



## Rabbi Reisman – Parshas Yisro 5782

### 1 – Topic – The Seuda of Yisro

As we prepare for Shabbos Parshas Yisro. Parshas Yisro begins of course with Yisro arriving where Klal Yisrael was encamped and Moshe Rabbeinu coming out to greet him. There is a Machlokes in the Gemara if this happened after Matan Torah or before Matan Torah. There are two Shittos in the Gemara and the Ramban holds that it happened before Matan Torah and the Even Ezer holds that it happened after.

There is a big Kasha here. After Yisro gave the Eitza to Klal Yisrael and he gave them an Eitza to have a special system of judges. The Posuk begins in 18:13 that (וַיְהִי, מִמָּחֳרָת) which means that the day after Yisro came, Moshe Rabbeinu was sitting and judging Klal Yisrael. What day was it? Rashi says that it was the day after Yom Kippur (מוצאי יום הכיפורים היה). There is a very big problem here. If it was a day after he came down from Har Sinai that means as Rashi says Motzoei Yom Kippur, that means that the day that Yisro came and had the Seuda would have had to be Yom Kippur itself. It is very difficult and it is a problem with Rashi.

Boruch Hashem all the Meforshim ask this Kasha. The Daas Zekainim Mi'baalei Tosafos, the Maharal on Rashi, the Yereim on Rashi. It is universally asked as a Kasha but it still needs a Teretz. Probably the simplest Teretz would be the Ramban who says (אין הכונה שיהיה ממחרתו ממש, כי לא (אכלו ביום הכפורים)). That Mimochoras does not mean Mamash the day after Yom Kippur but it was a few days later much like in Shemos 13:14 (וַהֲיָה כִּי-יִשְׁאָלְךָ בְנֶךָ, מָחָר--לֵאמֹר) as is explained by Rashi there (יש מחר שהוא עכשיו, ויש מחר שהוא לאחר זמן). That would be the Ramban's approach which is the easiest.

The Maharal says a Chiddush. That when Moshe Rabbeinu came down from Har Sinai on Yom Kippur that made it become a day of Kapparah. These are two possible Peshatim.

The Daf Yomi in Moed Kotton 9a (which is Friday's Daf), brings the story of the Beis Hamikdash being inaugurated by Shlomo Hamelech. This inauguration included days of Seuda. That means that there were seven days of celebration until Sukkos and then seven days of Sukkos. This means that they ate on Yom Kippur. The Gemara says that Shlomo Hamelech Paskened that the Simcha of the Beis Hamikdash is Doche. Since the Simcha of the Beis Hamikdash is Doche, so therefore, they ate on that Yom Kippur. This is because that Simcha of eating was equivalent of the Mitzvah of fasting on that day. This is what it says in the Gemara in Moed Kotton 9a.

Zagt the Mizrachi, if so we can understand that the day when Moshe Rabbeinu came down with the Luchos She'nios was certainly a day of celebration. It was a day of joy and this is despite the

fact that it was on Yom Kippur. A Chiddush Gadol but they Paskened that it is Muttar, and we have now three Teirutzim.

The Ramban says that (מִקְרָה) does not mean the day after it could mean a few days after, the Maharal says that at this point Klal Yisrael had not yet been given the commandment to fast on Yom Kippur (Adayin Lo Nitz'tavu), and the Mizrachi says that on this day they ate despite the fact that it was Yom Kippur because the Simcha of the occasion was greater than the fasting on Yom Kippur and you have to be on a Madreiga to understand that that was something that was really Kedai. This is a technical issue of the Seuda of Yisro when Yisro came.

## **2 – Topic – An Inyan of Machshava**

Yisro comes with Tzipporah the wife of Moshe. They come together and Moshe Rabbeinu reunites with his wife who he has not seen for an extended period of time. Halo Davar Hu! The relationship between them at that point must have been a very strange relationship. Moshe Rabbeinu gets married, he leaves for an extended period of time.

We find an incredible thing. The Maharal says that the Shidduch between Moshe and his wife who was after all a Giyores, somebody without a special Yichus, was a Shidduch of a male and female that were perfect.

Normally a wife and husband are like two pieces of a jigsaw puzzle. They fill in each other's Chisronos. In the case of Moshe and Tzipporah says the Maharal, they were like two pieces on flat edges on a puzzle. They fit together smoothly and seamlessly. What does that mean in practical terms? It means that they did not have Ke'paidos one on the other.

I have a friend who got married and he married a woman who worked in the same office as him and for many years they worked together. I asked them how do you do that in marriage? How do you work together a whole day with your wife, it could be but it is a very difficult thing to be able to spend the whole day you and your wife together. There is a certain intensity to it. He told me the way it works is if one of the two has an incredibly considerate personality. So I asked him which of the two of you has the incredibly considerate personality?

He said to me that we take turns. What a Dvar Mussar. We take turns. Which means to say that in a marriage when one of the two is stressed out and all tense and nervous, the other one has to be able to be calm. At any time that both husband and wife feel stressed, tense and anxious they have to measure which one needs the help the most. "We take turns".

Moshe Rabbeinu and Tzipporah were able to fit together without the bumps. That is the dream of a marriage. To be able to fit together without the bumps that are there in the way. That is Moshe Rabbeinu and Tzipporah Eishes Moshe.

You understood if Yisro said that if you don't come out to greet me in my merit do it in the merit of your wife. It wasn't just that it was his wife, it was that she was a woman who was extraordinary. Moshe Rabbeinu went and took on a role of leadership and she had no complaints, she had no

Tainos of why didn't you come to get me, did you forget about me. A no Tainos relationship. A Davar Pele!

Every human being has within him two Kochos Hanefesh that sometimes contradict each other. One is a Koach Ha'hischabrus, a Koach of connecting with someone else. The other is a Koach of Hisbodedos which is a need to be alone and have your own space. Every person has both. Women more than men need the Koach Ha'hischabrus, need a Chaver'shaf, need the relationship. Men also need the relationship. There are times that you need the Hischabrus and times that the Hisbodedos is good. A lot of the friction comes when there is a complaint that you go off on your own and you do what you have to do on your own, what about me? The ability to overcome that complaint that is the lesson of Tzipporah Eishes Moshe.

There was a Bochor in Yeshiva who was dating seriously and when he was dating he was near getting engaged and his mother said to him when you are not with her do you wish you were with her? He thought a minute and said no. When I am with her I enjoy it and when I am not with her I go on with life. His mother said there is something wrong. You should wish that you were with her all of the time. This boy asked me is it so?

I told him by women they like the Hischabrus all the time. By men it alternates. Sometimes you want Hischabrus and sometimes you want Hisbodedos and it is perfectly okay. He came to me the next day and said I told my mother what you said that women feel that way but men don't. He said that his mother came back to him and she said I went over to your father and I asked him when you are not with me do you wish you were with me?

Your father said of course. So it seems that the Rabbi is wrong. This young man tells me this and I tell him G-d willing you will get married and you will be a good husband. When your wife asks you the question you will say exactly the same thing. But you have to recognize that there is a need for that Koach Hischabrus B'kochos Hanefesh, definitely more by the woman than by a man.

That is what the Maharal means that Tzipporah had that Nekudah of perception that is unusual with people. Moshe Rabbeinu with the Koach of his leadership and Tzipporah in hers. We should be Zoche to learn from the two of them in the Koach in their relationship not to have Tainos. To be the one who has the extraordinary personality to be able to do what needs to be done.

With that a person is Zoche to a good marriage and B'ezer Hashem be able to live without Tainos one on the other. The extraordinary woman Tzipporah Eishes Moshe in the background. We have to learn from her behavior of not having Tainos. She could have had Tainos here and in Parshas Behaloscha she could have had Tainos. What a lesson to learn. Wishing one and all an absolutely wonderful and fantastic Shabbos Kodosh Parshas Yisro!

### **Rabbi Reisman – Parshas Yisro 5781**

The Shiur is transcribed Liz'chus Refuah Sh'leimah for Shmuel Eliyahu Dovid Ben Masha who is in the ICU in Eretz Yisrael with Covid. Please have him in mind in your Tefillos.

## **1 – Topic – The Goal of Shabbos Parshas Yisro is to remind ourselves about Kabbalas HaTorah.**

As we prepare for Shabbos Parshas Yisro, the Parsha of the Aseres Hadibros. A very special Parsha as the story of the Torasainu Hakedosha turns from the birth of Klal Yisrael to the Mitzvos of Klal Yisrael. When Klal Yisrael comes to Har Sinai Rashi says they come as it says in 19:2 (כאיש אחד) (בלב אחד) which is certainly Al Pi Pshat that all the Jews were B'achdus, everyone was one. All the many Jews were (כאיש אחד בלב אחד). Although it would be enough to say (כאיש אחד).

Rav Gedalya Schorr in the Ohr Gedalyahu (page # 47) brings a wonderful Bi'ur, a Hesber Al Pi Drash in the Kavana of Chazal. When Chazal say (כאיש אחד בלב אחד) one man one heart, he explains incredibly the following way. He says that it is not enough (כאיש אחד). There are many people who as individuals, each person is an individual, he is one person. But even that one person himself could be full of Stiros, could be full of contradictions. He is not necessarily (בלב אחד). He has certain feelings to serve HKB"H, he has other feelings to pursue the pleasures of this world even at the expense of serving HKB"H. A human being is full of contradictions by nature. (כאיש אחד בלב אחד) is the idea that not only were they one person but even the person himself has to work hard to be (לב אחד). It is very hard, it is very difficult.

Human beings are full of contradictions. People lack focus on the goals of life. If someone could focus on the true goals of his life all the time, then he would be (כאיש אחד בלב אחד). He would be one person with one focus, with one desire. Klal Yisrael came to Har Sinai (כאיש אחד בלב אחד), with one focus, a focus totally on Kabbalas Hatorah.

In the Kuzari the Melech HaKuzari asks the Chochom, he says what does it mean the word Chossid, a righteous person? What does that mean? The Chochom answered it is a Mashul to a king who rules over his country where every part of the country is loyal to him. Every neighborhood, every city, every farm, everyone is loyal to that king. The Kuzar asked you didn't answer my question, I didn't ask you to explain being king, I asked you to explain being a Chossid, being a righteous person.

The Chochom replied, a human being has the ability to be king over all of his Eivarim, over all the parts of him, over all the desires, his drives. A Chossid is like a king who is a king over every part of his kingdom. So too with us, we have the ability to rule over ourselves totally and HKB"H says as is found in 19:6 (וְאַתֶּם תְּהִיּוּ-לִי מְמַלְכֹת כְּהַנִּיחַ, וְגוֹי קְדוֹשׁ) (מְמַלְכֹת כְּהַנִּיחַ) a kingdom of Kohanim. Everyone is a king? Says Rav Schorr yes. Everyone is a king. Ai Ain Melech B'lo Am, you can't be a king without followers? Hein Eivarim Shelo. They are the person's body. A person has the ability to focus and concentrate on being focused and being aimed on a singular goal.

Says Rav Schorr that is what it means that the Gemara says at the end of the third Perek in Nedarim (32b 4 lines from the top) that Avraham Avinu (המליכו על מאתים וארבעים ושמונה אברים) that Hashem made him king over all of his limbs. What does it mean? It means that he controlled everything. Of course the idea of this (כאיש אחד בלב אחד) is that when we learn about Mattan Torah we have to learn about that goal of having the singular focus. When we stand up in Shul and we listen to the Aseres Hadibros, our goal is to understand that to be a Mekabel HaTorah a person has to have a

focus that nothing else matters except Kabbalas HaTorah, except being Mekabel on ourselves to do the Ratzon Hashem. Kalos K'chamuros. Whatever it might be, all of it is important. (כאיש אחד). All parts of what you do you have to try to do correctly. It is a hard job but reminding ourselves of our goal that is Shabbos Parshas Yisro, that is what the Parsha is all about. And so, an important understanding of (כאיש אחד בלב אחד), what it means to be a king over yourself.

## **2 – Topic – A Thought Relating to the Beginning of the Parsha. A Lesson from Yisro.**

At the beginning of the Parsha we find Yisro coming and meeting his son in law Moshe Rabbeinu. It is interesting, he is called Yisro because he was (על שם שיתר פרשה אחת בתורה), he added one Parsha. What was the Parsha? 20 Pesukim. What did he add to the Torah?

He criticized his son in law. He came and all we know besides of course the fact that they had a Seudah together, all we know about him talking to Moshe Rabbeinu is one thing. He tells Moshe Rabbeinu what are you doing 18:18 (לא-תוכל) you can't do that, it is not going to work. He is critical of the way Moshe Rabbeinu was running his job, his job of being the Shofeit, the Melech of Klal Yisrael. He said you can't do it, it is not possible. He is critical of his son in law.

It is interesting, that is the whole conversation between Yisro and Moshe Rabbeinu? We have an old rule that we have mentioned many times from Rav Tzaddok. Rav Gedalya Schorr brings many times in Ohr Gedalyahu in the beginning of Matos is one example (on page # 159) that anything that comes up in life we look to the Torah for the first time it is mentioned. Here we have a father in law and a son in law and right away at the beginning the father in law is critical of the son in law. What does Moshe Rabbeinu do? He doesn't ask him to not offer his advice but he takes his advice. Amazing! That is not the first time a father in law told a son in law what to do.

We have it earlier in the Torah. By the destruction of Sedom we have Lot talking to his sons in law as is found in Beraishis 19:14 (תתניו לקחי בנותי). He tells his sons in law that Sedom is being destroyed, so quick join me and let's flee Sedom. (ויהי כמצחקה, בעיני התניו). It was a joke to them. The old man, what is he talking about and they didn't listen to him. They stayed behind in Sedom and they were incinerated, they were destroyed. It is interesting that we find a father in law and a son in law relationship in the Torah where one is critical of the other. It is interesting that Moshe Rabbeinu and Yisro talk one to another in Parshas Behaloscha. There they also disagree. Although there it is Moshe Rabbeinu telling Yisro what to do. He tells Yisro go into Eretz Yisrael and the Tov that HKB"Y does to us you will have a part of it. Join us. Yisro replies nothing doing. As is found in Bamidbar 10:30 (לא אלה: כי אם-אל-ארצי ואל-מולדתי, אלה). So it is interesting that all the times we find interaction is a disagreement. Halo Davar Hu! The Torah seems to be telling us that it is natural for a father in law and son in law who care about each other to point out their differences, to point out things where they are different. And so, it is a normal thing.

What is the lesson in the Torah? When a father in law criticizes a son in law, he can take it one of two ways. He can laugh at him like Lot's sons in law or he can take his advice like Yisro's son in law. So it is your choice you can be like Yisro's son in law, you can be a Moshe Rabbeinu, you can take the advice. Chazal say he didn't take every bit of his advice, (שנאי בצע) he didn't take. A little bit of it he didn't take, but he basically accepted it in the spirit that it was given. Or you could

be like Lot's sons in law G-d forbid. The Torah gives you the two Digma'os, the two images to have in front of you and what an incredible lesson.

### **3 – Topic – The Language of Dibbur by the Aseres Hadibros.**

As you know, speaking is known as Mamaros. The world was created by the Asara Mamaros and Dibbur. Dibbur is also speaking. It is called Aseres Hadibros and the world was created by the Asara Mamaros. Isn't that strange? What is the difference? Why is one called the Aseres Hadibros because the Torah says that it is Aseres Hadevarim but still why did the Torah do it, why not the Asara Mamaros? Because the Posuk says Vayomer Hashem, but why?

I saw a Gevaldige Upteitch with the definition, the translation, the Dikduk of Amar and Dibbur. Amar is saying something without any implication that there is anybody listening or that there is any connection between the speaker and the listener. Amar is just to say. Vayomer Haman B'libo. Vayomer – he said it in his heart. It has nothing to do with the connection to a listener.

Dibbur however, Vayidaber Hashem El Moshe Laimor. Dibbur implies a Yachas, implies some sort of a connection between the speaker and the listener. If you look in the Unkelos you will see that this is very clear because we find when Unkelos translates V'Amar Hashem L'moshe. Vayomer is L' and when it is Dibbur it is Vayidabeir Hashem "Im" Moshe. It points out a connection.

Asara Mamaros. Hashem wasn't speaking to anybody. Asara Mamaros Nivra Ha'olam, the world was created with 10 Mamaros so the word is Amar. Dibbur that is something else.

Sefer Devarim, Moshe Rabbeinu said Devarim to Klal Yisrael. He knows them for 40 years. (אֵלֶּה הַדְּבָרִים) Eileh Hadevarim Al Daas Rabo. At 40 years he finally connects as well with Klal Yisrael. It is Devarim, it is Dibbur. Speaking to, directly to. Being critical, yes. Correcting Klal Yisrael. That is Dibbur.

Today people are so delicate it is very hard to tell them things as it is. To tell them you have to be gentle, you have to be Vayomer, you have to speak softly, you can't speak things the way they are. In an ideal world a person should be a listener. Like Moshe Rabbeinu listened to Yisro. A person should be a listener, he should be able to listen.

I will give you Mishmar as an example. Now when I talk about Mishmar I talk about it in a light way. See you at Mishmar, come to Mishmar, it would be a nice thing to come to Mishmar. Is that really so? Is coming to Mishmar extra credit? Is it really extra credit? Is it extra credit to take at least one night a week and learn late at night? Is that something that is a nice thing to do? It really should come as a Dibbur. There should be a Yachas. I should tell you the way it is. You can't go every night and Drei around your house, Drei around your apartment until late at night. You can't do that. You have to put yourself in a Beis Medrash and come home when you are ready to fall into bed and fall asleep right away. Dibbur would be if I tell you the truth. The truth that it is not extra credit. It is the way it should be. Maybe it should be that way more than one night a week. But that is Aseres Hadibros. (אֵלֶּה הַדְּבָרִים, אֲשֶׁר דִּבֶּר מֹשֶׁה).

You really want to grow, hear things that are connected to you, that are meant to be talking to you like Moshe Rabbeinu listened to Yisro. Listen to it. Nebach we live in a world where people are so delicate, if you tell them why aren't you in the Beis Medrash one night a week until 11 o'clock or midnight, why not? What is the reason? All right you get up at 6 in the morning. So be in the Beis Medrash until 11 or 11:30. One night a week you can't do it? You are so soft? Look what happens in busy season.

Vayidabeir, Aseres Hadibros, be ready to hear things as they really are. Of course if it is a little rainy, a little snowy, a little cold, I might not find parking, of course that is a good enough excuse... so that you can miss it tonight. What do you mean? Tell it as it is. L'fum Tzara Agra. You got to put in your energy and put in your Kochos. Do it. Serve HKB"H B'chol Kochacha. Wishing everybody a wonderful Mishmar wherever you are tonight. Sitting in a Beis Medrash and learning B'ezras Hashem. IY"H it will be a wonderful week for one and all. A Gutten Shabbos!

### **Rabbi Reisman - Parshas Yisro 5780**

#### **1 - Topic - A Quick Ha'ara on the Beginning of the Parsha.**

As we prepare for Shabbos Parshas Yisro. I would like to share with you a thought on the beginning of the Parsha and a thought on the end, however, before I begin, a short Ha'ara. At the end of Parshas Beshalach we have the story as is found in 17:13 of (וַיִּהְיֶה יְהוֹשֻׁעַ אֶת-עַמְלֵק) the battle between Klal Yisrael and Amaleik. There, many Meforshim ask why is he called Yehoshua. After all, his name was not changed till Parshas Shelach many years later by the Meraglim. Why is he called Yehoshua here? This is a question which Meforshim have asked and I believe that I have addressed in prior years. If not in Parshas Beshalach then at least in Parshas Shelach.

This week in Parshas Yisro, I realize that we have exactly the same Kasha. We learn in Rashi at the beginning of the Parsha that why is he called Yisro? Rashi says in 18:1 that (לכשנתגייר) when he became a Ger (הוסיפו לו אות אחת על שמו). His name Yeser was changed by adding a letter in honor of his Gairus and from Yeser he became Yisro. So his name Yisro was added when he was Megayeir.

We have the same Kasha. In Parshas Shemos when Moshe Rabbeinu meets the B'nos Yisro, Yisro's daughters, he is already called Yisro. This is prior to his being Megayeir. It is interesting that the Meforshim ask the Kasha on Yehoshua and they don't ask it on Yisro. Anyway, just a thought.

#### **2 - Topic - A Gevaldige Vort on Middah K'negged Middah.**

Let me get to a thought on the beginning of the Parsha. We know that Yisro came as is found in 18:11 (כִּי בִדְבָר, אֲשֶׁר נָדַו עָלֵיהֶם). Yisro was very moved that HKB"H punishes Midah K'negged Midah. Pharoh made a Gezaira to throw Jewish children into the Yam and Pharoh's army was drowned in the Yam. It is nice, but is it so inspiring that it was the same Yam that it is Midah K'negged Midah?

The Ohr Gedalyahu (on page 82) says a Gevaldige Pshat but with a Hakdama. The Hakdama is something that was said regarding the Posuk in Tehillim 117:1 (הֲלֹלוּ אֶת-יְיָ, כָּל-גּוֹיִם; שִׁבְחוּהוּ, כָּל-)

הָאֲמִיּוֹת and 117:2 (כִּי גִבֵּר עָלֵינוּ, חֲסִדוֹ). We say in Hallel that all of the nations should praise Hashem (שִׁבְחֵהוּ, כָּל-הָאֲמִיּוֹת). Why? (כִּי גִבֵּר עָלֵינוּ, חֲסִדוֹ) because Hashem's Chesed on us is so strong, is so powerful.

The question is, why should the Goyim praise Hashem. All right, maybe we are talking about the Goyim L'asid Lavo but the Jews should also praise Hashem (כִּי גִבֵּר עָלֵינוּ, חֲסִדוֹ). What is (הִלְלוּ אֶת-) (רַר, כָּל-גּוֹיִם כִּי גִבֵּר עָלֵינוּ, חֲסִדוֹ)?

So Rav Yitzchok Volotzhiner who was called Rav Itzikel says the following Teretz and I think that it is well-known that HKB"H is Metzareif a Machshava Ra to a Maiseh. When Goyim have Machshavos Ra'os on Klal Yisrael, they are punished for it. Many times Goyim have Machshavos Ra'os against Klal Yisrael, they have plans (עֲצוּ עֲצָה), they have all kinds of Eitzos against us and HKB"H destroys the Eitzah.

Jews never find out about all of the Chesed that HKB"H does for us. Why? Because a lot of the Chesed is not known to us. (הִלְלוּ אֶת-יְרֵר, כָּל-גּוֹיִם כִּי גִבֵּר עָלֵינוּ, חֲסִדוֹ). The Goyim who know how many times they had evil plans against the Jewish people. (עֲצוּ עֲצָה וְתַפֵּר. דִּבְרוּ דְבַר וְלֹא יָקוּם). Many times they said to do things and it didn't come to fruition and Jews don't even know about it to praise Hashem for it. (הִלְלוּ אֶת-יְרֵר, כָּל-גּוֹיִם כִּי גִבֵּר עָלֵינוּ, חֲסִדוֹ). The Goyim should praise Hashem on these things (כִּי גִבֵּר עָלֵינוּ, חֲסִדוֹ). A Gevaldige Vort.

What does that have to do with this week's Parsha? Zagt Rav Schorr, Gevaldig. Who knows how many Eitzos Ra'os Pharoh had against the Jewish people? Rashi told us that Pharoh had three Yo'atzim, three people who gave him Eitzos. Bilam, Iyov and Yisro. Yisro knew about all of the diabolical schemes and plans and thoughts that Pharoh had against the Jewish people. The Jews didn't know about it. But Yisro knew.

Then Yisro saw the 10 Makkos, Dam, Tzefardei'a, Kinnim. Where does it come from that you punish them with frogs, you punish them with lice? Only Yisro understood. Because Pharoh had made plans against the Jewish people, evil plans, and the 10 Makkos were Middah K'negged Middah. Because HKB"H punishes for the evil plans against the Jewish people so he realized (כִּי בַדְבָר, אֲשֶׁר זָדוּ עֲלֵיהֶם). In the punishments that they had, the Mai'zidim, the things that they had against Klal Yisrael (כִּי בַדְבָר, אֲשֶׁר זָדוּ עֲלֵיהֶם). They understood. Yisro saw the Gadlus Hashem (כִּי בַדְבָר, אֲשֶׁר זָדוּ עֲלֵיהֶם) in all those things.

So what did Yisro do? Yisro said wow, G-d works Middah K'negged Middah. I was a Yo'eitz to Pharoh, I gave him Eitzos, let me go to the Midbar to Moshe Rabbeinu and I will give him Eitzos. That is why Yisro comes and he looks around. What advice could he give his son in law. Usually it is a no-no for a father in law to give advice to a son in law, but Yisro was trying to do Middah K'negged Middah to get a Kapparah. That is why he came and gave a good Eitza and goodbye, he did what he had to do. What a Gevaldige Vort on the Middah K'negged Middah.

3 - Topic - A thought regarding the Chag Hakatzir of Shavuos.

Having given you a wonderful Vort on the beginning of the Parsha let me tell you an even more extraordinary Vort on Mattan Torah. As you know, Mattan Torah was in the month of Sivan and

the Chag Hashavuos which is Mattan Torah is during the month of Sivan. You also know that the Torah consistently ties the Sholosh Regalim to the agricultural calendar. Meaning that we call Pesach - Chodesh Ha'aviv, the time that fruit first ripens, the time where Tevuah is first planted.

We know that Sukkos is called Chag Ha'asif, the time that the produce is collected from the fields. Shavuos is in the middle. Shavuos is the Chag Hakatzir, the time that wheat is cut. When wheat is cut it is not ready to be sold. Wheat has to be left to dry. Fresh wheat is moist. If you try to grind it into flour you will get mush. Wheat is left to dry and then it is threshed and then it is winnowed and prepared and then it is sold. So that, Shavuos is somewhere in middle.

Now we understand that Pesach should be in the Chodesh Ha'aviv, the time that you plant, the time that fruits first come out and get ripe. This is because after all, Pesach is the Yom Tov of the birth of Klal Yisrael, the beginning of the agricultural calendar fits well with the beginning of the birth. Sukkos is the Chag Ha'asif. After all, Sukkos marks the traveling of Klal Yisrael in the Midbar to come to the place where they are gathered in, in Eretz Yisrael and Chag Ha'asif fits well with Sukkos.

But what is Chag Hakatzir, halfway through the agricultural calendar have to do with Chag Hashavuos? I saw a wonderful thought from HaRav Aharon Lopiansky in his Sefer on the Chagim, and he says beautifully. We know that for the first 26 generations till the Torah was given, HKB"H sustained the world with his Chesed.

The Gemara says in Arvei Pesachim (118a top of the Amud), that Hallel Hagadol which is (הודו ל'עולם תהיה) (לירון פי-טוב: פי לעולם תהיה). That whole 26 lines is K'negged the 26 generations of (ל'עולם תהיה). Of the years in which the world existed without the Zechus Hatorah. By Mattan Torah everything changed. From then on, there has to be Limud Hatorah for the world to exist. So Mattan Torah was the change from a period of time where the world existed without Zechus Torah to a time where it existed with a Zechus of the Torah. That is the Chag Hakatzir. Why?

The agricultural year is divided into two. There is a time that the food grows, the wheat grows. During that time, for the most part people don't have to do anything. You just watch it happen. HKB"H (פי לעולם תהיה). HKB"H makes it happen. HKB"H controls the fact that a seed becomes a plant, becomes a tree. HKB"H controls the photosynthesis with which fruits ripen. HKB"H makes it all happen. Human beings might help along, water a little but it all happens (פי לעולם תהיה).

Then the second half of the agricultural season is labor intensive. It is when people come, they harvest it, they place it in a good place to dry, they thresh and winnow and prepare the kernels. The second half is up to people to do the Chesed Hashem. That was Mattan Torah, Chag Hakatzir. It marked the time between the 26 generations where everything grew on its own, to a time where Hashem says to Klal Yisrael okay, now it is up to you. You have to create a situation of Limud Hatorah, of Kiyum Mitzvos so that the world should be able to continue.

Not only that, but HKB"H at Mattan Torah gave Torah She'bichsav. Torah She'bichsav is given, is written. You learn it, you read it, you understand it. After Mattan Torah, began the Tekufa of Torah She'baal Peh, of Chiddushai Torah. Chiddushim that people Huruva and put their Koach in. That mirrors the Torah She'bichsav and the Torah She'baal Peh mirrors the change of (פי לעולם תהיה)

תקדו). Given to where it requires Huruvanya. It requires work, it requires effort. A person has to put in effort and energy into his Lumid Hatorah.

What a beautiful insight, what a beautiful thought, what a beautiful Havana. Mattan Torah was a change, was a time that it was given over to us to make it happen, to create Torah and to sustain the world with the Torah. Ah Geshmake thought.

And so, with this these two thoughts, one regarding the Middah K'negged Middah of Yisro and one K'negged the Chag Hakatzir of Shavuot. I wish you all an absolutely wonderful Shabbos with one special request. The type of Yidden that go to Mishmar are very often the type of Yidden who go to the Yarchei Kallah in Eretz Yisrael. Since this week there is the Yarchei Kallah in Eretz Yisrael we definitely are going to be understaffed with our Mishmar, as many of our Bnei Mishmar will be having Mishmar in Eretz Yisrael. So we need a good showing for those of you like me who are still here (Nebach) in Chutz L'aretz so that we should come and be Mechazeik the Mishmar. Hope to see you all tonight! A Gutten Shabbos!

### **Rabbi Reisman - Parshas Yisro 5779**

1 - Topic - A beautiful Vort from the Chida as to why Yisro brought Tziporah with him.

As we prepare for Shabbos Parshas Yisro the Shabbos where we Lain Kabbalas Hatorah. I would like to share with you some absolutely extraordinary thoughts. The first goes on the beginning of the Parsha and here there was a Kasha that was asked on something I had said.

I had mentioned more than once in these Shiurim (Ed Note: Noach 5770, Beshalach 5771) that the Shoresh in Hebrew Shin Lamed Ches (שלח) appears sometimes with a Dageish in the Lamed and sometimes without. The difference being that whenever there is a Dageish in the Lamed (שלח) it denotes Binyan Kaveid, it is a one way trip.

Like by Shiluach Hakein as is found in Devarim 22:7 (שלח תשלח את-האם) it is a one way trip. There is a Dageish in the Lamed. When there is no Dageish in the Lamed it means to go and come back like is found in Beraishis 32:4 (וישלח יעקב מלאכים לפניו) or in Parshas Shelach Perek Yud Gimmel by the Miraglim where they were meant to come back and there is no Dageish in the Lamed. That is an established solid rule.

The Kasha is in this week's Parsha in the second Posuk it says 18:2 (ויקח, יתרו חתן משה, את-צפורה) (אשת משה--אחר, שלוחיה). Yisro the father in law of Moshe brought Tziporah after he had sent her away. Moshe had sent Tziporah away and didn't bring her to Mitzrayim and sent her back home to her parent's. (שלוחיה) has a Dageish. Did Moshe Rabbeinu really send Tziporah on a one way trip back to her parent's? Didn't he hope to see her again later? A great Kasha.

In order for me to answer this let me say over a Vort from the Chida (Rabbi Chaim Yosef Dovid Azoulay 1724 - 1806) in his Sefer Nachal Kedumim and he is going on the first Posuk. (וישמע יתרו). (כהן מדני, חתן משה, את כל-אשר עשה אלרים למשה, ולישראל עמו). It says in the first Posuk that Yisro heard all that Elokim did to Moshe and Klal Yisrael and he asks that Elokim is Middas Hadin. When

Hashem took Klal Yisrael out of Mitzrayim it should be (אֵת כָּל-אֲשֶׁר עָשָׂה) Hashem. Why does it say Elokim?

Enfert the Chida in the name of one of the Gedolei Ashkenaz, he says the following Teretz. He says that Moshe Rabbeinu was supposed to be a Kohen as Rashi says back in Parshas Shemos that really Kehunah would have gone to Moshe Rabbeinu. When Moshe Rabbeinu hesitated at the Sneh and he insisted that Aharon come, so then HKB"H Kavayochel took away the Kehunah from Moshe and gave it to Aharon as it says Shemos 4:14 (הֲלֹא אָהֲרֹן אֶחָיִךְ הִלְוִי--יְדַעְתִּי, כִּי-דָבַר יְדַבֵּר הוּא). Aharon starts off as being Halevi and later when he arrives he is already Aharon Hakohen and that is when Aharon accepts to go. So the Kehunah left Moshe and transferred to Aharon. That was Middas Hadin. The Middas Hadin against Moshe Rabbeinu. (Ed Note - Ayin Maseches Zevachim 102a, 15 lines from the top)

Zagt the Chida Geshmak! Originally, had Moshe been a Kohen as he was slated to be, he could not take Tzipporah back. He gave her a Get. She left, and he would not be able to remarry her as a Kohen cannot take back his divorced wife.

Zagt the Parsha, Yisro heard (כָּל-אֲשֶׁר עָשָׂה אֱלֹדִים לְמֹשֶׁה) the punishment that Moshe Rabbeinu lost the Kehunah (וַיִּקַּח, יִתְרוֹ חֲתָן מֹשֶׁה, אֶת-צִפּוֹרָה, אִשְׁתּוֹ מֹשֶׁה--אֶחָד, שְׁלוּחֵיכֶם). Of course the way that we are learning is beautiful. When Moshe originally gave the Get it was slated to be a permanent separation. Only later did it become a temporary separation. A beautiful Vort from the Chida on his own two feet. The fact that it answers a difficulty in Dikduk helps even more.

2 - Topic - A thought from the Har Zvi on the beginning of the Parsha.

Let me move to a second topic on the beginning of the Parsha. It says at the beginning of the Parsha in these Pesukim that we are reading in Posuk Vav (וַיֹּאמֶר, אֶל-מֹשֶׁה, אֲנִי חֹתֶנְךָ יִתְרוֹ, בָּא אֵלַיךְ). He said to Moshe I am coming to you and Chazal say in the Mechilta that he sent a letter as he had not yet arrived.

The Kasha that many ask is that the Gemara says in numerous places including Kesubos 102b (18 lines from the top), the Gemara Klers if Kesiva is K'dibbur Dami (וְקָרִי לִיּהּ לְאִמִּירָה כְּתִיבָה). Is writing like speaking? It is a B'feirush Posuk (וַיֹּאמֶר, אֶל-מֹשֶׁה) and it is talking about Kesiva?

In the Har Zvi Al Hatorah (page 67) he says a number of Terutzim and I would like to share with you a Yesod. He actually brings a Yesod that is not adequately known. It is in Avodah Zora 58b (14 lines from the top) & Chullin 137b (11 lines from the bottom). There is a rule that (לְשׁוֹן תּוֹרָה) Lashon Torah L'chud, Lashon Chachamim L'chud. The language that the Torah uses is not necessarily the language that we find in the Divrei Chachamim, even in the Mishna and the Gemara. Sometimes there are Shi'nuim, there are changes in the way words are used.

Now obviously, what he means to say here is that from the fact that (וַיֹּאמֶר, אֶל-מֹשֶׁה) in the Torah is meant to mean writing, is not a Raya that it is always that way. It is not a Raya that it is always

meant to be the written word, because Mi'haicha Taisi, just because it is that way by Torah doesn't mean anything because Lashon Torah L'chud, Lashon Chachamim L'chud.

We find a similar thing in Bava Metzia 2a (14 lines from the bottom) (ומצאתה דאתאי לידיה משמע). It says (ומצאתה) is Mashma you got something. (ומצאתה) means that the Tanna uses Lishna D'alma Nakat (תנא לישנא דעלמא נקט), Lashon Torah L'chud, Lashon Chachamim L'chud.

I want to share with you and there are many applications of this, one that I have happened to have seen recently. Maiseh She'haya Kach Haya. The Maiseh which is brought down in the Mordechai in the beginning of Maseches Avodah Zora in the first Perek about a Kesubah that was written and the Rav left out the thousand years. In other words, instead of writing Arba'a Alafim, he just wrote Alafim. So that, it said (אלפים) and it was missing the Arba'a.

The Mordechai said that they asked the Ohr Zarua the Shaila and he said that it is Kosher. Why? Because the question is what mistake can a person possibly make? The only mistake you can make is that if you read Alafim then there is no other number.

Somebody might make a mistake and read Alpa'yim but Alpa'yim is written with two Yuds so he says and I quote, Ein Lachush Lazez Yad Im Kein Haya Lo Nichtav Alpa'yim Bish'nei Yudin. Geshmak! He says that just as Alafim you won't make a mistake. It means a number of thousand of years it doesn't say how many and you can't think that it says Alpa'yim.

The Torah Temimah and Tosafos Beracha in his Arichus on Lashon Torah L'chud, Lashon Chachamim L'chud which appears in Parshas Lech Lecha 14:12 says that in Kol Hatorah Kulah in the Tanach, you don't find Alpa'yim with two Yuds it is always written with one Yud. So therefore, the question is what does the Mordechai and Ohr Zarua saying that Alpa'yim would be with two Yuds?

He answers that Lashon Torah L'chud, Lashon Chachamim L'chud. The Torah writes it as it writes it but the Chachamim when they sit down to write, the correct spelling of Alpa'yim is with one Yud and when they sit down to write they want the Lashon to be clearer, and therefore, they write with two Yuddin. That is the idea of Lashon Torah L'chud, Lashon Chachamim L'chud and it answers this Nekuda at the beginning of the Parsha.

3 - Topic - A beautiful thought about Kabbalas Hatorah.

The 3rd and final thought for today's Shiur has to do with Kabbalas Hatorah and the fact that before Mattan Torah in 19:19 (וַיְהִי קוֹל הַשָּׁפָר, הוֹלֵךְ וְהוֹזֵק מְאֹד; מִשְׁחֵה יְדָבָר, וְהַאֲלֵרִים יַעֲבֹנוּ בְּקוֹל) Even before the Aseres Hadibros are presented, Moshe Rabbeinu saying Divrei Torah is mentioned in the Posuk and the question is why is it so? Why is it mentioned here?

Many Meforshim ask the Kasha. The Netziv in his Peirush on Chumash writes simply that a condition of Torah is Torah She'baal Peh. Moshe Yedabeir, you want the Torah you have to know it. Moshe Yedabeir V'elokim Yanenu B'kol. You have to be Mekabeil the Torah from a Rabbi who gives over the Torah She'baal Peh and that is why it says this.

There is actually another dimension to this. Torah must be given over. Moshe Yedabeir V'elokim Yanenu B'kol. It must be given over by a Melameid Torah. What is a Sefer Torah? A Sefer Torah is white parchment and black ink. Is that a Sefer Torah? White parchment and letters of black ink? No.

For example you know that the Torah has to be written Lishmah, L'sheim Mitzvas Sefer Torah. Therefore, it is not just white parchment and black ink, it requires a certain effort, Daas, thought on the part of a person to give it the proper Kedusha to make it a Sefer Torah.

Not so well-known, there is a Halacha in Hilchos Sefer Torah in Yor'e Dai'a that when a Sofer writes, the Sofer is Mechuyav to speak out each word before he writes it. If he writes (וַיִּשְׁמַע יְהוָה) he says (וַיִּשְׁמַע יְהוָה) and he writes it. The simple Pshat is that it helps makes sense and makes sure that he doesn't make an error.

However, there is a deeper Havana and that is that the Torah that you are writing has to be Divrei Torah. When somebody speaks out the Divrei Torah prior to writing it he turns it into Divrei Torah. It is not ink on parchment, it is Divrei Torah on parchment. That is something else. The Moshe Yedabeir V'elokim Yanenu B'kol is central.

The Lashon in the Gemara in Menachos 30a (20 lines from the top) is (אלא עד כאן הקב"ה אומר ומשה) is (אומר וכותב). Until (וימת שם משה) the rest of the Torah was written by Moshe. Listen to how it says it. (עד כאן הקב"ה אומר). Moshe Yedabeir, Moshe Rabbeinu speaking was very central to the entire Kedushas Sefer Torah, the whole idea of Kedushas Sefer Torah.

We find the same thing when Eicha was written. The Gemara (Menachos 30a) brings the Posuk is Yirmiya 36:18 (וַיִּאמֶר לָהֶם, בְּרוּךְ, מִפִּי יִקְרָא אֵלַי, אֵת כָּל-הַדְּבָרִים הָאֵלֶּה; וְאֲנִי פָתַח עַל-הַסֵּפֶר, בְּדִיּוֹן) 18. Yirmiya said it and I wrote it. Tosafos there says (ומשה כותב - יש ספרים דגרסי ומשה אומר וכותב וחומר היא לכותבי) (ס"ת ומזוזה ותפילין V'chumra Hu that you should say it before you write it. The idea being that there is a Sefer Torah Chitzoni, there is a Sefer Torah that is parchment, ink and words and there is a Sefer Torah Penimi. The Kedusha of the Sefer Torah.

With this Yesod of Moshe Yedabeir V'elokim Yanenu B'kol, Moshe gave Kedusha to the Sefer Torah by his words, we understand that on the day Moshe died he wrote 13 Sifrei Torah. Why did Moshe Rabbeinu write 13 Sifrei Torah, was there a lack of Sofrim in Klal Yisrael?

Get a Sofer and have the Sofer do it. Moshe Rabbeinu has to do the work of a Sofer? Would you trouble a Gadol B'yisrael today if you need a Sefer Torah to write it? You would go to the Sofer to have it written.

The answer is that Moshe Rabbeinu's Sefer Torah is a different Sefer Torah. Moshe Rabbeinu's Yedabeir, gives Chiyus in the Sefer Torah. It is L'aila Ul'aila. A higher level of Chiyus.

Therefore, before he died, Moshe Rabbeinu left the Sefer Torah that was written with the incredible Koach Hatorah of Moshe Yedabeir V'elokim Yanenu B'kol.

In Sotah 13b (7 lines from the bottom) it says (בת קול משמיע ואומר וימת משה ספרא רבה דישראל). That a Bas Kol said when Moshe Rabbeinu died (משה ספרא רבה) the great Sofer. Ezra Hasofer, Gedolim were called Sofrim? They gave Kedusha to the words in the word of the Sefer Torah.

And with this beautiful thought, I wish one and all an absolutely wonderful Parshas Yisro. Even though it is not Shavuos you can have a Kabbalas Hatorah B'leiv. You should make it a meaningful Shabbos Kodesh! A Gutten Shabbos to one and all!

## **Rabbi Reisman - Parshas Yisro 5778**

### **1 - Topic - A thought about Mattan Torah that it requires humility.**

As we prepare for Shabbos Parshas Yisro the Parsha of Mattan Torah. I would like to share with you a thought or two regarding Mattan Torah. Probably the most famous Maimar Chazal regarding the giving of the Torah on Har Sinai is what Chazal say in Maseches Sotah 5a (22 lines from the top) ( א"ר יוסף לעולם ילמד אדם מדעת קונו ). A human being should learn from HKB"H's behavior, (שהרי הקב"ה הניח כל הרים וגבעות והשרה שכינתו על הר סיני). HKB"H didn't give the Torah through the highest mountains but through the low mountain of Har Sinai. A Baal Gaiva is not Shayuch to Limud Hatorah. Limud Torah and Anava go hand in hand.

The question is why is it that way, a person who has Gaiva it is a Kilkul in Middos. Why is that specifically the one that excludes him from having a real Kinyan in Torah? It needs some sort of an explanation of why is Gaiva of all of the Middos that seems to preclude a person. The Midda of Gedolei Yisrael, of the great people in Klal Yisrael has always been Anava.

Rav Moshe with all of his Kochos Hanefesh came across with such humility. There were people who thought that they will go talk to Rav Moshe and they will convince him of something or other. When they went to Rav Moshe his humility made them think that they could convince him. Of course, when it came to what was right and what wasn't Rav Moshe was firm. But if you look L'havdil at the successful people in the Umos Ha'olam, they don't have humility. On the contrary, they are the opposite of humble. I don't think that anyone would call the political leaders of our country, not the entertainment leaders of our country, not the sports figures. All the well-known people, nobody would say that they have Anava and yet Hatzlacha in Torah rests Davka in the Midda of Anava.

I saw a beautiful explanation in the Arugas Habosem who said in the name of the Tiferes Shlomo. In the Arugas Habosem which can be found in Parshas Eikev in the Posuk V'ata Yisrael, and using a Dvar Halacha he explains absolutely beautifully. We will start with the Halacha.

In Maseches Gittin 22b the Gemara says that even a child (Kotton) is Kosher to write a Get. The Gemara asks (bottom line) (והא לאו בני דיעה נינהו) they can't write Lishmah and a Get must be written L'sheim the Ish and L'sheim the Isha. L'sheim Geirushin and they are not capable of Lishmah.

The Gemara answers (going to 23a) (אמר רב הונא והוא שהיה גדול עומד על גביו) while the child is writing it there has to be an adult standing over him and through him standing over him and mentioning the Lishmah that makes the child's writing as if it is Lishmah. The child is not capable of his own Lishmah Daas, however, when the Gadol is standing over him and talking about Lishmah it is considered that he wrote it Lishmah. That is the Chiddush of this Gemara.

Now getting back to Limud Hatorah, the Ikkur of learning Torah has to be Lishmah. Torah is spiritual. It is Kulai Ruchni. It doesn't attach itself to a Gashmiodika person. A person who is totally connected to Gashmios and is involved in the physical pleasures of the world, in the different things that attract a person in the world.

But it was Shvach, how in the world can we possibly be Matzliach to learn Torah Lishmah? We need Gadol Omed Al Gabov. If when we learn, we feel K'ilu HKB"H is standing over him then that person can learn Torah Lishmah even though he himself is not a Lishmah person but by sensing the Gadol Omed Al Gabov, by sensing HKB"H standing over him it makes it into Lishmah.

There is a Maimar Chazal that a person who sits should imagine that Hashem is sitting on the other side of the Shtender learning with him. So that the key to learning Torah Lishmah is to have the sense of the Ribbono Shel Olam with you.

The Gemara says in Maseches Sotah 5 in the same Sugya (14 lines from the bottom), (כל אדם שיש בו גסות הרוח אמר הקב"ה אין אני והוא יכולין לדור בעולם). HKB"H is not at all connected to a Baal Gaiva. The one thing that HKB"H distances himself from is a Baal Gaiva. It is more than a Kabbala in our hands. The nature of a Baal Gaiva is that he knows best. If only he would be the Mayor of the city, he knows how to figure out everything. If only he would be the Governor of the state. He knows how to solve the problems. If only he would be President he would solve all of the problems. He knows better. Deep down he feels if only he would be G-d he would know how to run things. He may not think of it in those words but a Baal Gaiva lives that way. Whatever he does, he does with the sense that he is it. Not feeling a sense of subservience to the Borei Olam.

Torah Lishmah is only possible when a person senses Gadol Omed Al Gabov. When you sit and learn you sense the Ribbono Shel Olam standing over you. A Baal Gaiva doesn't have that. Therefore, the Torah is not given to a Baal Gaiva. He can learn Torah Shelo Lishmah, he can know the information just like L'havdil in the Umos Ha'olam. The wise scientist or mathematician can know the information. But to be connected to Torah and to have a Kiyum in Torah you need not to be a Baal Gaiva. A beautiful application to Dinnim of Gadol Omed Al Gabov and it is not just Drush, it is the way it is. So one thought about Mattan Torah and a thought that it requires humility.

## **2 - Topic - A thought from the Sfas Emes on having a sense of excitement which gets things to last.**

We know that Chazal say that the first Luchos was given B'pumbi, in a very loud way and it had no Kiyum. The second set of Luchos were given B'tzniyus and it had a Kiyum. We say Ain Lecha Yafa Ela Min Hatzniyus. Tzniyus, quietly is the way.

The question then is, if so, then why did HKB"H give the first Luchos in such a loud way, very loud way. B'kol Rash and lighting and thunder, the whole world freezing. Why would HKB"H give the Torah that way. If Ain Lecha Yafa Ela Min Hatzniyus is an absolute rule then HKB"H should have given it that way?

The Sfas Emes says in Parshas Ki Sisa in Shnas Taf Reish Lamed Tes, an important Yesod. Were it not for the Hislavus that came in the first step of Kabbalas Hatorah, it would not have been possible afterwards to go and be Koneh Torah with Tzniyus. Because it started with a loud giving, it was able to be given a second time with Tzniyus.

The idea is that excitement doesn't really last. If you do something because you are excited about it today it will not last until tomorrow. Nevertheless, the excitement of a Haschala, a beginning, is a very important part to a Hatzlacha in anything a person does.

19:1 (בְּיוֹם הַזֶּה, בְּאוֹ מִדְּבַר סִינַי) B'chol Yom Yiyu B'ainecha K'chadashos. The sense of excitement that a person senses even though at the end of the day the successful person is the one who does it as a mission, as a job, but that original excitement is needed.

Rav Avraham Chaim Feuer Shlita in the Hakdama to his Sefer L'havos Aish brings a letter from the Igros Rabbi Akiva Eiger to his son in law the Chasam Sofer printed in Igros Sofrim, (letter Chaf Bais). Rabbi Akiva Eiger writes about the city in which he lives, Pozna. He says Chiddush B'ainai, it is surprising to me. B'ezras Hashem Ruban K'kulam Po Yir'ai Hashem, thank G-d most people here in this city have Yir'as Shamayim. Aval, Ain Ha'aish Ba'air B'kirbo, but there is no fire burning within them. V'aino Baalei Maiseh, and they don't go, to do. V'nisharti Ani Levadi Lilchom Milchemes Hashem, when something is needed to get done, to struggle for something, I remain myself to fight Milchemes Hashem. You need Aish Ba'air B'kirbi, you need that fire that is burning inside of you.

I saw this during the summer, I was thinking during the three weeks how people keep the letter of the law for the most part. As far as not eating meat, as far as not washing clothing during the nine days whatever the Halachos are. But the fire that has to accompany it, is missing. It is missing the Bren, the sense. That mission, the mission to do things with a Bren. If you can do it with a Bren it will stick and it will have a Kiyum. It will last. Of course afterwards the Bren, the excitement doesn't necessarily stay, but it has got to start that way.

As an example, if someone goes to the Mishmar with an excitement, believe me it is not exciting to go out every Thursday night late at night. But if you start with an excitement and it is a worthy thing and it is a good thing and you want to be part of it, it has a Kiyum. It is very hard without that to struggle every single time and pull yourself out. That is the way it is with all good things. You need that Bren in the beginning which gives you that push and hopefully it continues. So two Limudim, one Limud has to do with humility and the other Limud has to do with the Aish Tamid Tukad Lo Sichbeh. Having a sense of excitement, of fire which gets you going and which hopefully lasts.

### **3 - Topic - A thought on Kibbud Av V'aim from Rav Chaim Kanievsky**

In Derech Sicha on this week's Parsha in the first volume, Rav Chaim Kanievsky has a number of Psakim on a number of Shailos regarding Kibbud Av V'aim. There is one there which made a mark on me. This is because many years ago I asked Rav Pam the following Kasha. I had seen people go and give Rav Pam a Kibbud to be Sandek at a Bris and Rav Pam would ask were you Mechabeid the father, were you Mechabeid the father in law? He would first make sure that the father had had the opportunity to be Sandek and then he would go next. I asked Rav Pam, I don't understand this. It is the one Kibbud that it says in Halacha that a person should try to get. The only place it says that people should be Mishtadeil for this Kibbud. So it is true that we don't look for Kibbudim, we look to as best we can for humility. However, when the Shulchan Aruch says something don't we follow that? To that Rav Pam answered yes but Kibbud Av V'aim is more important.

In Derech Sicha Rav Chaim Kanievsky is asked exactly this question. If people should give their Kibbud to a Rosh Yeshiva or to a parent in the Kibbud of Sandek. He says that Kibbud Av V'aim should have Kadima.

Then he has a very interesting Shaila. If someone has a father that is Aviv Rasha, however you define Rasha which is not our topic. If he is Aviv Rasha, should he give him Sandek because it is after all Kibbud Av V'aim. There is a Machlokes in Halacha if there is Kibbud Av V'aim by Aviv Rasha and it is a Machlokes Rambam and the Tur. So what should you do?

Not only that, not to be Mevazeh, the Shach says not to embarrass a parent then even Aviv Rasha is Assur. Maybe it is embarrassing that he doesn't get the Kibbud. So Rav Chaim Kanievsky brings in the name of Rav Shach who gives an Eitza. On the one hand you want to be Machabeid and on the other hand Sandek is a Chashuve thing and it has to do with the child.

Zagt Rav Shach, let the Sandek be the father and have another person holding the legs up for the Bris Milah and in that way although for Kavod wise sitting in the chair the Sandek is the father but Klappei Shmaya what really counts for Sandek is the person holding the child especially with an elderly parent you can tell the parent that we know that it is hard for you and in that way you get both at the same time.

At any rate this is one of the many Nekudos regarding Kibbud Av V'aim which is found in Derech Sicha. Kibbud Av V'aim needs Chizuk all of the time. We are Americans and Americans respect their elders but in an American way. They respect their elders in that they are Mentchlich to them. You have to be Mentchlich to everybody. Respecting elders includes swallowing things sometimes and doing things that are hard for you sometimes.

Aseres Hadibros is the time to strengthen our Kibbud Av V'aim. Wishing one and all an absolutely wonderful Shabbos, a sense of Kabbalas Hatorah. A sense of Hiskarvus to Torah, a sense of the Hislavus from Mattan Torah. May it stick and may it make a Roshem. A Gutten Shabbos to all!

## Rabbi Reisman - Parshas Yisro 5777

### 1 - Topic - Explanation of Sheishes Yimai Beraishis and Shivas Yimai Beraishis

This Shabbos the Parsha which we Lain contains the Aseres Hadibros and we try to live at least a little bit Kabbalas Hatorah. The first topic that I would like to discuss is indeed one of the Aseres Hadibros and that is the Mitzvah of Shabbos. The Inyan of Shabbos of course is mentioned in the Aseres Hadibros as it says in (פִּי שֵׁשֶׁת-יָמִים עָשָׂה יְרוּר אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ, אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בּוֹ). Hashem created for six days. One of the questions that has always troubled me is whether it is correct to say Sheishes Yimai Beraishis or Shivas Yimai Beraishis. How many days are considered the days of the beginning of creation.

In Chazal if you will do a search, you will find that very often it says Sheishes Yimai Beraishis and very often it says Shivas Yimai Beraishis. Some of the more famous Divrei Chazal, the Gemara says in Masseches Sanhedrin 38a (8 lines from the bottom) (חֲצֵבָה עֲמוּדֵיהָ שִׁבְעָה אֱלוֹ שִׁבְעַת יָמֵי בְרָאשִׁית). It says that the Shiva Amudim (pillars) of the world are the seven days of creation. Wonderful!

The Rashi on Koheles in Posuk Bais says (שִׁבְעַת הַבָּלִים כִּנְגַד מַעֲשֵׂה שִׁבְעַת יָמֵי בְרָאשִׁית). The Havel Havalim are K'neged the seven days of Beraishis. So there are seven days of beginning.

Rashi in Pesachim 8a (וְנוֹגַהּ. שֶׁל עֵתִיד לְצַדִּיקִים כְּאוּר שֶׁל שִׁבְעַת יָמֵי בְרָאשִׁית יִהְיֶה) and the same thing in Tosafos in Bava Basra 8b in Dibbur Hamaschil (וּמְצַדִּיקֵי הַרְבִּים וְגו' אֱלוֹ מַלְמַדֵי תִינוּקוֹת) talks about the Ohr Haganuz Mai'shivas Yimai Beraishis (וְהָאֵי דְקָאֲמַר וּרְבִנָּן מֵאֵי אָמַר רַבִּינָא וְאוּהַבִּי כְצֵאת הַשֶּׁמֶשׁ הַיְיָנוּ) שֶׁמֶשׁ שֶׁל עֵתִיד לְבָא דְהוּא שִׁבְעָתִים כְּאוּר שִׁבְעַת הַיָּמִים וְאוּר שִׁבְעַת יָמֵי בְרָאשִׁית הִיא שִׁבְעָתִים מְאוּר חָמָה שֶׁל עַכְשָׁיו (כַּדְמַפְרֵשׁ תְּרַגּוּם שֶׁל רַנִּי וְשִׁמְחֵי (זְכַרְיָה ב)). We find the expression the seven days of beginning.

On the other hand, we find in probably even more cases the expression Sheishes Yimai Beraishis in Berachos 34b (15 lines from the bottom) (אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לׁוֹי זֶה יֵינן הַמְשׁוּמֵר בְּעִנְבֵי מִשְׁשֶׁת יָמֵי) (בְּרָאשִׁית). Or in Shabbos 32a (21 lines from the top) (תְּנָא דְבֵי רַבִּי יִשְׁמַעְאֵל כִּי יְפוּל הַנוּפֵל מִמֶּנּוּ רְאוּי זֶה לִיְפוּל) (מִשְׁשֶׁת יָמֵי בְרָאשִׁית). It needs some type of an explanation, some type of a Geder when is it 6 days of Beraishis when is it 7 days of Beraishis. Is there a Machlokes? I don't know. It is something which really leaves a lot of explanation required.

I would like to share with you what I saw in the Bais Halevi in Parshas Beraishis in the second piece starting with Vayichal. There, the Bais Halevi says what is really a Pshat. He is coming to say a Vort but the Yesod is Pshat in Sheishes Yimai Beraishis and Shivas Yimai Beraishis. He says the following.

He says HKB"H was Mechadeish for six days. HKB"H created new things for six days. If I had to explain it on a very simple level, it is as if the Malachim wake up every morning and they say wow what is Hashem going to do today. Yesterday He created the heaven and the earth. What will He do today? One day he creates animals, wow. What is next? The question of Sheishes Yimai Beraishis is Hischadshus, things that are new. That was six days. There was six days of Chadash, of things that were absolutely new.

However, on the 7th day, Hashem created something else that was new and that is that Hashem created a day where everything that happened before has a Hischadshus. Hamechadeish B'tuvo B'chol Yom Tamid Maasei Beraishis. Hashem is Mechadeish the Maasei Beraishis every single day. On the seventh day HKB"H created that newness. That idea that everything that was created until now will repeat itself on an ongoing basis.

So that, on the 7th day there was no Hischadshus, nothing was created that was absolutely new, however, Hashem created the fact that there are days that without anything new everything is new. There is a Hischadshus in the Briya itself. Uvyom Hash'vii His'ala V'yashav Al Kisai Kevodo. We say that on the 7th day Hashem went up and sat on the Kisai Hakavod. As a matter of fact, we barely mention the Kisai Hakavod in the Siddur except when we talk about Melech Yosheiv Al Kisai Rom V'nisa on Shabbos where we talk about HKB"H sitting on the Kisai Hakavod.

Zagt the Bais Halevi, sitting on the Kisai Hakavod is Kavayochel HKB"H took off his construction clothes and he created a world that repeats itself and is constantly having a Hischadshus. And so, there are Sheishes Yemai Beraishis and there are Shivas Yemai Beraishis. Sheishes Yemai Beraishis are the days of Hischadshus. (יין המשומר בענביו מששת ימי בראשית) Yayin Hameshumar B'anavav M'sheishes Yemai Beraishis. Or in Rosh Hashana 11b (9 lines from the top) (ליל המשומר) Leil Hamushar Uba. The night of Yetzias Mitzrayim is Mishumar Uba M'sheishes Yemai Beraishis, something new happened. When there is Hischadshus we refer to Sheishes Yemai Beraishis. Shivas Yemai Beraishis that is the ongoing world. The world that moves on (חצבה עמודיה שבעה). The pillars of the world are the seven days. (שבעת הבלים כנגד מעשה). (שבעת ימי בראשית). So that, the Sheva Yimai Beraishis refers to a world that keeps on going, which keeps on moving, which has that power to be able to continue. And this seems to be the explanation of Sheishes Yimai Beraishis and Shivas Yemai Beraishis. Why is the Ohr Hagauz from the Shivas Yemai Beraishis needs a little bit of explanation. But it is an insight into a topic which I admit needs further Iyan.

## 2 - Topic - Why did Yisro bring a Korban Shelamim

Let's move on to something new. I was listening to the Laining on Monday and in the Posuk before Sheini 18:12 I see that Yisro as appears in the Posuk offers up (עֹלָה וְזִבְחִים--לְאֵלֵרִים) Korbanos to HKB"H. Olah we know, is a type of Korban. What is Zevachim? Rashi says Shelamim. He brought Shelamim to Hashem. This Posuk struck me. We know that a Ben Noach is not eligible to bring a Shelamim. Bnei Noach are only eligible to bring Olos as Noach did, as Avraham Avinu did, as Yaakov Avinu did. Only after Klal Yisrael was created were there Korbanos to be eaten, a Shelamim Korban. Why is Yisro bringing Shelamim?

Now according to the Ramban who writes that Yisro was Megayeir prior to this episode, and the whole episode took place after Mattan Torah, it is good because he was a Ger. But according to Rashi and those that say that this episode took place before Mattan Torah, it needs an explanation. It needs an explanation why is he bringing a Shelamim?

You might tell me that Rashi in the first Posuk says (לכשנתגייר וקיים המצוות הוסיפו לו אות אחת על שמו). The Vav is because he was already Megayeir. Rav Chaim Kanievsky in Taima Dikra (on page # 84) is bothered, according to Rashi he was not yet Megayeir. Rav Chaim Kanievsky explains Rashi

that Hakavana Shepirush Mai'avodah Zorah. Al Kol Panim, if he was not Megayeir Tzorech Iyun as why is he bringing a Korban Shelamim?

### 3 - Topic - What type of food does Lechem include?

A third topic. A Halacha topic. Rav Pam used to say that although the Mishna Brura brings B'sheim the Chayei Adam as a Chiddush that the Beracha Borei Minei Mezonos works for everything except for water because everything is Maizin, everything is satisfying. So a Borei Minei Mezonos B'dieved is adequate for all foods. But Rav Pam said that it is not limited to Mezonos. He said Hamotzi Lechem Min Ha'ereztz as well can Patur other things. If I recall correctly, he said Lechem includes all food.

We find in Shmuel I 14 that Shaul is going to battle against the Pelishtim 14:24 (וַיֵּאָלֶּם שְׂאוֹל אֶת-הָעָם) (לֵאמֹר). And Shaul made Klal Yisrael swear saying (אָרוּר הָאִישׁ אֲשֶׁר-יֹאכַל לֶחֶם עַד-הָעֶרֶב). Cursed is the man who eats bread until evening. He wanted Klal Yisrael to go to battle fasting. As you will surely remember from Perek 14, Yonason the son of Shaul is out of earshot at the time that that Cheirem is made, and he eats honey, and then he goes into battle with the boy who carries his Keilim all by themselves. Shaul says you violated the Cheirem and the people say in 14:45 (וַיֵּאָמְרוּ) (הָעָם אֶל-שְׂאוֹל, הַיּוֹנָתָן יָמוּת אֲשֶׁר עָשָׂה הַיְשׁוּעָה הַגְּדוֹלָה הַזֹּאת בְּיַשְׁרָאֵל). It is an episode. But the Shevua was not to eat Lechem. Yonason ate honey not Lechem. Rashi says Kol Maachal B'mashma. All food is included. This is a source that all food is included in Lechem.

In reading this week's Parsha I wonder why one would have to bring a Raya from Shmuel I. In this week's Parsha after it says that Yisro took Olos and Zevachim Leilokim, it says (וַיָּבֵא אֶהֱרֹן וְכָל זִקְנֵי) (יִשְׂרָאֵל, לֶאֱכֹל-לֶחֶם עִם-חֹתֵן מִנְּשֵׂה--לִפְנֵי הָאֱלֹהִים). They came to eat Lechem. Lechem? I thought we just learned that there were Zevachim, that it was meat. It would seem that this week's Parsha has a Mekor that (לֶאֱכֹל-לֶחֶם עִם-חֹתֵן מִנְּשֵׂה) that they ate meat, that other foods are included in Lechem. So it seems to be another Raya to this Yesod.

### 4 - Topic - Question of the week

I would like to end with a Kasha. Taanis Esther is a day we fast. Why do we fast? The Mishna Berura brings that on the day of Taanis Esther, the 13th day of Adar, Klal Yisrael did battle with its enemies and the custom is that when Klal Yisrael goes to battle everybody fasts. It is a Yom Taanis to ask HKB"H for Hatzlacha.

My question is that Shmuel I Perek 14 Shaul says that the people should fast and Yonason eats Devash. If you look at the Pesukim, the Pesukim say clearly that Yonason faulted his father. As a matter of fact, it is striking that a son would fault his father. He says that his father did incorrectly by telling people to fast. As a matter of fact he says, if the people would have eaten instead of fasting, the Yeshua would have been greater. Look in Shmuel I Perek 14:29 and 30. The Posuk seems to fault Shaul. Yet it is not true.

Klal Yisrael at the time of Purim and for those of you who are experts in Nach will know that the story of Purim was later than the story of Shaul and Yonason. They fasted then too. Tzorech Iyun Gadol! Why are there Pesukim that fault Shaul and later that seems to be the continued custom of

Klal Yisrael. Well you have until Purim. More than 3 weeks to come up with an answer. Wishing everybody an absolutely wonderful, delightful Shabbos Kodesh. A meaningful Shabbos Kodesh to one and all!

### **Rabbi Reisman - Parshas Yisro 5776**

A most Yesodosdika Parsha. The Aseres Hadibros. Certainly it is a week to talk about big Yesodos, basic Yesodos. We will talk about one that has to do with Bein Adam L'chaveiro and one that has to do with Bain Adam L'makom. Let's start with Bein Adam L'chaveiro.

1. As you know, the Torah obligates us in numerous Mitzvos Bein Adam L'chaveiro. The Yesod of the Mitzvah of Bein Adam L'chaveiro though is not so clear. There are two possible sources and both are probably true, for the Mekor (the basic understanding) of Bein Adam L'chaveiro. One the Rambam brings at the end of his Yad Hachazakah and one at the beginning. At the end (in Sefer Shoftim), at the beginning of Perek 14 of Hilchos Aveil the Rambam says (מצות עשה של) (דבריהם לבקר חולים. ולנחם אבלים. ולהוציא המת. ולהכניס הכלה. וללוות האורחים אע"פ שכל מצות אלו מדבריהם) (הרי הן בכלל ואהבת לרעך כמוך). There the Rambam writes that the Mekor for the basic idea of Mitzvos Bein Adam L'chaveiro is the Posuk that can be found in Vayikra 19:18 (ואהבת לרעך כמוך) something we understand, love your friend as you love yourself. No problem.

There is another Rambam in (Sefer Hamada) Perek 1 of Hilchos Daios Halacha 6. There the Rambam brings another source for the general Mitzvah of Bein Adam L'chaveiro. There he says as is found in Devarim 28:9 (והלכת בדרכיו). The Torah commands us to go in Hashem's ways (כך). The Rambam brings that Chazal understood as an explanation of this Mitzvah (למדו בפירוש מצוה זו). מה הוא נקרא חנון אף אתה היה חנון. מה הוא נקרא רחום אף אתה היה רחום. מה הוא נקרא קדוש אף אתה היה קדוש ועל דרך זו קראו הנביאים לאל בכל אותן הכנויין ארך אפים ורב חסד צדיק וישר תמים גבור וחזק וכיוצא בהן. להודיע (שהן דרכים טובים וישרים וחייב אדם להנהיג עצמו בהן ולהדמות אליו כפי כחו). Here the Rambam writes that there is a Mitzvah of going in HKB"H's ways and Rachum, Chanun are examples. The Gemara actually says in Sotah 14a (16 lines from the top) (אלא להלך אחר מדותיו של הקב"ה מה הוא מלביש ערומים) דכתיב ויעש ה' אלהים לאדם ולאשתו כתנות עור וילבישם אף אתה הלבש ערומים הקב"ה ביקר חולים דכתיב וירא אליו ה' באלוני ממרא אף אתה בקר חולים הקב"ה ניחם אבלים דכתיב ויהי אחרי מות אברהם ויברך אלהים את יצחק בנו אף (אתה נחם אבלים הקב"ה קבר מתים דכתיב ויקבר אותו בגיא אף אתה קבור מתים). So there are actually two sources for Bein Adam L'chaveiro Mitzvos a source of (ואהבת לרעך כמוך) and a source for (וְהִלַּכְתָּ, וְהִלַּכְתָּ) being Kavayochel like the Ribbono Shel Olam. We are emulating HKB"H ways. Now this is a basic idea, a Yesod in Bein Adam L'chaveiro that there are two Mekoros for it and it is not a Stirah.

Let's turn to this week's Parsha. We find in 18:20 when Yisro gives advice to Moshe Rabbeinu about setting up a proper way of judging Klal Yisrael, Yisro says (וְהִנְחַרְתָּ אֶתְהֶם, אֶת-הַחֲקִים וְאֶת-). Teach Klal Yisrael the path on which they should go. The Gemara is in two places. In Bava Metzia 30b (29 lines from the top) and Bava Kamma 99b (bottom line onto 100a) that (הַדֶּרֶךְ יִלְכוּ בָּהּ) is Bein Adam L'chaveiro. So Yisro says teach them Torah and Chukim and Bein Adam L'chaveiro. Where does Bein Adam L'chaveiro come in?

A few Pesukim earlier in Posuk 16 it says (כי-יהיה להם דבר, בא אלי, ושפטתי, בין איש ובין רעהו). Moshe Rabbeinu says I judge them and also (והודעתיו) I teach (אם-תקיי האלרים, ואם-תורתיו) He mentions two things, Chukai Elokim and Torosav. When Yisro responds, he says that is what you teach them? (והודעתה) the two things that Moshe Rabbeinu mentioned. Plus (והודעתה) (את-התורה), and he adds Mitzvos Bain Adam L'chaveiro. Why so? Because Moshe Rabbeinu understood that Klal Yisrael are Rachmanim, Baishanim, Gomlei Chasadim. Klal Yisrael by the nature of the people, are people that do Chesed. When they come to me I have to teach them Halachos, the Toros. Yisro said you are wrong. When they come to you, you have to teach them the Toros and the Chukim plus Bain Adam L'chaveiro. Why?

It is very simple. There are two faces to Bain Adam L'chaveiro. (ואהבת לרעך כמוך), that is something that comes natural to a Yid. A Yid has the Middah of Baishanus, of being a Gomel Chesed but there is something wrong. If you are doing it because loving your neighbor, what happens if he is obnoxious, what happens if he is not Makir Tov, what happens if he is just not a nice person. You won't want to do Chesed to him. Says Yisro, you have to teach them (והלכתה בך), (את-הדרך ילכו בך), you have to teach them that Bain Adam L'chaveiro has a second aspect, an aspect that comes from Sinai. It has two faces. Of course it is good to do Chesed to someone because you feel for him. A Yid should feel for his neighbor. But even if you don't feel for him, even if you don't have the Hergish, even if you feel he offended you there is another Mitzvah. (והלכתה בך). To do Bain Adam L'chaveiro because it is good for you. You should emulate the ways of Hashem.

As it says in the whole first Perek of Tomer Devora repeatedly, that even though people don't listen to the Ribbono Shel Olam, that even though people misbehave in obeying the Ribbono Shel Olam He still is Maitiv to people and we should do the same. We should be Maitiv to people because we want to emulate the ways of Hashem. This is such an important lesson in Bain Adam L'chaveiro.

I hear many times people say, him, I understand there is a Mitzvah but does it apply to him? I understand there is an Issur Lashon Hora but does it apply to him? I understand you should help someone but does it apply to him? The answer is yes. HKB"H is Maitiv to him and so should you. (והלכתה בך). It is a tremendous insight into the words of Yisro that you can easily miss.

But if you look carefully at Moshe Rabbeinu speaking in Posuk 16 and Yisro speaking in Posuk 20 you see Yisro added (את-הדרך ילכו בך) which the Gemara says is Bain Adam L'chaveiro, the second aspect of Bain Adam L'chaveiro. What a Yesod.

2. Let's move to a second Yesod Gadol. This Yesod Gadol is not a Bain Adam L'chaveiro Yesod, it is a Yesod of dealing Kavayochel with the Ribbono Shel Olam. The Gemara says regarding Mattan Torah in Maseches Shabbos 88a (14 lines from the top) (ברוך רחמנא דיהב אוריגן תליתאי). Blessed is HKB"H who gave us a three part Torah. (Torah, Neviim, Kesuvim). (לעם תליתאי) to a nation that has three parts. (Kohanim, Leviim, and Yisraeilim). (על ידי תליתאי) Hashem gave it to us through a third person. The third person being Moshe who was the third person born to his parents. (בירהא תליתאי) we received the Torah in the third month, Sivan. What is so important about three?

The Maharal in Tiferes Yisrael Perek Nun explains and I would like to share with you an explanation of his explanation because it is very difficult to understand the Maharal without

somebody who explains it and let me explain as follows. The Maharal says that when you have two of anything each one is an extreme. Cold and hot are two extremes. When you have three you have a Beinoni, you have something in between the two extremes. Things that are extreme have no Kiyum. Three reflects Nitzchiyos, Kiyum, and eternity. When there is something in the middle it can remain, it can stay. I would give as an example the concept in Shas of Halacha K'divrei Machri'a. Rashi in Shabbos 40a explains that a Machria is someone in between the two ends. It is more sustainable it is more acceptable. There are more who understand the position of the Machri'a. From the left they understand one thing from the right they understand something else but the Machria is always supported.

The same thing with decisions in life. When you can't decide between doing this or that, it is healthy when there is a middle option. Because usually your hesitation to do this is because there is a problem with it. The hesitation to do that is because there is a problem with that. Something in between is often a good Eitza. The Maharal says that is the concept of Chut Hameshulash. A Chut that has three doesn't unravel easily. Symbolically it is something that has a Kiyum. Ad Kan Divrei HaMaharal, three has Nitzchiyos.

I would like to add a little bit by the way of explanation. I would like to be Makdim that the Maharal in Pirkei Avos (I don't remember where) points out that many of the Memras in Pirkei Avos are things that have to do with three. Hu Haya Omer Shelosha Devarim or Al Shelosha Devorim Haolam Omed. Three is an important number. When you give a speech and you want to give examples give three examples. That is the way a speech goes. When you give a speech and you are talking about a Nafka Mina between two ways of learning give three. The mind deals with three well. What is special about three? There is a much more practical understanding.

In life we have extremes, there are extremes. Let me give you an example. Someone who gets married is joyous, he is very happy. It is an extreme. As you know, the joy of a wedding night is not sustainable but it is a beginning. Then there is a correction. There is a time when a person suddenly thinks hmm what in the world am I doing? There is another extreme hopefully not too bad but when a person has to settle in for the difficulty he finds out that being married is not the same thing as being in the dorm. There are issues, there are difficulties that come up. The three is a middle ground, the balance. You find something in the middle that is sustainable. By having two extremes there is something in the middle that is sustainable.

It is a similar thing in anything that takes place that is worthwhile in this world. People want to put up a new building, a new home. There are plans, they are excited. Then the plans are implemented, there are difficulties. Not everything that you imagine or draw with a pen fits, accommodations have to be made. There are compromises. You go over budget and you have to pull back, there are difficulties. Number three is the balance, something in between, something that remains. Olam Hazeh is that way, it's always that way. There is a tremendous flash of brilliance at the time of creation by Maiseh Beraishis and then there was a down point. Adam sinned in Gan Eden. Gan Eden is an extreme. The Onesh of Misah for sinning is an extreme. The balance, Adam left Gan Eden. There is a middle ground something sustainable.

In life we often have dreams. We dream of wealth. We dream of extraordinary Nachas. We dream of being big Masmidim. These are important dreams that we could have. Then there are

disappointments. The learning doesn't go as well as we would like. The Nachas doesn't go as we would like. The Parnasa or the health don't go as well as we would like. You have to get to a balance, to the in between. The realization that there is an extreme here and there is an extreme there and there has got to be in between. As I said at the outset these are Yesodos Hachaim. They are important to everyone.

3. Let me end with a short Vort. In the Shabbos Mussaf we say Az Misinai Nitztavu Aleha. We say that at Har Sinai Hashem gave us the Mitzvah of Shabbos. It is very strange, we talk about so many Mitzvos and the one that we say Az Misinai is Shabbos which was actually given in Marah, which wasn't originally given at Sinai. Isn't that strange Az Misinai Nitztavu Aleha? I could have left this as the Kasha of the week.

There is an answer and it comes from Nusach Sefard. In Nusach Ashkenaz we say Az Misinai Nitztavu Aleha and leaves one to be a Talmid Chochom in order to be able to answer the Kasha. Nusach Sefard answers it. In Nusach Sefard we say Az Misinai Nitztavu Tziva P'aleha Karau. We say that at Sinai we were given an understanding of how to go about Shabbos. What to do on Shabbos. It is an explanation. Shabbos we got earlier, at Marah. It is not adequate to feel Kedushas Shabbos. You need Tziva P'aleha Karau, the commandments of how to behave, how to act on Shabbos. Being inspired and uplifted is not enough for Shabbos. You need to learn about the Lamed Tes Melachos, what you do and what you don't do. How you behave and how you don't behave. The Marah of Shabbos, the inspiration, and the Sinai of Shabbos. That is why we mention it this way.

Perhaps that is why in Kiddush Friday night we say also a double Lashon. We say Vishabbos Kodsho B'ahava Uv'ratzon Hinchilanu and then a minute later we say Vishabbos Kodshecha B'ahava Uv'ratzon Hinchaltanu. We talk about HKB"H giving us the Shabbos twice. Hashem did. We have the inspiring Shabbos which is important a feeling of Kedusha. And then we have the hard work Shabbos, the holiness of Shabbos. The knowing what to do and what not to do. The Zachor and Shamar, the two faces of Shabbos. And so a thought when you Daven Mussaf an insight into Az Misinai Nitztavu whichever Nusach you say the message is the same. With that I wish one and all a delightful, extraordinary Shabbos.

### **Rabbi Reisman - Parshas Yisro 5775**

1. I would like to share with you two thoughts on Posuk 18:9 at the very beginning of the Parsha (וַיִּהְיֶה יְתָרוֹ--עַל כָּל-הַטּוֹבוֹת, אֲשֶׁר-עָשָׂה יְיָ לְיִשְׂרָאֵל). Yisro rejoiced on all of the kindness that was shown to the Jewish people by HKB"H. I would like to share with you first a short thought and then a longer idea.

The briefer thought has to do with Rashi. Yisro rejoiced (עַל כָּל-הַטּוֹבוֹת). Rashi says what was that Tovah that caused him to rejoice? (טובת המן והבאר והתורה). That they were fed food from heaven, water from the rock, and given the Torah. Now this combination seems to be inappropriate. How can you compare the fact that Klal Yisrael's sustenance was taken care of, that they were supported, to the fact that they received the Torah? It seems to be an inappropriate combination. HKB"H fed them, gave them to drink, and gave them the Torah. It needs a bit of an explanation.

Actually this reminds me of something I once heard from Rav Shimon Schwab. Rav Schwab was once speaking and asked the following question. He said that in (המבדיל בין קדש לחול) Hamavdil Bein Kodesh L'chol that beautiful Zemer that many of us either sing or say after Havdalah, it says (המבדיל בין קדש לחול חטאתינו הוא ימחול זרענו ונכספנו ירבה כחול). We say, HKB"H give us multiple children and lots of money. Rav Schwab asked how do you say that in one sentence, the importance of having children and the importance of having money? It seems inappropriate to be together. How much more of a question is it given that this is the song that begins Hamavdil Bein Kodesh L'chol. HKB"H draws a distinction between things that are holy and things that are ordinary weekday items. When you are saying (המבדיל בין קדש לחול) you talk about money and children in the same breath? It is a Davar Pele! Similar to the question on this Rashi.

Rav Schwab answered on the contrary. He said it is true that money is something which misleads people. It is a route of many types of evil, it causes people to do things they shouldn't do. Sometimes the desire for money causes people to sin, and sometimes it causes them to have misplaced values. Therefore, the pursuit of money is something that certainly has a negative connotation. Rav Schwab said that he once heard from an elderly Chochom that when Moshiach comes money will be referred to as Davar Acher, the other thing. Just as today many people refer to a Chazir or Tzora'as as Davar Acher, the unmentionable thing, when Moshiach comes money may be referred to in that way.

Rav Schwab said nevertheless, Zeh L'umas Zeh Asa Elokim. As much as something has a negative potential it has a positive potential. (המבדיל בין קדש לחול) at the moment that a person stands with an appreciation of a difference between things that are holy and things that are not, he can say (זרענו ונכספנו ירבה כחול). HKB"H, my desire for money is as a tool for Kedusha. When someone wants money for an end onto itself then the desire for money misleads him. He wants the money he wants that end, and whatever means he needs to achieve that end is something that he is enticed to pursue. However, when one has the right idea regarding money, money itself as a means to serve Hashem, then he can add (זרענו ונכספנו ירבה כחול) if it is a means, a method for Kedusha, then it can belong in the same sentence. So Dafka, deliberately, when someone says (המבדיל בין קדש לחול) he can add (זרענו ונכספנו ירבה כחול). Rav Schwab was saying this incidentally in an appeal in raising money for a Yeshiva which was appropriate because he was telling people that the money is there for that purpose.

I once heard from Rav Druk who related the following incident. He said there was a young man in Yeshiva who was struck by a car and was injured. His parent's pursued a suit against the driver of the vehicle and was set to collect money from the insurance company. This young man was a Chosson who had a Chasunah date set and the lawyer said to the young man if you would postpone your wedding for two or three weeks until you feel fully well then we would do better in court. We could point out that you didn't feel well and the wedding was postponed.

This boy at that time was learning in Eretz Yisrael and went to his Mashgiach and asked him. The Mashgiach responded and these were the words he said "Gelt is Blotte" money is mud and you don't postpone a wedding for money. The young man was under a lot of pressure from his parent's and therefore, this Mashgiach agreed to take him to Rav Schach to ask him for his advice. They went to Rav Schach and again this Mashgiach introduced the question to Rav Schach and said I

told him that money is mud, it is dirt and you don't postpone a wedding for money. Rav Schach sat there and refused to answer the Shaila. Later, after the Mashgiach and the young man had left, Rav Schach went over to somebody and said the following. Of course the young man should not postpone his wedding for this type of a consideration. But I did not want to endorse the words of the Mashgiach that "Gelt is Blotte" money is mud, money is dirt. It is true, some people see money in a way that it is worthy of being called dirt. There are people who use their money for Kedusha, to be Kone Olam Habo. I could not endorse him saying "Gelt is Blotte." It is what you make of it.

Getting back to our Rashi. Rashi says on (על כל-הטובה) all the good. The good was the Man, the B'air, and the Torah. The support. They had the support to sit and learn which is a wonderful thing. Lo Nitna Torah Ela L'ochlei HaMon. You want to be able to learn with a clear mind you need to be Ochlei Haman. Ochlei Haman on the one hand are people who don't have great demands and on the other hand people who are being sustained, are being supported. When it is done in a Derech of Kedusha that is wonderful. That is my first briefer thought on the Parsha.

2. Let me move on to a second Halachic thought on the same Posuk. (ויסד יתרו) Yisro rejoiced. The Gemara in Maseches Sanhedrin 94a (in the 5th wide line) relates a different translation to the Posuk. (רב אמר שהעביר חרב חדה על בשרו) that he passed a sharp sword on his flesh. Rashi says (שמל את עצמו ונתגייר). He was Mal himself, he performed a Bris Milah on himself in order to be a Ger. That is the Gemara. The question is that the Gemara in Maseches Avodah Zora 27a (top of Amud) says that a Goy is not eligible to perform a Bris Milah. That the Bris Milah must be done by someone who himself is obligated in Milah. As a matter of fact, Rav is the Baal Memra there that says that a non-Jew is ineligible to perform a Bris Milah. Halo Davar Hu! How could Yisro perform a Milah on himself?

In Maseches Avoda Zora on Daf 10b (those who are learning with the Mishmar will get there shortly), we have the story of (קטיעה בר שלום) who is someone who also performed a Milah on himself. In the back of the Gemara, the Poras Yosef (one of the Meforshim) asks the same Kasha, how could he perform a Milah on himself? A non-Jew is not eligible to perform a Bris Milah?

He answers that a non-Jew is not eligible to do a Bris Milah on a Jew. When he does it on himself for Gairus that itself is turning him into a Jew and therefore, he is eligible. It is sort of Gito V'yado Ba'in K'echad. An idea that the Bris Milah and the Gairus come simultaneously and therefore, to do a Bris Milah on himself he is eligible. Wonderful Dvar Torah. Yisro was Mal himself and a Ger can do Milah on himself because he becomes a Jew as the Milah is performed. Great! Not so great. There is a problem.

The Gemara in Yevamos 46a (7 lines from the bottom) teaches us that Mal V'lo Toval K'ilui Lo Mal, אין גר עד שימול ויטבול וחכמים אומרים טבל ולא מל מל ולא טבל. That somebody who is a Ger that had a Bris Milah for Geirus but he didn't go to the Mikvah it is as if he didn't have a Bris Milah. It doesn't count and he is not a Ger. The Shita of Tosafos (there in Yevamos) is that it has to be done in that order Bris Milah first and Tevillah second. If so, this entire episode is very difficult. How could Yisro perform a Bris Milah on himself? The Poras Yosef's Teretz that he became a Jew as he did the Milah is not true as he was still lacking Tevila in a Mikva. He wasn't a Jew at the end of the Milah. It is a tremendous Kasha.

To answer this I would like to tell you one of my favorite stories, a story that I got from a Teshuva Sefer, the Aruch Laner's Teshuva Sefer. The Aruch Laner was asked a Shaila that was sent to him from Yerushalayim. There was a gentleman who was Megayeir and he had his Bris Milah. Typically, a Ger has his Bris Milah but doesn't go to the Mikvah until the Milah heals. So usually there is time, maybe a week between Milah and Tevilla. This non-Jew now a Ger had a Bris Milah but not yet a Tevilla. He came to Shul on Shabbos with his new Shtreimal and Bekeshe all proud to be a Jew. When he got to Shul someone there said, what? You are not a Jew yet. You had a Bris Milah but you didn't yet go to the Mikvah for Geirus. Mal V'lo Toval K'ilui Lo Mal. Someone who had Milah and not Tevilah is not a Ger. Not only shouldn't you be observing Shabbos but you are prohibited from keeping Shabbos. A Goy Sheshavas is Chayuv Misah. Therefore, go home and do Melacha. That he did. This (middle of Geirus ) gentleman went home and did Melacha and came back to Shul. When he came back to Shul, the Bais Din that was in the process of being Migayeir him said one minute. You did Melacha, no. we have a Kabbalah that once you do Milah even though you don't do Tevillah you are still supposed to keep Shabbos. Confusing introduction to Judaism. Others said no, what kind of Kabbalah is that as he is still a non-Jew. There was a dispute in Yerushalayim. It was sent to Rav Yaakov Elltinger (1798 - 1871) the Aruch Laner to resolve. He responded that it is true, after Milah he is still not yet a Jew and it is also true that we have a Kabbalah that he should keep Shabbos. Therefore, both are true. It must be that he is no longer a non-Jew but he is not yet a Jew. That needs explanation.

The Shoel Umaishiv explains that after Milah before Tevillah he is like the Jewish people before Mattan Torah. Before the Torah was given the Jews were commanded about Shabbos at Marah. He too, at that point is partially on his way to being a Jew just as Klal Yisrael were on the way to Har Sinai and therefore, he keeps Shabbos even though he is still not yet a full-fledged Jew.

Taking this idea from this episode we can extend it here as well. The Jewish people were already obligated in Bris Milah as they performed Bris Milah in Mitzrayim. Therefore, a Ger with Bris Milah without Tevilah is a Jew for the Mitzvah of Bris Milah.

With this we can explain Yisro. Yisro could perform Bris Milah on himself. Why? For Bris Milah the Milah itself is Gito V'yado Ba'in K'echad or Milosoi V'geiruso Ba'in K'echad. Therefore, Gairus like Shabbos is something that a Ger post Milah pre Geirus (Tevilah) could keep. And so, on this one Posuk we have a Machshava, a thought and a Halacha thought.

3. I would like to end with a very difficult Kasha something which you have to work to answer. In this week's Parsha Yisro comes to the Midbar and this is in the first year, the year they left Mitzrayim. Rashi learns that it was before Mattan Torah and others Rishonim learn that it was after Mattan Torah. However, it was certainly in the first year. Right before Revii in 18:27 it says (וַיִּשְׁלַח מֹשֶׁה, אֶת-הַתְּנוּגָה; וַיֵּלֶךְ לוֹ, אֶל-אָרְצוֹ). Yisro went home. Why did he go home? Rashi says to be Megayair his other relatives. Yisro is a Jew, he had been Migayeir. Why would he go home? That is what bothers Rashi. The answer is that he went home to be Migayeir his other relatives.

In Parshas Behaloscha which is 39 years later we find again that Yisro is visiting Moshe Rabbeinu. In 10:29 (וַיֵּאמֶר מֹשֶׁה, לְחֹבֵב בֶּן-רְעִיבְאֵל הַמִּדְיָנִי חֹתֵן מֹשֶׁה, נִסְעִים אֲנִי וְנָחוּ אֵל-הַמְּקוֹם) They were ready to go into Eretz Yisrael. Rashi says that this was the end of the forty years (מִיַּד עַד שְׁלֹשָׁה יָמִים אָנוּ נֹכְחִין לְאֶרֶץ). If so that the Yidden were ready to go into Eretz Yisrael why does Yisro say I am going home?

He is going home at this point? Where is Yisro going, he is a Ger? Why is he is going home? This needs an explanation. Some Rishonim learn that that episode is not at the end of the 39 years which is not like the simple Pshat in the Posuk. However, otherwise the Kasha is a Kasha.

I mention this Kasha not so much for Parshas Behaloscha because as I have said many Rishonim say this is the same episode as our episode. However, if you learn Nach you see that Yisro's descendants went to Eretz Yisroel and somehow kept themselves separate from the Jewish people. It is a mystery. We had for example in the Haftorah of Parshas Beshalach the story of Shiras Devorah. We find that Sisra in running away comes to the house of Yoel who is married to a descendant of Yisro and it seems that there was peace between them and the children of Yisro. We find a similar thing at the end of Shmuel II with Dovid Hamelech when he fights the Amaleikim. Yisro's separation from Klal Yisrael like all Geirim needs an explanation. IY"H we will get to it maybe in Parshas Behaloscha. A Gutten Shabbos to one and all.

### **Rabbi Reisman - Parshas Yisro 5774**

1. This week I would like to focus on a few Divrei Torah that have to do with the very beginning of the Parsha. The beginning of the Parsha of course is Yisro presenting Moshe with this idea of setting up a system of as it says in 18:21 (שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת, שָׂרֵי חֲמִשִּׁים, וְשָׂרֵי עֶשְׂרֵת) Sarei Alafim, Sarei Maios, Sarei Chamishim, and Sarei Asaros. Anybody who reads it is astounded at the great number of individuals that are seemingly needed for the court system, for people that were traveling in the Midbar and not really involved in a great deal of business.

I have a Metzia for you, something that is not well known and it comes from the Vilna Gaon, from the GRA, but it is in an unlikely source and therefore, apparently has been missed by many. In the Sefer Haksav V'hakabala on Parshas Devarim 1:15 (second volume page # 334 - 335), he quotes the Vilna Gaon to explain the idea of the (שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת, שָׂרֵי חֲמִשִּׁים, וְשָׂרֵי עֶשְׂרֵת) in this Parsha. He explains that the four groups had different jobs. It wasn't just a court system with perhaps an appeals process and then a hierarchy in court which is I think the way most of us understand it. But the GRA says no, there were four groups of Sarim and each had a specific job. The Sarei Alafim were those that led Klal Yisrael in battle as you know and those who led Klal Yisrael in battle were themselves great people. They were people of stature and Talmidei Chachamim. That was the idea of Sarei Alafim, those that were the commanders when Klal Yisrael went to Milchama. The Sarei Maios he says are those that are literally the judges (Shoftai Ha'am Mamush in the Lashon of the GRA). Those who judged were Sarei Maios, 1 to 100. The Sarei Chamishim those who had 50 individuals to take care of were the Melamdin, to teach Torah to Klal Yisrael and they the GRA says are always called the Zekainim, the Ziknei Ha'am. Those are the Sarei Chamishim. The GRA says Chashiv Mai'kulam, the most Chashuv of all these groups were the Sarei Chamishim. Those who were trusted with the teaching of Torah to Klal Yisrael. So they had groups of 50 to whom they taught.

The Sarei Asoros were the ones who actually ran things sort of like the federal employees of the Dar Hamidbar, L'kayeim Psak Din. They ran the things that took place for the Tzibbur that Moshe Rabbeinu had to have instituted, they enforced the law and took care of recording different laws

on different rules and regulations etc. Those were the Sarei Asoros, the Gabayim of Klal Yisrael. So that these four groups have some structure to them.

He explains that when Yisro requests from Moshe Rabbeinu that he find individuals who are (אֲנָשֵׁי-) (יֵל יִרְאֵי אֱלֹקִים, אֲנָשֵׁי אֱמֶת--שְׂנֵאֵי בְּצַעַח) those four descriptions are not four descriptions of one person but four descriptions that fit the four categories. (שְׂרֵי אֱלֹפִים) - people capable of doing battle. (יִרְאֵי אֱלֹקִים) - were the judges, those who were Mekayeim the command of as it says in Devarim 1:17 (לֹא תִגְוְרוּ מִפְּנֵי-אִישׁ) the commandment to fear G-d and not fear man. That is a requirement of a judge. (אֲנָשֵׁי אֱמֶת) - Emes is Torah. Those who teach Torah are (שְׂנֵאֵי) (בְּצַעַח) were the ones who were the ones who so to speak are the federal employees those who had to take care of the law and as you know the government can't function if those who are on the bottom line, those who are making it happen are people who take bribes. And so, beautifully he says that there are four groups, the (שְׂרֵי אֱלֹפִים שְׂרֵי מְאוֹת, שְׂרֵי חֲמִשִּׁים, וְשְׂרֵי עֶשְׂרֵת) and each has its function in the Midbar.

With this says the Kesav V'hakabala we can answer Tosafos, the Ran, and other Rishonim's Kasha in Maseches Sanherdin 18a (top of the Amud). If there were (שְׂרֵי אֱלֹפִים שְׂרֵי מְאוֹת, שְׂרֵי חֲמִשִּׁים, וְשְׂרֵי) (עֶשְׂרֵת) it means that there were about 70,000 people that were Sarim. If that is the case, you don't need that many (שְׂרֵי עֶשְׂרֵת). We say there were 60,000 (שְׂרֵי עֶשְׂרֵת), that is not true. They weren't serving 600,000 people. There were the Sarei Alafim, Sarei Maios, and Sarei Chamishim which have to be deducted from that total. Similarly the Sarei Alafim, one per 1,000. If you understand without the GRA and you understand simply that even the Sarei Asoros were judges, then the Sarei Alafim are not servicing that many people. The group that they were servicing should have been 530,000 people. That is the Kasha of Tosafos and the Ran. The GRA says no, each group was providing a different service to Klal Yisrael. So that, for example, the Sarei Chamishim taught Torah to everyone including the Sarei Alafim, and the Sarei Maios. Therefore, all were included. The GRA explains further that is why we find when Klal Yisrael goes to battle in the Milchemes Midyan that the Posuk refers to Sarei Alafim and Sarei Maios. As it says in Bamidbar 31:14 (וַיִּקְצָרְוּ מִלְחָמָה) (מִשָּׁה, עַל פְּקוּדֵי הַחַיִל, שְׂרֵי הָאֱלֹפִים וְשְׂרֵי הַמְּאוֹת, הַבָּאִים מִצִּבְאָה הַמְּלָחָמָה) This refers to the officers who go to battle as Sarei Alafim and Sarei Maios not Sarei Chamishim. What happened to them? Similarly in Bamidbar 31:48 (וַיִּקְרְבוּ, אֶל-מִשָּׁה, הַפְּקֻדִים, אֲשֶׁר לְאֶלְפֵי הַצִּבְאָה--שְׂרֵי הָאֱלֹפִים, וְשְׂרֵי הַמְּאוֹת) so the GRA says that the Sarei Alafim certainly, even the Sarei Ma'os led the people in battle, but it stopped there. The Sarei Chamishim were the Melamdei Torah and the Melamdei Torah did not go out to do battle, they had to be there in the classroom. This is all a little known GRA that explains the different levels of Sarim a Pshat Vort, I guess for a change.

2. Let me move over to a second Vort on this part of the Parsha, something that is more B'derech Hadrush. Yisro arrives and he proclaims to Moshe Rabbeinu as it says in 18:11 (עֲתָה יָדַעְתִּי, כִּי-גָדוֹל) (יְרֹךְ מִכָּל-הָאֱלֹקִים) now I know that G-d is Gadol. The question is what he learned now that he did not know before? What did Yisro find out regarding the Ribbono Shel Olam that he didn't know? Rashi tells us already in Shemos that Yisro tried all the Avoda Zoras, all the different religions of the world and rejected them all in the favor of Judaism and the Ribbono Shel Olam and his Torah. (עֲתָה יָדַעְתִּי) Now I know (כִּי-גָדוֹל יְרֹךְ) that Gadol Hashem. What exactly is that referring to?

When I was in Eretz Yisrael I heard a beautiful Vort and I looked it up in the Kodshei Yechezkal from the son of the Ustrutzer Rav. The Kodshei Yechezkal writes a distinction in a Drush of

Shabbos Hagadol. A distinction between a description of G-d as Gadol and as Rom. We describe Hashem as Rom Hu Al Kol Hagoyim. We describe Hashem as high and as Gadol which literally means big. He says there is a fundamental difference between Ram and Gadol. The Yesod that something is high, it might be an airplane. It might be a bird, a bird flies high. It is not necessarily connected to the earth. It is something which is up. The clouds are high in the sky, the moon is high on the horizon. Gadol refers to something which is connected to the earth and still high. A big building or a tall tree. Gadol is something which reaches the heavens but is connected to the earth. Ram is something which reaches the heavens but is not connected to the earth. In fact, many non Jews, certainly most non Jews that existed in the world from creation until today, the overwhelming majority 90 - 95% believed in a creator, believe in a G-d of some sort. It was illogical to human beings until fairly recently that the world could come about on its own. Tehillim 113:4 (רַם עַל-כָּל-גּוֹיִם יְרֹךְ). We say that G-d is high, above the nations. Tehillim 99:2 (עַל-יְרַם הוּא, עַל-). The nations recognize a creator but fail to recognize that the creator is not just high but that he is connected to the earth. Rom is a cloud, a bird, a star, it is high but it is disconnected from our life here on earth. The Goyim who recognize a G-d see him as Rom. Klal Yisrael says that HKB"H is Gadol in Tehillim 99:2 (יְרֹךְ, בְּצִיּוֹן גְּדוֹל) G-d in Tzion is big. He is high but he is connected to the earth. What we do here on earth matters and HKB"H is connected to our behavior and that is the difference between Gadol and Rom. Our Emuna is in Gadlus Hashem. Yisro came and he said (עַתָּה יִדְעָתִי, כִּי-גְדוֹל יְרֹךְ) now that HKB"H has done this for Klal Yisrael I realize that HKB"H is Gadol. HKB"H is involved with human beings. A beautiful Vort. The truth is, although our faith is that Hashem is Gadol, when it comes to the day to day behavior it slips and we forget that HKB"H is actually the creator and has an active presence in the things that we do.

3. A third thought goes back to an old Vort which I probably mentioned in a previous year (Ed Note: Parshas Bo 5772) but it has a new application. Somebody asked me the following question. Why in Birchas Hamazon do we say in the second Beracha (נֹדֶה לָךְ ד' אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לָּאֲבוֹתֵינוּ אֶרֶץ). We say that HKB"H did both. HKB"H took us to Eretz Yisrael and he took us out of Egypt. The order is bad. First Hashem took us out of Egypt and then he took us into Eretz Yisrael. We say in (נֹדֶה לָךְ) first (עַל שֶׁהִנְחַלְתָּ לָּאֲבוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה) and then we say (וְעַל שֶׁהוֹצַאתָנוּ ד' אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם). It seems to be out of order.

To answer that I recall a Vort from Rav Moshe. Rav Moshe (in Darash Moshe Cheilek Aleph pg # 54) asks in the beginning of this week's Parsha that Moshe Rabbeinu named his children Gershom and Eliezer. Gershom a Ger because I was a stranger in a strange land as it says in 2:22 (גֵּר שָׁמָּה: כִּי אָמַר--גֵּר הָיִיתִי, בְּאֶרֶץ נֹכְרִיָּה). Eliezer as it says in 18:4 (כִּי-אֱלֹהֵי אָבִי בְּעֻזָּרִי) because G-d saved me from Paroh's sword. The question is asked that this too is not chronological. First Moshe Rabbeinu was saved from Paroh's sword and only later was he a stranger in a strange land. To this Rav Moshe replied when Moshe Rabbeinu was saved from Paroh's sword we still don't know how wonderful that may be. It depends on what Moshe Rabbeinu does with his life. Later when he went to a foreign land he remained a stranger there. He didn't assimilate with the other people. Moshe Rabbeinu said first let me thank G-d that Ger Shom that I remained a stranger in a foreign land and now I give praise (וַיִּצְלַנִּי מִמְּהָרָב פְּרָעָה). The purpose has to be accomplished. And so, here too HKB"H took us out of Mitzrayim and the purpose was to get to Eretz Yisrael. Therefore, we thank HKB"H for the purpose and once it is clear that the purpose was accomplished, we made it to Eretz Yisrael, then we thank HKB"H for Yetzias Mitzrayim.

Opportunities are wonderful if we make something of them. Yetzias Mitzrayim is wonderful only because we made something of it, we came to Eretz Yisrael. Good Shabbos to one and all.

### **Rabbi Reisman - Parshas Yisro 5773**

This week's Parsha of course has Matan Torah. The 3 Vertlach for this week will all focus on Perek 19 the Perek which deals with Matan Torah.

We will start from 19:1 (בַּחֹדֶשׁ, הַשְּׁלִישִׁי, לְצֵאת בְּנֵי-יִשְׂרָאֵל, מֵאֶרֶץ מִצְרַיִם--בַּיּוֹם הַזֶּה, בָּאוּ מִדְּבַר סִינַי). The Posuk tells us that on Rosh Chodesh Sivan the Yidden came to Har Sinai. The word (בַּיּוֹם הַזֶּה) is extra and therefore, Rashi brings what has become a famous Maimar Chazal that the words Bayom Hazeh come to teach you (ביום הזה: בראש חודש. לא היה צריך לכתוב אלא ביום ההוא, מהו ביום הזה, שיהיה) (דברי תורה חדשים עליך כאלו היום נתנו). That a person's job, his Avoda is that the words of Torah should be fresh and new to him every day as if (ביום הזה) the day on which it was given. So that the day of Matan Torah should be Hayom Hazeh, forever. For all of us it should be today like the day the Torah was given, it should be Chodosh it should be new in our eyes.

The question is that that is not what the Posuk is talking about. It doesn't say Hayom Hazeh regarding the day the Torah was given it is talking about the day prior to the giving of the Torah. Therefore, the Torah wanted to hint to us that the Torah should be in our eyes new and fresh every day like the day that it was given. It should say Hayom Hazeh the day of the giving of the Torah. Why is it here?

In the Ohr Gedalyahu on page 90-91 on this week's Parsha we find the question with a beautiful answer. Rav Schorr answers that the job of having Divrei Torah being new in your eyes is not on the giving of the Torah. The preparation for the giving of the Torah, the preparation of the learning of the Torah that with which a person goes to learn Torah, that needs a Hischadshus. How you are successful in learning is how you go to learn. Do you go with enthusiasm or like some people who go to learn and they slouch back in their chair, Gemara barely open. If you come a few minutes late and if you are Schmuzzing at the beginning of a Daf Yomi Shiur. Then they don't understand why afterwards they are not interested. Of course, they missed the Gemara's original statement and then they are lost. They think that they are not lost and that they think they are following. However, the lack of interest comes into effect and they really do not at all have any depth of understanding of what is going on. It is important that the Hachana be right. If you go to a Shiur make sure that you are listening actively from the very first minute. That is the Hachana to start correctly. If you are about to go into Shul, before you walk in think what Sefer am I going to pull out and which Sefer am I going to look into. Don't walk in and then slouch around and think what am I going to do, what will I learn, prepare. This is the Yesod of Rav Schorr.

In Posuk 2 we have a Netziv who teaches us the same exact lesson but not from Posuk 1 as Rav Schorr did but from Posuk 2. In Posuk 2 it says (וַיִּסְעוּ מֵרַפְדִּים, וַיָּבֹאוּ מִדְּבַר סִינַי). The Jews left Refiddim the previous place of encampment and they arrived at Midbar Sinai. Rashi there says (ויסעו מרפידים: למה הוצרך לחזור ולפרש מהיכן נסעו, והלא כבר כתב שברפידים היו חונים, בידוע שמשם נסעו, אלא) why (להקיש נסיעתן מרפידים לביאתן למדבר סיני, מה ביאתן למדבר סיני בתשובה, אף נסיעתן מרפידים בתשובה) does it repeat (וַיִּסְעוּ מֵרַפְדִּים). To tell you the following message. (מה ביאתן למדבר סיני בתשובה, אף)



physically one Amah tall but it means that if his physical stature mirrored his stature in spirituality he would have been as the Gemara says one Amah tall, with a beard that is an Amah which is a Mashul to his Gaiva and Taiva which was an Amah as the Gemara says. The Maharal explains it as a Mashul.

The Maharsha explains as literally another example. The Gemara in Maseches Megillah 12b (18 lines from the top) says (אתאי א"ר יוסי בר חנינא מלמד שפרחה בה צרעת במתניתא תנא [בא גבריאל ועשה לה זנב] that Vashti grew a tail. The Maharsha brings in the name of the Aruch that she didn't literally grow a tail but it means that she had certain physical ailments that made it not desirable to be shown in public. The Maharsha brings the Aruch and he asks why does he say that? Why doesn't he just say that it was a tail? So we see that there are two Shittos.

As a matter of fact there is the Gemara in the 5th Perek of Bava Basra on 73b (3rd wide line) (ואמר רבה בר בר חנה זימנא חדא הוה קא אזלינן בספינתא וחזינן ההוא כוורא דיתבא ליה אכלה טינא באוסי' ואדחוהו מיא ושדיוהו לגודא והרוב מיניה שתיין מחוזי ואכול מיניה שתיין מחוזי ומלחו מיניה שתיין מחוזי ומלאו מחד גלגלא דעיניה תלת (מאה גרבי משחא וכי הדרן לבתר תריסר ירחי שתא חזינן דהוה קא מנסרי מגרמי מטלתא ויתבי למבנינהו הנך מחוזי) which tells the story of a fish that had died and was expelled onto the shore that destroyed 60 cities. The Maharsha explains B'derech Mashul but then he ends by saying even though I believe this Gemara can be explained as a Mashul it can be explained literally as well. Both are true. This is a general Machlokes that is good to know and the Baalei Machshava of the Lithuanian world, the Michtam Eliyahu especially go with the Shitta of the Maharal.

For example, the Michtam Eliyahu explains that the Luz bone that is never destroyed is not a physical bone. The Chassidische Seforim in general go with the Shitta of the Maharsha. While there are some notable exceptions even among the Chassidische Seforim like the Kotzker. Generally they go with the Maharsha's Shitta. There are two different Shittos in Divrei Chazal.

The Maharal and the Ramban here are like that. The Ramban who asks the Shofar was burned? The Maharal who writes in the language of amazement that how can anybody think that it is the same Shofar as there was at the Akeida. This is an important Yedia in general for anybody who learns Gemara.

We move on to a third thought regarding Mattan Torah. The Gemara says in Maseches Shabbos 88a (23 lines from the bottom) (דרש ר' סימאי בשעה שהקדימו ישראל נעשה לנשמע באו ששים ריבוא של מלאכי) (השרת לכל אחד ואחד מישראל קשרו לו שני כתרים אחד כנגד נעשה ואחד כנגד נשמע) When Klal Yisrael said Naaseh V'nishma saying we will do before saying we will listen, 600,000 Malachim came down and each Jew received two crowns one for Naaseh and one for Nishma.

Rav Schorr in the Ohr Gedalyahu on Shavuot has a wonderful insight. What is the Gadlus that the Yidden said Naaseh and Nishma? Pashtus, the simple explanation is because they said Naaseh first, we will do even before they knew what they had to do. They said Naaseh first and Nishma second. If this explanation is true it is a tremendous praise of the Naaseh of Klal Yisrael. Rav Schorr though points out that it is a tremendous Maileh in the Nishma as well. How so? Normally a person would think we learn Torah to know what to do. It is true that we learn Torah to know what to do but Klal Yisrael said Naaseh V'nishma, even after we know what we have to do, Nishma

we will still go to learn. It is a tremendous Maileh, a tremendous level in a person's learning. We learn for the purpose of learning and not for just for the purpose of knowing. That is why there were two crowns. Had the learning been just for the purpose of knowing what to do there would be only one crown. You learn to know what to do and you do. Klal Yisrael understood that Naaseh is one thing and Nishma is something else and each one deserves its own crown.

I would like to end by offering you a question which is a different type of question. This is something which is a teaser to try understand the words of an Adom Gadol. In the Pachad Yitzchok on Shavuos in Maimar 26 Os 3 in parenthesis Rav Hutner writes the following words. Look at these following two Rashi's in Parshas Yisro. 19:4 & 20:19 it is a Tzorech Iyun. Rav Hutner seems to be saying that there is some sort of a contradiction between the Rashi in 19:4 (אתם ראיתם: לא) מסורת היא בידכם, ולא בדברים אני משגר לכם, לא בעדים אני מעיד עליכם, אלא אתם ראיתם אשר עשיתי למצרים על כמה עבירות היו חייבין לי קודם שנזדווגו לכם, ולא נפרעתי מהם אלא על ידכם) & 20:19 (אתם ראיתם: יש הפרש בין מה שאדם רואה למה שאחרים משיחין לו, שמה שאחרים משיחין לו פעמים שלבו חלוק מלהאמין). It is fascinating to try to understand what Rav Hutner meant. We immediately see a connection between the two Rashis. In both places Rashi is elaborating on the language of the Posuk (אתם ראיתם). In Posuk 4 you have seen what I have done in Mitzrayim and in 20:19 you have seen what has taken place by Har Sinai. One fails to see the contradiction between them and that is certainly a teaser a good topic for the Shabbos table.

With that I wish one and all an absolutely wonderful Shabbos Kodesh!

### **Rabbi Reisman - Parshas Yisro 5772**

Let me begin with a Dvar Halacha. There is one Issur D'oraissa that is Nogea today that is probably the least known and the most misunderstood of the Mitzvos D'oraissa and as a matter of fact it appears in the Aseres Hadibros which is something you would think everybody would know.

In the Aseres Hadibros we find the Issur of 20:3 (לא תעשה לך פסל, וכל-תמונה, אשר בשמים ממעל, ואשר) (בארץ מתחת-ואשר במים, מתחת לארץ). There is an Issur D'oraissa to make an image of heavenly bodies that are in the heaven or earth. There, it is part of the Issur of Avodah Zora. However, right after the Aseres Hadibros, the Torah explains in 20:19 (לא תעשון, אתי: אלהי כסף ואלהי זהב, לא תעשו לכם). The Gemara in Masseches Rosh Hashono (the Gemara has a long Arichus on 24b regarding this) explains that this expands the Issur in the Aseres Hadibros. (לא תעשון, אתי), the Gemara says that the Lav of the Aseres Hadibros applies to making an image to be used as an Avodah Zora. (לא תעשון, אתי) comes to include even a heavenly image not used for Avoda Zora. As explained in Shulchan Aruch in Yore Dai'a 144, there is an Issur of drawing in a 2 dimensional image (not a statue) of the heavenly bodies of the sun, moon, and the stars.

This is an Issur D'oraissa that is Muttar as the Gemara says to do it for learning purposes but outside of learning purposes to make it as something which is painting a picture for beauty, there is an Issur D'oraissa. Unfortunately this is not well known and I don't know on what newspapers like the Hamodia rely when their weather report has the pictures of the sun. Perhaps they rely on the fact that it is printed by non-Jews who are not prohibited from making these images but still the person in the office who sets the page would seem to have a prohibition. As I said, it is not a



While there is a disagreement as to what is the best way to serve Hashem, there is a general consensus that for the Hamon Am the approach is Emunah Peshuta. Certainly we raise children with Emunah Peshuta and if they reach a level that they could come to Emunah Al Yedai Chakira then they reach that level.

Rav Elchonon in the beginning of Kovetz Mamarim in his Maimar Al HaEmunah explores the idea of Emunah B'derech HaChakira. At any rate, for the average Jew we raise our children with Emuna Peshuta. If they will reach the level of intelligence in order to understand they will come to a level of Emunah Al Yedai Chakira. Yisro on the other hand held that his Derech in Avodas Hashem was Emunah through Chakira. We know that Yisro was someone that tried all the Avodah Zora and ultimately came to a recognition of the Borei Olam.

Rav Schwab says this is the Pshat when Moshe Rabbeinu swore to Yisro that his first child would be given to an Avodah Zora. Now of course this didn't mean for his first child to be given to an Avodah Zora in any complete way. But it means that he would come B'derech Hachakira to a recognition of Hashem. That would be his first child.

Rav Schwab explains that that is why in the beginning of this week's Parsha it says 18:3 - 18:4 (וְשֵׁם הָאֶחָד, אֶלְיָשָׁר) and (וְשֵׁם הָאֶחָד, גֶּרְשֹׁם). Each of his children is called Echad first. Gershom was his Bechor and he was to be raised B'derech Hachakira. And (וְשֵׁם הָאֶחָד, אֶלְיָשָׁר) and the first child outside of that Shevua was Eliezer. This was Yisro's Derech in serving Hakadosh Baruch Hu, to come to a recognition B'derech Hachakira.

If we understand this then perhaps we can answer the mystery regarding Yisro. Why doesn't he stay in the Midbar and why does he go back to Midyan. The answer would seem to be that anyone raised in the Midbar could not possibly have to come to a recognition of Hakadosh Baruch Hu B'derech Hachakira, in that Derech. Hashem's miracles were evident all around on a daily basis. If Yisro felt that his path in Avodas Hashem was Emunah B'derech Hachakira, then we can understand that he needed to be in a place that he can serve Hakadosh Baruch Hu in the best possible way. This may also explain why in Eretz Yisrael the family of Yisro stayed separate. They had a Derech in Avodah which was not accepted by the rest of Klal Yisrael, was not even desirable to the rest of Klal Yisrael. This may explain why Yisro kept himself separate and his descendants kept themselves separate in Eretz Yisrael.

Let's move on to Matan Torah. By Matan Torah we know Kofa Aleihem Har Ki'gigis. Hakadosh Baruch Hu held the mountain over Klal Yisrael and he said to Klal Yisrael if you are Mekabeil Torah good and if not Sham T'hei Kevuraschem, you will be buried. So there was a Kefia for Kabbalas Hatorah. This is brought down in Maseches Shabbos on 88a (17 lines from the top) א"ר אבדימי בר חמא בר חסא מלמד שכפה הקב"ה עליהם את ההר כגיגית ואמר להם אם אתם מקבלים התורה מוטב ואם לאו כפה עליהן הר כגיגית. ואע"פ שכבר הקדימו נעשה לנשמע שמא יהיו חוזרים) (שם תהא קבורתכם כשיראו האש הגדולה שיצאתה נשמתן והא דאמר בפ"ק דמס' ע"ז (דף ב:): כלום כפית עלינו הר כגיגית דמשמע דאם היה כופה עליהן לא היה להן תשובה והכא אמר דמודעא רבה לאורייתא היינו על מה שלא קבלוה אבל מה שלא קיימוה איכא (תשובה). That Klal Yisrael was Mekabeil the Torah willingly with Naaseh V'nishma and if so then what is the need of the Kefia, forcing Klal Yisrael?

This Tosafos Kasha is the basis for many different Derashos regarding Matan Torah. Some make a distinction between Torah She'bichsav and Torah She'bal Peh which is most probably the most well-known Teretz.

The Maharal has an approach which is more B'derech Hapshat. The Maharal is quoted by Rav Schorr in the Ohr Gedalyahu on Shevuos page # 162. The Maharal himself is in Tiferes Yisroel Perek 32. The Maharal says such a beautiful Pshat B'derech Hapshat. The question was Klal Yisrael accepted the Torah willingly so why did Hakadosh Baruch Hu force them?

Says the Maharal, Mitzad Hamekabeil V'ratzon Umitzad Hanosen V'hechrich. From the side of the one who accepted the Torah it was accepted willingly but from the side of the giver, the giver gave it B'hechrich. Compelling, forcing Klal Yisrael to accept the Torah. What does this mean?

Rav Schorr explained that Klal Yisrael accepted upon themselves willingly that Hakadosh Baruch Hu would force Klal Yisrael to accept the Torah at all times. He gives a Mashal. There is a man who suffers from a mental disorder. There are times that he is well and he behaves normally and there are times that he becomes insane. When he is well he tells his friends or relatives at the times that I become insane compel me to do the right thing. So too with Klal Yisrael. Klal Yisrael said we are accepting the Torah willingly. There may be times throughout the generations where the nation of Klal Yisrael acts in a rebellious way and throws off the yoke of Torah. So Klal Yisrael willingly accepted the concept of (שכפה הקב"ה עליהם את ההר כגיגית) that they should be compelled to accept the Torah throughout the generations and that is why Hakadosh Baruch Hu follows up when Jews are quick to assimilate Hakadosh Baruch Hu makes the Goyim throw away the assimilation.

In the mid 1800's Jews in Germany were compelled to take German names. It was a decree from Emperor Franciosis that all Jews in Austria and Germany had to shed their Jewish names and had to take non-Jewish names. That was done so that Jews would assimilate. Within a century the Nuremberg laws in Germany said that Jews were not allowed to have gentile names and they had to change their names to recognizable Jewish names. When Jews go to assimilate Hakadosh Baruch Hu with Kefia forces Klal Yisrael to go back to be recognized as Jews. This is what Klal Yisrael was Mekabeil here at this moment. This is a beautiful thought from the Maharal again in the Ohr Gedalyahu on Shevuos.

The question of the week is: Rashi on the Posuk in 18:18 (-כי-) נָבַל תִּבְלֶנּוּ--גַם-אֶתְהוּ, גַם-הָעַם הַזֶּה אֲשֶׁר עִמָּךְ: (כי-) says Yisro told Moshe Rabbeinu that if you will be the judge of all Klal Yisrael alone you will become exhausted. (גם אתה: לרבות אהרן וחור ושבעים זקנים). Moshe Rabbeinu was helped by a few others and they will also be exhausted. Who helped Moshe? Rashi says Aaron, Chur, and the 70 Zekainim. They all judged. What is difficult with this Rashi? Rashi's Shitta is that Yisro came after Matan Torah. This was after Yom Kippur of the second set of Luchos. The Ramban at the beginning of the Parsha disagrees with Rashi. (כבר - נחלקו רבותינו) (מכילתא כאן, זבחים קטז א): בפרשה הזאת. יש מהם אומרים כי קודם מתן תורה בא יתרו כסדר הפרשיות, ויש מהן (שאמרו שאחר מתן תורה בא). Rashi holds that Yisro came after Matan Torah. As we all know, Chur was no longer alive. Chur died at the Maaseh Haeigel. So what is Rashi saying that (גם אתה: לרבות) (אהרן וחור ושבעים זקנים)?



I would like to share with you 2 answers on this question. The first is something that Rav Pam often said in the name of the Chofetz Chaim. He said that this Posuk is a Remez to Gilgulim. The idea that a Neshama can be forced to come back to this world for a second or even a third life if he had some unfinished business so to speak in his first life. That we understand is a pain for the Neshamah and the Neshamah does not want to go through the Tzar of coming back.

If someone owes money to someone else then there is a concept that he has to come back to repay that money. Probably not if someone is an Ones, however, if someone has some sort of guilt of owing money to someone else then yes. If the Batei Dinim run properly and people go to them and things are resolved the Neshamah comes upstairs B'shalom. So the Posuk of (וְגַם כָּל-הַעָם הַזֶּה, עַל-) (קָמוּ יִבֹּא בְּשָׁלוֹם) means that Yisro was saying if the Batei Dinim are run properly than the Neshamah will come upstairs with a complete peace in the Olam Ha'emes. However, if the Batei Dinim don't run properly and people wait on line for many hours and don't come, then they lack that B'shalom because they are liable to have to come back for another Gilgul because of the financial issues that were not resolved. This is one Pshat.

I saw a second Pshat in the Netziv's Hameik Davar. We know that Batei Dinim can rule in 1 of 2 ways. Either Bais Din can try to figure out what the Halacha is and settle a dispute that way or through Peshara which is sort of a compromise. The idea is that the Bais Din can try to make some accommodations between the sides. That is called a Peshara. We know that Peshara is something which is healthy for the litigants because somehow they will both walk out friendly maybe not best friends but at least some sort of civility towards each other.

Mashe'ainkain, Shuras Hadin where each side typically feels that they are totally right, when the Bais Din Paskens for one side without any Peshara the other side of course feels cheated (unless they are Baalei Madreiga who don't). Most people are that way and therefore we advise them to do Peshara.

There is a Halacha in Choshen Mishpat that if a Dayan knows a Halacha he is prohibited from making a Peshara. What I mean to say is, in most Dinei Torah most Dayanim have to sit down and work through the Sugya because things are not usually clear in Shulchan Aruch. Then they can offer a Peshara because they do not know the Halacha. If they know the Halachah, it is prohibited to do a Pesharah and therefore Moshe Rabbeinu never did a Peshara. He always had to do Shuras Hadin. He learned the Torah as a gift from the Ribbono Shel Olam and knew exactly what to do.

Part of Yisro's advice says the Netziv, was to get 18:21 (שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת, שָׂרֵי חֲמִשִּׁים, וְשָׂרֵי עֶשְׂרֹת) people who were not totally clear in the Halacha so that they would be able to offer Peshara. Mashe'ainkain Moshe Rabbeinu when he Paskens it affects the Sholom of the people. Peshara is called Mishpat Sholom it is called a judgment of peace and therefore the Netziv Teitches (עַל-מִקְמוֹ) (יִבֹּא בְּשָׁלוֹם). This doesn't refer to the normal Sholom that a person says as a greeting or as a departure greeting to a Neshama. Rather it means they will come with the judgment of peace which is ideal in a Bais Din.

After Revii we read that 19:2 (וַיִּסְעוּ מֵרִפְדִּים, וַיָּבֹאוּ מִדְּבַר סִינַי, וַיַּחֲנוּ, בְּמִדְבַּר; וַיִּסֹּן-שָׁם יִשְׂרָאֵל, נֹגֵד הָהָר) that Klal Yisrael travelled from Refidim to Midbar Sinai. The Ohr Hachaim Hakadosh says these words of introduction to the Aseres Hadibros and their arrival at Har Sinai actually hint at how a person

must prepare for learning throughout the generations. (וַיִּסְעוּ מִרְפִּידִים) is a reference to the fact that Klal Yisrael is in Refidim and they were weak in their learning of Torah. So that (וַיִּסְעוּ מִרְפִּידִים, וַיָּבֹאוּ מִדְּבַר סִינַי) is telling us that Klal Yisrael in order to learn properly have to leave the laziness that a person can have in his learning and learn with enthusiasm.

Rav Druk in his Sefer on Chumash Darash Mordechai page # 169 brings that Rav Shimon Shkop used to say that when a person is learning if he explains a Sevara and doesn't use any type of hand motions to explain what he is saying that is a Chisaron in the Sevara. To explain a Sevara properly there has to be Tenuas Yadayim.

She'Rafu Yidaihim Min Hatorah. It says by Refidim that their hands were lazy from Torah. They explained things with laziness and without enthusiasm. That is a problem.

Rav Druk adds that there is a Chavis Yair that says there is a Rabbinic expression Lo Yatzo Yadav V'raglav B'bais Hamedrash. If someone Paskened something wrong the Rabbinic expression to deride that is Lo Matza Yadav V'raglav B'bais Hamedrash he did not find his hands and feet in the Bais Hamedrash. Rav Druk brings the Chavis Yair who suggests that this means learning without enthusiasm without the Yadaim, the excitement of hand motions in explaining.

What is Raglav B'bais Hamedrash? We learn in the same Pesukim right after Revii, that Klal Yisrael arrived at Har Sinai 19:1 (בַּיּוֹם הַזֶּה, בָּאוּ מִדְּבַר סִינַי).

Chazal have a Drasha that on that day they came what does it mean on this day they came? Chazal say over a well known Drasha that Rashi brings (שיהיו דברי תורה חדשים עליך כאלו היום נתנו) that it should be as if the Torah was given today. Rav Druk says you can tell how a person walks into the Bais Medrash for a Seder. If a person walks into the Bais Medrash with enthusiasm you know he is going to learn well. If a person walks in lazily and Dreis around and takes awhile to get to his seat you know that the learning will not be challenging and will not be done enthusiastically. So that the Raglayim (the feet too) tell us a lot about the learning. Lo Matza Yadav V'raglav B'bais Hamedrash. Use your hands and your feet to build up the enthusiasm and show the enthusiasm that a person has in his Limud Hatorah.

20:7 (זְכוֹר אֶת-יוֹם הַשַּׁבָּת, לְקַדְּשׁוֹ) I would like to speak briefly about the Mitzva of Kiddush. The Mitzva is to make Kiddush at night Min Hatorah and Midirabbanan by day as well. According to everyone the Mitzva Lichatchila is with wine or with grape juice, with wine as the preference when a person makes his Kiddush.

I once heard from Rav Shlomo Zalman Braun the author of Shearim Mitzuyanim B'Halacha who was one of the first Chassidische Rabbanim in Flatbush. He said a person should keep all Chassidische Minhagim except two. One of those two is the Minhag of many Chassidim to make Kiddush on Schnapps. First of all even if you make Kiddush on a Reviis of Schnapps it is not Lichatchila (preferable). Certainly if a person makes Kiddush on a 1 ounce of Schnapps is not performing the Mitzvah the way it should be done. It seems from the Shulchan Aruch that a person is not even Yotzei B'dieved.

My father A"H used to make Kiddush on Schnapps and when I got a little older I mentioned to him that it is a Shaila. He said he will ask the Debrecene Rav. The Debrecene Rav held of all the Chassidishe Minhagim. From then on he made Kiddush on wine or grape juice. He did drink Schnapps later after the fish but he made Kiddush on wine or grape juice.

I would like to share with you something that I heard from Rav Moshe. I once asked Rav Moshe about this Minhag and of course Rav Moshe held to make Kiddush on wine but I asked it to him in the following context.

I told him that the Chassidim make Kiddush on 1 ounce cup of Schnapps and we have a complaint that it is not the Shiur. I told him that a certain Chassidishe Rav had spoken and had been Melameid Zechus on the Minhag based on the Taz in the beginning of Siman 210 S'if Aleph.

The Taz (who says that to make a Borei Nifashos one must drink a Reviis) holds that a person can make a Borei Nifashos on a smaller amount of Schnapps because Schnapps is not something that is a drink that is drunk B'rivi'is. The Taz does say that it is not in the requirement of a Reviis. He says that it is not even possible to drink a Reviis. The Mishna Berura doesn't Pasken like the Taz but at least the Taz should be a suitable Teretz for the Minhag Haolam.

Rav Moshe told me to go home and look at the Taz completely and I will see that it is a mistake. He told me this at the end of Schacharis one day and I came back to Yeshiva and with a few friends we learned the Taz. I would like to share with you what I think Rav Moshe meant.

The Taz does say that on Schnapps less than a Reviis a person can make a Borei Nefashos. However, if one reads the Taz they see his Psak. He writes at the end that since Tosafos Shitta is that a Borei Nifashos can be made even on a Mashehu so here we can be Mitztareif Tosafos Shitta to my Sevara that a Borei Nifashos can be made on a Mashehu of Schnapps.

Tosafos Shitta that a Borei Nifashos can be made on a Mashehu, however Tosafos doesn't hold that way by Kiddush. So that even though the Taz held this way regarding Borei Nefashos that has nothing to do with Kiddush where this is no Tziruf of Tosafos Shitta. I think that is what Rav Moshe meant. If you like Schnapps drink Schnapps but make Kiddush on a Reviis.

The question of the week is: 18:5 (וַיִּבְאֵר יִתְרוֹ חֹתֵן מֹשֶׁה, וּבְנֵי וְאִשְׁתּוֹ--אֶל-מֹשֶׁה: אֶל-הַמִּדְבָּר, אֲשֶׁר-הוּא חִנָּה נָשִׁים) Rashi says (אל המדבר: אף אנו יודעין שבמדבר היו, אלא בשבחו של יתרו דבר הכתוב, שהיה יושב) (הר הקאל ק ים- בכבודו של עולם ונדבו לבו לצאת אל המדבר, מקום תהו, לשמוע דברי תורה)

He came to the Midbar and we are talking about his praise because he lived in Midyan with great honor and nevertheless he came to the Midbar. Is that so that Yisro was living in Midyan with great honor?

Rashi tells us in 2:17 (ויגרשום: מפני הנידוי) that the other shepards chased away Yisro's daughters from the well because Yisro was put into Cheirem as the Sifsei Chachamim there explains. Since he abandoned their Avodah Zorah he was put into Cheirem. What is Rashi here saying that he is living in Midyan in great honor? It is a Pliya.





parent. There is a Dibrois Moshe that disagrees strongly and says that a person is only Oiver if he disobeys one of the things that are listed in the Gemara and anything else he is not Oiver on.

Rav Pam had Rayas to the Hamakne including the Gur Aryeh (Maharal) on this week's Parsha who says you are Oiver on Yirah if you disobey. There is the Sefer Yir'ahem that sides with Rav Moshe that you are not Oiver. It is hard to Pasken such a Shaila. Of course it is better to be Machmir.

There is a Machloikes Shach and Taz at the beginning of Siman 240 if the Chiyuv not to contradict a Father, is that only in front of him or even not in front of him. A P'shara might be if a father asks a child to put on a coat. The child can put on the coat in front of him and when he is not on front of the father he has 2 Tzirufim to be Maikail and take off the coat. 1) The Shach who holds that not in front of him it is not an Issur to contradict a father and 2) Rav Moshe's Shittah that it is Bichlal not included in the Aveira.

Most probably it is not the best thing to teach children that they have to only listen to parents while they are in front of them, however, technically and Halachically this seems to be a Gevaldiga P'shara and an important Halacha.

20:13 Regarding Loi Sachmoid if a friend is standing and holding a bag of potato chips, you see it and you want it. So you ask for a potato chip. This seems to be an innocent request and it is Maasim B'chol Yoim. Technically, is this Loi Sachmoid. The Rambam says Loi Sachmoid is, you see something that belongs to someone else and you want it and you beg him for it until he gives it to you. This is true even if you paid for it and Mashe'ainkain even if you don't pay for it. The gut reaction is that this is not Loi Sachmoid, however, it seems to fit clearly into the criteria of Loi Sachmoid according to the Rambam. This question is left to the audience to try to find an answer.