

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"Y, he has other feelings to pursue the pleasures of this world even at the expense of serving HKB"Y. 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"Y says as is found in 19:6 (ואתם תהיו-לי ממלכת פהגים, וגוי קדוש). All of you should be (ממלכת פהגים) 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 (התנניו לקחי בנותיו). He tells his sons in law that Sedom is being destroyed, so quick join me and let's flee Sedom. (ויהי כמצחקה, בעיני התנניו). It was a joke to them. The old man, what is he talking about and they didn't listen to him. They stayed behind in Sedom and they were incinerated, they were destroyed. It is interesting that we find a father in law and a son in law relationship in the Torah where one is critical of the other. It is interesting that Moshe Rabbeinu and Yisro talk one to another in Parshas Behaloscha. There they also disagree. Although there it is Moshe Rabbeinu telling Yisro what to do. He tells Yisro go into Eretz Yisrael and the Tov that HKB"Y does to us you will have a part of it. Join us. Yisro replies nothing doing. As is found in Bamidbar 10:30 (לא אלה: כי אם-אל-אֶרְצֵי וְאֶל-מִלְחָתִי, אֵלֶּךָ). So it is interesting that all the times we find interaction is a disagreement. Halo Davar Hu! The Torah seems to be telling us that it is natural for a father in law and son in law who care about each other to point out their differences, to point out things where they are different. And so, it is a normal thing.

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

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

As you know, speaking is known as Mamaros. The world was created by the Asara Mamaros and Dibbur. Dibbur is also speaking. It is called Aseres Hadibros and the world was created by the Asara Mamaros. Isn't that strange? What is the difference? Why is one called the Aseres Hadibros because the Torah says

that it is Aseres Hadevarim but still why did the Torah do it, why not the Asara Mamaros? Because the Posuk says Vayomer Hashem, but why?

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

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

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

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

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

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

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

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