chaim answered, “This man is an old *Talmid Chacham* and in the nursing home he probably doesn’t receive the attention and respect he deserves. Maybe if somebody sees that he is receiving a letter from a respected ‘Rabbi’ he will be treated differently.”

במשל: *Hashem* spoke to *Moshe Rabbeinu* and told him that He will be speaking to him from the Cloud of Glory, in

כי יהיה להם דבר בא אלי ושפטתי בין איש ובין רעהו והודעתי את חקי האלקים ואת תורתיו (יה-ט)

In Frankfurt, there was a certain person who would keep his store open on *Shabbos*. The chief rabbi, **R’ Avrohom Abish Feld ZT”L**, wished to meet with this man in order to convince him to mend his ways, but he knew that if he ordered the man to keep his store closed, he would surely refuse. If he asked the man to come talk to him, again the storeowner would refuse. And if the rabbi himself went to the man and his pleas were ignored, others might see the incident as a precedent and follow in the sinner’s footsteps.

R’ Abish decided to ask a well-known merchant, to buy merchandise on credit at the store. This man would later refuse to pay, at which time the store owner would demand a *Din Torah*, before a Rabbinical court. The case would come before R’ Abish, and he would use the opportunity to admonish the man regarding the desecration of the *Shabbos*.

Everything went according to plan. When the storeowner came, R’ Abish admitted that the incident had been a ruse, and proceeded to lecture the man. The storeowner was indeed moved by R’ Abish’s words, and he promised to desist henceforth from desecrating the *Shabbos*. But he also expressed surprise that R’ Abish had resorted to deception, creating a *Din Torah* where none existed.

The rabbi smiled and replied that in fact *Moshe Rabbeinu*, himself, had acted similarly. “Moshe told Yisro, ‘*Whenever the people have a problem, they come to me ... and I teach G-d’s laws and decrees.*’ From no less an authority than Moshe we learn that when a rabbi needs to address a particular concern with a member of the congregation, but finds it too difficult to actually speak to him in person, he should call him to ‘*judge between him and his friend*’ - create a reason for the man to come before him, and then he can teach him ‘*G-d’s laws and decrees*!’”

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

אתחלה

Hashem expresses His great love for the Jewish People in this week’s *parsha* by calling them His “עם סגולה” - “*Treasured Nation.*” The **Lelover Rebbe, R’ Dovid Biderman ZT”L**, explains that “סגולה” comes from the root of the *nikud* “סָגול” which teaches us that just as one turns a סגול around and around and it always retains the same form, so too, no matter how much a Jew may turn away and stray from the proper path, he will always maintain a unique bond with *Hashem*. The form of his pure Jewish *neshama* will never be lost nor severed from its Maker.

R’ Chaim Shmulevitz ZT”L writes that a Jew’s closeness to *Hashem* is dependant on his love for other Jews, because if one goes out of his way to show love, honor and respect toward others, *Hashem* will show these back to him! This is learned from *Shmuel Hanavi* who went out to the people to address them, and in return, *Hashem* came to him. Shmuel imbibed this lesson from his mother, Chana, who showed her never-ending love for her only son in so many ways. This tremendous show of love from his mother manifested itself in the way Shmuel dealt with other people.

The love a parent shows a child instills in that child a deep feeling of being loved and appreciated and thus, later in life, this person will truly be able to express his love and appreciation for others. We must always continue to transmit true unconditional love to our children so that they will express their love to future generations. By doing so, we will reciprocate the special connection of love and affection that every Jew retains with his Maker, *Hashem*.

TORAH GEMS

כי ששת ימים עשה ה' את השמים ואת הארץ את הים ואת כל אשר בהם וינח ביום השביעי וגו' (כ-יא)

Every *Shabbos* morning in the *Amidah*, we mention the monumental event of *Matan Torah*; how Moshe descended the mountain “*and two stone tablets (Luchos) were in his hand and on them was written the commandment to keep Shabbos.*” Why, of all the Ten Commandments, is keeping *Shabbos* the only one mentioned in this prayer to the exclusion of all the others?

The Sadigerer Rebbe, R’ Aharon Friedman ZT”L, (Kedushas Aharon) provides us with an answer. *Chazal* explain that before *Matan Torah*, *Bnei Yisroel* had reached sublime spiritual heights. At this apocalyptic experience, they were as pure and holy as *Adam Harishon* in *Gan Eden* before he ate from the Tree of Knowledge. Adam was the crowning glory of creation. Everything in the world was formed for his sake and was to be utilized by him in the service of his Creator. But Adam sinned by eating from the forbidden fruit. No longer were his actions imbued with total purity and holiness. No longer could he elevate the world to the state of which he was previously capable. When he sinned, he corrupted the world together with him.

Just before receiving the *Torah*, the Jewish People reached the same lofty heights as Adam before the sin. In the words of the **Zohar** “*their impurity ceased.*” But when they sinned with the Golden Calf, they again corrupted themselves and the whole world. However, just like after Adam’s sin, the glory of *Shabbos* remained unscathed - on the seventh day of creation, *Hashem* kept the *Shabbos* - so too, after the sin of the Golden Calf, the *mitzvah* of *Shabbos* was never lost. Consequently, although the *Luchos* were smashed into pieces, the commandment to keep *Shabbos* remained intact on the Tablets, serving as evidence that *Shabbos* never lost its original purity.

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHILOMO

דרגה יתירה

והייתם לי סגולה מכל העמים כי לי כל הארץ וגו' (יש-ה)