

**סאת הגאון מו"ר חרב ברוך הירשפלד שליט"א,  
ראש כולל עסרת חיים ברוך, קליבלנד הייטס**

**What if His Wife Sells it?** R' Shloime Zalman Aurbach ז"ל (5) writes that in such a case where the husband was sedated, it would have been better if his wife had sold the *chometz* because she has a *din* of an "*Apotropis*" (an appointed manager) who is able to act on behalf of the estate, see *Gittin 52a*.

## בין הריחים – תבלין

## Relevant Halachos During These Trying Times (50)

We explained that this person has the *din* of a “*Shoteh*” and thus, others cannot act for him with the power of *Shlichus*, even if appointed previously. However, in a matter like this where it is a clear *zechus* - a good thing that anybody would want done for him - one can do so even for a *shoteh* or the equivalent.

## מדף היומי – יומא דף ו.

The **בית הלוי** [ב'ת ס' י'] answers with a **יסוד** עשה דוחה לא תעשה in **מצוה** to someone else so I don't have to come or **עלדית** I will lose my *mitzvah*, then I may use **עלדית** & I don't have to give it up to someone else. For example, the *Gemara* [שבת קלג] says if there is a **מילה** בבורח במקום **מילה** because cutting off the **צרעת** is a **לאו**. So, even though we may say **עלדית** since we have an option of a *Mohel* performing the *Bris* & he doesn't care about the **צרעת**, so he won't be *oiver* the *Lav*, we prefer the *Mohel* do it & not the father. Here, the father is making the *Mohel* his **שליח** and he isn't losing his *mitzvah*, so we look to not use **עלדית**. But by us it is for a **מצוה** for a **כהן** to do the **עבודה** & if he gives it away he will lose it. In such a case he may rely on **עשה דוחה לא תעשה** & perform the *mitzvah* personally.

**הוא היה אומר ...**  
**R' Shimon Shkop ז"ל (P'sicha of Shaarei Yosher) would say:**

**A Wise Professor** would say: "Some people like my advice so much that they frame it upon the wall instead of using it."  
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1) קפ"ח (2) רמג"ח (3) חתם סופר ח"ב אה"ע י"א, באר יצחק  
או"ח א', חזון איש אה"ע מטי' (4) שם (5) הליכות שלמה  
מועדים"ב טו"ב (6) תמח"ט (7) אשל אברהם תלד"ט

בראיתי יצר הרע ובראיתי לו  
**תורה תבלין**  
ROBERT JOHNS

**ב' בשומר – פרק ב' דאבות**

פֶּלַג הַמִּנְחָה עֵשֶׂק - 6:14 | הַדְּלֻקָּת נֵרוֹת שַׁבָּת - 7:20 | זְמַן קְרִיאַת שְׁמַע / מ"א - 8:59 | זְמַן קְרִיאַת שְׁמַע / הֲגֵר"א - 9:35  
סוֹף זְמַן תְּפִילָּה הֲגֵר"א - 10:42 | שְׁקִיעַת הַחֲמָה שַׁבָּת קוֹדֵשׁ - 7:39 | מוֹצֵשֶׁק צֵאת הַכּוֹכָבִים - 8:29 | צֵאה"כ / לְרִבִּינוּ תָם - 8:51

"אך" מהות הבטחון היא מנוחת נפש הבוטח ושיהיה לבו סמוך על מי שבטח על שיעשה הטוב והנכון לו בענין, אשר יבטח עליו כפי יכולתו ודעתו במה, שמפני מובטח. אבל העיקר, אשר עבדו ידוה הבטחון מן הבוטח, ואם יפקד, לא ימצא הבטחון, הוא שיהיה לבו בטוח במי שיבטח בו, שיקיים מה שאמר ויעשה מה שער ויחשב עליו הטוב במה שלא התנה לו ולא ערב עשוהו, שיעשהו נדבה וחסד". עכ"ל. והנה זהו כוונת מה שהוסיף החובת הלבוטת וכתב "אבל העיקר אשר עבדו ידוה הבטחון ... שיעשה נדבה וחסד" ... כוונתו, דהגם שאמר ראי מצד עצמך כלומר, שדרי את ערב עבדו, וע"כ מן הדק אינו ראי להיות בוטח בהקב"ה, מ"מ יבטח בהקב"ה שיעשה עמו נדבה וחסד. ר"ל, מה שאנו בוטחים בו ית', אנו בוטחים במדת החסד של הקב"ה, שיגמל עמו חסד חנם. וזהו מפורש להדיא בהקרא "דבי" מכאובים לדשע והבוטח בה' חסד יסובבנו". ר"ל, הדבוטח בה' חסד יסובבנו, דהג' שהוא אינו ראי, מ"מ מצד מדת הבטחון, וזהו שהש"ת גומל עמו חסד חנם. וכן מפורש בדברי המדרש (ילקוט שמעוני תהלים רמז תש"ט): "דבי אליעזר ורבו נתנחם בשם רבי ידמיה אפילו רשע ובוטח בה' חסד יסובבנו", עכ"ל. ולהורות עד היכן הדברים מגיעים, הנה הרמח"ל (דרוש חושן הקיווי) ור"י "אמרוהו אלו כנסו בגנינים יוצא ממנו", עכ"ל. דרי אפילו מי שהוא חוש' בגנינהו אם יבטח בה' ... יוצא משםו דברים נוראים ונפלאים ותו לזכום ויזכום עוד.

**מאת חנה'צ רבי גמליאל הכהן רבימביץ  
שליס"א, ר"י שער השמים ירושלים עה"ק**

כִּי תֵבֹאוּ אֶל אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן לָכֶם לְאֶחָזָה וְנָתַתִּי נָגַע צָרַעַת בְּנִית אֶרֶץ אֲחֹתְכֶם ... (ד-לד) - הֵיוּ זִמְרוֹת מִן הַחֹמָה

שבת זו קוראים ב' פרשיות שהן אחת, שמדברים מענין טומאת נגעים וטוהרת זממה דברים שאינם נוגעים בימנו, אולם תורתנו הלאו נצחית היא, ובהכרח יש באלו פרשיות לימוד הנוגע לימינו. ואכן כשמתבוננים לאורך הדברים מגלים את השריאר הסבך החטא אינו מן הדברים שהם בקל בהישג יד, הרב כרוך בהרבה סבל ובזיונות. הדנה הנוגעים באים כעונש על החטא, וממקראות אלו הפרשיות אנו רואים בשיגים נכרה על הנוגעים כל עוד שאין האדם מקים כמה וכמה פערות שהינם בלתי צמיגים כלל, תחילה עליו להתרבל מכלל העם ולחיות סגור מחוץ למחנה, ועל תבונה אצל קרובי הדורשים בסביבת העדרו מן המקומות שהוא רגיל בהם, ושומעים ידועות היותו חשוד בנגע, וכשמיסך הכהן שאכן הינו 'מצורע' מוטל עליו לבנות עצמו אופן בלתי נסבל, עליו ללכת בבגדים קרועים, ולגדל שערותיו, ולכסות מקצת שפמו במספחת שער' ראשו, ואם פונש הוא במאד רדו עליו להרדיעו שהוא טמא, ונודל על ידיו ביוזנות בלתי נסבלים, ועצם השייבה מחוץ למחנה הינו גם כן סבל בעדו, מאחר הינו יושב יחיד בינו לבין עמו, וכל עוד שאינו נרפא מן צרעתו אסור לו לחזור למחנה, וכל זה כדי שישיר שמו, ויהיה מאת המקום ברוך הוא, ואז בהיות בינו לבין עצמו מחנה למחנה יתברר עם בראו וישיכל ויכין את תוהמת מעשיו, ורק אז הוא ילדי תשובה מעולה, והיא אשר תעשה עליו רושם ותרפא מצרעתו.

אמנם עדיין לא זכה לבוא על תיקונו, כעת עלי לעבור סדר טהרה אשר במהלכו  
ליו לקבל תוכחה מתוך רמז, לכך נוטלים עץ ארז ואזוב ומקשרים אותן יחד ובהם

אדם כי יהיה בעור בשרו שאת או ספחת או כהרת ויהי בעור בשרו  
לנגע צרעת ... (יג-ב) - בעניי הכוונת בה' אינו ירא כלל

וְזֶה אֵתָּא בַּמִּדְרָשׁ רַבָּה (פֶּטוּר) (ד', דל, "כִּינן שְׁמַעְנוּ מִיִּשְׂרָאֵל פֶּרֶשֶׁת נִגְעִים וְנִתְיָאָרָא לֵב מִשְׁחָה: אֵל תִּתִּיבֵיאוּ אֵלֶּי אֲמוּמֹת הָעוֹלָם, אֲבָל אֲתוּם לֹאכֹוֹל וְלִשְׁתּוֹת וְלִשְׁמֹמֹת וְנִגְמָד (תַּהֲלִים לֵב ז'): רַבִּים מִכּוֹאֲבִים לְדַשֵּׁע וְהַבּוֹשָׁה בִּה' חֶסֶד יִסְכְּבֵנוּ", ע"כ.

וְדַבְרֵי הַמִּדְרָשׁ תַּמוּזִּים מְאֹד, שְׂדֵרֵי הַנִּגְעִים בָּאִים עַל הָאָדָם, מִשּׁוּם שֶׁהֵם יִסְרוּן עַל חֲטָא, אִ"כ אֲמַאי אֲדִיר מִדֵּר בִּרְיֵינוּ "שְׂרָא לְאֲמוּמֹת הָעוֹלָם, אֲבָל כָּלל יִשְׂרָאֵל אֵין לֹחֵב וְנִתְיָאָר מְכֻלִּים", וְזֶה וְזֶה כֵּן פֶּרֶשֶׁת הָאָדָם בְּתַרְתָּא בְּנִגְעִים, וְנִגְמָד כָּלל אִישׁ יִשְׂרָאֵל, שְׂאִילֹי חֲטָא רָאוּי לָבֹא עֲלָיו הַנִּגְעִים הָאֵמֹר בַּפֶּרֶשָׁה?

וטראה לזמן, 'מבואר מדברי המדבר' יסוד גדול ונורא בעצן בטחון, שזה שמשה רבינו צוה לכלל ישראל שאין להם להתירא מכלום, הוא משום דתיבת: "והבוטח בה' חסדו ורובבונו". ר"ל דאם יבטחו בה', מצד דמת הבטחון אינו צריכין לחיות דא משום דבר-פילום מיסודן הראוי לבא עליהם. דמת שבוטח בהשתי', אפילו אם עבר עבירות אצלו ומוקם כסול לדרגא ולהתירא על כלום, אפילו על יסודים חסידים שבער בעליו. וזו מהותות דה' בטחון, שאין דואר על כלם, כמו שכתב החובת והלכות (שער בהטחון צ"א) וז"ל:

On behalf of thousands of Shomer Shabbos Jews - [www.chickensforshabbos.com](http://www.chickensforshabbos.com) - The charity that simply helps families of Melandim, Agunos and Gnushos in Eretz Yisroel at ZTPO expense

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# מעשה אבות .... סימן לבנים

וספר לו שבעת ימים לאחרתו וכבם בגדיו ורחץ בשרו במים חיים וטוהר וגו' (פז-י)

During World War II, the American government enacted a rescue commission known as the War Refugee Board which achieved a few notable results (although not as much as it could have), including the rescue of over 100,000 Jews and the distribution of vital relief services when the war ended. In one unique instance, roughly 1,000 refugees were brought from Italy to Fort Ontario, an abandoned army base near Oswego, New York. *Vaad Hatzalah*, the Othodox relief organization, offered a wide range of support services, a model for its postwar efforts. Among the refugees were 300 *Torah*-observant Jews.

The *Vaad* promptly met their basic needs: kosher food, *talis*, *tefillin* and a *shul* in which to pray. At first, only Orthodox refugees registered for kosher food. Yet, as word of its superior quality spread, the number of registrants doubled. How could the *Vaad* refuse? After all, Jews wished to eat kosher. The *Vaad* was delighted. In time, a second kosher kitchen was established, and a *Talmud Torah* for the children. The camp’s needs increased daily and the refugees requested an *eruv* in order to carry on *Shabbos*. The *Vaad* had no difficulty taking care of that need to the great appreciation of the refugees.

The next request, however, was not as simple - the Jews insisted that they need a *Mikveh*, to ensure spiritual sanctity in their homes. The *Vaad* was happy to oblige but before they could anything, they needed to explain the concept and importance of a *Mikveh* to Mr. Joe Smart, the Christian camp director. Without his approval, nothing could be done.

The *Vaad* asked **R’ Eliezer Silver זצ”ל**, a ranking member of the *Vaad* and the chief rabbi of Cincinnati, Ohio, who had come to visit the refugees and offer them encouragement, to represent them in their attempt to procure permission for this endeavor. R’ Laizer was eager to be of assistance. The word *Mikveh* needed to be translated into English, and one way to do this was to use the word ritualarium, which had been coined earlier while building Boro Park’s first *mikveh*.

“A ritualarium,” R’ Silver explained to Joe Smart in his heavily accented English, “is a bath where Jewish men and women immerse themselves for religious purposes. Separately, of course.”

Smart nodded knowingly. “What you need is a swimming pool,” he said chirpily. R’ Laizer shook his head indicating that a swimming pool was not acceptable. He decided to try to explain the concept of a *Mikveh*, by showing Smart how to build one.

“Okay. First,” he said, “the *Talmud* requires that a *Mikveh* must have at least 40 *se’ah* (a minimum of 648 liters) of water.”

Smart shrugged unknowingly. He had never heard of a “*se’ah*.” But R’ Laizer didn’t notice. “Also, the space is measured in *amos* (cubits).” The camp director looked around, helplessly lost in the terminology, searching desperately for a translator.

But R’ Laizer would not let him go. “*Amos* ... you know, forearms, forearms. It’s measured in cubits - about the length of a forearm.” He stretched out his right arm as if to demonstrate the exact dimension in true life.

Joe Smart immediately demurred, taking the matter on faith. “Rabbi, it’s okay. *Amos* .... cubits, that’s fine.”

Joe realized that the diminutive rabbi had already drawn a crowd. And he still had no idea what the man was talking about!

“Okay,” R’ Laizer said, “now the water. A *Mikveh* needs natural water.” He began making flowing gestures with his hands.

Displaying enormous patience, Smart smiled. “All water is natural. You want us to pump water in for your *Mikveh*, right?”

“No, no,” R’ Silver shouted, arms flailing in all directions. “Still, natural water. A *Mikveh* cannot have water collected from a pipe. The water must be obtained from the sky or a river. It has to be still and natural.” Joe Smart sighed and gave up. He could not grasp the details and really had no clue what this eminent rabbi was talking about. Shrugging, he motioned to a couple of army engineers standing nearby. “Do whatever the rabbi says,” he said, and slowly backed away.

The engineers had not been part of the conversation before and now ambled over to the short man with the top hat and long coat. Before they had even reached him, R’ Laizer launched into a discourse on *amos*, forearms and natural water, to the utter surprise and bewilderment of the new arrivals. R’ Eliezer Silver persevered, and in two weeks there was a *Mikveh*!

וארכעא אנשים היו מצרעים (מלכים ב' ז-ג)

In this week’s *Haftorah*, four *Metzoraim* (lepers) whom *Chazal* identify as Geichazi (*Elisha HaNavi*’s student) and his three sons, became the instrument used by *Hashem* to bring about salvation to *Malchus Yisroel*. The Arameans laid siege to the city of Shomron (the capital of *Malchus Yisroel*) and a terrible famine ensued causing food prices to inflate astronomically. Eventually, *Hashem* sent word through Elisha that the following day would see a drastic change to their situation and food would be so plentiful that prices would be slashed immediately.

Since a *Metzora* must live separate from others how was Geichazi and his sons able to arrive close enough to inform King Yehoram of the miracle *Hashem* had performed?

**R’ Zalman Sorotzkin זצ”ל (Oznayim L’Torah)** explains

that contrary to the belief that a *Metzora* must separate from society at all costs, according to *Halacha*, a leper is only required to leave a walled city if it was built in the days of *Yehoshua Bin Nun* or earlier. Since the wall around Shomron was built many years later by King Omri of Yisroel, Geichazi and his sons were technically not required to leave it. Still, the four lepers dwelled outside the perimeter of the city. Why?

Because although they were not required to leave, even *Malchus Yisroel* who were steeped in idolatry and wickedness felt extremely uncomfortable living amongst impurity. Such is the power of the “*Pintele Yid*” - the Jewish spark that blazes inside of each Jew, no matter what his/her affiliation is.

אדם כי יזיה בעור בשרו שאת או ספחת או בדרת וזה בעור בשרו לנגע צרעת. (וי-ב)  
*Chazal* tell us that a person can be afflicted with צרעת for a variety of misdeeds. Two of the better known causes are speaking *Lashon Hara* and the extremely bad trait of *Tzaras Ayin* (a “negative” eye). *Ga’ava* - haughtiness is another cause. At the conclusion of the *tahara* process, the *Torah* commands that the person must shave his beard, head and eyebrows. These three things correspond to the aforementioned *aveiros*. The head, for being haughty. The beard, due to its proximity to the mouth, reflects gossip. And lastly, the eyebrows relate to the trait of *Tzaras Ayin*. Shaving these three articles of hair on one’s head is a final reminder before the *metzora* returns to society, to make the commitment to better himself in these areas.

The letters of the word “צרעת” also spell “עצרת”. *Atzeres* can mean to stop. The *tzara’as* served as a penalty for terrible deeds and therefore it is also a reminder to stop these actions. The *Metzora* didn’t pause before speaking, thus causing another person pain and anguish. A person must think before he speaks. A seemingly innocuous statement must undergo a clearing process inside one’s brain prior to its utterance - how much more so a negative or spiteful comment must be cleansed!

The letters of the word “ענג” also spell “ענג” which refers to pleasure. Because when a person is complacent, a peaceful and pleasurable bliss envelops him. In that state, there is no need to knock a fellow *Yid*. When the *Metzora* becomes pure, he has clearly gone through a transformation. Thus, the נגע becomes ענג as he now embraces his newfound serenity. He is now ready to embark on his trek to forging good and healthy relationships with all those in his orbit with a true and real *ayin tova*.

So make sure to utilize *atzeres*, restraint, so we don’t, *chalila*, need a reminder of *tzara’as*. This *midda* will help us achieve only ענג - real pleasure and peace, in this world and in the next *B’ezeras Hashem*. May we all be *zoche* to reach this level.

## משל למע הדבר דומה

וזאת תהיה תורת המצרע ביום מחרתו ודומה אל הכהן ... (ד-ב)

**משל**: In the olden days, milk did not come in ready-made cartons with a twist-off cap. A milkman would come around and deliver unpasteurized milk, raw and directly from the cow, and people would boil it up until it was drinkable.

On one occasion, the *Rebbetzin* of **R’ Isser Zalman Meltzer זצ”ל**, had a pot of raw milk on the fire and was preparing it in order to make her husband his morning coffee with milk. She walked out of the small kitchen for a moment in order to take care of something and in that short time, a cat hopped in from the window and smelled the warm milk.

Sensing it had “hit the jackpot,” the cat inched closer to the pot and when it was satisfied with the contents, it tipped over the pot and spilled the milk on the counter. Then, it happily began lapping up the milk with its tongue.

The *Rebbetzin* heard the commotion and came running into

כ”ר אלה זונים תלמידים היו לו לר”ע וכולו מתו בפרק א’ מפני שלא נהנו כבוד זה לזה (יבמות כב:)

EDITORIAL AND INSIGHTS ON MIDDOŠ TOVOŠ FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

If you think the *Yom Tov* of *Pesach* is over, you are mistaken. **R’ Shimshon Pincus זצ”ל** relates that the days between *Pesach* and *Shavuos* are holy days. They have the status of *Chol Hamoed*. This entire fifty-day period from *Pesach* until *Shavuos* is also compared to the *Yamim Noraim*, a time when we come close to *Hashem* through *Yirah*, fear, as well as love.

It is interesting to note that it is specifically during this period that the *talmidim* of Rabbi Akiva died. 24,000 great *Talmidei Chachamim* passed away because “*Lo nahagu kavod ze baze*”. They did not act respectfully towards each other. This is mind-blowing. How could such great and learned people not treat each other with respect? I heard a fascinating explanation from my son, who heard from his *Mashgiach*, **R’ Kirschenbaum shlita** in *Yeshivas Nachlas HaLeviim, Haifa*.

There are different types of relationships, he said. The relationship between friends demands extra caution and propriety because if you don’t treat a friend well, they will stop being your friend. Then there is the relationship between brothers. Often, brothers cross over boundaries and red lines, even hurting each other’s feelings. They do not treat each other with the utmost respect because they are so close they believe they can say or do anything. “After all, he is my brother; he will always be my brother.” This is dangerous. This often happens in relationships that are very close, like marriage or blood relatives. There is often a lack of *Kavod*, which is replaced with a comfortable familiarity that becomes too comfortable until it becomes uncomfortable.

The *talmidim* of Rabbi Akiva were such close friends that they became too comfortable with each other and did not treat each other with the respect great *Talmidei Chachamim* deserve to be treated. They were like brothers, but that special courtesy, politeness, and respect was lost in the familiarity and lack of value and appreciation for who they truly were. Let us work on ourselves so we can reach tremendous levels in all our relationships, especially with the most important one of all, *Hashem*.

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R’ CHAIM YOSEF KOFMAN ZT”L

# מחשבת הלב

the kitchen, where she sent away the cat and cleaned up the mess. Then, she went to tell her husband what had happened.

His reaction was shocking. He began to tremble and he cried out, “Why did *Hashem* do this to us? It must be we sinned in some way and *Hashem* is sending us a message. We must search our deeds to find out what we did and how we can do *teshuvah* for it!” They both sat down and began to think until they determined that there was some *Maaser* money they had forgotten to give to charity.

As soon as R’ Isser Zalman set aside the money and made a verbal confession of his sin, his mind was set as ease and his normally relaxed demeanor returned.

**נמשל**: The entire *parsha* of the *Metzora*, from beginning to end, is a message from Heaven to a person who needs to rectify his deeds. There is nothing natural about *Tzara’as* - on one’s house, clothing or skin - and it only comes to serve as a reminder that a person has sinned and must do *teshuva*.

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# דרגה יתירה