



Parshat Yitro

20 Shevat 5780 / February 15, 2020
Daf Yomi: Brachos 43, Nach Yomi: Shoftim 14

Weekly Dvar Torah

A project of the
NATIONAL COUNCIL OF YOUNG ISRAEL
SPONSORED BY

THE HENRY, BERTHA AND EDWARD ROTHMAN FOUNDATION
ROCHESTER, NY, CLEVELAND, OHIO, CIRCLEVILLE, OHIO

And Yitro Rejoiced

Rabbi Moshe Greebel Z"L

At times, it is within our abilities, through our Rabbanim of blessed memory, to look inside the minds of persons of Tanach (24 books of Jewish Bible), and to see the spiritual struggles in which they engaged. A prime example of this may be found in this week's Sidra, wherein Yisro, the father-in-law of Moshe, heard of the splitting of the Reed Sea (Sh'mos 14:30) and the military victory against Amalek (Sh'mos 17:13):

"And Yisro rejoiced because of all the goodness which HaShem had done to Yisroel, whom He had delivered from the hand of the Egyptians." (Sh'mos 18:9)

The expression in LaShon HaKodesh (holy tongue) for 'And Yisro rejoiced' is 'Vayichad Yisro.' As we have seen so many times prior, words in LaShon HaKodesh have multiple meanings. Expounding on one of these meanings, Rashi offers us the following:

"Vayichad Yisro..... And, Yisro rejoiced. This is the simple explanation....."

The term 'Chedva' in LaShon HaKodesh can translate into 'rejoicing.' Very simply, Yisro rejoiced at the salvation of Yisroel. The Gemarah in Sanhedrin 94a (as also cited by Rashi) offers us other alternate translations:

"Vayichad Yisro..... Rav and Shmuel (dispute its meaning). Rav said, 'He caused a sharp knife to pass over his flesh.....'"

In Lashon HaKodesh, the term 'Chad' can translate into 'sharp.' Rashi there, supplies us with the connection:

"He circumcised himself, and converted (to the faith of Torah).

The Gemarah continues with the opinion of Shmuel:

".....Shmuel said, 'His flesh filled with prickles (with horror at the destruction of the Egyptians at the Reed Sea).

The term for 'prickles' used by Shmuel is 'Chadudim,' which is also a derivative of 'Chad.' The Gemarah concludes:

".....Rav observed, 'Thus people say, "Before a proselyte, even unto the tenth generation, insult not an Aramean (non-Jew)."

In any event, it is most interesting to note that the Torah opted to utilize a word which could have two opposite meanings, based on two different historical events. That is, either Yisro rejoiced at Yisroel being saved, or, Yisro was horrified (as per his flesh prickling) at the destruction of Egypt. Could the Torah not have made its meaning plainer? Or, is there some hidden significance here, hiding beneath the surface?

To resolve this issue, we turn our attentions to the text Y'shuos Malko, by Rav Y'hoshua Trunk of Kutno (1820-1893) of blessed memory, in which he elaborated on the various forms of happiness as follows.

As for the term 'Simcha,' this would seem to refer to a joy that was never experienced by an individual prior, while the term 'Sasson' signifies a certain joy that was lost, and then recovered. We see this very clearly in the Birkas Chasanim (blessings of the groom):

"He Who created Sasson and Simcha, the groom and the bride."

The term 'Sasson' is specifically used for the Chasan (groom) based on the following Gemarah in Kiddushin 2b:

"For it was taught: Rabbi Shimon said, 'Why did the Torah state, "If any man take a wife" (D'varim 24:1), and not "If a woman be taken to a man"? Because it is the way of a man to go in search of a woman, but it is not the way of a woman to go in search of a man. This may be compared to a man who lost an article. Who goes in search of whom? The loser goes in search of the lost article.'"

Basically speaking, the Gemarah here alludes to the rib that was taken from Adam HaRishon to construct Chava (B'raishis 2:21). Since finding a suitable wife is the equivalent of finding a man's lost rib (that he originally had), the term 'Sasson' is utilized.

For the Kallah (bride) though, our Rabbanim of blessed memory utilized the term 'Simcha,' which alludes to a new found happiness, never experienced prior.

Now, the term 'Chedva,' postulated Rav Y'hoshua, refers to another kind of happiness, which a person keeps within himself even when he experiences times of sorrow and distress. This is what was stated to the Shavei HaGolah, those who returned from the seventy years of Babylonian exile to build the second Bais HaMikdash (Temple):

".....Do not grieve, for the rejoicing (Chedva) of HaShem is your strength." (N'chemya 8:10)

Since the Z'kainim (elders) of that generation cried for the lost splendor of the first Bais HaMikdash, the Navi (prophet) told them to rejoice for this latest salvation from Babylon. Basically, the term 'Chedva' refers to a happiness which is experienced even though a tragic event has preceded. 'Chedva' is the language of the rejoicing of one factor, while the horror of another factor is still in mind. An example of these opposite sensations in a man can be seen from the Gemarah in Baitza 15b, based on the above Passuk (verse) from N'chemya:

"What means' For the joy of HaShem is your strength?' Rabbi Yochanan said in the name of Rabbi Eliezer son

of Rabbi Shimon, 'HaKadosh Baruch Hu said unto Yisroel, "My children, borrow on My account, and celebrate the holiness of the day (Shabbos), and trust in Me and I will pay."

While one may not be happy about having to borrow money in order to celebrate Shabbos, explained Rav Y'shoshua, he must be happy with the Shabbos itself, which is yet another example of simultaneously grieving and rejoicing.

That, concluded Rav Y'hoshua, is why the Torah opted to make use of the term 'Chad,' which has two opposite implications of rejoicing and being horrified. True, Yisro sincerely rejoiced at the salvation of Yisroel from Egypt and Amalek, while concurrently being horrified at the severe punishment of the Egyptians. But, what is important is that he forced his feelings of rejoicing to outweigh his feelings of horror.

Needless to say, our well organized lives at times, are invaded by distress and grief. No one can be completely exempt from such a reality. And yes, for the sake of others and ourselves at such times, we must be content, positive, and trust in HaKadosh Baruch Hu, even though some degree of pain does exist in our hearts. The secret of course, to maintaining a sense of happiness along with the more disturbing factors in life is found in the Gemarah B'rachos 60b, in which it is learned:

"..... He (Rabbi Akiva) said, "Whatever the All-Merciful does is for good....."

While we are humanly limited from comprehending the administration of this world by HaKadosh Baruch Hu, we must at all times realize that He administers only for the good of us, and in this realization lies our true happiness, regardless of what else may be occurring in this exercise called life.

May we soon see the G'ulah Sh'laimah in its complete resplendence- speedily, and in our times. Good Shabbos.

Respectful Steps

Rabbi Dov Shapiro

Associate Member, Young Israel Council of Rabbis

Although we have never seen the Beis Hamikdash, when we attempt to visualize how the mizbeyach (altar) appeared, we imagine the kevesh, the ramp that led from the ground to the top of the mizbeyach which stood either 6 or 10 feet high (2 opinions are brought in the gemara regarding its exact height.) The source of the ramp is this week's parsha. At the end of Parshas Yisro the Torah briefly describes the construction of the mizbeyach, and instructs us that its ascent should not be built with stairs, but rather with a ramp. The Torah explains the rationale behind this rule as follows. When climbing a flight of stairs one spreads his legs further apart than when ascending a ramp. That extra separation of the legs is demeaning to the surface below upon which he is treading. To reduce the disrespect for the ground beneath, the Torah requires a sloping surface be built instead of stairs.

Rashi explains that by specifying the reason for this prohibition, the Torah is teaching us a lesson that extends beyond the construction of the Holy Temple. Rashi points out that based on how concerned the Torah is about the dignity of stones and mortar even though they have no feelings and feel no degradation, we can understand how careful we must be regarding the dignity of other people. If we have to watch the manner in which we tread on inanimate objects, we certainly have to be mindful of how we interact with people, always being careful to protect the dignity of our spouse, friends, colleagues, and all those with whom we interact.

When studying this Rashi an obvious question arises: Is it really true that we need to be this concerned about the "feelings" of inanimate objects? If ascending stairs is unacceptably degrading to the stones beneath, why are we permitted to build stairs in our Shul, home, or office? In light of Rashi's understanding of this halacha, why does this prohibition apply only in the Beis Hamikdash and not to all buildings?

We must conclude that there is no issur to walk on stones, to make stairs out of them or to use them for any of our needs. The idea of not degrading the stones by making stairs out of them represents a lofty ideal; a valuable lesson to be sure, but not one that is intended to restrict our daily lives. While we are permitted to build stairs, this halacha regarding the construction of the mizbeyach is intended to teach us a lesson and remind us to treat other people with the courtesy they deserve. Although the Torah could have taught us this lesson in any context, the Torah chose to use the Beis Hamikdash to teach this lesson in order to underscore a specific message.

Although we recognize the importance of respecting others, we sometimes feel that it is acceptable to disregard the feelings or dignity of another person in order to accomplish a great and important mitzvah. Although we would never embarrass another person if there is a great tzorchei zibbur (public project) that is being held up, perhaps it is acceptable under such circumstances to offend or embarrass an individual who is impeding its progress. So the Torah comes to dispel that notion. After all, what endeavor can be more important and glorious than the construction of the Beis Hamikdash? Shouldn't the king's palace be decorated with regal staircases rather than pedestrian ramps? If there is one place where formal staircases are appropriate it would be in the Beis Hamikdash. It is precisely here that the Torah taught us the lesson of respecting the dignity of others. Do not compromise on being adam l'chaveiro in order to honor my Holy Temple. I am happy to do without any staircases in my palace in order to teach you that even when there is a great mitzvah to fulfill respecting your fellow man (or stone) comes first.

I would also suggest a possible reason why the mizbeyach was chosen from among all the vessels in the Beis Hamikdash to teach us this lesson. Rashi (20:22) explains in an earlier posuk, that it is the function of the mizbeyach to bring peace and harmony among people, and between Klal Yisroel and Hashem. Hence, the mizbeyach was chosen to teach us this critical lesson which we must learn in order increase peace amongst us.

The mizbeyach, which is the source of shalom within Klal Yisroel, is teaching us that the first step (no pun intended) towards peace and harmony is respecting others, even those who we (improperly) feel are beneath us. Even when we have an important, worthwhile agenda, we must attempt to pursue it without treading on the feelings of others. If we learn this lesson well, it can help us reach great heights and achieve peace and harmony in our families and communities. Good Shabbos.

Avoiding Sin or Performing Mitzvos?

Rabbi David Sochet

Associate Member, Young Israel Council of Rabbis

Dovid HaMelech (King David) writes [1] סור מרע ועשה טוב – "Turn away from evil and do good." There are two explanations of this pasuk that appear to be in conflict. The conventional interpretation of the verse is that before we reach for the higher levels of spiritual accomplishment attained by good deeds, we must first purge ourselves of our imperfections. It is ill-advised to reach for stellar heights of refinement when we are still ensnared in the mire of our misdeeds. However, the pasuk can also be read with an entirely opposite approach.

The second phrase 'and do good' does not necessarily mean to bar the performance of good deeds unless those deeds are performed sequentially only after one has first 'turned away from evil'. The pasuk is rather teaching us that turning away from evil is the consequence of the performance of mitzvahs. In other words, the pasuk is telling us that we can rid ourselves of the evil within us by being completely involved in the performance of good deeds! These acts counteract and detoxify the taint to our spirituality that was caused by wrongdoing.

Indeed, prior to the Baal Shem Tov [2] and his disciples the primary way of serving Hashem was by first cleansing oneself from all destructive traits and deeds and only then to actively engage in the pursuit of doing good. One of the key lessons taught by the Chasidic Masters was to alter this sequence trend; to banish evil by means of the performance of mitzvahs - by actively doing good [3].

In this week's parsha, the Torah tells of the most epic moment in mankind's history - beginning with the revelation of Hashem to His eternal nation, Klal Yisroel at Mount Sinai, and the climactic giving of the Torah. The Ten Commandments was a major component of this unparalleled event, of which the fourth Commandment reads: [4] - Remember (zachor) the day of Shabbos to sanctify it". However in Parshas Va'eschanan when Moshe recounts the events of that day, the reiteration of this Commandment differs somewhat from the original text. Here Moshe renders it as: [5], - Observe (shamor) the day of Shabbos to sanctify it.

The word Zachor is a "mitzvahs aseh", a positive commandment - to remember. Shamor - observe- on the other hand, is a negative commandment (The Gemarah [6] rules that the three terms "He-shomer" - [observe,] "Pen" - [lest] and "Al" - [do not], are considered "mitzvahs lo sa-aseh", negative commandments). So, in the initial commandment of the Mitzvah of Shabbos it is presented as a mitzvahs aseh- Zachor - remember, which can be homiletically understood as 'aseh tov - do good', while in Moshe's recounting of the Mitzvah it is rendered as "Shomor" - a "lo sa-aseh" and as such can be understood to be included in the admonishment of 'sur meira- turn away from evil'.

The Gemarah [7] declares that miraculously, both words "Shamor" and "Zachor" were spoken and heard simultaneously as one word. We chant in our prayers every Friday night in the opening verse of Lecha Dodi "Shamor V'Zachor B'Dibbur Echad" - both "Observe" and "Remember" were said in one utterance. From the fact that they were uttered as one we can glean an insight into this discussion. It is alluding to the Baal Shem Tov's approach to serve Hashem by being "sur mei-ra" through "asei tov" - turning away from evil through doing good deeds. If these two words which are symbolic of opposite concepts were uttered simultaneously, then understandably, they are meant to be fulfilled at the same moment as well.

The Gemarah [8] tells us that the Torah was given on Shabbos. We derive this using a hermeneutic principle, known as a "gezeiras shava" (a cross-indexing of similar terms from different sources to shed light upon one another when a seemingly superfluous word or phrase appears in two disconnected passages. It may indicate that these passages are meant to provide further details about each other and impart insight into each passage, to fill in the gaps, as it were.) In the Ten Commandments it is written " 'Zachor' es yom ha-shabbos likadshoi," and the Torah writes in an earlier passage: [9] 'Zachor' Es Yom ha'Zeh' - Remember this very day [referring to the day Israel exited Egypt]. The similar usage of the word "Zachor" in both passages teaches us that just as the earlier passage was referring that very day when it was spoken, so too, the latter verse - the Commandment regarding Shabbos - was also spoken that very day, meaning Shabbos. Thus it is derived that the Ten Commandments were ordered on the Shabbos day.

יני - "In the third month from the Exodus of the Children of Israel from Mitzrayim, that very day they came into the wilderness of Sinai" [10]. The Gemarah [11] elaborates: "On the first of the month [of Sivan] they arrived at the Sinai desert. On that day Moshe did not say anything at all to Bnei Yisroel because on account of their exhaustion from the journey they might not pay proper heed to his words. On the second day he said to them, ואתם תהיו לי ממלכת כהנים וגוי קדוש - And you will be unto Me a kingdom of ministers and a holy nation [12]". On the third day he informed them of Hashem's command to set boundaries [around Mount Sinai] [13]. On the fourth day he commanded them to וקדשתם היום ומחר - "Sanctify yourselves today and tomorrow [14]" following which the Torah was given on the sixth day of Sivan. Reb Yosi says [15] that Moshe added a third day of sanctification not because he was so commanded by Hashem, but rather out of Moshe's own discernment of the need for an additional day of sanctity, and thus the Torah was actually given on the seventh day of the month, rather than the sixth day of Sivan. Both opinions agree that the Torah was given on Shabbos. They differ only in that Rabbi Yosi says that the first of the month of Sivan of that year fell on a Sunday, while the other rabbis hold that the first of the month was on a Monday.

According to Reb Yosi's view (which apparently is the accepted understanding of the events that took place), had Moshe not added the extra day, the Torah would have been given on the sixth of the month of Sivan, namely Friday. Had this been the case what lesson would we have learned from the gezeiras shava of "Zachor" and "Zachor" which according to the Talmud teaches us that the Commandments were given on Shabbos? The Pnei Yehoshua [16] [17] answers that had Moshe not added a day, the Torah would not have written "Zachor" in the first recital of the Ten Commandments either. Rather it would have written "Shamor" - observe- in both the first and second mention of the Ten Commandments.

The Yismach Moshe [18] offers that the sin of the golden calf was directly linked to Moshe's addition of the extra day. Had Moshe not added the extra day Bnei Yisroel would have not erred in the forty day count when Moshe was in heaven and would have not been apprehensive that Moshe had died, and they would have not made the golden calf which they subsequently worshipped. It was only because Moshe added that extra day of sanctification that Bnei Yisroel later became uneasy with what they thought was Moshe's tardiness in returning to them, and they committed the sin of the golden calf.

To summarize: both the writing of word "Zachor" in the Ten Commandments and the sin of the golden calf were the result of the additional day of sanctification that Moshe Rabbeinu added. Surely, this cannot be a mere coincidence. It would be worthwhile to understand how these two events are connected.

Had Bnei Yisroel not have created the golden calf, a graven image, they would have permanently been on the highest spiritual plane never to fall from that lofty level of holiness. It would not have been necessary for them to perform good deeds as a means of redemption from evil. Instead they would have forever been on the pinnacle of spiritual heights, first abstaining from all evil and then once free from all iniquity to perform good deeds. This would be in complete accord with the conventional interpretation of the verse with which we began. Consequently, there never would have been a need to write "Zachor" in the Ten Commandments which (as previously mentioned) alluded to 'aseh tov' - doing good, and that since it was said concurrently with "Shamor"- guard yourself from evil- we understood that this too is a way to serve Hashem, simultaneously avoiding evil through performance of good deeds. Had the Bnei Yisroel not committed the sin of the golden calf, the compromise suggestion of the Chasidic Masters would have been unnecessary.

Thus, only as a result of Moshe's addition of an extra day prior to our acceptance of the Torah did the Torah need to write "Zachor" when referring to the Commandment of Shabbos. Because the acceptance of the Torah was delayed by one day, the Bnei Yisroel in their anxious state sinned with the golden calf and fell from their original lofty heights. This in turn makes the performance of good deeds an imperative, a priori if one wishes, to avoid evil, as suggested by the simultaneous utterance of the words "Zachor" and "Shomer". It is now essential to follow the advice of the Chasidic Masters for our spiritual survival: avoid wickedness by doing good deeds.

[1] Tehillim / Psalms 34:15

[2] Reb Yisroel the son of Eliezer, the Baal Shem Tov ["master of the good Name"], 1698-1760. He founded the Chasidic movement. Although he authored no books, many of his disciples disseminated his teachings in lectures and they were subsequently published.

[3] See Beis Ahron (Reb Ahron of Karlin 1802-1872) on Chanuka as well as Toldos Yitzchock (Reb Yitzchock of Neshchiz 1789 - 1868) on Chanuka,.

- [4] Shemos / Exodus 20:8
- [5] Devarim / Deuteronomy 5:12
- [6] Tractate Menachos 99B
- [7] Tractate Rosh Hashana 27A also see Mechilta 20:8
- [8] Tractate Shabbos 86B
- [9] Shemos / Exodus 13:3
- [10] Shemos / Exodus 19:1
- [11] Tractate Shabbos 86B
- [12] Shemos / Exodus 19:6
- [13] Shemos / Exodus 19:12
- [14] Shemos / Exodus 19:10
- [15] Tractate Shabbos 87A
- [16] Rabbi Yaakov Yehoshua Falk of Frankfurt 1681-1756
- [17] Also see Avodas Yisroel (Reb Yisroel of Kozhnitz 1733-1814) in this week's Parsha.
- [18] Rabbi Moshe Teitelbaum 1759- 1841

Meafar Kumi

Rabbi Ronen Shaharabany

Graduate, Young Israel Rabbinic Training Program

כתוב בפרשתנו: "וישמע יתרו כהן מדין חתן משה את כל אשר עשה אלקים למשה ולישראל עמו כי הוציא ה' את ישראל ממצרים" (שמות יח, א). פירשו חז"ל (הובא ברש"י) וישמע יתרו – מה שמועה שמע ובה להתגיייר, קריעת ים סוף ומלחמת עמלק

המפרשים הקשו מספר קושיות: א. מדוע דווקא קריעת ים סוף ומלחמת עמלק עוררו את יתרו להתגיייר יותר משאר ניסים שה' עשה במצרים? ב. מדוע יתרו התעורר דווקא מהשמועה על "מלחמת עמלק, ולא מה"נצחון" על עמלק, שהרי עיקר הנס היה בנצחון? ("דרכי מוסר" עמ' קיז, בשם ראש ישיבת לומז'ה). ג. בפסוק זה התורה מזכירה את שבתו של יתרו שבא להתגיייר, אם כן מדוע התורה משפילה אותו עד תהום וקורא לו "כהן מדין", דהיינו שהיה כומר לעבודה זרה? (האלישיך הקדוש). ד. מדוע דווקא יתרו בא להתגיייר ולא אחר, שהרי כולם שמעו על הניסים הללו? ה. מדוע הפסוק "פוחה בשם אלקים, ומסיים בשם הוי"ה – וישמע יתרו..." את כל אשר עשה אלקים למשה ולישראל עמו, כי הוציא ה' את ישראל ממצרים?

המשגיח רבי יחזקאל לעווינטיין (אור יחזקאל, אמונה עמ' כ) כתב שלעובדי עבודה זרה היה חיפוש ושאפה אמיתית לרוחניות ואמונה, אלא שטעו בדעותיהם. כולם ידעו שה' קיים ושהוא ברא את העולם, אלא שטעו ועבדו עבודה זרה כי יחסו את כח הבורא לדברים אחרים, דהיינו שחשבו שה' עזב את הנהגת העולם לכוחות המלאכים, הכוכבים, המזלות וכדומה. ובכל זאת ידעו שהכח הגדול והיכולת הגמורה לקל עליון. ונראה שעיקר הטעות היה שידעו שהקב"ה ברא את העולם, אבל חשבו שהוא הניח את העולם להנהגת הכוחות הללו, כי אין ה' יתברך בעצמו משגיח ומעורב עם הבראה כלל, ע"ש.

ניסי יציאת מצרים הוכיחו את ההפך. כל עניני יציאת מצרים הוכיחו שהקב"ה משגיח ומעורב בכל פרט ופרט שבבריאה. לכן נאמר "ואני ה' אלקיך אשר הוצאתיך מארץ מצרים" (שמות כ, ב) ולא "אשר בראתי את העולם", כי דווקא מציאת מצרים רואים שהקב"ה משגיח עלינו בפרטות, וזה עיקר האמונה (ע"י דרש משה פר' יתרו). ונס קריעת ים סוף בפרט, היה ההוראה להמשיך באמונה ובבטחון בהשגחה פרטית. שהרי כתב רבינו בחיי (ריש פרשת בשלה, שמות יג, ז), שהיה נקרא לישראל מעט מעט מידי עוברים בתוכו, ולא בבת אחת מתחילתו ועד סופו. והקב"ה עשה כן כדי להרבות את בטחונם של ישראל בה'. הרי בקריעת ים סוף ה' הורה שאין השגחתו עלינו דבר חד פעמי, אלא הוא דבר תמידי, בכל פסיעה ופסיעה בחיננו, ולכן חיזק את אמונתנו ובטחוננו בו יתברך.

לאחר שיתרו שמע על ניסי יציאת מצרים וגילה שהקב"ה אכן משגיח על העולם, ובפרט נס קריעת ים סוף שהיה הוראה להמשיך באמונה בהשגחה פרטית, התעורר יתרו להתגיייר. והסיבה, שהרי ביארנו שעובדי עבודה זרה חיפשו אמונה, וממילא בעת שיתרו גילה את האמת, בא להתגיייר. ודווקא יתרו בא, כי הוא היה עדין ביותר לעבודה זרה, וכמו שאמר חז"ל (הובא ברש"י שמות יח, יא) שיתרו הכיר את כל העבודה זרה שבעולם, שלא הניח עבודה זרה שלא עבדה. זה מראה על תשוקתו וביקושו הגדולה של יתרו לאמונה, וממילא כאשר גילה את האמת, מיד בא להתגיייר. לכן התורה מודגשה "וישמע יתרו כהן מדין", כי דווקא בגלל שהיה כהן לעבודה זרה, המראה על עוצמת תשוקתו לאמונה, בא להתגיייר.

בה אפשר לפרש מדוע הפסוק מתחיל בשם אלקים ומסיים בשם ה'. ביארנו שאנשי העולם ידעו שה' קיים ושהוא ברא את העולם (בחינת שם הוי"ה), אלא שלא האמינו בהשגחתו. אבל למעשה, אפילו אם אדם מאמין שה' קיים, אם אינו מאמין שהוא יתברך מנהיג ומשגיח על כל הבריאה, אין לו אמונה אמיתית בה'. מניסי מצרים וקריעת ים סוף, יתרו גילה את שם "אלקים", שפירש "אלקים" הוא שהקב"ה משגיח עלינו בהשגחה פרטית (הרמ"ק בפרדס רימונים שער א פרק ט, והגר"א באדרת אליהו דברים א). ורק לאחר שהאמין ש"ה' הוא האלקים", נשלמה אמונתו בה'. ולכן התורה אומרת "וישמע יתרו... את כל אשר עשה אלקים למשה ולישראל עמו" – שאז גילה את שם "אלקים" ושהוא יתברך משגיח על העולם בהשגחה פרטית, ורק "אז" כי הוציא ה' את ישראל ממצרים" – הושלמה אמונתו בה.

בכל זאת, אפילו אם אדם יודע את האמת, אפשר שימנע מלהתקרב לה'. למעשה, לכל אדם יש עליות וירידות, ואדם עלול ליפול ממדרגתו ומאמונתו. ויש מקום לחשוש שאם יתקרב לה', ואחר כך יפול מאמונתו, יקצוף ה' עליו וידחה אותו ושוב ולא ירצה אותו. אבל ממלחמת עמלק רואים בדיוק להפך. אפילו אחרי כל הניסים וההשגחה שעם ישראל ראו במצרים ועל הים, הם התלוננו למשה שאין להם מים ונפלו מאמונתם, כדכתיב "ויצמא שם העם למים וילן העם על משה ויאמר למה זה העליתנו ממצרים להמית אותי ואת בני ואת מקני בצמא... ויקרא שם המקום מסה ומריבה על ריב בני ישראל ועל נסותם את ה' לאמר היש ה' בקרבנו אם אין" (שמות יז, ג-ז). הפסוק הבא הוא "ויבא עמלק וילחם עם ישראל ברפידים". פירשו חז"ל (הובא ברש"י): מלחמת עמלק נסמכה לפסוק "היש ה' בקרבנו אם אין", ללמד לישראל שתמיד ה' ביניכם ומוזמן לכל צרכיכם, ואתם אומרים "היש ה' בקרבנו אם אין"? חייכם שהכלב בא ונושך אתכם ואתם צועקים אלי ותדעו היכן אני, ע"כ. ועוד אמרו חז"ל (ראש השנה כט.) על הפסוק "והיה כאשר ירים משה ידו וגבר ישראל, וכאשר הניח ידו וגבר עמלק" (שמות יז, יא), וכי ידיו של משה עושות מלחמה או שוברות מלחמה? אלא לומר לך, כל זמן שהיו ישראל מסתכלין כלפי מעלה, ומשעבדין את לבם לאביהם שבשמים היו מתגברים, ואם לאו היו נופלים, ע"כ. הרי שכל סיבת המלחמה, וכל צורת המלחמה נגד עמלק הייתה למטרה אחת, לחזק את אמונתם של ישראל בה' יתברך. הרי אפילו שישראל נפלו, ה' לא דחה או השמיד אותם, אלא "סומך ה' לכל הנפלים" והביא לישראל סיבה להתקרב אליו ולחזק את אמונתם. לכן דווקא עצם ה"מלחמה" נגד עמלק גמרה את דעתו של יתרו להתגיייר. יוכנו ה' להתחזק ולהתעלות באמונה טהורה בו יתברך.

מאמר החכם

ענין הבטחון הוא האמון שאין מקרה בעולם, וכל הנעשה תחת השמש, הכל בהכרזה מאתו יתברך

החזון איש

NCYI Divrei Torah Bulletin
a Project of the Young Israel Council of Rabbis

[Click to view this email in a browser](#)

If you no longer wish to receive these emails, please reply to this message with "Unsubscribe" in the subject line or simply click on the following link: [Unsubscribe](#)

[Click here to forward this email to a friend](#)

National Council of Young Israel
 50 Eisenhower Drive
 Suite 102
 Paramus, New Jersey 07652
 US

[Read](#) the VerticalResponse marketing policy.

