

יש לתמוה

פרשת יתרו תשפ"ב

נערך ע"י

הרה"ח הרה"ת ר' ישעי' זושא ע"ה ווילהעלם
מהשאלות שכתב בחייו

אלו היא בעשרת הדברות של פרשת יתרו או של פרשת ואתחנן? (2) בכמה אותיות אחד מרובה מהשני?

ו. באיזה שתי תיבות בעשרת הדברות מרומזין השבע מצוות? ומהו הרמז בזה?
ז. לשם מה היו הקולות וברקים בשעת עשרת הדברות, הלא כדי לפעול יראת העם הי' די הגילוי כבוד ה' עצמו?

ח. מהו ההסבר על מה שכתוב בהיום יום, בנוגע קריאת עשרת הדברות (פ' יתרו, חג השבועות, פ' ואתחנן) "עומדים ופניהם אל הס"ת" ובנוגע לקריאת השירה (פ' בשלח) כתוב רק עומדים (ולא כתוב שיעמדו פניהם אל הס"ת)?

ט. איזה דין (השייך לגיורת) מרומז בזה שעשרת הדברות היה בחודש השלישי?
י. איזה ג' תיבות בפרשתינו היא ר"ת "עול" לרמז שיתרו קיבל עליו עול תורה עול מצוות עול מלכות שמים?

עניני משיח וגאולה

א. איפה מרומז בהתחלת הפרשה "משיח בן דוד"?

עניני תפילה

ב. "שקר החן והבל היופי אשה יראת ה' היא תתהלל" (משלי, לא, ל). איפה מרומז בפסוק זה אדם הראשון, נח, משה רבינו?
ג. בהגדה של פסח אומרים "עבדים היינו .. ואלו לא הוציא הקב"ה אותנו ממצרים, משועבדים היינו". פתח בעבדים וסיים במשעובדים?

ענין כללי

ד. איזה אותיות מהא-ב-אין שום מסכת המתחיל באותיות אלו?

פרשת השבוע

ה. ידוע (בעל הטורים שמות כ, יג) שבעשרת הדברות ישנם 620 - תר"ך אותיות כמנין כת"ה, שהיא כנגד תרי"ג מצוות דאורייתא וז' מצוות דרבנן. (1) מספר אותיות

לעילוי נשמת

מחבר גליון 'יש לתמוה' שבועי

הרה"ח הרה"ת הרב ישעי' זושא בן הרב אברהם דוד ע"ה

ווילהעלם

יהי זכרו ברוך

ing woman is to be praised,” refers to Moshe Rabbeinu.

3. If Hashem would have placed into the heart of Pharaoh that he let the Jewish people go, from his own good will, without the need for the 10 plagues — even though they would go free, they would have remained “beholden” to Pharaoh with gratitude for setting them free. This is the intention of the Ba’al HaHagada: “If Hashem had not extracted us [himself, but would have put the idea into Pharaoh’s mind], we would still be ‘beholden’ to Pharaoh.”

— Chasam Sofer

4. The letters Vov, Lamed, and Tzaddik.

5. (1:) The count of 620 is only of the version in parshas Yisro.

(2:) The version in parshas Va’eschanan contains 707 letters.

6. The last 7 letters of the Aseres Hadibros — “אשר לרעך” — which is your fellow’s” — hint to the 7 derabonon mitzvos. Until those words, there are 613 letters, corresponding to the min hatorah mitzvos.

The Chovas Halevavos explains that fulfillment of mitzvos associated with the heart are not defined by a specific quantity — as every day, one can understand more and more about Hashem’s greatness, and there-

by love Him more, for example.

“רעך — your friend” refers to Hashem, as the passuk (Mishlei, 27:10) states: “Do not desert your friend and your father’s friend,” which Rashi interprets as a reference to Hashem.

This is why the count of 613 ends before the words “אשר לרעך — what is your friend’s” — for this is a reference to mitzvos relating directly to our “friend” — Hashem; meaning mitzvos of the heart. And before this, the count ends — for there is no limit to such mitzvos. — Chasam Sofer

7. The Rebbe explains that the thunder and lightning at Matan Torah was not only physical but also spiritual: It indicated spiritual “upheaval,” in that the true existence of every creation in the world was revealed. Instead of its usual appearance of being self standing, the G-dly spark giving life to everything was revealed within them. This was the spiritual turmoil, “thunder and lightning,” which occurred during Matan Torah.

8. The Rambam writes in his responsa that we should not stand during the reading of Aseres Hadibros, because of the heretics who claim that only the Aseres Hadibros were divinely transmitted.

The Sha’arei Efraim, amongst others, explains that it is not a problem because the reason for standing is to emulate and remember how it was when Hashem gave the Torah — when the Torah says that the Yidden “stood at a distance” (20:15).

We can explain that in order to avoid the worry mentioned by the Rambam, we stand facing the Torah, specifically — to express that we are not standing for the Aseres Hadibros as a solitary entity, but as part of the entire Torah, and its foundation. (*Heard from the author of “Chikrei Minhagim”*)

9. Just like Hashem waited 3 months from the exodus from Mitzrayim to “marry” the Jewish people at Matan Torah, a giyores, a woman who was captured, or a freed maid servant, should not marry until 3 months after their conversion or freedom.

10. The passuk tells us that Yisro brought “עולה וזבחים לאלהים — a burnt offering and sacrifices to Hashem.” The acronym for these words is the word, “עול” — yoke,” to indicate that Yisro accepted upon himself the yoke of Torah and mitzvos, and that of Hashem’s dominion.

Parshas Yisro
5782

נערך ע"י

הרה"ח הרה"ת ר' ישעי' זושא ע"ה ווילהעלם

מהשאלות שכתב בחייו

Geula and Moshiach

1. Where is "Moshiach ben Dovid" hinted in our parsha?

(אמרי מרדכי להרמ"ג שפאלטער)

Davening

2. "Charm is false and beauty is futile; a G-d-fearing woman is to be praised" (Mishlei, 31:30). Where in this passuk are Odom Harishon, Noach and Moshe Rabbeinu mentioned?

(ילקוט שמעוני פרשת יתרו רמז רעא)

3. In the Hagada, we say: "We were slaves... And if G-d did not extract us... we would still be beholden to Pharaoh in Egypt." Why does the sentence begin with the term "slaves," and conclude with the term "beholden"?

(תורת משה להחתם סופר פרשת יתרו)

General Topic

4. Which of the Alef Beis are not included in the name of any maseches of mishna/gemoro?

Parsha

5. It is known that there are 620 letters in the Aseres Hadibros, which is the numerical value of the word "כתר" — crown," and corresponds to the 613 min hatorah mitzvos, and the 7 mitzvos derabonon. (1:) Is this the count of the version of Aseres Hadibros in parshas Yisro, or in parshas Va'eschanan? (2:) How many more letters does one have over the other?

6. In which 2 letters of the Aseres Hadibros is there a hint to the 7 derabonon mitzvos? And what does this indicate?

(תורת משה להחתם סופר)

7. Why was there thunder and lightning during the Mattan Torah? If to instill fear of Hashem, it would have seemed enough that Hashem showed his glory!

(לקוטי שיחות חלק לג עמוד 24)

8. The Hayom Yoms about when

we read the Aseres Hadibros (parshas Yisro, Shavuot, and parshas Va'eschanan) state that we stand while facing the sefer Torah. With regard to Az Yashir, it only says that we stand, but does not mention that we should face the sefer Torah. Why the difference?

(תשובות הרמב"ם (הוצאת פריימן סי' מו). שער אפרים (שער ז' סל"ז))

9. Which halacha with regard to a giyores is hinted at in the fact that Matan Torah occurred in the 3rd month from Nissan (the first of the months) — Sivan?

(בעל הטורים פרשתנו יט, א)

10. Which 3 words in our parsha are an acronym for the word "עול" — yoke," to hint that Yisro accepted upon himself the yoke of Torah, the yoke of mitzvos, and the yoke of Hashem's dominion?

(צרוור המור (יח, יב))

IT CAN THUS BE SETTLED

1. At the end of parshas Beshalach, the annihilation of Amalek is discussed. When Amalek will be erased, Moshiach's arrival will be complete. This is hinted in the word "ישמע" — and Yisro heard," which has the numerical value of the words "במשיח בן דוד" — through Moshiach ben Dovid."

It is also the numerical value of "מחיית עמלק ימח שמו וזכרו" — the erasure of Amalek, may his name and remembrance be obliterated."

— "Imrei Mordechai"

2. Yalkut Shimoni interprets: "Charm is false" — Noach's charm, about which the passuk states: "And Noach found favor, etc." [Meaning:

because according to one understanding, Noach was only righteous compared to his own generation.]

"And beauty is futile" — this refers to Odom Harishon, whose heel dimmed the light of the sun. If this was how his heel was, all the more so his face [but it is still "futile"].

And out of them all, "a G-d-fear-