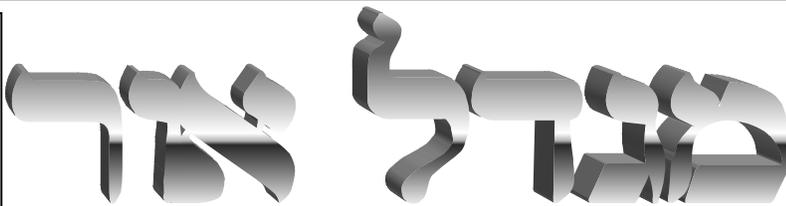


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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 4:22 - הדלקת נרות
- 4:40 - שקיעה
- 8:57 - זק"ש מ"א
- 9:41 - זק"ש גר"א
- 10:28 - סוף זמן תפילה
- 4:42 - שקיעה
- 5:27* - צאת הכוכבים
- 5:54 - צאת 72

* Based on Emergence of 3 Stars
Times Courtesy of MyZmanim.com

Did You Know?
The Joy of Not Being "Right"

Yisro made a suggestion to Moshe that he delegate some of the responsibilities for the court cases of the Jewish People to other judges. He explained that not only would this prevent Moshe and his court from getting tired out, but it would enable "each man to return to his place in peace."

R' Chaim Berlin z"l, explains that the word 'peace' used here is a reference to "p'shara," the compromise so often sought out in Bais Din, the Jewish Court.

This method of resolving disputes is more acceptable because each party is getting some of what it wanted. They can accept the judgment more easily because they weren't shown to be completely wrong. They get to save face and are more likely to be satisfied with the outcome.

R' Berlin comments further that compromise is encouraged only when the judgment is not crystal clear. However, when it is clearly delineated, compromise is not advocated.

Yisro said to Moshe, "If you are the judge, you will always be perfectly clear on the law, thus negating the possibility of compromise."

However, if you grant other judges the ability to rule, for whom the law will not be as clear, they will be able to employ compromises to bring peace between the parties."

Moshe recognized the insight and benefit of this plan and implemented it.

Thought of the week:
Judaism is not a religion of rights, but of responsibilities.

"נבל תבל גם אתה גם העם הזה אשר עמך לא תוכל עשהו לבדך." (שמות יח:יח)

"You will surely weary – you, as well as this people that is with you – because the matter is heavier than you, you will not be able to do it alone." (Exodus 18:18)

When Yisro saw that Moshe was sitting from morning to night issuing halachic rulings for the Jewish People as they stood around him, he felt it was not proper. He urged Moshe to appoint judges for every thousand Jews, every hundred Jews, every fifty Jews, and even every ten Jews. All in all, there were over 78,000 judges to be appointed in Yisro's plan.

His reasoning was that Moshe, as great as he was, simply could not have the time nor the strength to adjudicate all these cases. In addition, the people standing around all day waiting for the judgments would be weakened as well. The Targum and Rashi explain this as withering, literally having their strength sapped from them.

While we can understand this of Moshe and his court, why should it be that all the Jews would get weary? Surely they could have gone out for a break while waiting for their turn. Who says they would have a case to have ruled upon anyway?

Even if they were standing there all day, what is so draining about this? Moshe who had to think about and decide each case would be understandably tired, especially since he possessed tremendous empathy for the Jewish People and ruling against some people may have been difficult. But for those who were lounging around waiting their turn?

Perhaps we can explain this based on another understanding. HaShem gave us mitzvos so we could earn reward. He did not merely give us reward because one does not appreciate as much something he does not earn. The question is, why not just create Man able to enjoy something for nothing?

The answer is that HaShem was almost, "unable," as it were, to do that because we are created in His image, and HaShem is a giver, not a taker. He therefore couldn't create Man with an enjoyment that stems from simply taking.

This is the insight that Yisro shared with his son-in-law. When all the Jews stood around waiting for Moshe to answer THEIR questions and tend to THEIR issues, this drained them emotionally because a Jew is not happy simply being a taker. Like our father Avraham, we have a need to be kind to others as we emulate HaShem.

By creating a system wherein more than one in ten Jews was answering questions and helping others, Yisro was suggesting a boon to the Jewish People in terms of their natural inclination to be of use to others.

This way, even when they had their own questions answered by someone else, they knew they'd be able to pass it along. Even those who weren't appointed as judges were able to see that THIS was the natural state of Jews, to be concerned with the needs of others more than with their own needs. They understood that they could and should take every opportunity not to be takers, but givers.

IT ALL ADDS UP: Not coincidentally, the gematria (numerical value) of the words "navol tibol," meaning "they shall weary and wither" is 514, the same as the word, "k'shelokchim" meaning "when they take."

A man fell off a subway platform and onto the tracks, narrowly missing the third rail. As people thronged around to help him up before the next train came, the man refused to reach up to be helped. "Give me your hand!" cried a would-be rescuer, but the man would not. "What do you do for a living?" he called down. "I work for the IRS," came the reply.

"In that case," said the rescuer, "TAKE my hand." He then grasped the man's now upstretched arm and lifted him to safety.