

מאת מו"ר ברוך זירטפלד שליט"א
ראש כולל עשרת חיים ברוך קליבלר הי"טס

Chassidim⁽⁷⁾ stresses that even if the one doing the *mitzvah* is an ignorant person, the obligation exists. Based on the above, the **Shulchan Aruch** ⁽⁸⁾ rules that when people are carrying a coffin to burial, those sitting nearby (presumably within 4 *amos*), must stand. It would seem (from the wording of the *Mechaber*) that they are not standing as an honor to the *nifiar*, but as an honor to those who are doing (or going to do) the *mitzvah*.

Examples. The Rav Bartenura ⁽⁹⁾ writes that from here we learn that one should stand up for those carrying a baby boy in for his *Bris Milah*. The R”M (presumably R’ Meir M’Rottenburg ז”ל, as quoted in **Shiltei Giborim** ⁽¹⁰⁾) would stand up by the *Bris Milah* itself because of *Osei Mitzvah*. Some say that standing up for a *chosson* on the way to his *chuppa* to do *Mitzvas Kiddushin* is for this reason of *Osei Mitzvah*.

בין הריחים – תבלין מדר היומי A Leg To Stand On: Chulin 58b - "יתר בניטל דמי"

An animal is considered a טריפה if it has an extra leg. The **Ramban** explains that we view it as if the extra leg has been removed and then attached again in a place where the missing leg would create a *Treifa*. The **Rashba** (quoted in the **Shach**) says that although you might find an animal with an extra leg living for more than 12 months (like a circus pet), one may not ask questions on this *Chazal*. The **Rashash** learns that an extra limb draws away the required bodily nourishment from the other legs making them deficient and thus a *Treifa*. He says that a person who is blind in one eye, is known to have better vision in his remaining eye. This is due to the extra nourishment going to only one eye. Thus, an extra leg would likewise diminish the sustenance of the other legs. The *Gemara* (סנהדרין קה) tells us that Bilaam was blind in one eye. Some *meforshim* saythatit was with this blind eye, that he was able to summon supernatural powers and calculate down to the 3,000th of a second the time of day that *Hashem* “gets angry” and time his curses perfectly!

(1) כתובות ביה (2) קידושין לג: (3) ש"ת תתס סופר י"ד רלג (4) ביכורים גג (5) עיין פני יהושע קידושין לג: (6) ביכורים גג (7) תק"פ (8) י"ד שסאא (9) ביכורים גג (10) שלטי גבורים על מרדכי, שבת יט-כב

Jewish people were like one person with one heart - they were totally united (**Rashi**). 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 at all times.”

Mazel Tov to Mr. & Mrs. EliEbstein and Mr. & Mrs. ZevFeldberger on the Marriage oftheir childrenMoti&Frummy. Maythey bezoche to buildaBayisNe'eman B'Yisroelandbring simchatoKlalYisroel. Mazel Tovto Rabbi & Mrs YitzchokHoffmanonthe birth of a daughter, & to theHoffman/Kornbluth families. יחד"ר שינכו. לגדלה ולחנכה לבן זעורה. לחופה ולמע"ט

הלכה למעשה

A SERIES IN HALACHA
LIVING A "TORAH" DAY

The Greatest Mitzvah of All (112) **Kavod HaTorah: Standing Up for a Baal Maasim.** As we conclude the topic of honoring a *Baal Maasim*, a few more relevant details should be added. After all the definitions of *Baal Maasim* have been explained, one could summarize and define it as one who is devoted, in an outstanding way, to fulfilling *mitzvos*, either *Bein Adam L'Makom* or *Bein Adam L'Chaveiro*. The **Minchas Chinuch** leans to the opinion that a lady who fits the description of a *Baal Maasim*, has the same *halacha* as a man, and it seems so from the **Yam Shel Shlomo** ⁽¹⁾ as well. The **Einayim L'mishpat** ⁽²⁾ writes that a *Baal Maasim* may forgo his honor, just like a *Talmid Chacham*. It is not similar to an “*Osei Mitzvah*” (one who does a *mitzvah*) who some say cannot be *mochel*. This is because by the *Osei Mitzvah*, the honor is for the fulfillment of the *mitzvah* being performed and the doer cannot forgo the *mitzvah*’s honor. By a *Baal Maasim*, however, it is his honor for past performances and he can be *mochel*. The **Chasam Sofer** ז”ל⁽³⁾ rules that *Baalei Maasim* are not just unique in that people stand for them, but rather, they have a general priority over those who are not deemed *Baalei Maasim*. For example, if two people are in need of *Tzedaka* and there is only enough to give one, a *Baal Maasim* is first on line. (Sometimes other factors might outweigh this factor.)

Standing Up for Osei Mitzvah: Introduction. The *Mishna* ⁽⁴⁾ says that when people would bring *Bikkurim* (first fruits) up to the *Bais HaMikdash*, everyone would stand up for them, including those busy with work. Seemingly this is a Rabbinic obligation ⁽⁵⁾. The *Talmud Yerushalmi* ⁽⁶⁾ says that from here we learn that it is an obligation to stand up for all those who are performing a *mitzvah*. By *Bikkurim* they were (at first glance) just going to do a *mitzvah* and still the obligation exists. **Sefer**

הוא היה אומר ...

R’ Moshe of Kobrin ז”ל would say:

The word ‘יורח’ (encamped) is written in the singular form because the Jewish people were like one person with one heart - they were totally united (**Rashi**). 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 at all times.”

R’ Boruch Halevi Epstein ז”ל (Tosefes Beracha) would say:

Adam was created from the ground so he didn’t have a father. As a result, there was no feeling of love of a son to father. However, Adam did have a son. Consequently, there is the love of a father to a son naturally. This is why the *Torah* doesn’t command fathers on raising their children and feeding them rather we just find that it is a father’s obligation to teach his son *Torah*, a craft, and so on. However, children are charged with a command to honor their parents. Why? Because the love of a father to a son is rooted in nature; there doesn’t need to be a command on that. However, the love of a son to a father is not and therefore needs to be commanded.”

A Wise Man would say: “Deal with the faults of others as gently as if they were your own.”

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זמן לתפילת מנחה גדולה - 12:39 | שקיעת החמה שבת קודש - 5:05 | מוצש"ק צאת הכוכבים - 5:55 | צאה"כ / לרביעי תם - 6:17

טיב התבלין

מאת זמנר רב גבליאל חסד ונבטנז שלטיא ר' שר השטס יחזקס עוזיק

ואתה תחזה מכל העם אנשי חיל ... (יה-כא) - **עצת יתרו הכהנה לתורה**
אָנה על פי פשוטו של מקרא יכולים אנו להבין ענינו של עצת יתרו, שהרי מאחר שראה את העם עומדים על משה מן הבוקר עד הערב הבין שזה הדבר יביא לידי תקלה הן למשה הטרוד להשיב דבר ה' כל היום כולו, והן להעם החוקקים לו, מאחר שעליהם להמתין כל היום כולו כדי שיקבלו מענה לספיקותיהם. אך לפי דרשת חז"ל (שבת י. ה)ובא גם כן ברש"י לעיל ית, ג) אין הדברים מובנים כלל וכלל, והא לך לשון הגמרא: וכי תעלה על דעתך שמשה יושב ודן כל היום כלזו תורתו מתי נעשית? אלא לומר לך דל הייך שדן דין אמת לאמיתו אפילו שעה אחת - מעלה עליו הכתוב כאילו נעשה שותף להקדוש ברוך הוא במעשה בראשית. כתיב וכא 'ויעמד העם על משה מן הבקר עד הערב', וכתיב התם (בראשית א, ה) 'ויהי ערב ויהי בקר יום אחד' עכ"ל. הרי לנו שכלל לא היו נוקקים לעצה זו, שהרי לא משה ולא העם נטרדו מחמת הדרשה בדבר ה', ואם כן מן הראוי להבין מה כיוון יתרו בתקנתו? כמוב' ראוי להבין למה נאמר 'עצת יתרו' קודם קבלת התורה, הלא זה המעשה לא היה כי אם לאחר מתן תורה כמו שאמרו חז"ל (בספרי, והובא ברש"י) על מאמר הכתוב (ית, ג) 'ויהי ממחרת' שממחרת יום הכיפורים היה, רק אז ירד משה מן ההר כשחוקי האלקים נתונים בפיו, ולמה אם כן הקרימה התורה את ה'מאוחר' - מה שהיה אחר קבלת התורה, לה'מוקדם' - היינו מעמד קבלת התורה? ומועד אכן ראתה התורה לנכון להקדים את המאוחר? ואפשר שראה יתרו לנכון לעשות דים לתורה, כי כדי שתתנה קיום לתורה לדורי דורות יש צורך שיעמדו חכמי הדורות בראש המחנה, והם יעמדו על המשמר ויתנו דעתם להבחין בכל פרצה הקוראת להציד לחדור בה, ולגדרו גדרים וסיגים כדי שיעוד

מאוצרותיו של המגיד

מאת זמנר שלום מפרל שלטיא מרד שמואל ברוך בנת שטס

לא תנע בו יד כי סקול יסקל או ירה יירה ... במשוך היובל המה יעלו בחר (יש-ג) - בעניין הכתוב 'במשוך היובל המה יעלו בחר'
(תב רש"י, "כשימשוך היובל קול ארוך, הוא סימן על סילוק השכינה והפסקת הקול, וכיוון שהסתלקה הם רשאין לעלות היובל, הוא שופר של איל, שכן בערביא קורין לדיכרא יובלא, ושופר של אילו של יצחק היה" שתקע בו ה' במתן תורה). אולם ב'**חזקוני**' כתב בשם **רב סעדיה גאון**, "האמת, שהוא קדן איל, אבל אינו שופר של מתן תורה (ואלא כאן מדבר על קדן איל שמשה רבינו תקע בו לאחר שהוקם המשכן), וזה 'במשוך היובל' היה לאחר שהוקם המשכן (והסתלק הכבוד מעל החר, "כי הכבוד היה תמיד על החר עד שנעשה המשכן והסתלק מעל החר ומילא את המשכן כדכתיב "וכבוד ה' מלא את המשכן), ואז תקע משה בשופר ונתן רשות לעם לעלות אל החר", (והמשך, "דבר אחר, 'במשוך היבל', בפסוק השופר של מתן תורה, כמו 'משך ידו את לוצצים', וסימן הוא לסילוק השכינה".

ועד"ז כתב **האבן עזרא**, בשמו, "אמר הגאון, שכאשר יתקע משה בשופר או נתן להם רשות לעלות, וזה היה אחר רדת משה ביום הכיפורים וצויהו להם לעשות את המשכן", והמשך, "המה יעלו בחר, אמר רבי שמואל בן חפני, כי טעם 'מה' ארוך ובניו

מעשה אבות ... סימן לבנים

ועתה אם שמוע תשמעו בקלי ושמרתם את בריתי והייתם לי סגולה מכל העמים כי לי כל הארץ וגו' (י"ח)

Rabbi Alexander (Sender) Linchner ז"ל, the Founder of Boys Town Jerusalem, was born and raised in the United States, right after the turn of the 20th century. He was one of the few American *bochurim* to study at the great *yeshivos* of Eastern Europe before the Holocaust. During the course of his studies at the *Yeshivah* at Radin, Poland, he came under the direct, personal influence of the holy **Chofetz Chaim, R' Yisroel Meir Kagan ז"ל**, and for the rest of his life, he always considered the *Chofetz Chaim* as his personal mentor. He returned to the United States before the outbreak of World War II, where he became principal at *Yeshivah Torah Vodaath*, in Brooklyn, NY, working under the guiding hand of his father-in-law, **R' Shraga Feivel Mendelowitz ז"ל**, who was also the founder of *Torah Umesorah*, the National Society for Hebrew Day Schools. He and his son-in-law trained and inspired a generation of Jewish educators who founded Jewish day schools in many American Jewish communities, forming the backbone of Jewish education in this country.

While still learning in Radin, Sender was surprised when one day, a few months into the *zman*, he received a message that the *Chofetz Chaim* wished to speak with him. Understandably, this made the young American *bochur* nervous and anxious. The *Chofetz Chaim* was already an old man, well on in his years, and he generally did not meet with any of the students in a private setting. In fact, not only did Sender Linchner never merit to speak with the *Chofetz Chaim* before, he had even only managed to briefly see his holy countenance just a few times.

As he entered the home of the *Tzaddik*, he was quite anxious and tense, but the warmth exuded by the *Chofetz Chaim* helped him relax quite a bit. The *Chofetz Chaim* began by asking him how he was faring in *yeshivah*, how often he is in touch with his family back in the United States, and other personal questions about his general well-being. Sender felt better that the *Chofetz Chaim* was taking an interest in his needs and really cared. He then showered him with a multitude of *berachos* and well wishes that Sender should have much success with his learning, and with all his endeavors.

When Sender Linchner returned to the *yeshivah*, a crowd gathered around him, as everyone was curious to know what the highly unusual meeting was about. Sender shrugged his shoulders and explained to them that he himself had no idea why he was invited to meet with the *Chofetz Chaim*, and based on the conversation, there was nothing specific that the *Tzaddik* wished to tell him. Of course, he was still thrilled and it was an experience he cherished and never forgot.

A few days later, the reason for the meeting became known. It was only a few weeks before *Pesach* and there was a severe shortage of flour in Russia. Always thinking about the needs of *Klal Yisroel* before his own, the *Chofetz Chaim* was very concerned that millions of Jews living in Russia would not be able to procure *matzos* for *Pesach*.

One evening, the *Chofetz Chaim* received the incredible news that the government of the United States of America, delivered a huge emergency shipment of flour intended for the starving Russian people. The *Chofetz Chaim* was ecstatic about the news. The Russian Jews will now have *matzah* for *Pesach*. It was a tremendous relief for him.

Wanting to express his great appreciation to the United States for the kindness and largesse they carried out, the *Chofetz Chaim* was well aware that simply writing a letter addressed to the American Government would probably not do the trick. Yet, he still very much wished to somehow express his appreciation to the American people.

The *Chofetz Chaim* therefore invited the only American *bochur* at that time learning in the *Radin Yeshivah* to his house where he made him feel very special and showered him with *berachos*. This was the only way he could show a measure of *Hakaras Hatov* to the United States for the kindness it had done. Although he knew that the American Government and the American people would never hear about his gesture of thanks, he nevertheless understood that gratitude was something that a person must show regardless if the person who extended the kindness is aware of the thanks or not. We must always recognize the good in others as well as the good done for us by others. (**R' Eliezer Abish, Portraits of Prayer**)

אשר בחר בנביאים טובים ...

בשנת מות המלך עזריה ... (ישעיה ו-א)

Just as by *Har Sinai*, *Hashem's* Divine Presence was revealed to the masses, the *Haftorah* tells of the vision of *Yeshaya HaNavi* who perceived *Hashem* sitting on a holy “chariot” surrounded by angels. He described the atmosphere and how the 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 King Uzziya.*” The question is: why is it necessary for us to know this? Additionally, *Chazal* tell us that *Uzziya* didn’t really die; rather, he was afflicted with leprosy and considered as if he were dead!

The **Chida ז"ל** explains that a king receives a special

divine assistance to rule his kingdom, but he loses it on the day of his death. King *Uzziya* was a righteous king who wrongfully attempted to sacrifice *ketores* (incense) in the *Bais HaMikdash*, a task performed strictly by the *Kohanim*. As a result, *Hashem* inflicted him with *tzaraas* which likened him to a dead man, thereby stripping him of his divine assistance.

The make-up of a king is his glory and splendor, as well as his ability to project it upon his citizens. *Yeshaya* described the glory and splendor of “*Hashem's inner sanctum*” and contrasted it with *Uzziya* to show what a king looks like without his special support. While *Uzziya* did not actually die, his kingship no longer retained the grandeur it so badly required and therefore, he would have been better off dead.

מחשבת הלב

ואמר אל משה אני חתנך יתרו בן אלדך ואשתך ושני בניה עמך (ח"ו)

I once asked the **Alter Bluzhever Rebbe ז"ל** a question: When *Yisro* came to the desert, he told *Moshe*, “I have come to you - with your wife - and with her two sons. Weren’t they his sons as well? The *Rebbe* answered me, “I lost my first *Rebbetzin* and family in the Holocaust. *Hashem* was good to me and gave me a second wife along with her two young children that I adopted as my own. But she stipulated that she would be in charge of their *chinuch*; to guide, mold, and teach them to grow into *ehrlliche Bnei Torah*.” This is what the *Rebbe* answered me: *Tzippora* was the wife of *Moshe*, but she was in charge of the *chinuch* of her children, and the *choshuver Bluzhever Rebbetzin* followed her example. *Yisro* said to *Moshe*, “Your wife, *Tzippora*, is in charge of bringing up her two sons as true *Bnei Torah* and as such, the children are hers!”

This reminds me of a story of **R' Isaac Sher ז"ל**, who was once walking with a *talmid* when a young woman carelessly pushing a baby carriage, almost knocked him over. The *talmid* said, “What a *chutzpa*! Does she think she owns the entire sidewalk?” The *Rosh Yeshivah* replied, “Look, it is now 11:00 am. All I did this morning was take care of myself; washing, *davening*, eating, and walking for my health, but I have done nothing for anyone else. This young woman surely slept very little last night; got up early for her husband and children, waking them, dressing them, feeding them, kissing them, and sending them off to school to learn. How can I complain and criticize this woman who has already done so much for others?”

By *Shiluach Hakan*, we send away the mother bird before we take the chicks because it is a mother’s natural instinct to stay and protect her little ones (**Rambam**). The **Ohr Sameach** adds: she has special protection from *Hashem* because she is occupied with raising her next generation. Surely a Jewish mother who cares for her children’s future deserves all the credit in the world!

משל למת הדבר דומה

מדוע אתה יושב לבדך וכל העם נצב עיך מן בקר עד ערב (ח"ד)
משל: **Rav Sruya Diblitzky ז"ל** once came to the home of the **Chazon Ish ז"ל** needing to be *matir neder* (released from a vow). As he walked into the *Tzaddik's* home, he saw him sitting and talking in learning with another *Talmid Chacham*. The *Chazon Ish* turned to R’ Sruya and asked him what he needed. When he heard that he wished to be *matir neder*, he said, “Look, we have two here now. Go outside and call in a third man and we will make a *beis din* of three.”

R’ Sruya went outside and waited until a man passed by and asked if he can come inside and be part of a *beis din*. The man was happy and honored to sit with the *Chazon Ish*.

As soon as he sat down, the *Chazon Ish* asked R’ Sruya what his reason for releasing the vow was and after a few questions, the *Chazon Ish* was satisfied. Together with the other two men, they all announced, “*Mutar Lach, Mutar Lach, Mutar Lach.*” (You are released) and the extra man got

EDITORIAL AND INSIGHTS
ON THE MIDDAH OF ...

דרכה יתירה

והודעת להם את הדרך ילכו בה ואת המעשה אשר יעשו (ח"ב)

When *Yisro* advised *Moshe* how to ease the burden of judging the entire nation, he wisely encouraged him to delegate authority so that every problem does not come to *Moshe*. *Moshe* would handle the larger problems while the lesser questions would be asked to others who could answer. *Yisro's* main advice to *Moshe*, says **R' Avraham Pam ז"ל (Moreh Tzedek 98)** was: You must teach the people the correct path a Jew must follow. If you inspire them to act the way a Jew is supposed to act, then you will not have as many disputes and problems to judge! The **Chofetz Chaim ז"ל** explains that the “*derech*” (path) of the Jewish people is the *derech* of *Avraham Avinu*, which is to be sensitive to the feelings of others and filled with a burning desire to do good for others! This is the DERECH of *Am Yisroel* - the DERECH *Yisro* advised to obviate the need for extra judges.

R’ Pam adds that every one should ask himself: Why am I in this world? Why did my *neshama* travel millions of miles to come here? Why did my mother have to go through the difficulties of childbirth to bear me? Why did my father experience *tzaar gidul banim* to raise me? Was it to cause pain, harm and suffering to others? Surely not! It must be that I am here for a higher purpose - to be a true Jew and follow the *derech* of *Avraham Avinu*, which is to only benefit others and NEVER, EVER cause another person pain! The *Gemara* in *Bava Kama* extrapolates on this *posuk* that the “דרך ילכו בה” which we are referring to is the idea of *Lifnim Mishuras HaDin*! To go above and beyond the call of duty! A Jew must humble himself to others and be *mevater* on whatever he wants so that there will be love and harmony between Jews! THIS is the *derech* that we all must learn to live by as Jews. If only we would ALL take this to heart, how much better would our lives be? How much more blissful would our *shalom bayis* be? How much easier would it be to get along with all people? May we all be *zoche*!

CONCEPTS IN AVODAS HALEV
FROM R' CHAIM YOSEF KOFMAN

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