



CIRCLE TIME

AT YOUR
Shabbos Table

... FOR A Meaningful and Entertaining SHABBOS WITH YOUR CHILDREN ...

TELL ME A MASHAL >>

This section relates a dvar Torah with a story.

GREASE FOR THE WHEELS: A CUSTOMER'S PRIVILEGE

שמות פרק יח:טו ויאמר משה לחתנו כי יבא אלי העם לדרש אלקים

רבינו בחיי: שאתפלל על חוליהם... שאודיעם מה שיאבד מהם

And Moshe said to his father-in-law, "For the people come to me to seek Hashem..." (Shemos 18:15)

Rabbenu Bachye: "They ask me many things, some ask me to pray for their sick ones, some ask me to tell them where their lost objects are..."

Why did Moshe answer all of the people's petty questions himself? Why didn't he appoint someone else to do that while he taught Torah?

Shmiel, a Chassid of the Modzhitzer Rebbe, went to the rebbe for some business advice. "Rebbe, what stocks should I buy? Does the Rebbe think gold is a good investment? What about a store? Should I open a business? Maybe..."

"What do I know about business?" the rebbe responded. "I'm not a business consultant, and I don't deal with that world. Speak to an expert in that field!"

Shmiel received his *brachah* and ended his audience with the Rebbe, disappointed that he had not received answers to any questions that would help him decide what to do with his money.

A few minutes later, his ears perked up. Yankel was now speaking with the rebbe, and he was asking similar ques-

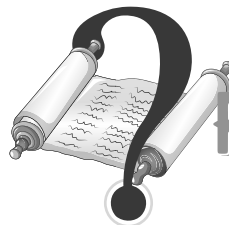


CONTINUED ON PAGE 4 >>

פרשת יתרו

CONTENTS

- # 1 **DVAR TORAH IN A STORY**
- # 1 **PARSHAH RIDDLES**
- # 2 **CHOLENT STORY**
- # 2 **HIGHLIGHTS FROM THE MIDRASH**
- # 3 **PARSHAH RHYME**
- # 3 **ANSWERS TO THIS WEEK'S RIDDLES**
- # 4 **HAFTORAH: YOU KNOW NAVI**
- # 5 **TREATS FROM TARGUM**
- # 5 **GEMATRIA**
- # 5 **THIS DATE IN JEWISH HISTORY**
- # 6 **HALACHAH**
- # 6 **THE LAST WORD**



PARSHAH RIDDLES

Answers to this week's riddles appear on page 3.

- 1 **There are two different sets of trop for the Aseres Hadibros: Ta'am elyon and ta'am tachton. Why are they called that? When is each version used in a public leining? Why?**
- 2 **בְּמִשְׁךְ הַיָּבֵל הָמָּה יַעֲלוּ בָהֶר - שמות פרק יט:גי. What is בְּמִשְׁךְ הַיָּבֵל? Why is it called that? When is הַיָּבֵל? When were the 70 Zekeinim allowed to ascend Har Sinai? When was the rest of Klal Yisrael allowed to do so?**
- 3 **What is the longest word in the Torah? (Hint: It's in Parshas Va'eira.)**
- 4 **Can you think of two events in Chumash that happened "after three months"?**
- 5 **Can you find three references in Sefer Shemos to Klal Yisrael using swords?**



CHOLENT STORY

A story told in parts, designed to get children to come back to the table for the main course!

HIGHLIGHTS FROM THE MIDRASH

Everyone knows that Hashem first offered the Torah to the nations of the world before giving it to Yisrael. Whom, exactly, did He speak to? Various *midrashim* describe how Hashem spoke to the *malachim* that represent the nations of Eisav and Yishmael. They ruled over all the other nations of the world, and they spoke for everyone.

Not only did those *malachim* reject the Torah, they panicked when Hashem offered it to them. “No, no!” they cried. “Please! Give it to someone else!”

Someone had to accept the Torah or the world would be destroyed. The *malachim* searched for some nation to take it, so they wouldn’t have to. Finally, they settled on Yisrael.

“Give it to them,” they told Hashem.

“But you are the *bechor!*” Hashem said to each of them separately. “It has to go to the *bechor!*”

At that time, both Eisav and Yishmael gave their *bechorah* rights to Yaakov and Yitzchak. They were still afraid Yisrael wouldn’t take it, so they gave us tremendous gifts. The two *malachim* awarded Klal Yisrael a special cloak of spiritual light that only they had. Then they, along with all the nations under them, were left in the dark.



Don’t worry, something will happen again. He won’t end up going.”
“I’m not sure you’re right this time, Zanzul. He seems really ready to go. He even went to *gezeigen* (say goodbye) to the Rebbe of Ruzhin. Oy, what will we do without him?!”

“The Ruzhiner will stop him,” Zanzul answered. “I’m sure of it.”

The two Chassidim were discussing the plans of their esteemed rebbe, Reb Moshe of Lelov, to leave Europe and travel to Eretz Yisrael.

The Chassidim all knew how much their rebbe longed to touch the holy shores of the Land, to walk its streets, to soak up its wisdom, and to keep its special mitzvos. Most importantly, Reb Moshe longed to *daven* at the holy sites of Eretz Yisrael. Perhaps the Chassidim didn’t know it, but to him, *davening* at the holy stones of the Kosel, the remnants of Har Habayis, was the most important goal of his life. And he knew for a fact that it would change the world.

Reb Moshe of Lelov knew that if he could only *daven* at the Kosel, Mashiach would finally come.

It was clear that he was right, for whenever he seemed about to set out for Eretz Yisrael, something came up to ruin his plans. It was as if *hashgachah* was working to prevent him from reaching Eretz Yisrael, Yerushalayim, and the Kosel.

“But now, it’s really happening!” the Chassidim said, worried. The rebbe had saved enough money to pay for tickets on a ship to Eretz Yisrael for himself and 10 men. He was going to make it this time, and the Chassidim left behind would be all alone!

Only Zanzul was not concerned. “The rebbe saved money twice already,” he said. “First, he gave it away to a poor *almanah* and then to treat a sick man. Something else will happen, I’m sure of it.”

In the home of the holy Reb Yisrael of Ruzhin, a fateful conversation was taking place between Reb Moshe of Lelov and the Ruzhiner. The two tzaddikim said much with very few words, discussing the future of Klal Yisrael and the universe with short sentences and simple hand gestures.

Reb Moshe blessed the Ruzhiner with shalom. He was telling him that the time had come for him to set out for Eretz Yisrael, to *daven* at the Kosel and force the coming of Mashiach.

Reb Yisrael was silent for a long while. Finally, he responded with one sentence.

“Wait for me, I’m coming too.” But he made no move to pack or leave. Perhaps he was telling the Lelover Rebbe that he also wanted to bring Mashiach, but the time had not come. Soon...but not yet.

Reb Moshe didn’t answer. Instead, he pointed to his own white beard.

It seemed he was telling the Ruzhiner that even if the time had not come for Mashiach, the world could not wait any longer. Just as he had a white beard and was getting old, the world couldn’t survive much longer without Mashiach.

The conversation wrapped up. Reb Moshe left the home of the Ruzhiner and headed to his own home to make his final preparations for the trip.

Just then, a poor woman, pain and stress etched on her face, crossed the road toward Reb Moshe and came hurrying over to him.

“Rebbe, Rebbe! Please! You have to help me!” she cried.

TO BE CONTINUED...

PARSHAH RHYME

Review the main points of the parshah with younger children, while challenging your family to complete the rhymes (use the “grammen” tune). Answers on the side!

L

1. When Yisro heard how the Yam Suf split
2. He thought, “I’ve got my *getchke*, no need to _____.”

L

3. But then there was an attack from Amalek.
4. He said, “Oh please, for Heaven’s _____.”

H

5. “It’s time for me to finally choose
6. To leave Midyan and go join the _____.”

Chorus

L

7. Moshe taught *halachos* like the size of a *kebeitzah*,
8. Helped people, *gib zich an* _____.

L

9. Yisro approached and said with a frown,
10. “This is no good, it will wear you _____.”

H

11. “Listen to me, I have a suggestion
12. To ease all this traffic, and this _____.”

L

13. “Find some people who don’t care about *gelt*
14. And all the distractions of this _____.”

H

15. “Some tzaddikim with real nice *ma’alos*
16. Can answer all the little _____.”

Chorus

L

17. The mountain was ringed with a fence of barbed wire,
18. The *Zekeinim* came close, Aharon went _____.

H

19. But Moshe went up and into the _____,
20. To teach the truth for every last _____.

L

21. The voice of Hashem filled the people with dread.
22. They said, “Moshe, let’s hear you _____.”

H

23. “Our *neshamos* keep flying out of our head,
24. We’d rather not keep being woken up from the _____.”

Chorus

25. I am Hashem, no others before Me.
26. Remember the Shabbos, don’t ever swear _____.
27. Honor your father and your mother.
28. Don’t forget *es* to include your big _____.

29. What’s your friend’s is your friend’s, don’t even try.
30. Don’t kill or steal, cheat or _____.

Answers: 2. quit 4. sake 6. Jews 8. *etizah* 10. down 12. congestion 14. *vel* 16. *she’eilos* 18. higher 19. fire 20. *denier* 22. instead 24. dead 26. falsely 28. brother 30. lie

RIDDLE ANSWERS:

1. A) The name of the *trop* refers to the location of the first symbol in the *Aseres Hadibros*. *Ta’am elyon* begins with a *trop* on top of the word; *ta’am tachtan* begins with a *trop* on the bottom of the word.
B) *Ta’am elyon* is used for the public *leining* of Shavuot. According to the Brisker Rav, that is not a *krias haTorah*, it is a re-enactment of *Ma’amad Har Sinai*, and therefore *ta’am elyon*, which breaks up the reading by *dibros*, not by *pasuk*, is used. *Parshas Va’eschanan* and *Yisro* are regular *krios*, and therefore *ta’am tachtan*, which breaks up the *kriah* by *pasuk*, is used. Today, many *kehillos* use *ta’am elyon* for all public *leining*s. The *Biur Halachah* cites both customs.

2. The word *הַיִּבֵּל* refers to a shofar. It is called that because it is blown on *Yovel*, and because the Arabic word for a ram (from which a shofar is made) is *Ywla*. *הַיִּבֵּל הַשֹּׁפָר* was when the shofar at Har Sinai blew a long blast and signaled the departure of the *Shechinah*. That was when the 70 *Zekeinim* were allowed to ascend the mountain. The rest of Klal Yisrael had to wait until the Mishkan was built and the *Shechinah* moved there (Ibn Ezra).

3. שמות ז: כח וּבְמִשְׁפְּחֵי אֲרוֹתָיִךְ

4. *Mattan Torah* happened three months after *Yetzias Mitzrayim*. Tamar was arrested three months after she met Yehudah on the road.

5.
 1. In *Parshas Beshalach*, Yehoshua defeats Amalek with the blade of a sword (17:13).
 2. In this week’s *parshah*, we are told not to build a *mizbe’ach* of cut stone because it is like we “waved a sword over it” (20:22).
 3. In *Ki Sisa*, Moshe tells Shevet Levi to kill those who served the *Egel* with swords (32:27).

You may be surprised to find something familiar in every haftorah.

HAFTORAH: YOU KNOW NAVI

HAFTORAH SUMMARY

Although it is the sixth *perek* of *Sefer Yeshayahu*, this is Yeshayah's first *nevuah*. He is appointed to carry Hashem's message to the people and is shown a vision of the *Shechinah* — *Ma'aseh Merkavah*. He expresses fear that he will die, because he is impure and lives among "impure people." The *navi* is punished for that negative comment about Klal Yisrael, and a *seraph* (using tongs, because it is too hot even for him) takes a coal from the *Mizbe'ach* and touches it to his lips.

Ashkenazim add two more parts to the haftorah.

CONNECTION TO THE PARSHAH

The reading of *Ma'amad Har Sinai*, the greatest revelation of Hashem in the history of the universe, is followed by the haftorah containing the *Ma'aseh Merkavah*, the clearest revelation depicted by a *navi*.

YOU KNOW NAVI

Are you familiar with the phrase "יִשָּׁב עַל כִּסֵּא רָם וְנִשְׁאָא"? Of course you are. You say it each Shabbos and Yom Tov morning in the final words of *Pesukei D'zimrah*. Those words come from Yeshayah's description of his vision in this week's haftorah.

>> CONTINUED FROM PAGE 1

tions. Without meaning to eavesdrop, Shmiel could hear bits of the conversation. "Maybe gold is a good investment," the rebbe was saying. "How much investment capital do you have? Maybe we can figure out a business for you to invest in, or a building of which you can buy part."

"Well, I heard about a deal on a property in a nearby city..." Yankel said. The two went on for a while, discussing possible business deals and investments, with the rebbe helping Yankel clarify the issues.

After Yankel left, Shmiel hurried back to the rebbe. "Rebbe!" he exclaimed. "Why does Yankel deserve the Rebbe's insight into the world of business more than me?"

The rebbe looked at him steadily. "Let me tell you a story," he said. "Pinky went shopping in a big store (let's call it ShopMore). He made a large order, filling his wagon with fruits and vegetables, meats, clothing, supplies...he really loaded it up. When he was done, he paid the proprietor and climbed aboard the wagon to set off for home.

"The wagon didn't move. Pinky cracked his whip and clucked to the horses, but nothing worked. He jumped off the wagon and inspected his wheels. 'Aha!' he said. 'We need some axle grease! Good thing I'm still at the store!'

"Pinky hurried back into ShopMore and asked for some axle grease. 'Sure!' the owner said. 'There's a large can in the corner, take as much as you need, on the house!'

"Pinky oiled up his wagon and drove away. As he left, another wagon driver entered ShopMore. 'I'd like a pint of axle grease,' he said.

"'Sorry, we don't sell axle grease,' the proprietor answered. 'You should check out WagonZone, across town.'

"'What?!' the wagon driver exclaimed. 'I just saw someone walk out with axle grease!'

"The owner of ShopMore stared him down. 'That was Pinky. He made a large order, so I gave him some of my own axle grease when he needed it to get his order home. But you haven't bought anything here. I'll be glad to sell you one of the products ShopMore carries, but we don't sell axle grease!'"

The rebbe explained the *nimshal* to Shmiel. "Yankel comes to me all the time to consult about his *yiras Shamayim*, his *davening* and learning, the *chinuch* of his children, and many other *ruchni* things. He makes a 'big order'! So when he asks for a little 'worldly' help, I know it's just like axle grease, to help him get through this world in peace, so he can get his 'order' — his *ruchniyus* — home to *Olam Haba*. But you come to see me once a year and ask only for business advice. I don't sell axle grease, and I'm not a business consultant!"



שמות כ:ד: לא תַעֲשֶׂה לָךְ פֶּסֶל וְכָל
תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ
מִתַּחַת....

גמרא ראש השנה דף כד: כל הפרצופות
... מותרין חוץ מפרצוף אדם
אשר בארץ לרבות הרים וגבעות
... מתחת לרבות שלשול קטן

Do not make for yourself a statue or any image, which is in the heavens above and the earth below... (Shemos 20:4)

The only forbidden image of a face is a human face...

"And the earth" includes mountains and hills...

"Below" includes a tiny worm.

(Rosh Hashanah 20b)

תמונה = 501 = פרצוף אדם
אשר בארץ = 802 = המה ההרים והגבעות
מתחת = 848 = 12 שילשול קטן

(Ba'al Haturim)

TREATS FROM TARGUM

So much more than just translation – quick insights into Targum Onkelos!

שמות יח: אֲשֶׁר הִצִּיל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד פְּרַעֲהַ אֲשֶׁר הִצִּיל אֶת הָעָם מִתַּחַת יַד מִצְרַיִם:

...That saved you from the hand of Egypt, and from the hand of Pharaoh, that saved the nation from under the hand of Egypt. (Shemos 18:10)

The word **יַד** appears three times in this *pasuk*. Onkelos translates the first two as אַד, hand. The third he translates differently, as מְרוֹת. Why the change?

Onkelos is bothered by the repetition of the phrase אֲשֶׁר הִצִּיל מִ... יַד מִצְרַיִם. He explains that the word **יַד** means two different things: The first indicates "possession," like something you hold in your hand; the second means "oppression," like something you crush with your hand.

THIS DATE IN JEWISH HISTORY



- Today, 20 Shevat, is the birthday and *yahrtzeit* of Asher, son of Yaakov Avinu.
- On the 20th of Shevat, the *Tzror Hamor* was finally published after much suffering and struggle.

Rav Avraham Sebag wrote the *sefer*, a *peirush* on Chumash, when he was living in Spain. When the Spanish rulers Queen Isabella and King Ferdinand ordered all Jews expelled from Spain in 1492, Rav Avraham fled to Portugal, taking his unpublished manuscript with him. That proved to be an unfortunate choice.

King Manuel of Portugal ordered the expulsion of all Jews from Portugal in 1496, just four years later. The following year, he forcibly baptized all remaining Jews, including the two sons of Rav Sebag. They were taken captive and not returned.

Rav Avraham hid his manuscripts in Portugal to prevent them from being confiscated and destroyed. Unfortunately, he never saw them again. He was arrested and eventually escaped to Morocco. There, he rewrote *Tzror Hamor* and then published it in Venice in 1523.

HALACHAH

Snow

Is snow muktzeh on Shabbos?

The *Mishnah Berurah* (338:30) writes that snow is not *muktzeh* on Shabbos. Many *poskim*, such as Rav Elyashiv and Rav Chaim Kanievsky, hold that that remains true today. Rav Moshe Feinstein (*Igros Moshe*, O.C. 5:22) held that snow that fell on Shabbos is *muktzeh*, because it was not around when Shabbos began. (Rav Moshe actually held that all snow is *muktzeh*, because it has no use.)

Can you melt or crush snow to make water?

No, it is forbidden to change the physical state of any object on Shabbos. This is *molad* (and possibly also *sechitah*, getting liquid from a solid). You can cut ice into pieces that are too large to use, and you can put ice or snow into a drink to cool it. Some advise that on Shabbos it is better for one to add ice to a drink rather than pour a drink over ice (*Piskei Teshuvos* 320:5).

Does that mean it is forbidden to walk on snow on Shabbos?

One is allowed to walk upon snow on Shabbos, even though doing so will cause some snow to melt and imprint the image that is on the bottom of his shoes in the snow.

This is because it would otherwise be impossible to leave one's house on Shabbos for most of the winter in some locations! One should not walk on snow if there are clear paths to walk on instead.

May I make snowballs (from snow that fell on Shabbos)?

Shemiras Shabbos K'hilchasah rules that it is *assur* to make snowballs on Shabbos, because it involves squeezing and building. *Be'er Moshe* and Rav Shlomo Zalman Auerbach permit snowballs, but not a snowman. This is because snowballs aren't meant to last, so there's no *boneh* (unless you are hoarding them for a later attack). Some add the *melachos* of *me'amer* (gathering) and *soser* (destroying the snowball, when thrown). Practically speaking, one does not have to stop a child from playing in snow, but teenagers and adults should not make snowballs. No one should throw a snowball in an area where there is no *eruv*!

May one spread salt or shovel snow?

If there is an *eruv*, and a reasonable concern for injury, it is permissible to spread salt on the snow and ice and even shovel it. One may even ask a non-Jew to do so in a

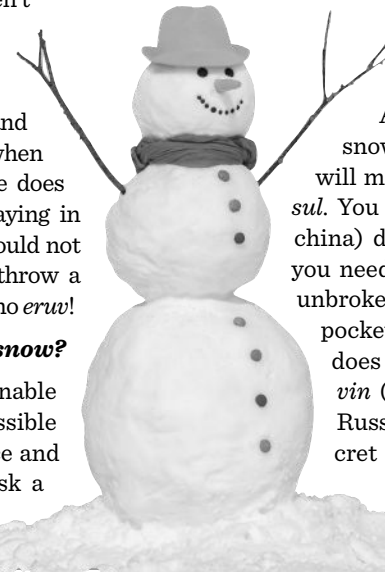
place where there is no *eruv*. Nevertheless, it should be done before Shabbos whenever possible. (*Piskei Teshuvos* 338:13)

Is it carrying if I walk in a snowstorm?

There is no concern of "carrying" when snow accumulates upon one's clothes when walking outdoors in a place without an *eruv* (*Shemiras Shabbos K'hilchasah* 16). One may gently shake snow off of one's clothes on Shabbos if he is careful not to squeeze the snow in the process or cause it to have a cleansing effect on the garment.

What are some other halachos of snow?

A large layer of snow on your *s'chach* will make the *sukkah pasul*. You can *tovel* glass (or china) dishes in snow, but you need 240 cubic feet of unbroken snow, with no air pockets. Carried snow does not become *shevin* (drawn). (In Soviet Russia, people filled secret *mikva'os* by transporting blocks of ice!)



THE LAST WORD

A one-liner worth remembering

"WHAT DO YOU WANT FROM HAKADOSH BARUCH HU? ARE YOU TRYING TO CHASE HIM OUT OF VOLOZHIN?"

- The Beis Halevi, Rosh Yeshivah of Volozhiner Yeshivah, explaining to a *bachur* that when he wastes time in yeshivah, Hashem moves on to learn with someone else. But when he shmoozes with those around him, Hashem has to go find another, further person to learn with, and then another, and another... Decades later, that *bachur* said he was never able to waste time again!

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