

**מאת הגאון מו"ר הרב ברוך הירשפלד שליט"א,
ראש כולל עשרת חיים ברוך, קליבלנד הייסס**

Note: One is not permitted to intentionally create a *bitul* by throwing *treif* into a pot of more than sixty. If one did do so intentionally, he and those it was done for cannot eat the mixture (3). Even by *Basar Becholov* where there is no *issur* yet on hand, one should not throw in some milk. Even if one plans to eat a *parve* item with meat, he should not mix some dairy first into sixty of that *parve* item. [This case is debated in the *Poskim* and some hold it is permitted to do so, but we rule strictly (4)]

בין הריחים - תבלין מדף היומי - יבמות דף צז:

The *Gemara* [ב"ב קמ"ט] relates that when Issur was on his death bed, רבא who was holding \$12,000 of his was discussing in *Bais Medrash* how מרי could legally be זוכה in the money because Issur wasn't halachically his father. Additionally, since Issur was a גר, after his death this money would become *הפקד*. Rava reviewed a few different types of קניינים but none of them could work in this situation. There was a big tumult in the *Bais Medrash* & finally איקא מרי figured out a way for מרי to be זוכה in the money, מרי who was in the *Bais Medrash* at the time learning (even though his father was on his deathbed), heard this suggestion & quickly ran to Issur & made this קנין & was זוכה in the money.

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Mazel Tov to the Ozeri & Blitstein families on the Marriage of Elisheva & Jacob. May the young couple be zoche to build a bayis ne'eman b'Yisroel. לט"ס ולתפארת

courtesy of myzmanim.com

**מאת חנה'צ רבי גמליאל חכח רבינבץ
שליס"א, ר"י שער השמים ירושלים עירי**

ובעבודת נ"ת נראה לומר, הדגה ידוע שהמנורה מזרזם על התורה וע"י רבינו בחיי (שמות
ה, לא) "המנורה שבועה נרתיקה תרומה לתורה הנקדאת אור, שנאמר: "כי נר מצוה
תורה אור", והיא כוללת שבע תכונות ועל כן היו נרתיקה שבעה, עכ"ל. וא"כ י"ל
התורה הורה לנו הדרך שילך האדם בתורה, שתמיד צריך לעלות במעלות התורה
אחריו עד למד ה"א ויד ממדריגתו. כדאיית בדברי ה"ה א"י פ"י הקרא בשם הבש"ל
זו-כך: "ארח חיים למעלה למשכיל למען סוד משאול משה", וז"ל ה"ה א"י: "הבש"ל

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

מעשה אבות סימן לבנים

לא כן עבדי משה בכל ביתי נאמן הוא. פה אל פה אדבר בו ומראה ולא בחידת והמנת ה' יבים ... (יב-וה)

The *Lomza Yeshivah*, founded in 1883, was unique for many reasons, among them - in its later years - the unusual *tzidkus* and *yashrus* (saintliness and integrity) of the *Mashgiach*, **R' Moshe Rosenstain זי"ל**. Whoever learned in the *Lomza Yeshivah* will never forget the way the *Mashgiach* walked the aisles between the *shtenders* for hours on end. The Yeshivah probably had one of the longest *batei medrashim* of all the *yeshivos* in Europe, stretching scores of meters lengthwise from the entrance door at the rear to the “*Mizrach vant*” (Eastern Wall) all the way upfront. For hours, the *Mashgiach* would pace that aisle back and forth, for miles - literally - every single day. Among the products of his pure intellectual searching was his intense love for *Hakadosh Baruch Hu*. One of the *talmidim* recalls: “We *talmidim* knew that before us stood a holy man of the highest *madreiga*, whose mind never entertained a *machshava beteila* (idle thought). In spite of his effort to hide his *tzidkus*, we were keenly aware of his genius in *mussar* and *kedusha*. We were certain that he had overcome any tendency to material, earthly desires, for he was totally immersed in spirituality and the ways of *Hashem*.”

The city of Lomza was located on a hilltop, at the foot of which runs the Narev River. Every morning, R' Moshe would stand at his window, quietly contemplating and watching the sun rise across the river, to appreciate the glory of the renewal of *Maaseh Bereishis*, the Almighty's act of Creation. Through his great *Yiras Shamayim* and humility, he was able to perceive things that normal human beings could not. Unlike the common practice of swaying during *davening*, he would stand motionless, ramrod straight, during the entire *davening*. His *Shemona Esrai* was a lesson in total devotion and concentration. One Friday morning, after *Shemona Esrai*, he suddenly broke out weeping, whispering, “We've lost him!” Nobody knew what he was referring to. Four hours later, a telegram arrived that the holy **Chofetz Chaim זי"ל** was *niftar*.

One day, as R' Moshe was walking back and forth in the *Yeshivah* aisle, he suddenly stopped and announced, “This week no one should go swimming!” (During the summer, the boys would go swimming in the river, especially on Fridays.) One boy did not hear the *Mashgiach's* statement - or for whatever reason chose to ignore it and went swimming - and drowned.

R' Moshe's ability to “read” faces was legendary. Once a professor of psychology met him and asked how one can recognize the face of a murderer. Sometimes his facial features and expressions are so delicate, you would never think that the man is capable of brutality. R' Moshe replied, “To a murderer, killing a person is like slicing a piece of *challah*, like killing a fly. Yet, at some point in his life, this same man is struck with a spark of remorse, a moment of *teshuvah*, and then there is a change in his face. He no longer has the face of a murderer. That is the sensitivity you discern.”

One of the *bachurim* in Lomza was a boy named Aaron Gildin, a happy fellow whose face was always graced with a smile. He would greet people with a pleasant countenance and kind words, a pure and gentle soul. On one occasion, he entered the *Mashgiach's* room to ask him if he would like to send a telegram to a *talmid* in honor of his *chasuna*. R' Moshe was happy to oblige and after he wrote the text for a message, the *Mashgiach* dismissed the boy.

Suddenly, he turned to his son-in-law, **R' Leib Pruskin זי"ל**, who was present in the room at the time, and asked him if he had noticed anything unusual about Aaron Gildin's face. R' Leib replied, “No. He seems as happy as ever.”

The next day, Friday, Aaron began to experience terrible pains. A doctor was summoned, but he could not determine the cause. On *Shabbos*, the boy requested to see the *Rosh Yeshivah* and the *Mashgiach*. The *Rosh Yeshivah*, **R' Yehoshua Zelig Ruch זי"ל**, came at once (**R' Yechiel Mordechai Gordon זי"ל** was then in America). The *bochurim* hesitated disturbing the *Mashgiach*, but R' Leib Pruskin, recalling his father-in-law's remark the day before, called R' Moshe at once. After talking to the boy for a minute, the *Mashgiach* asked everyone to leave the room, and then continued to talk to Aaron for several hours. The bochur then turned his head to the wall, and returned his pure neshama to heaven, leaving this world in a state of teshuvah.

רני ושמוח בת ציון כי הנני בא
ושכנתי בתוכך ... (זכריה ב-יד)

A PENETRATING ANALYSIS OF THE WEEKLY
HAFTORAH BY R' TZVI HIRSCH HOFFMAN

Zechariah HaNavi was shown a vision of *Yehoshua Kohen Gadol* standing before a prosecuting angel who sought to incriminate him before *Hashem*. Heavy as this sounds, the *Haftorah* opens with the joyful words of “*Shout for joy ... for I will dwell in your midst, declares Hashem*.” Interestingly, immediately thereafter, *Zechariah* proclaims: “*That day many nations will attach themselves to Hashem and become His people, and He will dwell in your midst...*” The question is: what do the two declarations have to do with each other.

Chacham Rabbeinu Yosef Chayim of Baghdad זי"ל (**Aderes Eliyahu**) explains that the measure of greatness is based on the level of those who follow it. This rings true with everything in life but especially when it comes to the measure

of greatness of man and, of course, the Almighty. The nature of a person is to seek out ultimate power and either harness it or pay homage to it. Ancient pagans would constantly change their deity when they “discovered” a higher power. This led to many medians, like the sun, since it clearly has immense power. *Hashem* is the ultimate power in the universe - מלא - He fills up the world with His honor.

The connection between the two statements of *Zechariah HaNavi* is meant to illustrate the fact that *Hashem*, the ultimate power in the universe, chooses to dwell in our midst because we are on a higher plateau than the rest of the world. As soon as the gentiles begin to realize this they will “*attach themselves to Hashem and become (a part) of His people*.”

ואתנה את הלויים נתנים לאהרן ולבניו מתוך בני
לעבד את עבדתי בני ישראל באהל מועד ... (ח-יב)

CONCEPTS IN AVODAS HALEV FROM THE
FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

One cannot help but wonder why the words “בני ישראל” appear five times in this one *posuk*. It seems to be redundant. **Rashi** cites *Chazal* that the *Yidden* are so beloved to the הקב"ה and are thus likened to the חמשה עומשי תורה. **Chasam Sofer** mentions that each of these five “בני ישראל” matches to a specific *sefer*. He also explains that “the five” are mentioned specifically at this juncture, to emphasize that although the *Levi'im* were placed on a higher pedestal than the others, this is not to denigrate the rest of *Klal Yisroel*. Rather, the five times are *davka* placed here, to show *Hashem's* love for His people. Inasmuch as we see *Hashem's* obvious love for us, we also see what *Hashem's* “currency” is and *Hashem's* love for the *Torah*. This is an inspiring lesson of just how valuable the *Torah* is, and as such, we must learn to appreciate it, delving into it, more and more, each day.

We can glean another *machashava* from this. The *Yidden* are not just likened to the *Torah*, they *are* the *Torah*! The *Seforim Hakedoshim* elaborate that the actual word “Yisroel” stands for “יש ששים ריבוא אותיות לתורה”. Each and every Jew's *neshama* is present in the *Torah*. *Halacha* dictates that if even one letter is missing in a *Sefer Torah*, that *Torah* is *posul* for use. If one *Yid* is spiritually MIA (Missing In Action), that is a terrible calamity and adversely affects all of us.

Not long ago, I had the *zechus* of attending a *Hachnosas Sefer Torah* in my neighborhood. Someone asked me about the custom to leave the last few lines blank at the end of *Sefer Devarim*, to be filled in by family and friends. Perhaps this *minhag* is to show this point. If not for each and every *Yid*, no matter their status, the *sefer* itself won't be kosher.

May *Hashem* keep on showering us with His love through the letters of the *Torah*.

משל למת הדבר דומה

ויאמר לו משה המקנא אתה לי...כי יתן ה' את רוחו עליהם (יא-בט)

משל: One of the most notable business tycoons of the twenty-first century is a man famously known as Bill Gates. His immense monetary value is well documented, as well as his strict principles and structures regarding life.

One day, a journalist interviewed Mr. Gates about his life and the principles that have brought about his tremendous success. The interview was off to a good start and the conversation was a rather pleasant one, until the reporter asked, “Sir, tell me, what is the secret of your success?”

Instead of answering, Bill Gates handed him a check and told him to write down any amount he wanted.

The journalist smiled sheepishly. “That's not what I'm referring to, sir,” said the journalist quietly, and he proceeded to repeat the same question in another way. Bill Gates again gave him the same answer and handed him the check again.

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM
THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

דבר אל אהרן ואמרת אליו בהעלתך את הנרות
אל מול פני הכנוריה יאירו שבעת הנרות ... (ח-ב)

Aharon Hakohen's job was to light the candles. If so, shouldn't the *Torah* say, “*B'hadlikcha es Haneiros*” - when you will light the candles? What is the meaning of this *lashon* “*Beha'aloscha*” - to raise up?

The answer is very deep and the message is very subtle. The **Belzer Rebbe זי"ל** explains that while the *tafkid* of *Moshe Rabbeinu* was to bring the *Torah* down to *Am Yisroel* from Heaven to Earth, the *tafkid* of *Aharon Hakohen* was to raise up the Jewish people from Earth to Heaven! His job was to praise them, to excite them, to make them feel special so they will be happy to serve *Hashem*. Thus, the famous words of *Rashi* can be explained as “*Maggid Shivcho*” - to say the praises of each *yid*, “*shel Aharon*”- this was Aharon's job, “*shelo shina*” - he never changed! He continuously saw the good in everyone and raised up every Jew's spirits by praising them! He never veered from his mission. This is a great achievement. Aharon is parallel to Moshe who brought us the *Torah*, but if we have a bunch of despondent Jews who feel unworthy and depressed, who will keep the *Torah*? *Aharon Hakohen* was the “*Ohev Shalom V'rodef Shalom*” - he was constantly showing people how special they were, he saw the *shleimus* in others rather than their faults and he spoke their praises, elevating their spirits.

Lighting a candle also teaches us the power of influence. There is NOBODY in the world who affects a husband and children the way a wife and mother does. As the **Gerrer Rebbe זי"ל** said, “*Mi'at min ha'ohr doche harbei choshech*,” a little bit of light pushes away a lot of darkness! Sometimes just one word from a wife or mother, said with kindness and sincerity, can change everything. The flip side is also true. Sometimes a woman can destroy her husband and children with words of darkness.

When one lights a small candle in a pitch black room, at first the light is small and very contained. It only takes a few moments until that tiny light illuminates the entire room. After a short time, you can see everything in the room, because that tiny light has spread all over! We are all meant to spread light and joy in our homes - just like the candles that illuminate.

מחשבת הלב

דרגה יתירה