



THIS WEEK'S CONTRIBUTOR: RABBI CHAIM HEINEMANN

Anybody Can Complain!

Yisro—Priest of Midian, father-in-law of Moshe—heard all that Hashem had done... (18:1)

"Yisro." He was [actually] called by seven different names... "Yes-ser" [in English, "additional"], because he added a passage in the Torah: "[Moshe,] you identify, from all of the people, those who fear Hashem, men of truth..." (18,21)

THIS IS SOMEWHAT PROBLEMATIC. RASHI says the passage dealing with Yisro starts at verse 21 ("[Moshe,] you identify...") But Yisro was already giving advice to Moshe seven verses before that! In verse 14, he questioned Moshe's single-handed methods of trying to solve quarrels and teaching the masses the correct behavior. Then, in verse 17, Yisro again told Moshe that his single-handed method was no good. And in verse 18, Yisro chastised Moshe:

You, and this nation with you, will definitely get worn out, for the matter is too burdensome for you. You can't do it alone!

He then continued, in the next two verses, to suggest the limited role that Moshe should play, instead.

Only after this long preamble does the passage of "[Moshe,] you identify..." begin. Why doesn't Rashi say that the portion that was added due to Yisro starts much earlier?

Chiddushei haRym explains that in the earlier verses, Yisro was pointing out the faults in Moshe's system, and expressing his objection to his method. Anybody can complain; for that you

— CONTINUES ON NEXT PAGE —>

Respect, for the Humble

AFTER YISRO HEARD ABOUT ALL THE GREAT things that Hashem had done for the Children of Israel, he brought Moshe's family to him in the desert. When Moshe learned of Yisro's impending visit,

Moshe went out to greet his father-in-law. He bowed down and kissed him, and they asked *ish l'rei'eihu*—one another—about their welfare. (18:7)

"He bowed down and kissed him." I wouldn't know who bowed down to whom, but when the Torah says *ish l'rei'eihu* [literally, "a man to his fellow"], who is being called "a man?" That would be Moshe, as it says (B'midbar 12:3), "And the man, Moshe, was exceedingly humble." (Rashi)

Now, one may ask, what is the difference who bowed to to whom? And what is the proof in the fact that the Hebrew word *ish* ("the man") sometimes means Moshe—we find *ish* used in reference to Yisro, as well!

Moshe wanted to live with the man (Yisro). (2:21)

So we're back to Rashi's original question!

I once heard that it makes a big difference who bowed to whom. The answer can have halachic (Jewish legal) ramifications.

How so?

Our commentaries teach us that Moshe had the status of a king. Since everybody must give honor to a king, Yisro should have bowed down to Moshe. On

the other hand, Moshe had an obligation to bow down to his father-in-law, Yisro. (Sorry, guys!) So Moshe, in theory, had a dilemma. There is a rule that a king must insist on his honor and he cannot waive it. But at the same time, Moshe had to show respect to his father in law. What should he do?

To Moshe, this wasn't even a question. Since he was such a modest person, Moshe knew nothing about his being royalty, with the honor a king must command. He automatically went and bowed down to Yisro.

Thus we learn that it was Moshe who bowed—not from the word *ish*, as we originally understood Rashi's answer, but from the Torah's testimony that he "was exceedingly humble." In this way, all of our questions are resolved—except that we are unable to prove who has to honor whom when a king and his father or father-in-law meet.

On the topic of not waiving one's honor, allow me to share something that I heard from Rabbi Shmuel Kamenetzky, *shlit"a*. We are taught to act humbly and to respect others. But when it comes to our children, we must instill in them the concept of honoring others—and their parents should be the first people they are taught to honor. Children who don't honor their parents will lack the ability to properly honor Hashem.

Rabbi Kamenetsky would quote his father, Reb Yaakov, of blessed memory, who advised mothers to teach their children to stand up when their fathers come into the room, and fathers to teach them the same regarding their mothers.

— CONTINUES ON NEXT PAGE —>

At the Kollel

KEY: 🖐️ Beginners 🖐️🖐️ Intermediate 🖐️🖐️🖐️ Advanced 🚺🚻 for men and women

Looking for a chavrusa? See Coordinator Rabbi Chaim Heinemann!
Chavrusos are available noon–1 PM on weekdays, and 8–9:45 PM Sun.–Thurs.

Sunday *Free brunch!*

🖐️🖐️ **America Runs on Torah**
(Jewish Law & Parasha)
Rabbis Dani Schon
and Yisroel Kaufman.....10 AM
Grand Deluxe breakfast served

Tuesday

🚺🚻 **Partners in Torah
at the Mayerson JCC**
Rabbi Binyamin Teitelbaum.....8 PM

Wednesday

🚺🚻 **Torah Treasures for
Seniors at the Mayerson JCC**
Rabbi Yitzchok Preis..... 10:30–11:15 AM

🚺🚻 **Downtown Lunch-n-Learn
at Strauss & Troy**
Rabbi Yitzchok Preis..... 12–1 PM

Thursday

🖐️🖐️ **Halacha** (based on the parasha)
Rabbi Chaim Heinemann.....9:10–10 PM
Homemade refreshments served.

Minyanim for Standard Time

Shacharis
Sunday.....8:15 AM
Monday–Friday.....7:20 AM

Mincha
Sunday.....1:15 PM
Mon.–Thurs. thru January.....2:35 PM
Sun.–Thurs., Feb.–Mar.....5:45 PM
Shabbos.....2:40 PM

Ma'ariv
In the Beis Midrash:
Sunday–Wednesday.....9:45 PM
Thursday.....10 PM

Every Day

🖐️ **“Dirshu” Gemara Shiur**
(Maseches Sota)
Rabbi Yitzchok Preis.....
Sunday 7:15–8:15 AM
Monday–Friday 5:50–6:45 AM

🖐️🖐️ **Kollel Yisgaber K’ari**
(amud-a-day of Mishnah B’rurah)
Rabbi Chaim Heinemann.....
Monday–Friday 6:55–7:20 AM

🖐️🖐️ **Kitzur Shuchan Aruch**
Live video conference!
Rabbi Dani Schon.....
Monday–Friday 12:05–12:20 PM

🖐️ **Daf Yomi**
Rabbi Meir Minster.....
Sunday–Thursday 8–8:45 PM
Shabbos (at CZE) 1:00 pre-mincha

🖐️🖐️ **Nightly Halacha Chabura**
Rabbis Dani Schon
& Binyamin Teitelbaum.....
Monday–Thursday 9–9:45 PM

Chavrusa Learning
(private & small groups).....times vary

Anybody Can Complain CONT'D

do not merit to have part of the Torah named in your honor. Starting with verse 21, however, Yisro gave good advice on how to implement a solution, streamline the operation, and make it work well. For the solution and his positive approach, he deserves to have this section attributed in his honor.

I recently visited a different town for several days, and I found myself in one of the local shuls and *batei midrash* (places of Torah learning) for davening and learning. I was extremely impressed with the appearance, the setup, and the

way this *beis midrash* was run. From the innovative design, to the large selection of nicely organized books, to the inspirational services, it was just beautiful, and I found myself spending more time there than I had anticipated.

I asked someone to point out to me who had sponsored all these things, and who kept everything running. I went over to each one of them, and I started by asking, “Are you the *Gabbai*?” One of them apparently gets many complaints, because he immediately took a defensive stance. With a stone face, he asked,

“What is the problem?” I told him that he had a very beautiful building, in every way, and that I just wanted to thank him for everything that he does. His face broke out into a big smile (thinking to himself, “That’s a first!”) and then he thanked me for coming over.

Anybody can complain. For that we don’t get recognition. But offering a little thanks and appreciation, or perhaps helping solve a problem? For that we deserve recognition! 🙏

Respect, for the Humble CONT'D

Likewise, if a child is disrespectful, he or she must be reprimanded appropriately and fairly. Mothers should administer any reprimand regarding the fathers’

honor, and fathers for the mothers’. Parents shouldn’t forgo their children’s respect, but at the same time they shouldn’t teach them haughtiness by

insisting on their own honor. This is the modest, honorable, and effective way to teach respect. 🙏