

לעילוי נשמת הר' אברהם יוסף שמואל אלתר בן הר' טוביה ז"ל

תורה תבלין

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Shabbos Parshas Yisro

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הדלקת נרות שבת - 4: 50	(Monsey, NY)	מנחה גדולה / שבת - 12: 40
שקיעה של ערב שבת - 5: 08	~~~~~	שקיעה של יום השבת - 5: 10
זמן קריאת שמע/מ"א - 9: 04	~~~~~	צאת הכוכבים / מעריב - 6: 00
זמן קריאת שמע/הגר"א - 9: 40	~~~~~	צה"כ / לשיטת רבינו תם - 6: 22

מדעת עליון

ובכן י"ל שזהו מה שהיה קשה להגמי' במה שהק' י"וכי לפני אלקים אכלו, לפני משה אכלו". כלומר, מחמת שהיו אוכלים לפני משה רבינו, א"כ בודאי היה עליהם אז מורא רבם ממשה שהיה רבן של כל ישראל, והיאך היה באפשרי להיות עליהם ג"כ מורא שמים כראוי, ומה זאת "לפני האלקים"? אלא, לומדים אנו מכאן שכל הנהנה מסעודה שתלמיד חכם שרוי בתוכה כאילו נהנה מזיו השכינה, וממילא זהו בעצמו מורא שמים ודא ודא אחת היא.

ויהי ביום השלישי בהיות הבקר ויהי קולות וברקים וענן כבד על ההר וקול שופר חזק מאד וכו' (יט-טז)
יש להבין, לשם מה הביאו על כלל ישראל את החרדה הזאת? הרי כלום א"א היה לתת התורה בלי קולות וברקים וענן וקול שופר חזק מאד? ומדוע הוצרך שההר חרד כ"כ עד שנגרם ה"יורא העם וינועו ויעמדו מרחוק?"

ומפרש הגמ"ר ברוך מרדכי אזרחי שליט"א, בס' ברכת מרדכי, שהכל בשביל לקיים "בעבור תהיה יראתו על פניכם". דהיינו, מדה כזאת של יראת שמים, עד

ויבא אהרן וכל זקני ישראל לאכל לחם עם חתן משה לפני האלקים וגו' (יח-יב)

איתא בגמ' (ברכות סד:) ואמר רבי אבין הלוי כל הנהנה מסעודה שתלמיד חכם שרוי בתוכה כאילו נהנה מזיו השכינה שנא' "ויבא אהרן וכל זקני ישראל לאכל לחם עם חתן משה לפני האלקים" - וכי לפני אלקים אכלו, והלא לפני משה אכלו? אלא ל"ל כל הנהנה מסעודה שת"ח שרוי בתוכה כאילו נהנה מזיו השכינה ע"כ. ולכאורה יש להקשות על קושיית הגמ' "וכי לפני אלקים אכלו", והלא ידוע לכל את מאמר חז"ל "שיותי ה' לנגדי תמיד", וכל תנועותיו ומעשיו של אדם צריך להיות כאילו עומד לפני מלך המלכים הקב"ה. וא"כ לכך כתי' "לאכל לחם ... לפני האלקים" - כדרך של צדיקים שעושים הכל "לפני האלקים" ממש?

אלא יש לתרץ עפ"י דברי הרה"ק מו"ר ישראל הופשטיין זצ"ל, המגיד מקאזניץ, שמביא דברי חז"ל שאסור להתפלל אחורי רבו ע"כ. והטעם לזה כי מורא רבך כמורא שמים, ובשעה שיש לו לאדם מורא רבו א"כ א"א לו להיות עליו מורא שמים הראוי לתפילה, מחמת שיש עליו מורא ואימא אחרת.

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

A SERIES IN HILCHOS SHABBOS

KIDDUSH: SANCTIFYING THE SHABBOS (1)

זכור את יום השבת לקדשו וגו' (כ-ה)

Chazal learn out from this posuk, that one must verbally sanctify the Shabbos (1). Additionally, there is an obligation to do this over a cup of wine for the following reasons:

1) In Kiddush, we testify to the belief that the world was created from מאין - something from nothing, by Hashem. Over wine, this becomes a more joyous statement (2). 2) Shabbos is a preview of the World-to-Come, where we will merit to taste from the "special wine" prepared at creation by Hashem, for those who are worthy (3).

Kiddush should be recited close to the beginning of Shabbos. However, if one has no appetite, he may delay Kiddush for a bit, as long as other family members or guests will not be made to suffer (4). Eating or drinking is prohibited before Kiddush (5). This prohibition begins at sunset (שקיעה) or even earlier in the event that one accepted Shabbos early, e.g. a lady after lighting Shabbos candles (6). If she feels weak or extremely thirsty, she may take a drink after candlelighting until sunset. If one has a heter from a Rov to take medicine on Shabbos, he is permitted to do so even before Kiddush, with a swallow of water if need be (7).

On Shabbos morning, the prohibition of eating before Kiddush, begins immediately after one has davened shachris (8). Thus, it is permitted to drink a tea or coffee

(1) פסחים קו. (2) חינוך לא (3) ביאור הלכה רמב (4) משנה ברורה רעא:א (5) או"ח רעא:ד (6) מנחה חדשה עזב (7) שמירת שבת כהלכתה נב:ג (8) או"ח רפט:א (9) ביאור הלכה רפט (10) מ"ב קפג:י"א (11) באור שלחן דף סה (12) ערוך השלחן קפג:א (13) מ"ב קפג:ו (14) אג"מ א"ח ג:לט (15) מ"ב קפג:טו-י"ש מנהגים שונים ע' באר היטב קפג:ה (16) או"ח שם:ד

הוא היה אומר....

R' Yerucham Levovitz ZT"L would say:

"People become so used to being unhappy that they are unaware of the needless misery they cause themselves. They imprison their minds with thoughts of resentment, hatred, envy and desire, and the only reason they tolerate it is because they have become so used to these thoughts that they truly believe this is the normal picture of life!"

R' Shamshon Raphael Hirsch ZT"L would say:

"Do not become burdensome to your friends by annoying or visiting too often, even if your visits are welcome. One can become weary of too much of a good thing!"

A Wise Man would say:

"A man without a friend is like a left hand without a right!"

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The young man bristled with indignation. "When I was almost perfect, only lacking the attribute of modesty, I rejected her; now that I have added modesty to my array of talents, so that I am completely perfect - she is certainly even less suitable for me!"

TORAH GEMS

**ויחד יתרו על כל הטובה אשר עשה ה' לישראל
אשר הצילו מיד מצרים וגו' (יח-ט)**

Rashi gives the following explanation: "*Yisro rejoiced, this is the simple understanding. The Medrash (relates), his flesh became prickly as a result of his aggrivement over the destruction of Egypt.*" Why do Chazal see fit to interpret Yisro's emotion in a negative manner? If the literal meaning of the word "יִישׁוּר" denotes happiness, why must the *Medrash* state a more sinister understanding?

In truth, though, *Chazal* did not mean this to imply negative about Yisro. On the contrary, we find an even greater compliment in Yisro's mannerism. As **R' Yehoshua Trunk of Kutna ZT"l** explains, we find a number of expressions of happiness in the *Torah*: "שמחה" - refers to a new-found joy, an upliftment over something that was never experienced before. "ששון" - denotes a gladness for that which was lost and has now been found. "חדוה" - is an expression of one who deep down is feeling sadness and misery, yet he coaxes himself and strengthens his resolve to feel bliss and glee under any circumstance.

Thus, the *Torah* employs the term "חֵדוּה" with regard to Yisro, implying a happiness - albeit with a concerted effort on his part to overcome his sadness. Yisro was truly joyful over the miraculous exodus and salvation of the Jewish people but the emotion of regret and misery for his lost brethren in Egypt plagued him. To his credit, he managed to set aside his feelings of despair and portray his delight over the good fortune of *Bnei Yisroel*.

כבוד את אביך ואת אמך למען יארכון ימיך וכו' (כ-יב)
Children sometimes tend to view their obligations

toward parents as imprisoning chains. This problem is compounded by the frequent reaction of parents to their children, viewing themselves as their child's equal. In response to the children's bold posture, parents often treat them as peers and send them a message that they have an emotional need for their children to be their friends. But this is wrong. The importance to provide children with a warm, loving, caring and accepting upbringing cannot be overemphasized, yet on the other hand, parents must make the hierarchical lines clear and never fall into the trap of thinking that they should relate to children or, worse yet, have children relate to them as friends. Children must love parents, but they must also respect them.

R' Shimon Schwab ZT"L crystallized this issue in an address given to מנהלים - *educators*: "For all his preciousness to us, the child must have impressed upon him the feeling - and this is lesson number one - that the main people in the house are father and mother, and not the child; that the parents are the *baalei batim* to be honored and obeyed. Children must eat whatever their parents give them. They know best what's good for the child. A Jewish house is not a restaurant, and neither is the mother a waitress, nor the father a bus boy. The same goes for going to bed on time. When the time comes for the kids to go to sleep, there must never be a discussion. We're talking here of reasonable parents who are not unnecessarily strict. Certainly the process of going to sleep must be a pleasant experience, with a song, with a story, then at the end, *Hamapil* and a good-night kiss. But our children must not enslave us by their unjustified tears."

עבריות נט). לא נבראו רעמים אלא לפשוט עקמומית
שבלב שנא' והאלקים עשה שיראו מלפניו ע"כ. משום
שהיא היא המביאה לידי יראת שמים, בד בבד עם
נתינת כל החמדה הגנוזה לישראל, יחד עם הענקת כל
סגולת העליה וההתחברות אל השי"ת, חייבים להבטיח
את בלם הנסיגה וההתדרדרות.
ומש"ה הוצרך הקב"ה לכל הקולות וברקים וחרדת
ההר, כדי שנקיים בנו ה"לבלתי תחטאו".

שתהיה קבועה במהותכם ומשתקפת מתוך פניכם, לא תיתכן אלא ע"י ש"ראיתם אותו יראוי ומאיים". כי רק אז יהיה לכלל ישראל יראת שמים אמיתי.

וכל כך למה? "לבלתי תחטאו" - להראות את עצם עוז ותוקף נוראותו ית', כדי שיגיע לידי ההכרה "כי אין זולתו". הוא מה שארז"ל בגמ' (נדרים כ.) "יראתו על פניכם" - זו הבושה. "לבלתי תחטאו" - מלמד שהבושה מביאה לידי יראת החטא עיי"ש. וכמו"כ מצינו בגמ'

מעשה אבות... סימן לבנים

ויבאו מדבר סיני ויחנו במדבר ויחן שם ישראל נגד ההר וגו' (יט-ב)

The famous *Medrash* regarding *Kabbolas Hatorah*, describes how all the different mountains fully expected the *Torah* to be given on their peaks. One was regal in its height. Another had majestic peaks. Yet *Hashem* chose *Har Sinai*, since it was the smallest of the mountains. The lesson is clear: The *Torah* can only be acquired by one who thinks of himself as small, humble and modest. גאווה - *Arrogance*, has no place in a G-d-fearing, *Torah* Jew.

There was once a young man who was an outstanding *talmid chacham*. In every *Yeshiva* that he attended and in every city that he visited, he was lauded as a tremendous scholar. There was just one problem: he suffered from an exceptionally great character flaw - that of extreme vanity. Although he wished to marry, he rejected every offer suggested to him by marriage brokers and *shadchanim*, since he felt that he could not find a *kallah* who was good enough for him. The years went by, and gradually the *shadchanim* stopped making him offers. This outstanding scholar became a rapidly aging bachelor.

One day his friends came to him and told him bluntly that he must overcome his haughtiness if he ever hoped to find a wife. "You are your own worst enemy," they declared. They suggested that it might be worth his while were he to concentrate on the study of *mussar*, character development, since this might help him to change his outlook.

The bachelor took his friends' advice to heart and began a serious study of *mussar* texts. He spent considerable time plumbing the depths of *seforim* the likes of *Mesilas Yeshorim* and *Shaarei Teshuvah*. And lo and behold, it seemed to work! After a short while a noticeable change came over him and he became more humble. No more did he talk about himself and it appeared even to his friends that he may be ready to find a mate. Word spread of his remarkable change for the better, and when the *shadchanim* became aware of this they again approached him with offers of fine marriage proposals.

The first of these offers was a young lady who had been suggested to him once before, and whom he had rejected for not being good enough for him. The *shadchan* believed that the prospective bridegroom, now that he had come to his senses, would see her in a different light. After all, she had always remained a wonderful catch; it was he who had needed the time to mature and fully appreciate this.

But he was sadly mistaken. After mentioning the intended *shidduch*, the *talmid chacham* was angry with the *shadchan* for suggesting the same person again and remarked, "I do not understand your attitude! How dare you offer me the same *shidduch* again!"

"But why?" asked the *shadchan*, "I thought you'd changed. You are supposed to be a different person."