



Rabbi Reisman – Parshas Yisro 5784

1 – Topic – A Thought on this Week’s Haftorah from Sefer Yeshayahu

As we prepare for Shabbos Parshas Yisro, the Parsha of Kabbalas Hatorah. IY”H Mishmar Beis will be completing Sefer Yeshayahu this Thursday night and a Siyum IY”H next Thursday night. A very special Simcha for that small bit of time, from midnight until about 12:20 or 12:25 we have been learning a Perek a week. We learned most of Neviim and Kesuvim and Yeshayahu is the last Sefer of the Neviim Achronim that we are learning. Since this week’s Haftorah is about Yeshayahu Hanavi because it is in Yeshaya Perek Tes, therefore, I would like to share with you a thought.

We find in the Haftorah, by the last Pesukim which are in Perek Tes part of the Parsha of (כי-יָלֵד) a very famous part of Yeshaya which foretells the birth of Chizkiyahu Hamelech. It is from this Parsha that the Gemara says in Sanhedrin 94a (14 lines from the top) that (ביקש הקב"ה לעשות חזקיהו משיח), that he could have been Moshiach. He could have been the ultimate Go’el, the ultimate redeemer, but he was not Zoche and Klal Yisrael was not Zoche. This is a Parsha about the Go’el.

What is unusual about it is that it describes in many words. The Gemara says the 8 words of praise of Chizkiyahu Hamelech and one of them is (למרבה המשרה) (Yeshaya 9:6) means you will have a great leadership. But the word (למרבה) is spelled with an Ende Mem. I believe that it is the only place in Tanach where an Ende letter appears in the middle of a word. You will notice that it is very strange. Some Chumashim print it as a Kri and a Ksiv, it is not really a Kri and a Ksiv because there is no difference. The Ksiv is the Kri, (למרבה המשרה). Just it is spelled with an Ende Mem in the middle of the word.

This leads us to a discussion of what the Ende letters really represent. There are 5 Ende letters which the Gemara in Megillah Daf Gimmel and in Maseches Shabbos describes as Mem, Nun, Tzaddik, Pei, Chaf. There is no pronunciation for the word as it is an acronym. Some people say Minatz’pach and some say Mans’pach. However, it is pronounced, these are Mem, Nun, Tzaddik, Pei, Chaf, the 5 letters that have Ende letters.

What is the meaning of some letters that have Ende letters in the Alef Beis? It says in Pirkei Rabbi Elazar in Perek Mem Ches that Rav Elazar Omer, Hei Osios She’kaful Torah B’osios Kulam Yesod Hageulah. Somehow they are all a Remez that has to do with Geulah. You understand that if there is an Ende letter, the idea of Ende symbolizes the end, the Geulah, the time we all look forward to. There it says that the Chaf is the symbol of the Geulah of Avraham Avinu, the Mem of Yitzchok Avinu, the Nun of Yaakov Avinu, the Pei of course is (פְּקֹד פְּקֹדֹתַי),

the Geulah of Mitzrayim, the Tzaddik is the Geulah Ha'asida which of course the Navi tells us in Zacharya 6:12 (הַגִּידָה-אִישׁ זָמַח שְׁמוֹ) that there will be a Go'el with the letter Tzaddik. These letters somehow represent letters of Geulah and of course it needs an explanation but it is accepted by us.

I had seen an incredible GR"A. The GR"A says that there are 5 Parshios in the Torah that teach us Halachos that were not given to Moshe Rabbeinu at Har Sinai. They were said by others, either Megalgin Zechus Al Yidai Zakkai such as Pesach Sheini which was given through righteous people, or Chov Al Yidai Chayuv such as the Mekosheish which is given through unworthy people. What are the 5 Parshios?

Zagt the GR"A they are the letters of Minatz'pach. Mem is the Parsha of Mekosheish Aitzim, Nun is the Nokeiv Hashem which is the Mekaleil the one who cursed, Tzaddik is Tzelafchad where it was Megalgin Zechus Al Yidai Zakkai and the Parsha was given through them, Pei is Pesach Sheini which was given through righteous people and Chaf is Chazbi Bas Tzur which was the right to kill Chazbi Bas Tzur which was given through Pinchas who was Mechadeish this Halacha. So the 5 of Minatz'pach represent these 5.

What does this have to do with Ende letters, what is the Shaychus? The GR"A tells this to us but he doesn't explain the Shaychus. To understand, we take the words of the Maharal. The Maharal is in Gevuras Hashem Perek Chaf Vav, also in the Pachad Yitzchok on Pesach in Maimar Pei Beis (page 304) and the Maharal says the following. I already quoted to you that the Pirkei Rabbi Elazar says that these are Osios of Geulah.

Says the Maharal, we have a Kabbalah that the world was created with the 22 letters of the Alef Bais. The Osios were used to create the Torah. It is called the Sefer Ha'yetzira. Sefer Ha'yetzira tells us that the Osios of Torah were used to create the Chaf Beis Osios. Meaning that the Ende letters were not used to create the world. Zagt the Maharal, the Geulah has to come through people and the Remez of the 5 Ende letters is to the Geulah which comes through the Kochos of deserving people who do things to bring the Geulah closer.

Once we understand that, that the Ende letters represent the Hishtadlus of people that in Shamayim HKB"H should give us the Zechus for a Geulah, now the Gaon is beautiful. The Gaon says that these 5 Parshios which are Merumaz, came not from Sinai directly but through people and from HKB"H. A beautiful understanding of the Gaon.

I do want to end with something. In Mussaf, (תַּכְנֵת שֶׁבֶת) we say the letters of the Alef Bais backwards. (תַּכְנֵת שֶׁבֶת רְצִיטָה קְרִבְנוּתִיהָ. צוּיַת פְּרוּשִׁיָה עִם סְדוּרֵי נִסְכֵיהָ. מֵעֲנֻגָּיָה לְעוֹלָם כְּבוֹד יִנְחָלוּ. טוֹעֲמֵיהָ חַיִּים) . From Taf to Alef. Then it is followed by (אָז מְסִינֵי נְצֻטוּ צוּי) (פְּעֻלָּיָה כְּרֵאוּי) . The 5 Ende letters are symbolized by (מְסִינֵי) Mem, (נְצֻטוּ) Nun, (צוּי) Tzaddik, (פְּעֻלָּיָה) Pei, (כְּרֵאוּי) Chaf. The letters of Minatz'pach. Beautiful! Nice Remez. We have the 22 letters plus the 5.

Halo Davar Hu! (אָז מְסִינֵי נְצֻטוּ צוּי פְּעֻלָּיָה כְּרֵאוּי) . The letters that the Gaon says represent things that were not given to Moshe at Har Sinai, those 5 letters are Mirumaz in (אָז מְסִינֵי נְצֻטוּ צוּי פְּעֻלָּיָה) .

(כְּרֵאוּי). Halo Davar Hu! Doesn't this need an explanation? I can think of an explanation, but I would rather you think of an explanation.

This is a Machshava Geboit on (למרבה המשרה). Why is there an Ende Mem in the middle of a word? The Gemara says (למרבה המשרה) in Sanhedrin that from this Parsha that (מפני מה כל מ"ם) (שבאמצע תיבה פתוח וזה סתום ביקש הקב"ה לעשות חזקיהו משיח וסנחריב גוג ומגוג). Chizkiya could have been Moshiach. How is that Mirumaz in (מ"ם שבאמצע תיבה פתוח וזה סתום)? Now we all understand. (סתום) means the Geulah and it could have been at the end of the word, it could have been a Keitz and we were not Zoche. Chizkiya remained an Ende Mem in middle of the travails of Olam Hazeh and not the Geulah Ha'asida.

2 – Topic – A Thought on the Aseres Hadibros

The Gemara in Bava Metzia Daf Hei which we learn in Yeshiva says that A Gazlan is Pasul L'eidus but Kosher to make a Shevuah. Someone who is (חשיד אממונא) is not (חשיד אשבעתא). Why? Tosafos tells us because an Adam is Chomer. Swearing falsely is a terrible Aveira. The world shook when HKB"H commanded on saying His name in vain.

How do you know that this Gazlan that you are trusting now to swear, how does he know that the world shook by the Tzivuy of a person not swearing falsely, not saying Hashem's name falsely. How do you know that he is aware of it? That it is an Avon Chomer. M'hai'cha Tai'si that he knows it is an Avon Chomer? Who knows if he cares that it is an Avon Chomer?

I saw a beautiful Teretz I believe in Rav Tzaddok. He said Histakeil B'oraissa Uba'rai Olma. Hashem created the world based on the Torah. Since the world shook at the Tzivuy of Shavuos Sheker, so therefore, it became the nature of people that they are afraid of swearing falsely. It is not an Inyan of Halacha. In the secular world also, somebody becomes President he takes an oath. Why does he take an oath, if he is not honest what does the oath help? Or if someone says testimony in court, he takes an oath. Why is an oath important? Histakeil B'oraissa Uba'rai Olma. In the sub consciousness of the world there is a realization that a false oath is something that is different. Subconsciously even the biggest atheist who what does it mean to him to swear falsely? The answer is in his subconscious he is aware that there is a creator. He is aware that there is something special about swearing falsely. This may answer something.

I always wondered why the nonbelievers want to explain the miracles of Nach. Why is it important for them to explain the miracles of the Torah. They spend time trying to explain Krias Yam Suf in a natural way. For what reason?

In the 1990's they discovered natural gas in the gas fields of the Negev in the Sinai in Eretz Yisrael. It was then in the US World and News Report which was a weekly magazine that it had on the cover, mystery of the burning bush explained. The cover story no less. The article was about the discovery of natural gas and it said now we know why Moshe Rabbeinu saw the Sneh. There must have been somehow a natural gas leak was Shpritzing out of the ground, and somehow it became ignited, and this is what it would like a burning bush. (וְהִסְתֵּה, אֵינֶנּוּ אֶפְלָ). Rachmana Litzlon. If you don't believe it why do you talk about it?

Recently within the last 6 months, there was a theory to explain the destruction of Sedom. That an asteroid destroyed Sedom and that the tremendous heat of the asteroid could cause the things that happened in Sedom near the Yam Hamelech. What are you Drei'ing a Kup? Why do you need to explain it? If you believe the Torah the Ribbono Shel Olam did it and if you don't believe the Torah leave it alone.

The answer is Rav Tzaddok's Yesod. In the subconscious of every human being there is a knowledge that things are true, and therefore, there is a terrible desire to try to explain it somehow. Rav Tzadok says that is why we find in the Gemara (דאמרי אינשי). We find that the Gemara says as people say. What is the difference K'di'amri Inshi. Just saying that people say. That means it has a source? The Gemara in Bava Kamma 92 goes through a bunch of (דאמרי אינשי) and it uses Pesukim for them. It says (א"ל רבא לרבה בר מרי מנא הא מילתא דאמרי אינשי). What is the source of the people?

Zagt Rav Tzaddok, Histakeil B'oraissa Uba'rai Olma. If a person is a good person and he has a saying that he says, it is very likely that it comes from a good source. Histakeil B'oraissa Uba'rai Olma. The nature of the world. Subconsciously, people have a certain awareness.

And so, with this absolutely beautiful thought of Rav Tzaddok, I want to wish one and all an absolutely wonderful Shabbos Kodesh and Kabbalas Hatorah. We should be Mekabeil on ourselves both to be Mishtadeil for the Geulah and of course to allow the deep rooted belief in the Borei Olam in the purpose to come forward and overwhelm our desires for wasting time, for resting, for looking at the internet. For all these things that drag us down. We can't stay in Shul late at night because we have to go to sleep. But everyone Dreis around at home anyway until they go to sleep. So why not be in Shul?

I got news for you. If you stay at Shul late and you go home you will go right to bed and you won't Drei around because you will be exhausted. So what is it? It is the nature of a person to be lazy overcomes what he really knows he should be doing. Push yourself and IY"YH you will be Zoche to an Olam Habo. Wishing one and all an absolutely wonderful Shabbos Kodesh!

Rabbi Reisman – Parshas Yisro 5783

1 – Topic – A Thought from Rav Moshe in the Kol Rom

As we prepare for Shabbos Parshas Yisro. Let me share with you a fundamental question and then a beautiful answer. The question is back in Parshas Shemos Moshe Rabbeinu asked the Ribbono Shel Olam in what Zechus are the Jews going to go out of Mitzrayim. The Ribbono Shel Olam said in 3:12 (תעבדון את-ה'אלהים, על ה'הר ה'זה). He said that in a few weeks in Parshas Yisro you are going to be standing on Har Sinai. (על ה'הר ה'זה, ממצרים, תעבדון את-ה'אלהים, על ה'הר ה'זה). Rashi says (וְשִׁשְׁאֵלֶתָ מֵה זְכוּת יִשְׂרָאֵל שֶׁיֵּצְאוּ מִמִּצְרַיִם). You asked in what merit will the Jews go out of Mitzrayim? In the Zechus that they will stand by Har Sinai. Beautiful!

That seems to contradict the idea that we had in Parshas Bo that Klal Yisrael left in the Zechus of the Dam Milah and the Dam Pesach. As it says in Yechezkel 16:6 (וְאָמַר לָךְ בְּדַמֵּיךְ חַיִּי). They were

Arumim from Mitzvos, they had no Mitzvos (as explained in Rashi in Parshas Bo 12:6). They went out in the Zechus of the Dam Pesach and Dam Milah (דָּם פְּסַח וְדָם מִיֵּלָה). There seems to be a contradiction in Chazals as to in what merit Klal Yisrael left Mitzrayim.

I would like to share with you a beautiful Yesod from Rav Moshe which is printed in the Kol Rom (Page Shin Zayin, Os Yud on 12:6) and it will answer the question. Rav Moshe there deals with the following. He says that in Mitzrayim the Egyptians had the sheep as their Avodah Zora. HKB”H told Klal Yisrael in 12:21 (מִשְׁכּוֹ, וְקָחוּ לָכֶם צֹאן מִצֹּאֵן). You take a sheep as a sacrifice. Separate yourself from this sheep, Avodah Zora of Mitzrayim.

Rav Moshe asks what kind of business is this, a sheep as an Avodah Zora? Jews are going to fall for such silliness, such Narishkeit? Halalu Avodah Zora, they had an Avodah Zora of the sheep? It is the most absurd thing that could be. In what way did they serve the sheep? We are told that the Mitzrim were not even shepherds, they didn’t eat the sheep, they didn’t Shecht the sheep, they didn’t even pasture the sheep, they just let the sheep roam around the country. Like people say they do in other countries with cows Biz’man Hazeh. You think that there are Jews there, that there will be Jews who will fall for this Avodah Zora? It is such an absurdity that to think that Klal Yisrael would fall to that is absolutely senseless, and it is.

Rav Moshe has the unique understanding of the Avodah Zora of the T’leh (sheep) in Mitzrayim and why Klal Yisrael was attracted to it. Rav Moshe said there are two types of Taiva. There is a Taiva Gashmi, a desire from physical pleasure and there is a Taiva Ruchni, there is a desire to be an elevated person. It is innate in a human being to on the one hand have very physical pleasures, eating, drinking, touching. At the same time, there is a part of a person that G-d created with a holy soul and the soul wants to do things that are spiritual.

Klal Yisrael is commanded, that desire to be a good, spiritual, moral person. Devarim 28:9 (וְהִלַּכְתָּ, בְּדַרְכָיו) has to be done in the way HKB”H says and it has to follow the guidelines of the Torah. A Jew can’t just say I want to do good things and decide on his own what he wants to do.

You might think that it is a wonderful thing to cook supper for someone. But if it is Shabbos and you cook supper for someone, the person is Chayuv Sekila. You have to follow the rules.

In Mitzrayim, the Avodah Zora of the sheep was this. The Egyptians like all human beings had a certain desire to be kind. They looked at the sheep, the sheep are a particularly defenseless and helpless creature. It doesn’t have horns to fight back with, it could barely bite, it can barely move. It is a defenseless and helpless creature. The Frumkeit of Mitzrayim was do not disturb, let the sheep do what he wants. If he wants to cross the street, stop the traffic and let him cross the street. Don’t have shepherds for that. Beraishis 46:34 (כִּי-תוֹעֵבַת מִצְרַיִם, כָּל-רֹעֵה צֹאן). The Mitzrim don’t like shepherds, the sheep got to do what he wants, leave him alone.

HKB”H took Moshe Rabbeinu. Moshe Rabbeinu was a (רֹעֵה צֹאן), he was a shepherd. He understood that the sheep are there for the benefit of human beings. HKB”H took Moshe Rabbeinu and He said go to Klal Yisrael and tell Klal Yisrael that they are going to go out of Mitzrayim. Moshe Rabbeinu said in what Zechus? HKB”H said do you know what Zechus? (תַּעֲבֹדוּן אֶת-הָאֱלֹהִים, עַל הַהָר הַזֶּה). The Jewish people are going to separate themselves from the very

ambiguous desire to do good which is when a person doesn't recognize the Torah from Shamayim, and he is going to put himself under the guidance of the Ribbono Shel Olam. Therefore, in Mitzrayim they were told (מִשְׁכּוֹ, וּקְחוּ לְכֶם). Separate yourself from this idea that the Egyptians have of doing good because something feels good, sounds good. No! Do what I tell you. Shecht a Korban, smear the blood on the Mashkof and the Mezuzos. Why? Because the Ribbono Shel Olam said so. That is the Zechus of (עַל הַהֶרֶר הַזֶּה). A Zechus that a person does good according to the rules of the Torah. That is the (בְּדַמְיָהּ חַיִּי בְּדַמְיָהּ חַיִּי). The fact that Klal Yisrael is so devoted to the Ribbono Shel Olam, and they follow the way of serving Hashem (עַל הַהֶרֶר הַזֶּה), that is the idea of Klal Yisrael separating itself from the ambiguous desire to be good to the very channeled, focused idea of doing things that are right because the Ribbono Shel Olam tells us it is right.

Rav Moshe warns that even today there is a certain drive to do good which is dangerous. Sometimes it causes Sholom Bayis problems, if a person has ideas of what is right and wrong and he pushes things that have no source, they have no basis. Rav Moshe warns about it.

Rav Moshe mentions in the same piece in Kol Rom, that there are people who when they learn they want so much to be Gedolim that they start saying Chiddushei Torah before they finish the Masechta. They start pushing themselves to be Gedolai Yisrael but without the work that is needed, without the knowledge of what is to come. They might be trying to answer a question and it may be on the next page. Zagt Rav Moshe, Moshe Rabbeinu closed his eyes. By the Sneh he closed his eyes. He was afraid to look at the Ribbono Shel Olam. Nadav and Avihu looked at the Ribbono Shel Olam with open eyes. You might think that is better. No! The answer is you need a Shibud, you need to submit to Ratzon Hashem. That is the drive L'tov that has to be channeled right.

I will add on my own. Why is it only adolescents that we see that sometimes get this bug to do what is right. They push themselves, some of them overdo it. Many do it in an incredibly wonderful way. They are devoted to spending hours in learning. We see it in adolescents. Why don't we see it in retired people? Shouldn't people becoming retired suddenly become OCD about Kiyum Hatorah, shouldn't we see them obsessing about spending every minute right? Shouldn't we see them pushing to use their time properly? After all, their time is running out. There is a desire to do good. We have to push and make it happen. And so, that is a thought on this week's Parsha from Rav Moshe.

2 – Topic – What Yisro did to Merit an extra Parsha

Somebody shared with me a beautiful idea, a beautiful thought which he sent me a copy of in the name of his father in law, the Gaon Rav Yehoshua Bernstein. Rashi says that Yisro was called (יִתְרֵ) because he added a Parsha in the Torah. Rashi in the beginning of Perek Yud Ches says that he added a Parsha in the Torah (וְאַתָּה תִּתְּנֶנָּה). Hold on a minute. Yisro didn't start talking with (וְאַתָּה תִּתְּנֶנָּה). Before that, Yisro told Moshe Rabbeinu that what you are doing is no good and he gave him Mussar.

The answer is, that until (וְאֵתָהּ תִּקְרָא) its complaints, it is criticism. It is criticism of the way things were. To be critical of the way things were, that itself is not adding a Parsha to the Torah. When you have resolutions to the problem, when you come up with ideas of things that would work, that is adding a Parsha to the Torah. Therefore, we learn from Yisro (יִתְרוֹ). What was his thing? His thing was yes he had complaints, the complaints are not adding a Parsha to the Torah. A lot of people have complaints. He had ideas, that is adding a Parsha to the Torah. A beautiful thought.

3 – Topic – A Most Important Halacha of Borer in Shabbos

Since this week's Parsha has the Mitzvah of Shabbos Kodesh, let me take the moment and share with you a Halacha that is not adequately known in Hilchos Shabbos. There is a Melacha called Borer. We all know that there is a Melacha called Borer. Borer is that you are not allowed to take the good from the bad for later use. We all know that you are not allowed to take the good from the bad for later use. But watch out and be careful. Sometimes you may be going to sleep on Leil Shabbos and saying tomorrow I will want a bottle of wine from the fridge. You go to the shelf and you pick out a bottle of wine. You don't realize it but that is Borer. You are picking the bottle you want, (if all the bottles are identical then this doesn't apply), but you are choosing the bottle you want and you are putting it in the refrigerator for tomorrow. That is Borer for L'acher Zman which is a problem.

Certainly if there is a pile of Siddurim or Chumashim and you want to put it in the shelves in Shul, and you pick out the Siddurim and you stick it in one shelf and you pick out the Chumashim and you put it in another shelf you are doing a wonderful thing, but not on Shabbos. On Shabbos that is Borer. If they are separated that is Borer. If you go around collecting Seforim, go around collecting Chumashim and later go around collecting Siddurim. Don't collect everything and pile it up and then do Borer.

And so, two beautiful Vertlach and a 60 second Dvar Halacha, it could be that this Dvar Halacha which took about 60 seconds is going to be more valuable for you all your life, because an Hazhara, a reminder of something to be careful about in Hilchos Shabbos, there is nothing worth as much. I want to wish one and all an absolutely wonderful Shabbos Kodesh, a wonderful Kabbalas HaTorah and IY"YH a march towards the time where you will have that enthusiasm of a teenager, that drive of a teenager to be serving HKB"YH with every possible moment. A Gutten Shabbos to one and all!

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 Eitzza to Klal Yisrael and he gave them an Eitzza to have a special system of judges. The Posuk begins in 18:13 that (וַיְהִי, מִקְהָרָת) 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 (וַתְּהִי כִּי-שָׁאַלְךָ בְנֶךָ, מִקְהָר--לְאֵמֹר) 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 Kapparrah. 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 (מִקְהָרָת) 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 Bochur 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 Tziporah had that Nekudah of perception that is unusual with people. Moshe Rabbeinu with the Koach of his leadership and Tziporah 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'ezras Hashem be able to live without Tainos one on the other. The extraordinary woman Tziporah 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 Kodesh 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 תְּהִי-לִי מְמֻלְכֹת פְּהָגִים, וְגוֹי קְדוֹשׁ). All of you should be (מְמֻלְכֹת) 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 (תתנניו 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 התנ"י). 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"H 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 Lots 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 (וַיִּחַלֵּשׁ 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'neged 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 זָדוּ עֲלֵיהֶם). Yisro was very moved that HKB”H punishes Midah K'neged 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'neged 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-יְרֵךְ, כָּל-גּוֹיִם; שִׁבְחוּהוּ, כָּל-) and 117:2 (כִּי גָבַר עָלֵינוּ, חֲסֵדוֹ) (הָאֲמִים) (שִׁבְחוּהוּ, כָּל-הָאֲמִים). Why? (כִּי גָבַר עָלֵינוּ, חֲסֵדוֹ) because Hashem's Chesed on us is so strong, is so powerful.

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 (לְעוֹלָם תְּסַדֵּוּ (לִירֵרָךְ כִּי-טוֹב: כִּי לְעוֹלָם תְּסַדֵּוּ). That whole 26 lines is K'negged the 26 generations of (לְעוֹלָם תְּסַדֵּוּ). 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 Zechuso 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 (כִּי לְעוֹלָם תְּסַדֵּוּ). 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 (כִּי לְעוֹלָם תְּסַדֵּוּ).

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 (כִּי לְעוֹלָם תְּסַדֵּוּ). 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 (שְׁלַח תִּשְׁלַח אֶת-הָאָם) 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 (וַיִּשְׁלַח יַעֲקֹב מַלְאָכָיו לְפָנָיו) 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 (וַיִּקְחָהּ, וַיְתֵרוּ חֲתָן מִשָּׁה, אֶת-צִפּוֹרָה,) (אֶשְׁתַּ מִּשָּׁה--אָחִיר, שְׁלוּחֵיהָ). 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. (שְׁלוּחֵיהָ) 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. (וַיִּשְׁמַע (וַיְתֵרוּ כֹהֵן מִדֵּן, חֲתָן מִשָּׁה, אֶת כָּל-אֲשֶׁר עָשָׂה אֱלֹהִים לְמִשָּׁה, וּלְיִשְׂרָאֵל עִמּוֹ). 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 (אֶת 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 (קַי־דָּבָר 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 Tziporah 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-אִשְׁרַי עָשָׂה אֱלֹהִים לְמֹשֶׁה) the punishment that Moshe Rabbeinu lost the Kehunah (וַיִּקַּח, יִתְרוֹ חֹתֵן מֹשֶׁה, אֶת-צִפּוֹרָה, אִשְׁתּוֹ מִיִּשְׂרָאֵל, שְׁלוּחֵיהֶּן) so he brought Tziporah back to Moshe Rabbeinu so that he could remarry her because now he is no longer a Kohen. (אֶתְּרָה, (שְׁלוּחֵיהֶּן). 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 (וַיֵּאמֶר, אֶל-מֹשֶׁה, אֲנִי חֹתֵנְךָ יִתְרוֹ, בָּא אֵלַיךְ) (וַיֵּאמֶר, אֶל-מֹשֶׁה, אֲנִי חֹתֵנְךָ 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 לִיָּה לְאִמְרָה כְּתִיבָה) (וְקָרִי לִיָּה לְאִמְרָה כְּתִיבָה). Is writing like speaking? It is a B'feirush Posuk (וַיֵּאמֶר, 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) (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 (וַיֵּאמֶר, 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 Lazeh 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 וְחֹזֵק מְאֹד; מִשְׁעָה יְדַבֵּר, וְהֶאֱלָרִים יַעֲנֶנּוּ 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 יִתְרוֹ) he says (וַיִּשְׁמַע יִתְרוֹ) 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 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 (וַיֹּאמֶר לָהֶם, בְּרוּיָהּ, מִפִּי יִקְרָא אֵלַי, אֵת כָּל-הַדְּבָרִים הָאֵלֶּה; וְאֲנִי כָתַב עַל-הַסֵּפֶר, בְּדַיּוֹן) (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) (בת קול משמיע ואומר וימת משה) 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 שכנינתו 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 Gashmiosdika 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, בָּאוּ 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'ash 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 Maseches Sanhedrin 38a (8 lines from the bottom) (חֲצֵבָה עֲמוּדֵיהָ שִׁבְעָה אֱלוֹ שִׁבְעַת יָמֵי) (בראשית). 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 בְּרֵאשִׁית). 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 כְּאוֹר שֶׁל שִׁבְעַת יָמֵי בְּרֵאשִׁית יִהְיֶה) and the same thing in Tosafos in Bava Basra 8b in Dibbur Hamaschil (וּמִצְדִּיקֵי הַרְבִּים וְגו' אֱלוֹ מִלְמַדֵי תִינוּקוֹת) (וְהָאֵי דְקָאֵמַר וּרְבִנָּן מָאִי אָמַר רַבִּינָא וְאוּהַבִּינּוּ כִצְאָתָא הַשְּׁמַשׁ הֵינּוּ) (Ohr Haganuz Mai'shivas Yimai Beraishis) (שֶׁמֶשׁ שֶׁל עֵתִיד לְבָא דְהוּא שִׁבְעָתִים כְּאוֹר שִׁבְעַת הַיָּמִים וְאוֹר שִׁבְעַת יָמֵי בְּרֵאשִׁית הִיא שִׁבְעָתִים מְאוֹר חָמָה שֶׁל עֲכָשׁוּי (כַּדְמַפְרֵשׁ תְּרַגּוּם שֶׁל רִנִּי וְשִׁמְחֵי זִכְרֵיהָ 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 לֹוִי זֶה יֵינן הַמְשׁוּמַר בְּעֵנְבֵי מִשְׁשַׁת יָמֵי) (בראשית). Or in Shabbos 32a (21 lines from the top) (תֵּנָא דְבֵי רַבִּי יִשְׁמַעְאֵל כִּי יְפוּל הַנוּפֵל מִמֶּנּוּ רָאוּי זֶה) (ליפול מששת ימי בראשית). 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 Yemai Beraishis and Shivas Yemai 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 Yemai 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 ובא מששת ימי בראשית) 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 (הצבה 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 וְזֶבַחִים--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'erezt 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 (וַיֵּאָל שְׂאוֹל אֶת-הַעֵם) (לְאֹמֶר). 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 (וַיֹּאמְרוּ הַעָם אֶל-שְׂאוֹל, הַיּוֹנָתָן יָמוּת אֲשֶׁר עָשָׂה הַיְשׁוּעָה הַגְּדוֹלָה הַזֹּאת בְּיִשְׂרָאֵל). 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-חֵתָן מִזֶּשֶׁה--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-חֵתָן מִזֶּשֶׁה) 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 (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 נחם 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 (ואהבת לרעך כמוך) and a source for (ואהבת לרעך כמוך) 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 (אֶת-הַחֲקִים וְאֶת-הַדִּינִים וְהַתּוֹרָה אֲתֵתָם, אֶת-הַחֲקִים וְאֶת-הַדִּינִים יִלְכוּ בָהּ). 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 (הַדִּינִים יִלְכוּ בָהּ) 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 (פִּי-יִהְיֶה לָהֶם דְּבָר, בָּא אֵלַי, וְשִׁפְטֹתַי, בֵּין אִישׁ וּבֵין רֵעֵהוּ). Moshe Rabbeinu says I judge them and also (וְהוֹדַעְתִּי) I teach (וְאֶת-תּוֹרֹתַי), He mentions two things, Chukai Elokim and Torosav. When Yisro responds, he says that is what you teach them? (וְהִזְכַּרְתָּ אֲתָהֶם, אֶת-הַחֻקִּים וְאֶת-הַתּוֹרֹת) the two things that Moshe Rabbeinu mentioned. Plus (וְהוֹדַעְתָּ לָהֶם, אֶת-הַדְּרֹךְ יִלְכוּ בָהּ), 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. (וְאֵהֶבֶת לְרַעַךְ כַּמוֹד), 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 (אֶת-הַדְּרֹךְ) (וְהִלַּכְתָּ, בְּדַרְכָיו) 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. (וְהִלַּכְתָּ, בְּדַרְכָיו). 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. (וְהִלַּכְתָּ, בְּדַרְכָיו). 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 (אֶת-הַדְּרֹךְ יִלְכוּ בָהּ) 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) (בְּרִיךְ רַחֲמָנָא דִּיהַב אֹרִיאָן תְּלִיתָאִי) (ברוך 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. (בִּירוּחָא תְּלִיתָאִי) 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 Hazehe 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 well 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-הַטּוֹבָה, 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-הַטּוֹבָה). 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 תטאטינו 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 קל-הטוֹבָה) 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. (וַיִּחַדְךָ יִשְׂרוֹ) 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-חֲתָנָיו; וַיֵּלֶךְ לוֹ, אֶל-אֶרְצוֹ). 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 (ויאמר משה, לחבב בן-רעואל המדיני חתן משה, נסעים אנהנו אל-המקום) They were ready to go into Eretz Yisrael. Rashi says that this was the end of the forty years (מיד עד שלשה) (ימים אנו נכנסין לארץ). 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 (שְׂרֵי אֲלָפִים שְׂרֵי מֵאוֹת, שְׂרֵי חֲמִשִּׁים, וְשְׂרֵי 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 (שְׂרֵי אֲלָפִים שְׂרֵי מֵאוֹת, שְׂרֵי חֲמִשִּׁים, וְשְׂרֵי 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 (אנשי-חיל יראי אלקים, אנשי אמת--שנאי בצע) those four descriptions are not four descriptions of one person but four descriptions that fit the four categories. (אנשי-חיל) were the (שרי אלקים) - people capable of doing battle. (יראי אלקים) - were the judges, those who were Mekayeim the command of as it says in Devarim 1:17 (לא תגורו מפני-איש) the commandment to fear G-d and not fear man. That is a requirement of a judge. (אנשי אמת) - Emes is Torah. Those who teach Torah are אנשי (שנאי בצע) 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 (שרי אלקים שרי מאות, שרי חמשים, ושרי עשרות) 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 (שרי אלקים שרי מאות, שרי) (שרי חמשים, ושרי עשרות) it means that there were about 70,000 people that were Sarim. If that is the case, you don't need that many (שרי עשרות). We say there were 60,000 (שרי עשרות), 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 (וּיִקְרְבוּ מִשָּׁה, עַל פְּקוּדֵי הַחַיִל, שְׂרֵי הָאֱלֹפִים וְשְׂרֵי הַמְּאוֹת, הַבָּאִים מִצִּבְאָה הַמִּלְחָמָה) 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 (אֶל-מִשָּׁה, הַפְּקָדִים, אֲשֶׁר לְאֶלְפֵי הַצָּבָא--) 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. (עַתָּה יָדַעְתִּי) Now I know (כִּי-גָדוֹל יְרֹנֵר) 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 יְרֹנֵר). We say that G-d is high, above the nations. Tehillim 99:2 (וְרַם הוּא, עַל-כָּל-הָעַמִּים). 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 (יְרֹנֵר, בְּצִיּוֹן גָּדוֹל) 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 יָדַעְתִּי, כִּי-גָדוֹל יְרֹנֵר) 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 (עַל שְׁהַנְחֵלְתָּנוּ לְךָ ד' אֱלֹהֵינוּ עַל שְׁהַנְחֵלְתָּנוּ לְךָ ד' אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם). 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 (עַל שְׁהַנְחֵלְתָּנוּ לְךָ ד' אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם) first (עַל שְׁהַנְחֵלְתָּנוּ לְךָ ד' אֱלֹהֵינוּ עַל שְׁהַנְחֵלְתָּנוּ לְךָ ד' אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם) and then we say (עַל שְׁהַנְחֵלְתָּנוּ לְךָ ד' אֱלֹהֵינוּ עַל שְׁהַנְחֵלְתָּנוּ לְךָ 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 (וְשֵׁם הָאֶחָד, אֱלִיעֶזֶר--כִּי-אֱלֹרִי אָבִי בְּעֶזְרִי, (גֵּרְשָׁם: כִּי אָמַר--גֵּר הָיִיתִי, בְּאֶרֶץ נֹכְרִיָּה) 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 (ויצילני מקרב פרעה). 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 (בחדש השלישי, לצאת בני-ישראל, מארץ מצרים--ביום הנה, באו מדבר סיני). The Posuk tells us that on Rosh Chodesh Sivan the Yidden came to Har Sinai. The word (ביום הנה) is extra and therefore, Rashi brings what has become a famous Maimar Chazal that the words Bayom Hazeh come to teach you (מהו ביום) (לא היה צריך לכתוב אלא ביום ההוא, מהו ביום) (הזה, שיהיו דברי תורה חדשים עליך כאלו היום נתנו לך). 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 מֵרַפִּידִים, 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 להקיש נסיעתן מרפידים לביאתן למדבר סיני, מה ביאתן למדבר סיני בתשובה, אף נסיעתן מרפידים בתשובה) why does it repeat (וַיִּסְעוּ מֵרַפִּידִים). To tell you the following message. (מה ביאתן למדבר סיני בתשובה, אף נסיעתן מרפידים בתשובה). Just as when they came to Har Sinai it was with the right attitude an attitude of Teshuva from the previous misdeeds, so too when they left Refiddim they left with that attitude.

The Netziv in the Haameik Davar asks why this is important. Why does it really matter that they left Refiddim already with the attitude of Kabbalas Hatorah. Mai Nafka Mina?

He says the same idea. He says regarding anything that is holy according to the preparation that a person puts into the Davar Shel Kedusha, the item of holiness, he is indeed more ready to get it. Just like a person who wants to go to work needs the proper utensils in order to be able to do his work. If you want to chop down a tree you need a hatchet. So too when you go to learn you need the Hachana. The Hachana is setting your mind straight and having your mind concentrating on the things you are learning and not still hanging on to the previous things that you were involved in. So we have in Posuk 1 and 2 Rav Schorr and the Netziv the same message.

Let's move on to a second Vort regarding Matan Torah. This is in 19:13 (לֹא-תִגַּע בּוֹ יָד, כִּי-סָקוּל יִסְקֶל) (א-ו-יָרֶה יִיָּרֶה--אִם-בְּהֶמָּה אִם-אִישׁ, לֹא יִחַתָּה; בְּמִשְׁחָה, הִיבֵל, הַפָּה, יַעֲלוּ בְּהָרָה). In Posuk 13 we learn about the sound of the Shofar that was heard at Matan Torah. Here Rashi tells us something of interest. (היבל: הוא שופר של איל, שכן בערביא קורין לדכרא יובלא, ושופר של אילו של יצחק היה). Rashi says which Shofar is this? This is the Shofar that was on the ram that was offered in the place of Yitzchok at the Akeida. So Chazal say that every part of that ram was used for something good. The cords from the harp of Dovid Hamelech came from the sinew of this ram. The Shofar from Matan Torah came from the horn of this animal. The Ramban asks a Kasha. (במשוך היובל המה יעלו בהר -) הוא שופר של איל, ושופר אילו של יצחק היה (פדר"א לה). לשון רש"י. ולא הבינותי זה, כי אילו של יצחק עולה הקריב אותו, והקרנים והטלפים הכל נשרף בעולות (זבחים פה ב). אולי גבל הקב"ה עפר קרנו והחזירו למה שהיה. אבל לפי דעתי האגדה הזו יש לה סוד, ואמרו שזה הקול הוא פחד יצחק, ולכך אמר (פסוק טז): ויחרד כל העם אשר He says one minute, the Ayil (ram) at the Akeida was sacrificed and burned in place of Yitzchok as is seen in Beraishis 22:13 (וַיִּשָּׂא אֶבְרָהָם (אֶת-עֵינָיו, וַיִּרְא וְהִנֵּה-אֵיל, אֶסֶר, נֹאסֵז בְּסִבְךָ בְּקִרְבִּי; וַיִּלָּךְ אֶבְרָהָם וַיִּקַּח אֶת-הָאֵיל, וַיַּעֲלֵהוּ לְעֹלָה תַחַת בְּנוֹ וַיִּשָּׂא אֶבְרָהָם) How can we say that this is the Shofar from then if that Ayil was sacrificed and burned?

The Maharal writing regarding this Ramban says I wonder about this Ramban. Is there anybody in the world who can think that it was the same Shofar at Matan Torah as was there at the Akeida? This is the question of the Maharal. I mention this Ramban and Maharal not so much for the question of where this originated from but more for a Yesod of a Shitta in a Machlokes of

Aggadata Gemaras in general. It is an important thing for Bnei Torah to know. There are two early Seforim on Aggadata. One is the Maharsha whose Chidushei Aggada is printed in the back of the Gemara. The second is the Maharal who has four volumes of Chidushei Aggada. There is a fundamental difference of opinion between the two of them and this argument is a Machlokes throughout the generations. The Maharsha holds that we should take every Aggadata Gemara and it should be understood as literally as you can. Of course there are some Aggadata that should not be understood literally, however, in general Aggadata Gemara should be understood literally.

The Maharal explains Aggadata Gemara metaphysically as Meshalim. For example, the Gemara in Maseches Moed Kattan 18a (4th wide line) writes (פפא) פרעה שהיה (בימי משה הוא אמה וזקנו אמה ופרמשתקו אמה וזרת לקיים מה שנאמר ושפל אנשים יקים עליה) that Pharaoh was one Amah tall and with a beard that was an Amah. The Maharal writes that of course he wasn't 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] ותמאן המלכה ושתי מכדי פריצתא הואי דאמר מר שניהן לדבר עבירה נתכוונו מ"ט לא) 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' ואדחווהו) מיא ושדיוהו לגודא וחרוב מיניה שתין מחוזי ואכול מיניה שתין מחוזי ומלחו מיניה שתין מחוזי ומלאו מחד גלגלא דעיניה תלת מאה גרבי משחא וכי הדרן לבתר תריסר ירחי שתא חזינן דהוה קא מנסרי מגרמי מטללתא 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 Shavuos 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) (אתם) & 20:19 (עשיתי למצרים, על כמה עבירות היו חייבין לי קודם שנזדווגו לכם, ולא נפרעתי מהם אלא על ידכם 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 (אָתֶם רְאִיתֶם). 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 (לֹא-תַעֲשֶׂה לָךְ פֶּסֶל, וְכָל-תְּמוּנָה, אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל, וְאֲשֶׁר) (בְּאֶרֶץ מִתְחַת--וְאֲשֶׁר בַּמַּיִם, מִתְחַת לְאֶרֶץ). 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 תעשו לךם תעשוי אלהי כסף ואלהי זהב, לא) (תעשו לךם). 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 תעשו, אתי), the Gemara says that the Lav of the Aseres Hadibros applies to making an image to be used as an Avodah Zora. (לא תעשו, 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 well-known Din but it is a Halacha in Shulchan Aruch and nobody argues. That drawing an image of the sun or the moon is an Issur D'oraissa.

Moving onto a discussion of Yisro the person. There are mysteries regarding Yisro. These are mysteries that we can try to answer with a thought from Rav Shimon Schwab. Yisro becomes a Ger as it says in Rashi to 18:1 (יתר, שבע שמות נקראו לו רעואל, יתר, יתרו, חובב, חבר, קיני, פוטיאל. יתר,) על שם שיתר פרשה אחת בתורה (להלן פסוק כא) ואתה תחזה. יתרו לכשנתגייר וקיים המצות הוסיפו לו אות אחת על שמו. חובב שחבב את התורה. וחובב הוא יתרו, שנאמר (שופטים ד יא) מבני חובב חותן משה. ויש אומרים רעואל אביו (של יתרו היה, ומה הוא אומר (שמות ב יח) ותבאנה אל רעואל אביהן, שהתינוקות קורין לאבי אביהן אבא. בספרי Yisro was clearly Migayeir. What is very mysterious about Yisro is what he does afterwards. We know that Yisro did not stay with Klal Yisrael. Yisro travelled back to Midyan. If he is a Jew why is he going back to Midyan? Where is he going to find anything that a Yid needs to live? It is very strange that he goes back.

We find in Parshas Behaloscha in 10:29 (לכה אתנו והטבנו לך) where Moshe Rabbeinu begs Yisro to stay with Klal Yisrael and Yisro answers back in Posuk 30 (לא אלה) I refuse to go (-כי אם-אל). Moshe Rabbeinu begs in Posuk 31, (אל-נא תעזב אתנו), אל-מולדתי, אלה) don't abandon us and Yisro does not accompany Klal Yisrael. Why did he go back? This is something of a mystery.

When you learn Nach you learn about the descendants of Yisro who did come to Eretz Yisrael. But again, it is somehow mysterious on how they lived. You would think that Yisro's children were full-fledged Jews as they were children of Yisro who was a Ger. We find in the first Perek of Shoftim that they lived in Yericho as it says in 1:18 (את-בני יתרו, אשר בנגב ערד; וילך, וישב את-העם (יהודה, מדבר יהודה, אשר בנגב ערד; וילך, וישב את-העם). Yet it is very strange, we just Lained in the Haftorah of Parshas Beshalach that one of the families that descended from Yisro was a woman named Yoel. Of course she is the one who killed Sisra. The Posuk says when Sisra comes to Yoel that Sisra felt safe in the house of Yoel. Why? This is a Jewish home? The Posuk says in (וסיסרא, נס ברגליו, אל-אהל יעל, אשרת חבך הקיני: כי שלום, בין יבין מלך-הצור, ובין, בית חבך הקיני). (חבך 4:17) (וסיסרא, נס ברגליו, אל-אהל יעל, אשרת חבך הקיני: כי שלום, בין יבין מלך-הצור, ובין, בית חבך הקיני) are the descendants of Yisro as it says in Shoftim Perek 1 in the Posuk brought above. Even though the (מלך-הצור) was in battle with Klal Yisrael the descendants of Yisro somehow lived separately. It is a very strange idea.

We find this again when Shaul goes to do battle against Amaleik in Shmuel 1 15:6 (וַיֵּאמֶר שְׂאוּל אֶל-הַקִּינִי לָכוּ סְרוּ רְדוּ מִתּוֹךְ עַמְלִקַּי, פֶּן-אֶסְפְּךָ עִמּוֹ, וְאַתָּה עֲשִׂיתָהּ חֶסֶד עִם-כָּל-בְּנֵי יִשְׂרָאֵל, בְּעֵלוֹתָם מִמִּצְרָיִם; וַיִּסָּר (קִינִי, מִתּוֹךְ עַמְלִק). We find here again that the Bnei Yisro lived separately. This is something of a mystery that I have never seen addressed at all.

Let me discuss with you something that Rav Schwab says in his Sefer on Chumash Mayan Bais Hashoeva page # 180 - 181 about Yisro and then perhaps we can come back to understand. Rav Schwab writes that Yisro had a Shittas Hachaim. We know that different Jews had different paths in Avodas Hashem. Even the Shevatim had different paths. Rav Schwab describes the Mehaleich (the approach) of Yisro as holding that the Derech to Avodas Hashem was with faith, Emunah that comes from Chakira. There is a difference of opinion among Rishonim as to the optimum way of serving the Ribbono Shel Olam. Whether with an Emunah Peshuta which is an Emunah based on a Mesora that we have from our ancestors who stood at Sinai. Or in an Emunah B'derech Chakira, or in an Emunah that comes from an understanding, a recognition, a knowledge of the Borei Olam. 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 (וַיִּשֶׂם הָאֶהָדָה, אֶלְיָעֶזֶר) and (וַיִּשֶׂם הָאֶהָדָה, גֵּרְשֹׁם). Each of his children is called Echad first. Gershom was his Bechor and he was to be raised B'derech Hachakira. And (וַיִּשֶׂם הָאֶהָדָה, אֶלְיָעֶזֶר) 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 (ואתם לאו שם תהא קבורתכם כפה עליהן הר כגיגית. ואע"פ שכבר הקדימו נעשה לנשמע שמא יהיו) Tosafos asks (כלום כפית עלינו הר כגיגית דמשמע חוזרים 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 (קיימה 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 (נָבַל תִּבְלֶה--גַּם-אֶתָּה, גַּם-הָעַם הַזֶּה אֲשֶׁר עִמָּךְ:) (פִּי-כָבֵד מִמֶּךָ הַדְּבָר, לֹא-תוּכַל עֲשׂוֹהוּ לְבַדָּךְ (גַּם אֶתָּה: לְרַבּוֹת אֶהְרֵן וְחֹר וּשְׁבַעִים זַקֵּנִים). 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. (כָּבֵר - נִחְלַקוּ רַבּוֹתֵינוּ) (מְכִילֵתָא כַּאֲן, זְבַחִים קִטְזָא): בְּפִרְשָׁה הַזֹּאת. יש מהם אומרים כי קודם מתן תורה בא יתרו כסדר הפרשיות, ויש מהן (שֶׁאִמְרוּ שֶׁאַחַר מִתֵּן תּוֹרָה בֵּא רַשִׁי הוֹלֵךְ שֶׁיִּסְרוֹ בָּא אַחֲרַיִם מִתֵּן תּוֹרָה. As we all know, Chur was no longer alive. Chur died at the Maaseh Haeigel. So what is Rashi saying that (גַּם אֶתָּה:) (לְרַבּוֹת אֶהְרֵן וְחֹר וּשְׁבַעִים זַקֵּנִים)?

A second question: The Gemara says at the end of Maseches Makkos 23b (4 lines from the bottom going to the top of 24a) (דַּרְשׁ רַבִּי שְׁמַלְאֵי שֶׁשׁ מֵאוֹת וּשְׁלֹשׁ עֶשְׂרֵה מִצְוֹת נִאֲמְרוּ לוֹ לְמֹשֶׁה שְׁלֹשׁ מֵאוֹת) (וּשְׁשִׁים וְחֲמֵשׁ לְאוּיֵן כִּמְנִין יְמוֹת הַחַמָּה וּמֵאוֹתֵיהֶם וְאַרְבַּעִים וּשְׁמוֹנֶה עֶשְׂרֵה כִּנְגַד אֵיבְרֵיוֹ שֶׁל אָדָם אָמַר רַב הַמְּנוּנָא מַאי קְרֵא תּוֹרָה צוּה לְנוּ מֹשֶׁה מוֹרְשָׁה תּוֹרָה בְּגִימְטְרִיאָה שֵׁית מֵאָה וְחָד סְרִי הוּי אֲנִכִּי וְלֹא יִהְיֶה לְךָ מִפִּי הַגְּבוּרָה שְׁמַעְנוּם Torah is Gematriya 611. The Gemara says that Moshe Rabbeinu gave us 611 Mitzvos. One minute, there are 613 Mitzvos? The Gemara says no, the first 2 Dibros were given from Hakadosh Baruch Hu's mouth. Therefore, there remained only 611 Mitzvos so it sounds wonderful. There is a problem because (אֲנִכִּי) and (לֹא-יִהְיֶה לְךָ) are 4 Mitzvos. The Aseres Hadibros are not 10 Mitzvos. They are 10 Dibros. There are many more than 10 Mitzvos. (אֲנִכִּי) is one Mitzvah but (לֹא-יִהְיֶה לְךָ) contains 3, (לֹא-יִהְיֶה לְךָ אֲלֵהִים אַחֲרָיִם, עַל-פָּנָי), (לֹא-תַעֲשֶׂה לְךָ פֶסֶל, וְכָל-תְּמוּנָה), (לֹא-יִהְיֶה לְךָ) (תִּשְׁתַּחֲוֶה לָהֶם, וְלֹא תַעֲבֹדֵם). All of the people who count the Mitzvos count these as separate Mitzvos. Therefore, if (אֲנִכִּי וְלֹא יִהְיֶה לְךָ מִפִּי הַגְּבוּרָה שְׁמַעְנוּם) there should be 609 Mitzvos that we heard from Moshe Rabbeinu.

Agav, the Shitta of the Behag is that Anochi is not one of the Taryag Mitzvos. The Behag holds that faith in Hashem is a Hakdama to Torah. So just as faith in Hashem is not one of the Sheva Mitzvos of a Bnei Noach it is not one of the 613 Mitzvos. Many ask on the Behag from this Gemara. The Gemara says that there were only 611 Mitzvos because (אֲנִכִּי וְלֹא יִהְיֶה לְךָ מִפִּי הַגְּבוּרָה) (שְׁמַעְנוּם). We have a bit in the way of answering. Anochi is indeed not one of the Mitzvos. The Behag will hold that 2 of the Mitzvos that were taken off were both in (לֹא-יִהְיֶה לְךָ). Of course the problem is that (לֹא-יִהְיֶה לְךָ) contains 3 Mitzvos. Tzorech Iyun!

Rabbi Reisman - Parshas Yisro 5771

This week's Parsha begins with the visit from Yisro and his advice to Moshe Rabbeinu on how to run the Batei Dinim. At the end of that advice we find Yisro saying the following, 18:23 (אִם אָתָּה-) (הַדְּבָר הַזֶּה, תַּעֲשֶׂה, וְצִדְקָה אֶלֶּךָ יָם, וְיָכַלְתָּ עִמָּד; וְגַם כָּל-הָעַם הַזֶּה, עַל-מְקוֹמוֹ יָבֹא בְּשָׁלוֹם) If you do the following then you will be able to persevere and also all of Klal Yisrael will be able to come in peace.

There is a Kasha here on the (יבא בְּשָׁלוֹם) and that is the Gemara in Maseches Berachos 64a (12 lines from the end of the Masechta) (א] אל יאמר לו לך בשלום אלא לך) ואמר רבי הלוי הנפטר מחברו [א] לשלום שהרי יתרו שאמר לו למשה לך לשלום עלה והצליח דוד שאמר לו לאבשלום לך בשלום הלך ונתלה: ואמר רבי (אבין הלוי [ב] הנפטר מן המת אל יאמר לו לך לשלום אלא לך בשלום שנאמר ואתה תבא אל אבותיך בשלום says that the proper words with which to say goodbye to someone is Leich L'shalom, go to peace. If someone has passed away then the custom is to say Leich B'shalom, go in peace. Leich L'shalom, a living person can go to peace and still have a relationship with someone else and have Shalom. However, a Niftar who does not have a potential to have a disagreement with anyone, so it must be Leich B'shalom. Go to a place that there will be Shalom. So why here does Yisro use an expression of (יבא בְּשָׁלוֹם) which is an expression that would be used for a Niftar?

The Kasha is even stronger when we look back in Parshas Shemos and we see that Yisro himself when he gave permission for Moshe Rabbeinu to leave in 4:18 (וַיֹּאמֶר לוֹ) וַיִּתֵּן אֵל-יִתְרוֹ הַתֵּנּוּ, וַיֹּאמֶר לוֹ (וַיִּתֵּן אֵל-יִתְרוֹ הַתֵּנּוּ, וַיֹּאמֶר לוֹ) (אֲלֵכֶּהּ נָא וְאֶשׁוּבָהּ אֵל-אֶחָי אֲשֶׁר-בְּמִצְרַיִם, וְאֶרְאֶהָ, הַעֲוֹדִם חַיִּים; וַיֹּאמֶר יְתֵרוֹ לְמֹשֶׁה, לָךְ לְשָׁלוֹם (וְגַם כָּל-הָעַם הַזֶּה, עַל-מִקְמוֹ יבא בְּשָׁלוֹם) where Yisro uses the proper expression of (לך לְשָׁלוֹם). Why here does Yisro say (יבא בְּשָׁלוֹם)?

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-הָעַם) (וְגַם כָּל-הָעַם) 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 (וְשָׂרֵי אֲלָפִים שָׂרֵי מְאוֹת, שָׂרֵי חֲמִשִּׁים, וְשָׂרֵי) (עֲשֵׂרֶת) 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 (על-מקמו יבא בשלום). 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 (וַיֵּצֵאוּ מִרְפִּידִים, וַיָּבֹאוּ מִדְּבַר סִינִי, וַיַּחֲנוּ, בְּמִדְבָּר; וַיִּסְעוּ מִדְּבַר סִינִי, וַיָּבֹאוּ מִדְּבַר סִינִי) 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. (וַיֵּצֵאוּ מִרְפִּידִים) is a reference to the fact that Klal Yisrael is in Refidim and they were weak in their learning of Torah. So that (וַיֵּצֵאוּ מִרְפִּידִים) 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 סִינִי).

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 (שִׁיהִיו דְּבָרֵי תוֹרָה חֲדָשִׁים עֲלֵיךְ כְּאִלּוּ הַיּוֹם נִתְּנָה) 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 (זָכוֹר 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 Chassidische 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 Chassidische 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.

