

# CHAYEINU

## Weekly

Shabbos Inspiration

### פרשת במדבר - שבועות תשפ"ד

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#### Daily Hilchos Shabbos - Rav Shmuel Bernath

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## SEUDAH STORIES

פרשת בחקותי תשפ"ד

### Rav Elchonon and the Dog

Rav Shachna Koledetzki, *zt'l*, told over a story which he heard personally from the woman who witnessed it.

This woman lived in New York, and her husband traveled out of town every week for business, returning only for Shabbos. Her husband bought a watchdog for the home in order that his wife, who remained home alone with the children most of the week, would feel secure. The dog always remained by the front door, which was partially made out of glass, and would bark ceaselessly whenever he spotted a stranger approaching the house. He would continue barking until the woman would come to the door to see who was knocking.

One day, Rav Elchonon Wasserman who had traveled to America to collect money for his *yeshivah*, came to visit this family. As Rav Elchonon approached the house, the dog bristled, and was about to begin his usual frantic barking. However, when the dog caught a glimpse of Rav Elchonon, he stared at him and remained silent. His usual barking seemed to have caught in his throat. The woman was shocked to see the dog stand so placidly next to the door. She approached the door, saw Rav Elchonon, and opened the door for him. The dog remained in place next to the door standing still as a stone, without moving a muscle. It remained in that paralyzed position for the entire hour that R' Elchonon was in the house. As soon as Rav Elchonon left, the dog lay down, and resumed his normal behavior.

### Rav Nachum Learning

The house of Rav Boruch Ber Leibowitz, the *rosh yeshivah* of Kaminetz, was always an open house. The *yeshivah* students would come in whenever they wanted and make themselves at home, using his kitchen to cook whatever they wished to eat. Rav Boruch Ber would sit in his room and learn Torah, and the noise did not disturb him at all. The *rebbetzin* did not mind, in spite of the fact that she did not have a single corner for herself, as the entire house was available to Rav Boruch Ber's students.

The exception to this rule was when Rav Boruch Ber had an important guest and wished to speak with him privately. In that case the *rebbetzin* would tell the boys that they must leave. Then she would lock the door, and Rav Boruch Ber would converse with the guest.

Once, Rav Boruch Ber went to the yeshiva for *maariv* with a very special guest, Rav Shalom of Eishishok, one of the Chofetz Chaim's closest, most important students. One of Rav Boruch Ber's students realized that they would be asked to leave the house when the *rosh yeshivah* returned with his guest. He understood that they would talk about the Chofetz Chaim and since he was very curious to hear that private conversation, he did something very daring and *chutzpadik*. He entered the house of Rav Boruch Ber before the conclusion of *maariv*, and he slipped under the bed unnoticed and hid himself, waiting.

## SEUDAH STORIES

פרשת בחקותי תשפ"ד

As expected, after *maariv*, Rv Boruch arrived home with his guest, Rav Shalom, and the *rebbetzin* asked the students to leave. Rav Boruch and Rav Shalom sat down, and the *rebbetzin* brought them tea. Then Rav Boruch asked Rav Shalom to tell him about the Chofetz Chaim and Rav Shalom told the following story, not knowing that the student was under the bed listening.

The Chofetz Chaim used to learn with his closest students every morning until twelve noon, but on Fridays he would learn with them only until eleven, and then for the next hour he would tell them stories. Once the Chofetz Chaim told the following story. When he was fifteen years old, he went to learn at the *yeshiva* of Rav Nachum of Horodna. Rav Nachum was one of the thirty-six outstanding *tzaddikim* of his generation. In his early years he pretended to be a simpleton and worked as the caretaker of a *shul*. Later Rav Nachum was to become one of the pillars of *chesed* in his community. He directed all the community's *chesed* projects, and supported numerous families. In his later years he became famous, and students came from all over to study at his *yeshiva*.

The Chofetz Chaim continued to tell of his experiences at Rav Nachum's *yeshiva*. Every night at twelve, the students discovered that Rav Nachum would disappear, but no one knew where he went. His students were curious and they began trailing him. They found out that he would go to the empty *shul*.

In order to see what Rav Nachum was doing there, the Chofetz Chaim went to the shul at *maariv* time, and then, after everyone had left, he entered the woman's section. He hid under a bench and remained there after everyone had gone home. The caretaker made the rounds to see if anyone was left behind, and as he thought that the *shul* was empty, he locked the door.

Exactly at midnight, the Chofetz Chaim heard the door being opened. He could hardly contain his excitement when he realized that it was actually Rav Nachum who had entered the *shul*. Rav Nachum went up to the *bimah*, and pulled out from the *genizah*, the shul's collection of old torn books *sefer on kabbalah* which had been hidden there.

Suddenly the Chofetz Chaim saw a fire surround Rav Nachum. The young student wanted to cry out, "Watch out, there is a fire!" but he realized that it was not a natural, earthly fire. He kept quiet but found that he couldn't stop trembling, and felt as if he were about to die. When Rav Nachum finished, he put the book back in its place and left the *shul*, and the fire disappeared. After that the Chofetz Chaim felt better, but remained in the *shul* trembling until morning. Before people arrived to *daven* he crept out of the *shul*.

When Rav Shalom concluded his story about the Chofetz Chaim, Rav Boruch Ber said to him, "The fact that there was a fire around Rav Nachum is understandable. But that the Chofetz Chaim, who was only fifteen, already had the merit to see it, that is truly amazing!"

## SEUDAH STORIES

פרשת בהקותי תשפ"ד

### Newspaper Ad

One day, a man phoned the *rosh yeshiva* of a particular *yeshiva* in Israel. Explaining how he had seen an ad for the *yeshiva* in the newspaper and was overly impressed, he asked if he could make a donation. While the *rosh yeshiva* assured the man that they had placed no ad in any newspaper, the man remained undeterred. "I will be down at the *yeshiva* a bit later today," he said. Sure enough, later that day, the man pulled up in front of the *yeshiva* in his fancy, expensive car. Entering inside, he went on to approach the *rosh yeshiva*. "Rabbi," he said, "I am so taken aback by your ad. Would you mind if I take a look at the premises?" Gladly complying with his request, the *rosh yeshiva* went on to provide a tour of the building.

After doing so, the man said, "Rabbi, I initially had in mind of giving you \$80,000, but I am in fact so impressed with your entire system of operations that I have decided to give you an even \$100,000. Taken aback by this stranger's beneficence, the *rosh yeshiva* gave it one last try. "Just tell me again, what brought you here?" "Don't you know," he said, "the ad you have in the newspaper...?" And with that, the man wrote out the check and walked back to his car.

Quite surprised to be the unexpected recipient of such largesse, the *rosh yeshiva* called over Moshe, the *yeshiva's* head of operations. "Did we submit an ad for any newspaper recently?" Without a moment's thought, Moshe said, "Not that I am aware of."

Without any explanation for how such a check ended up in their possession, the *yeshiva* went on to investigate the matter. And sure enough, the true story was uncovered. Fifteen years earlier, a *frum* newspaper had just begun its publication in Eretz Yisroel. Desperately wishing to break into the market, they struggled to meet any significant success. After two weeks and two editions released, they were running out of funds. And so, they turned to various organizations for support to stabilize themselves. Asking *yeshivos* if they would be willing to submit an ad into their paper in lieu of a donation, this particular *yeshiva* consented.

While nothing substantially materialized from the ad, the newspaper wound up in the local barber shop. And for fifteen years it did not move. The newspaper remained sitting in the same barber shop for a decade and a half. And then the day finally arrived. Fifteen years later, in walked a man to get a haircut, grabbing a newspaper as he took a seat. And what did he then see inside? The ad for this *yeshiva*. And so, a decade and a half later, the ad this *yeshiva* submitted came through. Just imagine the likelihood of a newspaper sitting in the same spot for fifteen years and a man being motivated to donate thousands of dollars as he sits on a barber's chair getting a haircut.



## SEUDAH STORIES

פרשת בחקותי תשפ"ד

### The Contaminated Drinking Water

The members of the household of the previous Gerrer Rebbe once noticed that something was wrong with their sink water. One of the Rebbe's attendants decided to check the family's solar water heater to see if he could find the source of the problem. (In Eretz Yisroel, people take advantage of the abundant sunshine to heat their water. The system is made up of water tanks and solar panels installed on the roof.)

On the roof, the Rebbe's attendant saw that the cover of the water tank had fallen off. Two little birds perched on the edge of the tank were drinking from the water inside.

The attendant got someone to help him pour the contaminated water out of the tank. On the bottom of the tank lay a dead bird. Apparently, it had fallen in while taking a drink. The attendants cleaned the tank thoroughly and replaced the cover. Then they went downstairs and told the Rebbe that the problem was taken care of.

The Rebbe thanked them profusely, but his heart was filled with pity for the poor birds who would now have to search for a different source of drinking water.

"Please place a bowl filled with water on top of the cover of the water tank," he instructed his attendant. "That way, when the birds come to drink, they'll find what they're looking for."

### No Alarm Clock

Rav Yaakov Kamenetzky once needed to travel out-of-town, which entailed getting up very early the next morning and meeting at Penn Station at seven in the morning. The following morning, the *talmid* accompanying him was shocked to see that Rav Yaakov had a sleepless night. Rav Yaakov explained that as he went to set his alarm clock, he remembered that his non-Jewish neighbor worked the night shift and would have been going to sleep at the time that the alarm clock was set to go off. Fearful that the ringing might disturb his neighbor's sleep—if was in the middle of the summer when everyone slept with open windows—he stayed up all night learning to be sure he would be ready for his early morning departure.

### The Rabbi Who Didn't Keep *Mitzvos*

There was once a man traveling to Israel. In the row in front of him there was a well-known rabbi. The man was surprised to notice that this rabbi did not take part in the *davening* while on the plane. He did not even *daven* alone in his seat. The man was even more surprised to see this rabbi ate his food without making a *bracha* on it! The man thought to himself how this rabbi must be a fake! He decided when he gets off the plane he will let people know about this imposter. However, when he got off the plane he saw this rabbi standing next to a coffin. He then realized that this rabbi was an *onein*. How careful we must be not to jump to conclusions.

## SEUDAH STORIES

פרשת בחקותי תשפ"ד

### Disposable Cups

There is a story told about a man who went into business selling disposable cups. He was doing okay, but he was not making what he thought he would. One day, he had an idea to put one less cup in the package. Instead of the 150 cups that are supposed to be in it, he would put 149. "People would not recognize it," he thought, and he'll be able to make more money. Sure enough, his planned worked, and he was making more money, but he got even greedier. He then started putting in 148 cups, and then 147. Eventually, he went down to 142 cups in the package.

At that time, he met a *frum* man who started learning Torah with him, and he himself became *frum*. He felt terrible about his thievery, and he wanted to do *teshuvah*, so he set up a meeting with Rav Elyashiv, *zt"l*, and he told him what he had done. After thinking about it, Rav Elyashiv told him that from now on he should add eight extra cups to his packages, and give the people 158 to pay back the public. This was obviously going to be very detrimental for his profits, but he accepted the words of the *gadol* and began adding cups. After a while, he saw that he was losing money, but he kept following what Rav Elyashiv said.

One day, his manager came over to him with an article that came out in the newspaper. It was about companies trying to cut corners and cheat their customers in the disposable cup market. There was a list of many companies who were giving less than the package said on it. Then it said that there was one company who is giving eight extra cups. It must be in case the package includes damaged ones. They are so reputable. They recommended buying from them. From then on, his orders started skyrocketing. Eventually, he expanded his business, and went into disposable plates, forks and knives and made millions.

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# PARSHA CHALLENGE

## פרשת במדבר - שבועות

1. Based on this week's פרשה explain the following series of numbers:  
 $3+3+1+3+3$
2. Who in this week's פרשה has one of יתרו's names? <sup>1</sup>
3. List seven people mentioned in the תורה that were descendants of דן.<sup>2</sup>
  - a. Which descendant of דן is hinted to in the תורה?
4. Whose death is mentioned the most times in the תורה? <sup>3</sup>
  - a. List the four places in the תורה that it is mentioned.<sup>4</sup>
5. I am a name that today is more often used as a nickname,  
I am a grandchild of לוי,  
I cursed a father and taught his son,  
I am mentioned in the מגילת אסתר,  
I am mentioned in this week's פרשה.  
Who am I?

### חג השבועות

6. Name one of אלימלך's uncles and one of his nieces.
7. He and I were combined to make one,  
By מעמד הר סיני I was separated,  
However, shortly after I was returned,  
Every night I am taken,  
However on שבועות, for many I am not.  
Who am I? Who is he?

#### **Need a Hint?**

<sup>1</sup> He is mentioned twice in the פרשה, the first time is called by a different but similar name.

<sup>2</sup> One was his son, one was a craftsman, two are a mother and her wayward son, two were נשיאים, one was a spy

<sup>3</sup> It is mentioned in this week's פרשה.

<sup>4</sup> Once at the time of their death, once shortly after, once in this week's פרשה and once in פרשת פנחס.

## Answers

1. The five מחנות – four containing three שבטים each plus מחנה לוייה in the middle.
2. נשיא לבני גד אליסף בן רעואל (ב,יד)
3. 1) חושים בן דן (ויגש מו,כג)  
2) בצלאל - the assistant craftsman to אהליאב בן אחיסמך (כי תשא לא,ו)  
3) מקלל (Although he was not part of שבט דן – he descended from דן through his mother.)  
4) מקלל the mother of the - שלומית בת דברי (אמור כד, יא)  
5) דן of נשיא the – אחיעזר בן עמישדי (במדבר א,יב)  
6) מרגלים 12 – עמיאל בן גמלי (שלח יג,יב)  
7) The נשיא of דן after the 40 years – בקי בן יגלי (מסעי לד, כב)  
a. ברכת יעקב is hinted to in שמשון.
4. נדב ואביהוא  
a. 1) שמיני when they actually died - 2) אחרי מות שני בני אהרן 3) This week's פרשה - when listing אהרן's children. 4) פנחס - during the counting of לוי.
5. Next week...
6. אלישבע was sister's נחשון. נחשון בן עמינדב (אלימלך's father) was an uncle אהרן הכהן and his wife נעמי was his niece (see רש"י ב,א).
7. **He and I combine to make one,**  
**By מעמד הר סיני I was severed,** - The Yidden died  
**However, shortly after I was returned,** - There was תחיית המתים  
**Every night I am taken,** - While sleeping  
**However on שבעות, for many I am not.** - Many don't sleep  
**Who am I? Who is he?** - A נשמה - The גוף

### Last week's riddle:

- He and I are very well known,**  
**We are mentioned many times throughout the תורה,**  
**I am not mentioned in the last of the first,** -The last פסוק of בראשית  
**However, I am mentioned in the last of the other four,** -The last פסוק of the other חומשים  
**He is not mentioned in the last of the first two,**  
**However, he is mentioned in the last of the other three,**  
**Remarkably, the last of the last is reminiscent of the last of the second.** - לעיני כל (בית) ישראל  
**It is this week's פרשה that contains the last of the third.**  
**Who am I? Who is he?** - ישראל and משה

לרפ"ש לרפאל יהודה בן אידלת, שרה יוכבד בת חנה מאשה  
לעי"נ ברכה בילה בת דוד יעקב ז"ל, יצחק דוד בן אלימלך הכהן ע"ה

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**פתחי פרשה – במדבר**  
**Parsha Musings for Shabbos Table Schmoozings**

**RIDDLES**

**What *beracha* do you make upon seeing 600,000 people from *Bnei Yisrael*, and what do the words mean?**

“ברוך...חכם הרזים” – “Wise One of the Secrets”: of these many people, each one is unique, and Hashem understands each one of them!<sup>1</sup>

**What lesson can we learn from the way in which *Bnei Yisrael* camped in the *midbar*, which can be applied every week at the Shabbos table?**

Moshe was concerned that the *shevatim* would complain about their spots when camping, so Hashem told him, “Don’t worry – Yaakov Avinu already told them these spots when they carried his body out of *Mitzrayim*.”<sup>2</sup> The Torah praises *Bnei Yisrael* for, in fact, not complaining about their spots.<sup>3</sup>

**Who was the first Levi to be counted as a baby?**

- Baby Yocheved was counted among the 70 children of Yaakov, when entering *Mitzrayim*.<sup>4</sup>
- When Levi was born, Leah noted that she had given birth to 3 boys<sup>5</sup>. So, arguably, Levi himself was the first Levi to be counted as a baby.

**Men usually say the *pesukim* which begin, “...וארשתוך לי לעולם...”<sup>6</sup> only 6 days a week, when wrapping the *retzuos* of *tefillin* around their fingers. This week, we say it all 7 days. How so?**

These *pesukim* are in the *haftarah*, and describe the bond which we will have with Hashem in the future.

**JUST CURIOUS**

**In order for a *talmid chacham* to serve on the *Sanhedrin*, he must be able to use logical arguments to “demonstrate” that a *sheretz* (a category of crawling creatures) is *tahor*, even though a *sheretz* is clearly *tamei*.<sup>7</sup> Why would we require him to be able to “prove” something which he knows is actually incorrect?**

The Torah was given in the *midbar*, because only one who makes himself “*hefker*” like a desert can acquire Torah.<sup>8</sup> One does this by humbly abandoning his preconceived notions, and instead being guided by the Torah. Before serving on the *Sanhedrin*, a *dayan* must demonstrate his awareness of the fact that if he would rely entirely on his OWN intellectual capacity, he could even convince himself of something which is patently false, such as the *tahor* status of a *sheretz*. After he recognizes this, he is prepared to subjugate his mind to the Torah.<sup>9</sup>

**Upon the construction of the *mishkan* on *Rosh Chodesh Nissan*, Hashem’s *Shechina* began dwelling among *Bnei Yisrael*, so He counted them – on *Rosh Chodesh Iyar*.<sup>10</sup> Why did He wait a month?**

Hashem’s *Shechina* was only considered to be fully dwelling among us after a period of 30 days had passed, because it takes that long for one to be considered a settled resident of a town.<sup>11</sup>

<sup>1</sup> ברכות נ"ח, ועי' ערה"ש ומ"ב או"ח סי' רכ"ד

<sup>2</sup> במד"ר ב' ה'

<sup>3</sup> אזנים לתורה ב' ל"ד

<sup>4</sup> רש"י ג' ט"ו

<sup>5</sup> בראשית כ"ט ל"ד

<sup>6</sup> הושע ב' כ"א

<sup>7</sup> סנהדרין י"ז.

<sup>8</sup> במד"ר א' ז'

<sup>9</sup> Rabbi Zev Leff in *Outlooks and Insights*

<sup>10</sup> רש"י א' א'

<sup>11</sup> שפת"ח, אזנים לתורה

The *pesukim* which list the *nesiim* who assisted in the counting mostly follow the same format, wherein the name of the *shevet* is read with the *zakeif gadol* trop (ex: לְרֵאוּבֵן). However, the names, “יששכר,” “נפתלי,” and “בנימן,” receive a *kadma-zakeif katon* combination (ex: לְיִשְׁשַׁכָּר) What do those 3 have in common, which earns them this exception?

These 3 names each have 3 syllables preceding the *zakeif*; the other names have only 1 or 2. (Ex: “לְדָן,” “לְאֶשֶׁר.”)<sup>12</sup> (The word “ליהודה” does NOT have 3 syllables before the trop-bearing “ד,” because the “י” is absorbed in the *chirik-malei* under the “ל,” yielding, “לִי-הוּ-דָה,” which has only 2 syllables preceding the *zakeif*. Similarly, although “ראובן,” “זבלון,” and “מנשה” are pronounced with a *sheva na* under their first letters, and thus contain 3 syllables when pronounced independently, when these names are preceded by a “ל” the first syllable’s *sheva* is transformed into a *sheva nach* and is absorbed by the “ל,” yielding, “לְרֵ-אוּ-בֵן,” “לְזֵ-בוּ-לֹן,” “לְמֵ-נֶשֶׁה,” which have only 2 syllables preceding the *zakeif*. Although the name “אפרים” has 3 syllables, and the additional “ל” adds a 4<sup>th</sup>, it still doesn’t have 3 syllables preceding the trop, because the accented, middle syllable “ר” receives the *zakeif* – “לְאֶפְרָיִם.”)

**Why did Moshe count each individual, instead of just asking each family, “How many people are you?”**

Hashem told him to count them in an honorable fashion, with each person passing in front of Moshe with awe and respect.<sup>13</sup> This opportunity for each individual to come in front of Moshe and Aharon, say his name, and have them *daven* for him, provided everyone a big *zechus*, and granted them life.<sup>14</sup>

**Why were only army-aged men counted?**

At this point, *Bnei Yisrael* were still on track to enter *Eretz Yisrael* very soon, and this count would allow them to assess the capacity of the army, without relying on a *neis*.<sup>15</sup>

**Moshe excluded the *Leviim* from his count of *Bnei Yisrael* BEFORE Hashem told him to do so. How did he know to do that?**

- Hashem didn’t name a *nasi* from *Shevet Levi* to help with the counting.<sup>16</sup>
- *Shevet Levi* was already noticeably different, because during the inauguration of the *mishkan* their *nasi* didn’t donate *korbanos*, and they were already involved in guarding the *mishkan*.<sup>17</sup>

**The 12 *shevatim* were divided into 4 groups of 3, when camping and traveling. What were these groupings based on?**

Hashem arranged these *degolim* to create *shalom*, by grouping “friendly” *shevatim* together:

- *Machane Yehuda* consisted of 3 of Leah’s children.
- *Machane Reuvein* included the rest of Leah’s children, but since *Levi* had their own camp, they were replaced by Gad, who was the oldest son of Zilpah, the *shifcha* of Leah.<sup>18</sup>
- *Machane Ephraim* consisted of Rachel’s children.
- *Machane Dan* was a mix of the remaining sons of Bilhah and Zilpah. (When listing the *nesiim*, the descendants of Bilhah and Zilpah are blended, letting us know in advance that the blending of these *shevatim* wouldn’t cause tension.)<sup>19</sup>

**Although Aharon’s name is mentioned in the context of counting the *Leviim*, there are dots on top of it in the *Sefer Torah*, indicating that he wasn’t included in the final number.<sup>20</sup> Why not?**

Hashem took the *Leviim* to replace the *bechoros*, who participated in the *Eigel HaZahav*. Since Aharon was forced to play a role in this *aveirah*, he wasn’t counted among the group which was replacing those who were involved.<sup>21</sup>

<sup>12</sup> עי' ס' דקדוק אליהו ע' קי"ח

<sup>13</sup> רמב"ן א' מ"ה מבמד"ר

<sup>14</sup> עי"ש ולעיל י"ח

<sup>15</sup> רמב"ן א' מ"ה

<sup>16</sup> רמב"ן א' מ"ז

<sup>17</sup> אזנים לתורה שם

<sup>18</sup> רמב"ן ב' ב'

<sup>19</sup> אזנים לתורה א' י"ב

<sup>20</sup> רש"י ג' ל"ט

**There is a *mitzvah* for the *Leviim* to guard and patrol the *mishkan* and *Bais Hamikdash*. What are we worried about?**

Nothing – it's purely for the *kavod* of Hashem, because important buildings have guards.<sup>22</sup>

**What would happen to a *Levi* night-watchman who fell asleep on duty in the *Bais Hamikdash*?**

The head guard (“איש הר הבית”) had permission to light his clothes on fire! Rebbe Eliezer ben Yaakov (a *tanna*) related that it once happened to his uncle.<sup>23</sup>

***Shevet Levi* was counted from a much younger age than the rest of *Bnei Yisrael*, but still had the smallest population. How?**

*Shevet Levi* had NORMAL population growth; the rest of *Bnei Yisrael* was oppressed by Paroh, and Hashem said, “Let’s see who wins – the more you hurt them, the more I will MIRACULOUSLY multiply them!”<sup>24</sup>

### IN YOUR OPINION

**How much time typically elapses from when you recognize that something needs to be done, until you get to work on it? Does it depend on the task, and if so, why?**

“Hashem spoke to Moshe (telling him to count *Bnei Yisrael*)...on the first day of the second month...and Moshe gathered the *nesiim* and *Bnei Yisrael* (for the counting) on the first day of the second month...” The Torah repeats the date in order to stress the *zerizus*, alacrity, of Moshe, who was told to engage in the enormous task of counting *Bnei Yisrael*, and began this project on that SAME DAY!<sup>25</sup>

**If you had 1 minute with Moshe and Aharon while “registering” for the count, what would you say?**

**Name something in your life that you take for granted, which is worth focusing on and appreciating, such as something you can do now that was recently unavailable, etc.**

One reason we were counted in the *midbar* was to help us appreciate that just a few generations earlier we were a relatively small group of only 70 people, who grew into a full nation.<sup>26</sup>

**Have you ever seen someone act differently, depending on the crowd? (No names please.)**

The *shevatim* of *Machane Yehuda* lived near Moshe and Aharon, and produced *talmidei chachamim*; *Shevet Reuvein* lived near Korach, and produced rebels against Moshe.<sup>27</sup>

<sup>21</sup> אזנים לתורה

<sup>22</sup> רבמ"ם הל' בית הבחירה ח' א'

<sup>23</sup> תמיד כ"ח.

<sup>24</sup> רמב"ן ג' י"ד

<sup>25</sup> רמב"ן א' י"ח

<sup>26</sup> רמב"ן א' מ"ה

<sup>27</sup> רש"י ג' כ"ט, ל"ח

## A Life of Truth

Stories from our tzadikim on thriving through adversity

בעזרת השם יתברך

Among the great ישראל in the more recent generations was מהר"ר חיים נ' עטר. He lived in ק"ק סאלי in Morocco, and came to ירושלים at the end of שנת תק"ב (1742). He is known as the אור החיים הקדוש after his התורה. The חיד"א considered him his מובהק רבי. Many people learn אור החיים on Friday night. There is a קבלה amongst חסידים that learning the אור החיים הקדוש purifies one's נשמה, and helps a person feel closer to the שם עולם. The following is an amazing story about that great צדיק.

In the אור החיים הקדוש's little town in Morocco,<sup>1</sup> there were many extremely poor תלמידי חכמים. Every שבת ערב the אור החיים had a מנהג to distribute meat to all of them, and to make sure that they had enough meat שבת לקבד. One week, there was an epidemic amongst the animals, and the animals were dying. Even those that were able to be shechted, were found to be treifa and could not be used. When שבת ערב came, the אור החיים הקדוש had a calf shechted for his תורה, as he did every שבת ערב. Of course, in the זכות of the אור החיים הקדוש, this one calf turned out not to be טריפה. The news of this miracle spread far and wide. Everyone marveled at the זכות of the heilige אור החיים הקדוש. That שבת ערב, the only one who had kosher meat in town was the אור החיים הקדוש. The news of this great נס came to the ears of the town rich man, Rachamim. Rachamim always had meat for Shabbos. When he heard that עטר בן עטר had meat, he went to the butcher and demanded, "What do you mean, Mr. Butcher, *there's no meat this Shabbos?* I heard that the Rabbi has meat to distribute to his poor people. If he can get meat, how come you cannot!?" The butcher explained, "Because he is a Tzadik, and I am not. As far as the laws of nature are concerned, all the animals that were shechted are טריפה. If you want meat, why don't you go and ask him for some?" Rachamim liked that idea, and he approached the house of the אור החיים הקדוש.

"קבד הרב", Rachamim began, "I heard that you are the only one in town who has meat for Shabbos. As you know, I am Rachamim the town gevir. I own a big, beautiful mansion. It is פשוט a disgrace for me to enter Shabbos without meat. Would you be so kind as to give me some of your meat. Of course, I would pay top, top dollar for it, much more than I would pay a regular butcher." The אור החיים הקדוש explained to him, "the issue is not how much you are going to pay for it. If I had extra meat to give you, I would be more than happy to do so. Unfortunately, I do not have any extra meat. All the meat that I have is for the poor תלמידי חכמים of the town. This is their only food for the entire week. I have exactly the amount that I need to distribute to them. I am sorry. I have nothing extra for you." Rachamim chuckled, "Allow me to introduce myself again. I'm RACHAMIM the TOWN GEVIR, one of the strongest people in town. Listen here my friend rabbi, if you would like to remain rabbi over here a little bit longer, I expect you to sell me some of your meat שבת לקבד." Pleasantly, the אור החיים הקדוש responded, "As I have already informed you. I am sorry, there is nothing that I can do for you." As Rachamim stood there seething, he observed the door opening up, and in walked a man dressed in rags. The man was neat and clean, but obviously very poor. He respectfully walked over to the אור החיים הקדוש, and stood with his head bowed. The אור החיים הקדוש turned to him and exclaimed, "Ah! Reb Moshe. Here is your package of meat שבת לקבד." That was more than Rachamim could handle. He yelled, "You! You! That beggar gets meat, and I, Rachamim, will have no meat for Shabbos!!" The אור החיים הקדוש simply ignored Rachamim, and turned away from him. Rachamim stormed out, and slammed the door so hard that every house on the block seemed to shake. He huffed and puffed cursing the poor חכם, screaming, "I'll get even with you! You fool! You pauper!" עטר בן עטר completely dismissed the incident. He was not concerned with Rachamim at all. He continued to spend the next hour distributing meat to his עניים.

That night, the אור החיים הקדוש had a frightening dream. In his dream he was told that there was a very serious טענה against him in שמים. He had heard the בזיון of a Talmid Chacham, and said nothing?? Why did he not defend this Talmid Chacham when Rachamim yelled and embarrassed him!? Of course, for you and me it would have been an unbelievable מצוה to have the courage to turn away from the גביר, and not be intimidated by him. But השערה, and for the heilige אור החיים הקדוש it was considered a חטא that he did not officially protest the בזיון of a חכם. As a result, the Or Hachaim Hakadosh said, "I must be מקבל on myself גלות. I will wander from town to town, and I will no longer receive any קבד, because no one will know who I am." That שבת ערב, מוצאי שבת, with no more than a bag and a stick, עטר בן עטר left his town. He wandered from town to town being very מקפיד, as many צדיקים were when they went into גלות, not to sleep in one town for two nights in a row. This way he was guaranteed that he would remain nothing more than a strange guest, and he would not receive any honor.

This went on for several weeks, until שבת פרשת בחוקותי. ערב שבת צדיק came to a wide-open field. The אור החיים הקדוש was tired, and he wanted to be rested in honor of the upcoming Shabbos. He looked around and noticed a tree stump, "Ah! That would

<sup>1</sup> Rav Fishel Schachter, *Tales of Tzadikim Shiur #61 & 279*, Dial-A-Shiur / עטר נ' חיים

be a good place to have my שבת עֵרֵב rest.” The אור החיים הקדוש sat down by that tree stump, and he began to slowly drift away. Of course, when the צדיק fell asleep he was thinking about תורה. In his dream he began to be מחדש all sorts of תורה. As a matter of a fact, sitting over there by the tree stump, עטר בן עטר compiled the famous forty-two different פְּשָׁטִים on the pasuk of תלכו בְּחוֹקוֹתַי תֵּלְכוּ. All of the forty-two פְּשָׁטִים are printed in the אור החיים הקדוש, you can look them up. When he woke up from this so-called sleep, he saw that the sun was slowly beginning to set. He wanted to be in a מְקוֹם יְשׁוּבָה for Shabbos, so he began to run. Finally, he arrived in a town and went to what was called “the הַקְדוּשָׁה”. It was a place where wayfarers would stay. He put down his one package and prepared himself for Shabbos.

After davening, the שמש arranged for him to eat by a very ehrliche Yid who we'll call Rav Ezra. When they finished their seuda, Rav Ezra took his guest to the house of the Rav to join him, and the rest of the town, for benching. When they arrived, everyone was sitting around the table, and the Rav was singing zemiros. The kedusha in the air was palpable. Suddenly, something strange happened. The Rav seemed to have a strange look in his eyes. It was as if his eyes were glazed over, and he seemed to be in a different world. Rav Ezra leaned over and whispered into the ear of the אור החיים הקדוש. “Perhaps this is a bit strange to you, but we are used to this. Sometimes during the seuda, our Rav is zoche to a madraiga of נְשִׁמָּה. That means that he floats in the עוֹלָמוֹת הָעֵלְיוֹנִים. Wait a few minutes. The Rav will soon be מְגַלָּה to us some מן השמים. You will see.” Shortly, they could tell that the Rav was coming back, his eyes were focused again. Everyone was quiet, eager to hear what the Rav had to say. The Rav began to darshan on the פְּסוּקָה of תלכו בְּחוֹקוֹתַי תֵּלְכוּ. As a matter of a fact - what a small world! The Rav began to say over the very תורה that the אור החיים הקדוש was מחדש Friday afternoon in the field. That Friday night, the Rav said fourteen פירושים on the pasuk of תלכו בְּחוֹקוֹתַי תֵּלְכוּ. Everyone listened, savoring every single word. When the Rav finished, he said, “I want you all to know that these תּוֹרָה חִידוּשִׁים נְפִלְאִים which were just said in the מַעֲלָה שֶׁל מַעֲלָה, were given over in the name of a צדיק by the name of עטר בן עטר רבי חיים.” Suddenly, a chuckle emanated from the crowd, “Heh! Chaim ben Atar, big Tzadik he is...?” Everyone turned and gasped. “What חוֹצְפָה! It was Reb Ezra’s guest!” Rav Ezra turned to his guest, “What is the matter with you?! Where is your אָרֶץ? I told you that you didn’t have to come! If you come, sit with אָרֶץ!” The crowd wanted to grab the man who made the chutzpadik outburst and teach him something about אָרֶץ. Thankfully, Rav Ezra convinced them that his guest was simply tired from his travels. Anyway, Rav Ezra was a very respected man, and because the אור החיים הקדוש was Rav Ezra’s guest he simply got some strict looks, but nothing more.

In the morning after the seuda, Rav Ezra announced that he was going to the Rav’s house. He politely asked the אור החיים הקדוש to stay home, but the צדיק insisted on coming along. Once again, they sang beautiful zemiros. The Rav elevated himself to the level of נְשִׁמָּה, and when they noticed that his eyes were focused again, he began to repeat fourteen פְּשָׁטִים on the pasuk of תלכו בְּחוֹקוֹתַי תֵּלְכוּ. He concluded by saying, “the תורה דְּבָרֵי תוֹרָה you heard now also came from the great Tzadik עטר בן עטר who dwells someplace on this world, and in שְׁמַיִם they repeat his תורה. No one could believe it - out of the silence in the room, came the exact same response as the night before, from this abrasive guest, “Chaim ben Atar! A צדיק??” You cannot imagine the commotion in the room afterwards. The people wanted to jump up and beat this מְחוֹצֵץ! HOW DARE HE TALK THAT WAY! However, Rav Ezra stood, blocking them from the אור החיים הקדוש. However, he did let his guest know of his serious disapproval.

After מְנַחֵה, Rav Ezra begged his guest not to come to שְׁלוֹשׁ סְעוּדוֹת, but the צדיק insisted. The Rav began with the zemiros. As שְׁלוֹשׁ סְעוּדוֹת wore on, they could not see the Rav anymore because it was getting dark, but it became obvious that his presence was elsewhere. When the Rav returned from his נְשִׁמָּה, he repeated another fourteen פְּשָׁטִים on the פְּסוּקָה of תלכו בְּחוֹקוֹתַי תֵּלְכוּ thus concluding all forty-two פְּשָׁטִים that the אור החיים הקדוש was מחדש that Friday in the field. The Rav concluded his drasha by saying, “I remind you Rabbosai, all these forty-two פְּשָׁטִים came from the great Tzadik עטר בן עטר who dwells someplace in our midst!” Then, as if it were even louder than before, piercing the darkness of the room came a chuckle, “Chaim Ben Atar...??” This time the Rav jumped up, and said, “מורי וְרַבּוֹתַי, the first time, I swallowed what that מְחוֹצֵץ said. The second time, I swallowed it. But now the third time this man challenges the קְדוּשָׁה and the כְּבוֹד of a man who I tell you is a גְּדוֹל הַדּוֹר, and in שְׁמַיִם they are מְשַׁתְּעֵשׂע and crown themselves with his Torah! I am the אֵב בֵּית דִּין, and in this town we have a jail for those who are מוֹרֵד כְּנֶגֶד בֵּית דִּין.” Before the אור החיים הקדוש knew what was happening, he was grabbed and tossed into their jail.

No one had much time to think about what just happened, because suddenly they began to see one flash of lightning after the next! They heard the loudest thunder that they ever heard in their lives! Rain began to pound away! There were horrible winds! It seemed like the roof of the Bais Medrash would be lifted off! The people thought they wouldn’t survive it. Once again, the Rav made עֲלִיית נְשִׁמָּה to find out what this phenomenon was all about. When his eyes focused again, he announced, “Rabbosai! Release that man from jail! It was just revealed to me מן השמים that the נְשִׁמּוֹת that leave גֵּיהֵנוֹם before Shabbos, can only return there when the great צדיק in the generation makes הַבְּדֵלָה. But the great צדיק cannot make הַבְּדֵלָה because he is in our jail! That is why there is such a storm! Take him out before the world comes to an end!” The Rav explained to them that עטר בן עטר was trying to get a כְּפָרָה by accepting בְּזִיווּנוֹת on himself. The Or Hachaim Hakadosh was brought back upstairs, and he was given the כּוֹס to make הַבְּדֵלָה. In amazement everyone listened as the winds subsided, and the sky was as clear as ever.

This story speaks for itself! יִשְׂרָאֵל! מִי כְעַמְךָ יִשְׂרָאֵל! who look up to their גְּדוֹלִים and emulate their ways! אֲשֶׁרֵנוּ מֵה טוֹב חֲלָקֵנוּ!

# Passing on the Fundamentals

Rav Moshe Hillel Hirsch shlita



**Q.** *What should a parent's focus be when davening for his children?*

**A.** The Mishnah Berurah writes that a father should daven for his child for three things in *ruchniyus*:

*yiras Shamayim*, *middos*, and Torah. This applies to *rabbeim* as well. Although a *rebbe's* primary job is to teach Torah, he must incorporate *yiras Shamayim* into his *shiurim* as well. This is especially important in today's climate, where *yiras Shamayim* is such a struggle and many of the challenges that children face are based on a lack of *yiras Shamayim*.

**Q.** *How does one teach yiras Shamayim?*

**A.** *Yiras Shamayim* can be broken down into a few categories. The first is *emunah*. We should not take for granted that children have the fundamentals of *Yiddishkeit* clearly in their mind. I am not referring to *chakirah* and proving *emunah* intellectually, but to basic *hashkafah* of *emunah*. We cannot assume that everyone is automatically familiar with basic concepts. These fundamental ideas need to be told and retold explicitly and with clarity. We need to talk about *hashgachah pratis*, about *bitachon*. Whether it is when learning *chumash* with your child or with your *talmidim*, it is very easy to incorporate the concept of *hashgachah pratis* and of “*B'chol derachecha da'eihu.*” Take every opportunity to point out how each part of our lives reveals Hakadosh Baruch Hu's love and concern, and how Hakadosh Baruch Hu is controlling every step of our lives. The earlier this *yesod* is imbued into a child, the more strongly it will remain with him. When you speak clearly about the *klalim* of *emunah*, children accept them very well.

Stories are a very powerful *chinuch* medium, especially for children. I had a *rebbe* who from time to time would share stories of *emunah* from the period he learned in Kaminetz

*Chayeinu* presents *chinuch*-related *hadrachah* for parents and *mechanchim* from the Slabodka Rosh Yeshiva, Rav Moshe Hillel Hirsch *shlita*, based on a speech to *mechanchim* delivered in Monsey in 5778.

and Baranovitch. He literally transformed *bachurim* through those stories. Another *rebbe* had a more subtle approach, but with him too, the *bachurim* emerged from his *shiur* on an entirely different level. It's very important to share stories that instill *yiras Shamayim* and *emunah*, that demonstrate *hashgachah* and strengthen *bitachon*, assuring the children that Hashem loves us. Children need to be guided to connect to *ahavas Hashem* and to feel secure that everything Hashem does is for our good. We need to be prepared with good stories and have them in our pockets, so we can use them on frequent occasions.

**Q.** *What other points of yiras Shamayim should we be teaching our children?*

**A.** The next point of *yiras Shamayim* is *tachlis habriah*, understanding why are we here in this world. The answer lies in the first few words of *Mesillas Yesharim*: “*Sheha'adam lo nivra ela l'hisaneg al Hashem v'leihanos miziv Shechinaso...*” and we reach that end through Torah and *mitzvos*. The purpose of life is to achieve *kirvas Elokim*, which is the greatest *idun*, the greatest pleasure, through Torah and *mitzvos*. This may sound like a lofty concept, but our children need to know clearly, from a young age, that they are living with a purpose. When a child absorbs this ideal at an early age, it affects his growth in *Yiddishkeit* at every level.

Once we've established that the *tachlis* is to achieve *kirvas Elokim* through Torah and *mitzvos*, we can stress the *inyan* of *dikduk halachah*. This, too, can be transmitted through stories of how *gedolei Yisroel* were so careful with *halachah* — for example, the story of how the Steipler would not take a coat off a tree on Shabbos, despite the bitter Siberian cold. Even better are personal stories about yourself or your *rabbeim*. If you tell a child about someone you know personally, the story has an even stronger effect.

It is also crucial to give our children and *talmidim* pride in

being a Yid. We find *bachurim* who feel connected to the world, to American culture. They follow sports and other things. In Eretz Yisrael, it can manifest itself as a connection to the *chiloni* world. The reason for this is that they don't have a pride in their *Yiddishkeit*. We need to ensure that from when they are young, they are instilled with a pride in how special and different they are from the rest of the world. This will prevent many challenges that arise later on in life.

A child needs to understand the glory of “*Atah Vechartanu*.” The Ramchal in *Derech Hashem* explains this clearly: First Hashem created Adam Harishon, who was at a very high level until he sinned. Then Hashem gave twenty generations the opportunity to try to come back to the original level, and the only one who did so was Avraham Avinu, and from him came Klal Yisrael. We are the chosen nation because we are the closest to the level that Adam was supposed to retain at *Brias Ha'olam*. Parents and *rabbeim* should be familiar with these basic *yedios*. I once mentioned this in a speech and a father told me afterwards that his son had just asked him what makes a Yid special and now he knew what to answer him.

**Q.** *Why is it so important to teach children middos?*

**A.** The Gaon says in *Mishlei* that if a person doesn't learn *mussar* and doesn't have *middos tovos*, “*Lama lo chayim?*” His life is worthless. This is because such a person can go through life and not understand what his true motives are. He may think he is acting *l'shem Shamayim*, when he is really being motivated by *gaavah*. The goal of the *baalei mussar* was this very point: to get people to really understand their true motives. In Kelm, the authorities once wanted to arrest the Alter. They came in and asked the Alter of Slabodka, who was there at the time, who the dean of the institution is. The Alter of Slabodka, understanding the situation, replied, “I am,” and they put him in jail for the night. The Alter later said, “I wonder how much of the reason that I said I was the dean was because I wanted to play the role of the Alter of Kelm.” *Mussar* is about identifying one's subconscious motivations. A person has to be able to understand himself in order to live life properly and that's why learning about *middos* is so important.

**Q.** *How do we teach middos?*

**A.** Here, too, telling stories is a powerful *chinuch* medium. There is no shortage of stories. Learn *Mesillas Yesharim*, learn *Chovos Halevavos*, learn the *klalim* of *middos*, and then teach them through *meshalim* and stories. If a rebbi or a parent sees a child doing something and understands his true motives, he should discuss it with the child

privately. Explain to him that the reason he treated his friend a certain way is because deep down he feels jealous or because he wants to take revenge. By doing so you will have opened the eyes of the child to an invaluable important tool for life.

Of course, first and foremost, parents and teachers need to set an example of *middos*. The same applies for *yiras Shamayim* and *dikduk b'mitzvos* — we must be role models. If we are lacking in any of these areas, it isn't possible to give it over.

It's important to know that the best way to influence is indirectly. The moment a child feels you are giving him a *mussar shmuess*, he becomes defensive and it is difficult to penetrate his shell. It's much more powerful if the lessons are given over subtly, without the child even realizing it.

**Q.** *What should we focus on when teaching children and talmidim Torah?*

**A.** The most important thing we can instill in a *bachur* is *ahavas haTorah* and *chashivus haTorah*. Rabbeinu Yonah in *Mishlei* writes that a person can only grow in Torah through *ahavas haTorah*. He also says that a person only enjoys Torah as much as he values Torah.

*Bachurim* will generally enjoy a good *sevara*, but there are many parts of learning which are not inherently enjoyable. The beginning of a *sugya*, for example, can be very tedious and difficult; where does the satisfaction come from at that stage? The following is a good *mashal*: A person is drowning in a freezing river and someone jumps in, and with great difficulty, he tries to pull him out. There is no physical pleasure in his act; in fact, it is very straining and uncomfortable. Yet he still feels immense satisfaction. Why? Because he realizes that he is doing something tremendously important. The same applies to Torah. The Ramchal says that learning Torah has the greatest ability to bring us closer to Hashem. Every time we learn, even if the learning itself is difficult, we are doing something so valuable that it provides the deepest satisfaction. If we succeed in instilling this idea into a child, we have given him the key to *nitzchiyus*!

Again, the parent or *rebbe* himself has to be a *demus* of this. A *talmid* of Rav Moshe Shmuel Shapiro once spoke to me about his *Rebbi's shiur* and it was clear how influenced he was just from the excitement with which Rav Moshe Shmuel would deliver the *shiur*.

If we teach our children *yiras Shamayim*, and *middos tovos*, if we instill in them *ahavas* and *chashivus haTorah*, we can be confident that we have fulfilled our obligation of *chinuch*. The *Eibeshter* should help that our children and *talmidim* should all become *gevaldig ovdei Hashem*. 🕊

# TORAH, OUR HOME

"*Shehi beis chayeinu.*"

The Tur (*OC 47*) tells us that when saying "*Asher bachar banu*" each morning, we are thanking Hashem for choosing us from among all the nations to give us the Torah. The Tur continues to describe Torah as "*beis chayeinu*," the house of our lives.

What exactly does *beis chayeinu* mean? In what way is Torah like a house?

Chazal tell us that at *Maamad Har Sinai*, Hashem "*kafah aleihem har k'gigis*," held a mountain over their heads like a barrel." If Klal Yisrael would accept the Torah, fine, but if not, they would be buried then and there. Rav Chaim Volozhiner explains that the entire existence of the world was contingent on *kabbalas haTorah*. From the dawn of Creation, Hashem stipulated that the world would only exist if Klal Yisrael would eventually accept the Torah. If Klal Yisrael would not meet this condition, the entire Creation would instantly crumble into nothingness. Only after *kabbalas haTorah*, when Torah was brought down into this world and embraced by Klal Yisrael, was the entire world stabilized.

The principle of "*kafah aleihem har k'gigis*" was not only relevant then, thousands of years ago. Rav Chaim Volozhiner explains that the world's **continued existence** is dependent on Torah. If, at any moment, *limud haTorah* would cease entirely, the world would immediately revert to *tohu vavohu*. Without the *chiyus* of Torah, the world cannot exist.

"*Ki heim chayeinu.*" Torah is our life. It is not only an obligation, but an IV line that infuses us with the spiritual vitality we need to exist. And since it is our *chiyus*, it follows that Torah should dictate every facet of our lives.

A house is where a person derives his nourishment. It is where he eats, sleeps, and develops. But it's more than that; it is where he lives. When you ask a person where he lives, he doesn't answer, "my office," or "my school," although he may spend most of his day there. He *lives* at home. Likewise, Torah is our *bayis*. It is our lifeline of spiritual sustenance. How is that connection manifested? By living with Torah and looking to Torah to guide every aspect of our personal lives, from the most mundane to the most elevated.

In our generation, we are experiencing an incredible amount of *limud haTorah*. But *zeh l'umas zeh*, the challenges to a true Torah life are unprecedented. There is a glitzy world out there, with so many distractions vying for our attention; technology, entertainment, lures of social and financial success. Even within the walls of the *beis medrash*, the *yetzer hara* schemes to detach us from our lifeline.

How can we overcome these challenges? By understanding that the outside world doesn't really exist. It is a mirage, a façade, with no *chiyus*. "*Ein chayim ela Torah.*"

But more than that, unlike a physical home, the "*bayis*" of Torah has no boundaries. Rav Yerucham Levovitz exhorts us to view the entire world as a virtual *beis medrash*. Torah is all-encompassing. It dictates our actions and our mindset, wherever we are. What does the Torah say about this situation? How does the Torah want us to react? The Torah is applicable anywhere and everywhere. There is no place that is not within the "*bayis*" of Torah.

The Oneg Yom Tov (*hakdamah*) writes that the concept of an "*issur cheftza*," that the very nature of an object is defined as *mutar* or *assur* only exists after *kabbalas haTorah*. By accepting the Torah, the existence of the world became dependent on Torah and even the seemingly natural elements of creation are a manifestation of Torah.

Rav Reuven Grozovsky (*hakdamah* to *Birkas Shmuel*) describes how his father-in-law, Rav Baruch Ber Leibowitz, lived in a world where Torah was the only reality. There was no such thing as an ox. It was a *shor shenagach*. He lived in a realm where everything physical was just an expression of Torah.

When a tank drove down the street in Bnei Brak during the Yom Kippur war, Rav Chaim Kanievsky did not see a tank; he saw a *shaylah* in *hilchos tumas keilim*. Rav Naftoli Kopshitz, in his *hesped* on Rav Chaim Kanievsky *zt"l*, explained that Rav Chaim's *berachos* and *segulos* were rooted in this very point. For Rav Chaim, only the words of Torah were fact, regardless of what "reality" appears to be. When his grandson's boiler wasn't working, he told him to *daven*, and then to daven again. It wasn't that he expected a miracle. It was the reality of the Gemara: "*Yispallel v'yachzor v'yispallel.*" Of course the boiler would start again; Torah dictates the laws of nature.

Rav Yisrael Belsky would fondly recall the time he was sitting at an elegant *Sheva Berachos* and began discussing the numerous *hilchos berachos shaylos* relevant to the wide array of foods. An older Yid interrupted him and objected, "You are taking away the entire enjoyment of the meal!" to which Rav Belsky responded, "*This is how I enjoy food!*"

If we live with the constant presence of Torah, even the "distractions" will become part and parcel our lives.

In this issue, Chayeinu focuses on nurturing *ahavas haTorah* in today's unique circumstances. On Shavuos, the gemara tells us (*Pesachim 68b*) *dba'inan nami lachem*, that we need to celebrate *kabbalas haTorah* with food and drink. The *baalei mussar* explain that on Shavuos we demonstrate how Torah influences every aspect of our lives, even the most mundane. We are expressing that there is no nuance of our lives that exists outside of Torah. May we be *zocheh* to embody the message of *ki heim chayeinu* and make "*beis chayeinu*" our permanent abode! 🇮🇱



Yossi Kamiel

# RIDDLES FOR RECESS

CAN YOU FIGURE  
THESE OUT?

## THE SUMPTUOUS SEUDOS

“We eat three *fleishig seudos* over Shavuos,” Tzali Tzeitveilig told his friend during a short soda break in the middle of their marathon Shavuos night seder. “And we eat one *milchig seudah*, usually the first night.”

“In our house,” Chezky Chaitovsky explained, “we have five seudos every Shavuos, not four. On the first day, we eat an entire *milchig seudah*. Then we *bentch*, wait around half an hour, and have a regular *fleishig seudah*. The *fleishig seudah* is *geshmak*, but the *milchig seudah* is really something! We go all out, because it’s once a year.

“Let me explain,” Chezky continued. “We’ll have regular cream cheese, cottage cheese, and sour cream, of course, but we’ll also have string cheese, those triangle cheeses that you spread, muenster, cheddar, edam... just loads of cheeses. Sometimes we get goat cheese. This year, my sister bought marbled cheese — yellow and white, mixed — and this fancy Jarlsberg cheese that’s imported from Norway, the only kosher cheese of its type. It’s aged for over six months. It’s very expensive, but people say it’s delicious. Oh, and don’t forget, one of my sisters-in-law is crazy into health stuff, so we also get organic cheese for her.”

“That’s a lot of cheese,” Tzali chuckled. “Anyway, we’d better get back to our learning. There are only two hours left to *vasikin*.”

As the boys headed back to their *sefarim*, Yitzy Bergenfeld, who had been sitting quietly beside them, pulled Chezky aside. “Your seudos sound fascinating,” he whispered, “but there’s something you should make sure your parents know. Otherwise, there could be a serious issue, *chas v’shalom*.”

What  
was Yitzy  
talking  
about?

## THE AVOS ERROR

It was during the *Shabbos sheva brachos seudah* that Reb Mattisyahu was introduced to speak.

“L’chvod the *simchah* of our dear Yossi and Raizy,” Mr. Hillbrook announced, “I’d like to introduce a guest who flew in before Shabbos especially for this *simchah*. He was going to come *after* Shabbos, but he took an earlier flight just so he could join us here for Shabbos. I’m sure you’ll all enjoy his *derashah* very much.”

Reb Mattisyahu indeed held the audience spellbound, as he tied in many *Mishnayos* from *Pirkei Avos* to the *inyan* of the *chassan* and *kallah* building a *bayis ne’eman b’Yisrael*.

Later on, while they were enjoying dessert, which was a special type of gourmet ice cream cone, Shimmy Kohn turned to Mechy Grossman and said, “You know, that *derashah* before was *takkeh* phenomenal, but did you notice that the speaker got the wrong *perek* of *Pirkei Avos*? All the *Mishnayos* he quoted were from next week’s *perek*. I hope no one else realized, because it’s a pretty embarrassing mistake.”





# THE CHOLEMER CHOZEH



Mechy shook his head. "You actually should not have told me, because it's probably *lashon hara*. But, in a way, it's good you told me, because now I can explain to you why the speaker probably quoted from the *perek* that he did. He may seem to be on the wrong *perek*, but he's not."

How could Reb Mattisyahu quote from next week's *perek*, but still not be on the wrong *perek*?

Davening had just ended on the first day of Shavuos, and a circle of men and boys were dancing around the *bimah* to the tune of "Uva'u Chulam." Others were putting their *siddurim* and *chumashim* back on the shelves, gathering their *talleisim* and *machzorim*, and heading out the main doorway for home.

Into all this activity walked the "Cholemer Chozeh," as he called himself, schlepping bags filled with old *sefarim*, containers of *kishke*, and dozens of shoelaces in all sizes and colors.

Most people thought that the poor fellow, though harmless, was missing some of his mental faculties. They treated him nicely and respectfully, as any Yid deserves to be treated, no matter what. There were some, however, who insisted that the Cholemer Chozeh was actually a hidden *tzaddik*. The wackier the fellow acted, the more these people insisted that something deep was hidden beneath.

After making his way to the center of the *shul*, the Cholemer Chozeh got up onto a table and began to speak. "Rabboisai! Mashiach would have come today, on Shavuos, the day that Hashem first revealed Himself to Klal Yisrael, but due to deep kabbalistic reasons I'm not allowed to divulge, he was not able to come. But I will now reveal to you a deep secret. Mashiach will come in exactly three years from today! I will be in Yerushalayim then, and he will come there first. It will be a dry year, one of the hottest years ever, with no rain. It will be a Tuesday, because Hashem said the word 'tov' twice on *Yom Shlishi* of *brias haolam*, so it's an auspicious day. Whoever is smart will make sure to be in Yerushalayim on that day, to greet Mashiach!"

All around, people were chuckling, while trying their hardest to make sure that the Cholemer Chozeh wouldn't see their expressions. After all, the poor guy simply wasn't all there. One fellow, however, turned to his friend and asked, "Why are you laughing? Maybe what he's saying is true! Maybe he really can see the future!"

"Sorry, but it's not," the friend replied. "And if it will help convince you, I can actually prove to you that the Cholemer Chozeh is speaking nonsense."

How could he prove that?

The Cholemer Chozeh had come into the *shul* when "davening had just ended early on the first day of Shavuos." He announced that "Mashiach will come in exactly three years from today... it will be a Tuesday..." The problem, however, is that the first day of Shavuos can never fall on a Tuesday!

er. When they *lein Parshas Masei*, we *Matos* and *Masei*. The following week, we are both up to *Devarim*. What many people do not realize is that we are also one *perek* behind Eretz Yisrael in *Pikrei Avois*: They began the first *perek* on their *Parshas Acharei Mos*, while we began the weekly *perek* a week later, in *Parshas Acharei Mos*! In *Pikrei Avois*, we wrot "catch up" to each other until shortly before Rosh Hashanah, when we in *Chutz La'aretz* will learn both the first and second *perek* on one Shabbos, while in Eretz Yisrael, they learn them on separate Shabbosos!

Simple. In Eretz Yisrael, every Yom Tov (aside from Rosh Hashanah) is only one day. In *Chutz La'aretz*, *Yamim Tovim* are two days. This year, for example, the last days of Pesach were on Friday and Shabbos. In Eretz Yisrael, though, where Yom Tov is only one day, the last day of Pesach (following *Chol Hamoed*) was Friday. Shabbos was no longer Yom Tov. So in Eretz Yisrael that Shabbos, they *leined* the *parshas hashava: Parshas Acharei Mos*! But for us here in *Chutz La'aretz*, it was still Yom Tov and we *leined* a special Yom Tov *leining: Acharei Mos* was *leined* separately, one week after the other *Matos-Masei*. There, those *parshiyos* are We "catch up" with Eretz Yisrael at *Parshas*

Chazky had said, "On the first day, we eat an entire *milchig seudah*. Then we *berntch*, wait around half an hour, and have a regular *fleishig seudah*." After eating *fleishig*, we have to wait six hours (or whatever amount of time is your *minhag*) before eating *milchig*. After an hour before eating *fleishig*. (Some also rinse out their mouths and/or eat something *pareve*.) An exception, though, is the wait time after eating what we call "hard cheeses." Hard cheeses are cheeses that were left to age, usually for six months or longer. When a person eats such cheeses, he would need to wait before eating *fleishig* for the same amount of time that he'd wait after *fleishig*, before eating *milchig*. Since Chazky mentioned that his sister had bought Jarlsberg cheese, a hard cheese aged for over six months, Yitzky pointed out that if they would eat this cheese at the first *seudah*, they would not be allowed to eat their *fleishig seudah* half an hour later. (See *Mishnah Berurah* 494, *Shat Ar Hatzyun* 15.)

# Hilchos Shabbos Initiative

## Is it permissible to use baby wipes?

Since many leading *Poskim* prohibit the use of baby wipes, all baby wipes should preferably not be used. Even if the wipes were squeezed before *Shabbos* to remove excess moisture and the moisture remaining in the wipes is not capable of wetting something else they should still preferably not be used. In addition, the option of sprinkling additional water onto the baby prior to the use of the wipes with the intention of making the water subsequently squeezed from the wipes unnecessary, should preferably not be utilized.

## What should one be aware of when disposing of a soiled diaper?

According to many *Poskim*, one should not close the diaper by taping shut the sticky tabs before disposing of the diaper. The reason for this is because once the diaper is in the garbage, the tabs will likely remain closed permanently, and taping permanently is included in the prohibition of *Tofer*.

A soiled diaper is *Muktze*; however, it may be deposited in the garbage because the diaper is repulsive (*Graf Shel Re'i*).<sup>1</sup> Since the handling of the diaper is permissible only due to its repulsiveness, if the baby was changed in a room that will not be used again for the duration of *Shabbos* and the diaper will therefore not repulse anyone, the diaper should not be handled.

## Is it permissible to place soiled baby clothing into a sink or a pail of water with the intention that the clothing become wet?

It is not permissible to place soiled baby clothing into a sink or a pail of water in order to get wet.

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<sup>1</sup> *Chazal* permitted moving *Muktze* items that are repulsive.

The Chofetz Chaim writes in the name of R' Yonasan Eibishitz that if one does not learn Hilchos Shabbos very well, it is impossible not to be עובר on a forbidden act on Shabbos.

To receive weekly Hilchos Shabbos sheets by email, subscribe at: [Shabboshalachos@gmail.com](mailto:Shabboshalachos@gmail.com)

This sheet contains Divrei Torah and should be dealt with accordingly.

לזכות רפואה שלימה חי' מלכה בת בת-שבע

וקראת לשבת עונג....

# אז תתענג

...והאכלתיך נחלת יעקב אביך

QUESTIONS AND ANSWERS IN  
HILCHOS SHABBOS FOR THE ENTIRE FAMILY

בית מדרש נחלת יעקב - נערך ע"י המו"ץ דקהלתינו

WEEK 33

ע' שלחן ערוך שי"ז-א'

The questions **with their answers** will be printed next week, along with another set of three questions.

## QUESTION 1

My young child's laces keep getting undone, making him trip. Can I make a double knot for him?

## QUESTION 2

My tie came out on שבת. Can I make a new tie? Can a woman tie the belt to her dress/blouse?

## QUESTION 3

Can I tie the drawstrings of my garbage bag when I take it to throw out?

## ANSWERS TO LAST WEEKS QUESTIONS

### QUESTION 1

Is there any Halachic problem to Daven early and make "early שבת"? Most people seem to do it, but I see some stay away from it.

**Answer:** The 'א-ג-א' writes that when the time for davening מנחה ends, the time for מעריב then begins. He writes that there are two possible זמנים that separate the two תפילות, either פלג המנחה (1 and a quarter hours before night), or nighttime. During the week, one must choose which זמן he will use as his זמן, and consistently stay with that זמן. Since nowadays most people daven מנחה until nighttime, one can't daven מעריב on any given day after פלג, but rather must wait until nighttime begins, even if he davened מנחה before the פלג that specific day.

However, when it comes to שבת, the שלחן ערוך רס"ז-ב' writes that even though a person always davens מנחה until night, on Friday night he can daven מנחה before the פלג המנחה and מעריב right after the פלג. Although not all agree, and the רע"א-א-ד"ה מיד writes לכתחילה to avoid doing this, מחבר העולם is to be מקיל like the מחבר.

However, one should to make sure to daven מנחה before the פלג on Friday. מנינים that have a set time for early davening the whole summer (e.g. 7:00) that do not move with the פלג are not recommended according to the רס"ז-ג', משנה ברורה, although there is a basis in הלכה for it.

*continued...*

וקראת לשבת עונג....  
**אז תתענג**

...והאכלתיך נחלת יעקב אביך

QUESTIONS AND ANSWERS IN  
HILCHOS SHABBOS FOR THE ENTIRE FAMILY

בית מדרש נחלת יעקב - נערך ע"י המו"ץ דקהלתינו

continued....

**QUESTION 1** continued....

Exactly what time פלג occurs is also a מחלוקת which is based on how to count זמניות. Most people go with the זמניות of the גר"א for מצות קריאת שמע וכו', which is to count from sunrise to sunset. They should therefore daven מנחה before the פלג of the גר"א, which gets considerably early in the beginning and end of summer. (Although many are מחמיר like the שעות of the מגן אברהם, that is done only as a חומרא, but here davening around that פלג would create a קולא since one is davening both תפילות after the פלג of the גר"א.)

When eating the סעודת שבת early, the משנה ברורה רס"ז-ה' writes that לכתחילה one should try to eat a כזית of bread after night begins, to have סעודת שבת on actual שבת.

**QUESTION 2**

My husband makes early שבת. When should I light the נרות?

**Answer:** נרות can only be lit after המנחה פלג according to the משנה ברורה.

There is a discussion amongst the פוסקים if a husband's accepting of שבת binds his wife or not. If it does, the wife should light before the husband accepts Shabbos. אגרות משה ג-ל"ח writes that it doesn't bind his wife, and she may light at any time she wants.

**QUESTION 3**

I made early שבת but forgot to turn on my oven. Can I ask my neighbor who is making regular שבת to come turn it on?

**Answer:** The רס"ג-י"ז writes that one may ask a Jew that didn't make early שבת to do any מלאכה for him.

It is interesting to note that the previously mentioned אגרות משה writes that if a husband was מקבל שבת while his wife wasn't yet, she possibly should not do any מלאכות that benefit just him and no one else (e.g., turning on his study light). This is based on the fact that she has a חיוב to prepare things for her husband, in which case the husband may not receive benefit from שבת מלאכת שבת that must be done for him. This doesn't apply to anyone else, just a wife to husband.

וקראת לשבת עונג....

# אז תתענג

...והאכלתיך נחלת יעקב אביך

QUESTIONS AND ANSWERS IN  
HILCHOS SHABBOS FOR THE ENTIRE FAMILY

בית מדרש נחלת יעקב - נערך ע"י המו"ץ דקהלתינו

WEEK 34

ע' שלחן ערוך של"ו-ח', י"א

The questions **with their answers** will be printed next week, along with another set of three questions.

## QUESTION 1

I'm planning on getting flowers for שבועות and keeping it on the table. Is a vase of flowers מוקצה?  
Does it make a difference if it's potted with dirt?

## QUESTION 2

Can I add water to a vase of flowers on שבת or יום טוב?

## QUESTION 3

With שבועות in the middle of the week, do I have to wait to be מעביר בסדרא after יום טוב, or can I start in the beginning of the week?

## ANSWERS TO LAST WEEKS QUESTIONS

### QUESTION 1

My young child's laces keep getting undone, making him trip. Can I make a double knot for him?

**Answer:** One may not make a "professional" knot on שבת, even for just a short time. The רמ"א writes that some hold a double knot is considered professional and should not be made even for a short time. However, he adds that one can be lenient if the need to tie a knot is to alleviate a צער. A child tripping is considered a צער and one would be allowed to make a double knot if necessary. Keeping clothing tied well for צניעות reasons is probably also the equivalent of צער.

*continued...*

וקראת לשבת עונג....

# אז תתענג

...והאכלתיך נחלת יעקב אביך

QUESTIONS AND ANSWERS IN  
HILCHOS SHABBOS FOR THE ENTIRE FAMILY

בית מדרש נחלת יעקב - נערך ע"י המו"ץ דקהלתינו

*continued...*

## QUESTION 2

My tie came out on שבת. Can I make a new tie? Can a woman tie the belt to her dress/blouse?

**Answer:** One may not make a knot, even unprofessional, if the knot will be left tied (or usually is left tied) for a longer amount of time. According to some, it should not be tied for 24 hours. Therefore, a belt to a dress can usually be tied (knot with bow) since it is always undone within a day. If it is a more decorative belt, which is not necessarily undone at the end of the day, it may not be tied. The same could possibly hold true for a necktie; if it typically stays tied for the entire שבת then one should not tie it on שבת. However, there are many who are lenient with neckties and hold the way people usually make them now is not with a true knot, as evidenced that they come apart with one pull. According to this reasoning, one could make a necktie on שבת even for a long time.

## QUESTION 3

Can I tie the drawstrings of my garbage bag when I take it to throw out?

**Answer:** When tying a garbage bag, the knot is technically made for a long time, which is not allowed, even by an unprofessional knot such as a regular knot with a bow. It should therefore not be allowed. However, there are those that hold that since one doesn't care about the knot after the object is thrown out, it is considered as tied with intent for just a short time. While there is a strong point to this argument, most people want the bag to be tied until the Sanitation Department actually picks it up (to prevent animals or smell), which many times is more than a day, which would be a problem according to some. One can instead just make a knot without a bow on top of it, which many פוסקים totally allow since it doesn't usually last at all, taking away the basic characteristic of a knot.

וקראת לשבת עונג....

# אז תתענג

...והאכלתיך נחלת יעקב אביך

QUESTIONS AND ANSWERS IN  
HILCHOS SHABBOS FOR THE ENTIRE FAMILY

בית מדרש נחלת יעקב - נערך ע"י המו"ץ דקהלתינו

WEEK 35

ע' שלחן ערוך ש"א-מ"ה, י"ד; שצ"ז-ג'

The questions **with their answers** will be printed next week, along with another set of three questions.

## QUESTION 1

We had a big storm and my kids came home with their raincoats dripping and very wet. Can I hang it up over the bathtub so it doesn't make a mess?

## QUESTION 2

I'm in Shul and there's a big rain, but I didn't bring a raincoat. Can I "wear" a shopping bag (plastic!) to protect my hat?

## QUESTION 3

Actually, I see my friend that's away for שבת left his raincoat in Shul. I know he lets me borrow it, so can I wear it home?

## ANSWERS TO LAST WEEKS QUESTIONS

## QUESTION 1

I'm planning on getting flowers for שבועות and keeping it on the table. Is a vase of flowers מוקצה? Does it make a difference if it's potted with dirt?

**Answer:** A vase or pot of flowers are not מוקצה and may be moved. If a potted plant for some reason is on a dirt floor (in yard etc.), ערוך של"ח-ח doesn't allow one to lift it up and take it off the dirt because of תולש.

*continued...*

וקראת לשבת עונג....

# אז תתענג

...והאכלתיך נחלת יעקב אביך

QUESTIONS AND ANSWERS IN  
HILCHOS SHABBOS FOR THE ENTIRE FAMILY

בית מדרש נחלת יעקב - נערך ע"י המו"ץ דקהלתינו

continued....

## QUESTION 2

Can I add water to a vase of flowers on שבת or יום טוב?

**Answer:** On שבת, one may not put flowers into water if the petals will open because of the water.

If they are fully open but taken out of their water, they may be returned to the water that they were originally in. If one forgot to put them in water originally before שבת or יום טוב, the שער הציון writes if one has a vase that was filled before שבת, the flowers can possibly be put in for the first time. One may not add any water. On יום טוב, the ערוך תרנ"ד-א' writes that one may even add water to opened flowers.

## QUESTION 3

With שבועות in the middle of the week, do I have to wait to be מעביר בסדרא after יום טוב, or can I start in the beginning of the week?

**Answer:** The משנה ברורה רפ"ה-ז' writes that one can start מקרא שנים from מנחה on שבת when the upcoming פרשה starts being read. This seems to be true no matter if there is a יום טוב in between or not. Although there is a discussion about פרשת וזאת הברכה, this seems to be because of a specific מימרא of the אר"י ז"ל pertaining to that פרשה. All other פרשיות can be started the previous מנחה after שבת.

# TORAS REB KALMAN



## סיפורי צדיקים

*Captivating stories full of Yiras Shamayim taken from Shmuessin that Reb Kalman Krohn z'tl gave in Adelphia Yeshiva*

### ***Beehive Booty Part I***

*Rav Meir'l Premishlan was a famous Chassidic tzaddik who lived in the late eighteenth century. He was so great that he could tell, from looking at a person's forehead, everything that was going on in his mind. He could see the person's history of mitzvos and aveiros, and even the gilgulim that the person's soul had previously lived.*

*Rav Meir'l Premishlan was named for his grandfather, also a great tzaddik. The following story is about R' Meir'l's, namesake and grandfather of Rav Meir'l Premishlan.*

R' Meir'l worked as a middleman, brokering deals between buyers and sellers and earning a commission on both ends. His success in his field could be attributed to his trait of honesty, which marked every aspect of his dealings.

People trusted his word implicitly. If he told a seller that his merchandise was worth a certain amount, the seller would trust that his word was true, to the extent that he would sell him the merchandise for that sum without doing his own research into the value.

When he told a potential buyer that a stock of merchandise was good quality, the buyer knew that it indeed was so. They could trust him on whether they were getting a good price or if there was indeed a demand for the item. R' Meir'l's word was as good as gold.

His reputation was so impeccable that people lined up to do business with him. He didn't have to seek out sellers or buyers; they came to him, begging him to broker deals on their behalf. Even gentiles understood the value of doing business with him. With R' Meir'l, there was no funny business or underhanded maneuvers.

Due to the volume and scope of the deals he brokered, the small percentage he charged as commission for his efforts enabled him and his family to live comfortably. Since the work was pleasant and came naturally to him, he did not even have to work very hard. It seemed that he had found the perfect niche for parnasah: providing an in-demand service that was pleasant, enjoyable, and paid extremely well.

One day, however, R' Meir'l realized that although he did have a dream job, he didn't want to devote so many hours of his day toward mundane activity. "I only get to learn at night," he

reflected aloud. “Was this why I was put into this world? To negotiate over wagonloads of lumber or cattle?”

Although it would slice into his profits, R’ Meir’l made a firm decision to cut his hours. He was earning enough that he could support his family very comfortably off of only half a day’s work, and he wanted to spend more time in the bais medrash. He established a morning learning seder that he stuck to consistently, spending only the second half of the day in the marketplace brokering deals.

Once R’ Meir’l began learning half a day, the tug of his gemara made it harder and harder for him to return to the marketplace. He couldn’t bring himself to leave his beloved pursuit of Torah for the pursuit of money. He lengthened his seder another hour and then another until he was working for just one short hour every day.

“I really don’t see any reason for me to continue to remain in the business world,” he confided in his wife one day. “I didn’t come down to the world to be a broker; I came down to serve Hashem. What better way is there to serve Hashem then to learn Torah the entire day?”

“But if you learn the whole day, what will we eat?” his wife wanted to know.

“Hashem will help,” R’ Meir’l said confidently. “Hashem will send us food, don’t worry. All we need is a little bitachon.”

His wife still looked doubtful. “Meir’l,” she said slowly. “You truly are a tzaddik, and you are surely on the level that can merit Hashem providing for you without work. However, I am not a tzaddeikes, and I am not worthy of such a thing. Do you want us to starve?”

“You’re looking at it from the wrong perspective,” R’ Meir’l responded earnestly. “I only used to work because I thought that was what I needed to do in order to serve Hashem. But today I know that there’s another way to serve Hashem, a better way, and that is through learning Torah and trusting that Hashem will provide for us.”

His wife bit her lip. “Does that mean you will not be working anymore?” she asked, very quietly. She was upset, but she knew that there was no point in trying to change her husband’s mind once it was made up.

R’ Meir’l smiled. “You need to work on trusting in Hashem,” he said gently.

The next day, R’ Meir’l went to learn in the morning and remained in the bais medrash the entire day. It felt so sweet to remain immersed in the waters of Torah, without a care or worry in the world. Although his wife was not too happy, R’ Meir didn’t share her fears. For the time being, they had some savings, and when they used it up, he was certain that Hashem would send them more.

In the marketplace, news got around that R’ Meir’d had stopped working, and people had a hard time accepting this. Even with his reduced work hours, R’ Meir’l had been king of the marketplace. Everyone needed him; buyers and sellers alike flocked to ask his advice and utilize his services. It seemed certain that without R’ Meir’l involved, deals would be less profitable and more difficult to conclude.

Not willing to lose R’ Meir’l’s keen negotiating experience, the people went to his house to consult him regarding the value of their merchandise and his opinion on current trends.

They begged him to help them out with just one more deal, but no matter how strong the pressure, R' Meir'l held firm.

"I'm sorry," he would repeat, over and over. "I wish I could help you, but I'm not in that line of business anymore. I'm sorry."

The weeks passed pleasantly for R' Meir'l. He relished each moment in front of his gemara and did not, for a second, regret his decision. At home, however, his wife was not feeling exactly the same way. Although they had rationed their savings carefully, they were slowly burning through the money on food and firewood and other essentials.

"The children are hungry, Meir'l," his wife complained one day. "Why are you doing this to us?! What will happen when the money runs out? You must go back to work!"

"Hashem will provide even if I don't work," her husband replied, soothingly. "Hashem can do anything, and He will surely help us."

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Igor was a lumberjack by profession. Tall and powerfully built, with broad shoulders and bulging muscles, he was capable of felling trees swiftly and ably, one after the other, without running out of breath. When he used his massive saw to chop the fallen trees into logs, it looked like a sharp knife slicing through a block of butter; quick, neat, and easy.

Wood, in those days, was an important commodity. Besides serving as the primary material necessary to build houses and furniture, it was used to heat homes during the winter, providing warmth, and thus life, in the harsh winter climate.

Igor was more than a competent woodcutter; he was one of the best in the region. But with his gruff, somewhat threatening demeanor, he found it difficult to form business relationships and deal with customers.

That was where a broker came in.

Having a middleman in the picture made everything easier. Using a broker enabled Igor to sell huge shipments of lumber at one time, without having to deal with each individual customer. It meant he was able to deal with just one person, who in turn was responsible for selling the shipment.

The small percentage of the profits that the broker took was worth every penny of his services. Especially considering that Igor's entire business doubled its profit since he stopped having to deal with customers. And even though the Jew Meir'l, whom Igor trusted completely, had recently started working very few hours a day, he still managed to negotiate successful deals that brought Igor a nice profit.

Igor didn't see R' Meir'l on a daily or even weekly basis. Most of the time, he was in the forest, logging. He only utilized R' Meir'l's services once every two or three months, when he amassed a very large quantity of wood and was ready to sell it.

One day, a few weeks after R' Meir'l stopped working altogether, Igor drove into town on his large wagon, which was pulled, as usual, by two strong oxen. He drove into the market square and jumped over the side of the wagon. "Hey," he called, and someone turned around. "Where's Meir'l? I need him for something important."

The man, a short, meek-looking fellow, blanched at the sight of the giant addressing him. "Uh," he

stammered. “Um...Meir'l doesn't work anymore.”

“What do you mean?” Igor boomed. “Meir'l doesn't work anymore? What in the world does that mean?”

“It means exactly that,” another man chimed in. With his fur-trimmed coat and self-assured manner, he looked to be the picture of a successful merchant. “It's terribly disappointing, and frankly, I still haven't found someone competent enough to take his place.”

“You mean, he's really not working?” Igor asked, dumbfounded. “But I need him!” He gestured at his wagon. “I have a beehive, a very large and heavy beehive. I found it when I was chopping down a tree, and believe me when I say that it was heavy. I needed two men to help me carry it to the wagon.”

The merchant glanced at the large mound in the wagon. It was a messy looking thing, with mud and branches clinging to it, but judging by the size of the lumberjack's muscles and the fact that he needed two people to help him carry it, the merchant could imagine just how heavy it was.

“Where can I find Meir'l?” Igor asked. “He's the only one I trust with the sale of this beehive.” Having no experience with honey harvesting, he really had no idea how much he could sell the hive for and had been hoping R' Meir'l would help him.

“He's *really* out of business,” the merchant in the fur-trimmed coat said, somewhat darkly. “He quit his job and I'm telling you that no matter how much I begged him, he refused to broker any deals for me, or for anyone.”

“Let me speak to him myself, thank you,” Igor retorted, his voice somewhat threatening. “With all due respect to you, I'd like to hear that from Meir'l with my own ears. Where does he live?”

The merchant recoiled in fear of the giant woodcutter. He mumbled R' Meir'l's address and hurried away before he got into further trouble with the huge man.

Igor parked his wagon and hired someone to watch over the beehive while he went to see R' Meir'l. Then he rented an agile mare and rode off in the direction of R' Meir'l's home.

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At the sound of knocking, R' Meir'l's wife wiped her hands on her apron and rushed to answer the door. She found a very tall, very broad gentile looming over the doorway and shrank back, intimidated by his threatening figure.

The gentile, however, did not seem to notice how afraid she was. “My name is Igor,” he said, politely. “Your husband brokered many deals for me in the past. Is he here?”

“My husband is not in that line of business anymore,” R' Meir'l's wife responded, and a trace of worry seeped into her words. “Believe me, I am just as disappointed as you are, but Meir'l wants to devote his life to Torah study and there's nothing I can do to change his mind.”

“Don't worry, this won't take up too much time,” Igor assured her. “I just need him to help me sell a beehive that I found. It's a completely new market for me, and I need him just this one last time.”

“You can try if you'd like,” the wife said, shrugging. “But I have to warn you that you aren't

the first person asking him to broker a deal ‘just one last time’. He’s not going to do it.”

“He *must* do it for me!” Igor suddenly roared. “I insist!”

R’ Meir’l’s wife eyed the giant nervously. “Um, if you want you can come back at noon,” she said carefully. “My husband will come home then for lunch, and maybe he’ll agree to help you.”

“I’ll stay here until he gets back,” Igor conceded, leaning his massive frame against the doorpost. “He *has* to help me. He must!”

She disappeared into the house, keeping a careful vigil on the gentile from the window, where he could not see her. Both of them waited impatiently as the minutes ticked by. And both were extremely relieved when R’ Meir’l walked up the path to the house.

R’ Meir’l, his thoughts still very much in the *bais medrash*, didn’t notice his visitor until the lumberjack called out to him. He looked up, startled to see the gentile on his doorstep. “Igor!” he called back. “How are you? What brings you here? Didn’t you hear that I’m not in business anymore?”

“I did hear,” Igor admitted, following R’ Meir’l into the house. “But I really need you. Please, rabbi, you’re the only one that I can trust. I’ll figure out how to sell the wood myself, but you must help me with the beehive! I found a beehive and I am clueless about how the honey market works. I need you to tell me how much you can sell it for.”

“Igor, I feel bad, but I really don’t do this anymore,” R’ Meir’l reminded him.

“You don’t do it for other people,” Igor corrected him. “But you *will* do it for me. I need you to help me, rabbi!” He stood towering over R’ Meir’l, his brute strength suddenly menacing.

*To be continued...*

*Have a Wonderful Shabbos!*

This story is taken from tape #A422b

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# TORAS REB KALMAN



## סיפורי צדיקים

*Captivating stories full of Yiras Shamayim taken from Shmuessin that Reb Kalman Krohn z'tl gave in Adelpia Yeshiva*

### *A Little Boy's Tears*

Almost thirty years ago, during Kislev of 5755 (November 1994), an article was printed in the Yated Ne'eman. It was entitled *A Little Boy's Tears*, and it touched a deep chord within its readers.

Here, we bring you a reprint of the article, along with its fascinating backstory.

#### **A Little Boy's Tears**

It happened just about five years ago, when Menachem was eight years old. He had come out of his apartment in

Yerushalayim and was going downstairs. Maybe he wanted to play outside, maybe he was just jumping around on the stairs. But Menachem tripped. And fell. And his precious sweet face framed by beautiful black *peyos* banged hard into the stone steps. An ordinary fall, his mother thought.

But it wasn't. Menachem was unconscious.

Mrs. Eisenbach hurriedly called for help, and her son was rushed to the hospital. They told her not to worry. They'd just give him a bit of oxygen, and he'd be fine.

Now, oxygen is powerful, and its administration must be carefully monitored. Too little oxygen, and it won't do the job; too much of it, and it's quite dangerous. The nurses, so experienced in these types of things, adjusted the oxygen mask over Menachem's small face, and inserted the IV into his little hand. Just another routine task in a hospital...

But something wasn't routine. Something went wrong. They don't know how it happened, but somehow the IV needle went through his narrow vein and came out the other side. And the medication went into all the wrong places. And in his brain, vital cells were burnt out.

After a few moments, Menachem came to. He regained consciousness rather quickly. His chocolate-brown eyes opened wide - but could not see anything. He stretched out his hand, groping - but his

fingers didn't quite go where he sent them.

Sweet, innocent, eight-year-old Menachem was blind. Lively, irresistibly active Menachem was partially paralyzed.

The nurses were dreadfully sorry. They said so with tears in their eyes. But an apology doesn't have the power to change a childhood snuffed in its prime. It doesn't change a family life turned upside-down. It doesn't let an eight-year-old boy run outside with his friends and catch the school bus with them every morning. It doesn't allow him to study the shining black letters in his *chumash*. It didn't give Menachem any of all this.

His family accepted the *ratzon Hashem*. If that's what He wants for our Menachem, then it's the best. We must believe. We must be strong.

The Eisenbach family runs on a hectic schedule. R' Avrohom, Menachem's father, is chief of command in the Chevra Kadisha division of the Israeli Army. When it comes to identifying dead bodies, R' Avrohom is general. All the difficult shailos go through him, and are directed to Rav Elyashiv and Rav Shlomo Zalmen Auerbach. During wartime, he's on the battle-front. In times of peace, he's going from army base to army base, lecturing and training is his field of expertise.

And now, R' Avrohom had to find his son a new school. Yes, there are schools for the blind and yes, there are schools for the

physically handicapped. But what does one do with a child who has both of these crippling disabilities? A child who cannot read Braille because he cannot control his finger sufficiently, yet at the same time cannot make use of the various options open to the handicapped, because his eyes cannot see? What does one do then?

The Eisenbachs searched exhaustively, and came up with only one answer. Only one school of this type existed in Eretz Yisroel, but it was a government school. A school with an irreligious environment, whose administration refuses to allow any religion through its door, with the reasoning that the school must cater to everyone. With no other choice, Menachem was enrolled in that school, where he'd receive an education and therapy, and where they would try to help him.

But could they really help him? Do *peyos* fit into a classroom with Arab children? Does Yiddishkeit find a home in a government school? Oh yes, they might be able to help some of his body, but what about his soul? Who would give this child the only thing he could possibly have in this world - a bit of *ruchniyus*, a bit of Yiddishkeit?

The Eisenbachs were devastated. Menachem's father would look sadly at his youngest son, and tears would fill his eyes. But then he would hurriedly wipe them away. His work in the army has toughened him to the facts of life. Why

the emotion? There was nothing to be done.

But nevertheless, it was his Menachem...

Time passed on. Menachem underwent surgery, but it didn't really help much. His family became resigned to the difficult situation. And so, the months went by. Slowly.

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It was *shalosh seudos* in the little shul where R' Avrohom and his sons davened. As was that shul's custom, each week after everyone had had their share of challah and herring, they would work their way around the long table and everyone would say a short *vort* on the Parshah.

It was פרשת בחוקותי. The pasuk says: "אם בחוקותי תלכו". On these words, *Rashi* expounds: שתהיו עמלים בתורה, that you should exert yourself in Torah. This *pasuk* and *Rashi* served as the basis for many of the *divrei Torah* that were shared at that *shalosh seudos*.

Menachem sat there, listening. He didn't quite understand everything they were talking about, but he did pick up things here and there. As each man and boy around the table took his turn sharing a *dvar Torah*, Menachem knew that when they'd get up to him, they'd pass over to the next person. After all, he didn't learn, so what could he say already?

"Nu... who's next?"

"I am." There was quiet for a moment. "I also want to say something."

R' Avrohom didn't know what to say. But the people around the table were looking expectantly at Menachem, and although he couldn't see them, he felt the spark of excitement in the air.

"אם בחוקותי תלכו." Menachem stumbled over the words he'd heard so many times in the last fifteen minutes or so- רשי אומר- Rashi says that you should work hard in Torah. He's talking to all of us. To every single Yid." Menachem paused in the silence. And then he called out, "I also want to learn! I also want to have אמלות בתורה! Every Yid has a *chelek* in Torah; I also want to learn! I, too, long to learn what every other Yid can."

Menachem cried out in anguish, "*Torah, Torah*. גם אני רוצה!"

And the people around the table in that dim little shul cried. They cried because they knew that Menachem couldn't learn. They cried because he didn't have the chance that everyone else has. They cried because Menachem cried for Torah.

Time passed...

Simchas Torah was suddenly upon them, one of the highlights of the year. The little shul was filled with joyous singing. From behind the curtains of the *Ezras Noshim*, the women peered down, observing as

the men danced. Menachem sat in his wheelchair, and he, too, "watched."

One הקפה was followed by the next. Menachem's ears picked up at the sounds of boys bidding to see who would be the one to lead the next הקפה. Longingly, he cut in, " גם אני רוצה " - I also want! I also want to lead a הקפה!" Beside him, R' Avrohom smiled sadly at his blind son sitting in the wheelchair and explained to him that it just wasn't possible.

But Menachem was a stubborn child; he didn't take 'no' for an answer. Some of the men standing around overheard the conversation, and one of them turned to R' Avrohom. "Why not? Let the child lead the הקפה, and we'll help him along. Someone will read the words from the *siddur*, and he'll repeat them. We'll hold the *Sefer Torah* with him and support him as he 'walks'. Let him do it."

R' Avrohom hesitated. In his mind, he heard his son's plaintive cry, " גם אני " I also want to learn, to have a *chelek* in Torah!" How could he not allow it? It was the only thing his son had.

And so, they started the procession around the bima. There were candles and the Sifrei Torah. And a blind, crippled child calling out, " אנה' ה' הושיעה נא "

And in that little shul, the tears fell...

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Yes, the Eisenbach family accepted their challenge as one from *HaKadosh Baruch Hu*. They accepted that it was only with His infinite wisdom and kindness that Hashem had taken away so many of Menachem's physical capabilities.

But did that mean that his mind, too, needed to be taken? Did it mean that he would not merit the Torah and *Yiddishkeit* that every Jewish child is entitled to? Was it possible to accept that Menachem would be cut off from the rest of *Klal Yisrael* due to a physical handicap?

Though they did not know, at the time, who could fill the yearning gap that rent Menachem's soul, something had to be done. Something would be done!

Bit by bit, people started raising money. Donations came in slowly, and not without difficulty. One particular donor was willing to give a substantial amount for תינוקות של בית רבן. R' Avrohom went to Rav Elyashiv with a שאלה: If a teacher was hired for Menachem and other handicapped Jewish children, would that qualify as *talmud Torah*? Did it have the same importance as the Torah of regular and healthy תינוקות של בית רבן, the purest level of Torah which sustains the world?

Rav Elyashiv ruled that not only did this fit the category of Torah learned by תינוקות של בית רבן it was the highest level of such Torah possible. As he explained, a regular *cheder* does not rely on a single person supporting it. If one *rebbe* or donor pulls

out, the *cheder* will still go on. With the handicapped children, however, if something was not done about it, these children would never have another opportunity to learn.

Armed with Rav Elyashiv's emphatic *p'sak*, more money was raised. For a few hours each day, the Jewish children were separated from the Arabs. Boys from a nearby yeshiva came in every day to daven aloud with these children who could not see. A *rebbe* was hired. And these innocent, precious Jewish children, some from religious homes, and some not, were given what rightfully belongs to them. An opportunity to learn Torah, a link with their heritage, a link to authentic life.

When Pesach came, that first year of the school, we called R' Avrohom on the first day of *Chol Hamoed* to find out how the little class was going. R' Avrohom wasn't home, but his wife was. She described what their *seder* had looked like, how Menachem had asked the *מה נשתנה*, and how he'd said over the beautiful things he had learned with his *rebbe*. In a voice choked with emotion, she told over how the family sat around the table and cried as Menachem tried to lift up his *קוס*, as his unseeing eyes shone. They had not thought this had been possible. Their son, along with the other children in the newly-formed class, had been given a new lease on life.

Every month, money was sent to R' Avrohom so that he could keep his little class going. Sometimes the money was raised in time, and sometimes it had to be borrowed. But the class kept on going.

One sad day, an eleven-year-old child in the class passed away. The children, as well as the staff of the school, were shattered. It was Menachem's very best friend.

On the day of the *Shloshim*, the staff, parents, and children of the school gathered together, to draw comfort and strength from each other. And, although their child was no longer amongst the living, the parents of that young child came too. The principal spoke. One of the teachers spoke. The father of the child spoke. They recalled a sweet smiling face of a crippled child. They reminisced about happy and sad times they had spent together. They described a sterling character in a broken body. A pure soul, snatched away so young.

And then, as the last speaker sat down, a voice suddenly called out. It was Menachem. "גם אני רוצה - I want to say something."

The assemblage was astonished. R' Avrohom didn't know what to say.

"My best friend. I want to say something. Please."

No one had the heart to refuse him. Someone wheeled him up front, turning

his chair facing an audience he could not see.

In a soft voice, Menachem spoke. "My best friend. My very best friend. I want to talk to my friend."

Someone rushed up to adjust the microphone. The crowd was silent. The children sat forward and listened intently.

"Friend, I want to tell you that I know that Hashem loves you. Should I tell you how I know that? Because we all love you. And because you helped me so much. Every single day, when my mother would put me onto our school bus, you would strap me into the seat, because my hands couldn't do it. You were so kind to me. We always sat together, always spoke together. And now, you're not with me anymore."

He paused. "My friend! *Hashem* took you away from me. He wants you next to Him. He loves you so very much. But even though He took you away, I want to give you a present. I want to give you the very best present I can."

The children, the teachers, the parents held their breaths. What could a crippled child give his friend who was not here anymore?

And then, in a strong voice, a voice full of love, Menachem called out, "יגדל ויתקדש" שמי-ה רבא."

Upon hearing the very first word, every single physically-able person in that room

rose. And now, in a choked voice, they answered, "אמן."

And Menachem continued, his voice strong. "... בעלמא די ברא "

Hot tears coursed down the faces of all those present. Some of them were religious. Many were not. It didn't matter.

They called out, " ... י-ה שמי-ה רבא מברך "

And Menachem plowed on. "יתברך וינתבח" קדיש ... He stumbled through the קדיש, through those sacred words he knew only from memory, from hearing in shul. There were some small mistakes. But it didn't matter. A blind, crippled child was giving his very best friend the very best present he possibly could think of: kaddish. With his face awash in hot, pure tears, Menachem turned his face heavenward, and called out with all his might, " ואמרו ואמן!"

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A few years have passed. Many more small episodes, many heartrending stories. Menachem has become Bar Mitzvah. R' Elyashiv has *paskened* that Menachem is required in the fulfillment of all 613 *mitzvos*. And so, he puts on *tefillin* every day, although he does need some help doing it. And he goes to school, where his *rebbe* teaches him and the other Jewish children in the class.

Now Menachem has finished elementary school. He's going up to high school. What's going to happen to that little class?

It had been started for Menachem. If it is moved up to high school, then what's going to be with the rest of the children still in elementary school? Will they be left without Torah, simply because the struggle to keep one class open is so difficult and there is simply not enough money to open a second class? Which *Yiddishe neshomos* must be deprived of the heritage which is rightfully theirs?

Just last week, Menachem's father went into Rav Elyashiv with this dilemma. Rav Elyashiv said that he needed to think about it for a few days. It's a complex question. While he knows that the class was specifically formed for Menachem, this great *poseik* was nevertheless unwilling to take the responsibility of saying that some of these children will be deprived of Torah.

That's where the story is up to now.

*(the article continues...)*

The cost: \$500 a month, \$6,000 for the year, for one class. Two classes would total \$12,000; a small price to pay for two classes of children like Menachem.

The decision: The class in elementary school will remain, and R' Avohom will open another one in the high school. But he needs your help.

You can help by sending your tax-deductible contribution made payable to Toras Chesed, and mailing it to Toras

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The response to the Yated article in 1994 was overwhelming. From all circles in Klal Yisrael, people were moved and heartfully contributed whatever they could. One individual began sending in monthly checks; a class of school-children sent \$12.47, a collection of the boys' personal savings of dollars and cents. *Baruch Hashem*, the classes continued...

But that is not the entire story.

There is another story behind Menachem's moving story. It is the story of the man who did not shrug off another's pain, but instead shifted some of the overwhelming burden onto his own strong shoulders. It is the story of a *talmid chacham* who could not bear to know that a crippled child across the world was being denied his cherished right, Torah.

It's Rav Kalman Krohn's story, tied up with Menachem's.

When R' Kalman was looking to print his *sefer* on *shemiras halashon* in Eretz Yisrael, he hired a company called Eshkol Publishing. His contact at Eshkol Printing was a man named R' Avrohom Eisenbach. As one printing followed another and the frequency of the phone calls between them increased, their conversations began to meander out of business matters. At some point, R' Avrohom shared his family's personal challenge with his overseas friend, the story of his handicapped Menachem.

While the family sadly resigned themselves to the painful reality, R' Kalman was tortured. In his mind's eye, he saw a powerfully pure *neshamah*.

Struggling. Starving. Begging for just a little bit of Torah. Blindness and physical handicap are limitations of the body, but they cannot confine a vibrant, radiant *neshoma*, so desperately begging for its spiritual sustenance.

"R' Avrohom," Rav Kalman would press Menachem's father (in a mixture of Yiddish and broken Ivrit), "Every child has a *chelek* in Torah. Menachem also deserves to learn. He also has his *chelek*. A *Yiddishe neshamah* is begging to learn Torah. How can we stand idle?!"

And over the trans-Atlantic calls, R' Avrohom would swallow his tears, and explain, again and again, how the government school forbade all mention of religion...

"So hire a teacher out of the school!" insisted Rav Kalman.

Over the wire, R' Avrohom hesitated. Hiring meant paying a salary, and the family's limited resources had already been stretched beyond the limit.

And then Rav Kalman added, "I'll send you the money."

That clinched it. R' Avrohom hired a neighbor in their building who would sit with Menachem, day after day, learning the basics. With his new Torah classes, Menachem was a new child.

But Rav Kalman wasn't satisfied. "Why only Menachem?" he pressed. "There are other *yiddishe kinder* in his class. Don't they also deserve to learn Torah?"

Rav Kalman did not relent until R' Avrohom pressured the members of the school board into finally agreeing that the interested children could stay on for an hour at the end of the day. A rebbi

was hired, and boys from a nearby yeshiva would come each afternoon to daven with these children who could not see. Somehow, even irreligious parents felt obligated to give their handicapped child a "taste" of religion. The little class grew.

And every month, Rav Kalman would send \$500 he had raised, to pay for the expenses.

\*\*

That hour at the end of the school-day was just the beginning. In time, Menachem reached *Siach Sod*, a program where he was able to learn Gemara with a *chavrusah*, almost like a regular yeshiva bachur. At some point, Menachem joined his father, R' Avrohom, at the local *Daf-Yomi Shiur*.

For a blind boy whose mobility is painfully restricted, whose every movement is a feat in itself, going to the *shiur* was a nearly-impossible undertaking. Sometimes the weather was decent. Other times, it was cold and rainy. His sweaty hands would grip his walker as he walked, step by precarious step, on the slippery sidewalk until he got to the *shiur*.

Then he would make his way home once again, where he would listen to the recording of the *shiur* in order to review the *blatt*. Nothing could stop him. Because - גם אני רוצה -

Not blindness. Not a crippled body. Even his mother's passing didn't stop him – he learned the *Daf* לעילוי נשמתה. Menachem was armed by that infinite power of his precious tears. Tears that burned through all barriers, that forged a path through all obstacles. Tears that created a tangible possibility for a blind, crippled child to plow through Shas.

This last *Siyum HaShas*, when thousands, and perhaps tens of thousands, of *Yidden* merited to finish *Shas*, Menachem, too, was one of them.

\* \* \*

Tears for Torah; the mightiest weapon we possess.

Welling up from the inside of your *neshoma*.

ישראל ואריתא וקודשא בריך הוא – we're One!

Because when one cries for something, his soul connects to that in an everlasting bond.

Because tears break through all boundaries.

Little Menachem cried – גם אני רוצה.

And a Tear for Torah is never in vain.

לא בשמים היא. It's reachable. For everyone.

Yes. Menachem was *zocheh*.

And if that little boy could, then anybody can.

You, too.

Shas!

Just ask the Aibishter - And it's all yours!

If you want it badly enough.

If you care enough - - - to cry.

אהבה רבה, Shavous morning – Dont miss the chance!

*Have a Wonderful Yom Tov!*

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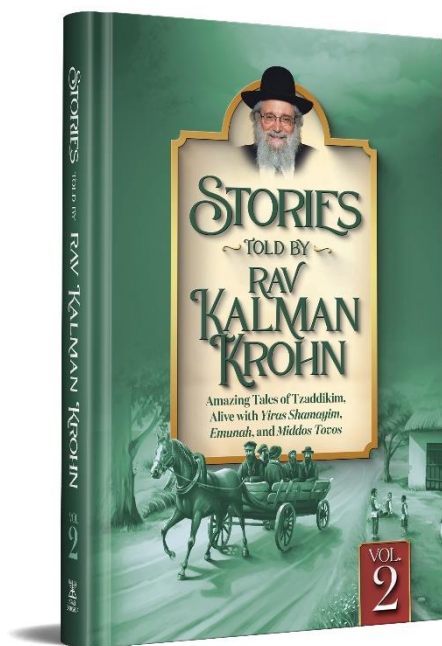
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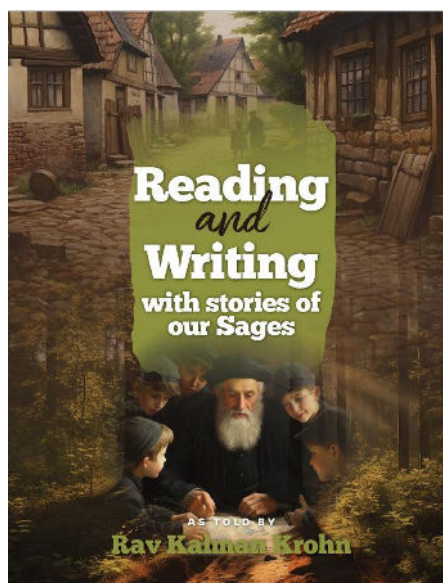
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# LEARNING FROM OUR LEADERS

BEFORE THE BOBOVER REBBE, R' SHLOMO HALBERSTAM, MOVED TO BORO PARK, BROOKLYN, WHERE HIS CHASSIDUS GREW INTO THE TENS OF THOUSANDS, HE SPENT THE IMMEDIATE POST-WAR YEARS IN THE UPPER WEST SIDE OF MANHATTAN.



THE REBBE'S SHTEIBEL WAS A REFUGE FOR BOBOVER CHASSIDIM AND OTHER NEIGHBORHOOD YIDDEN.



...TRUE BITOCHON MEANS THAT WE TRUST THAT HASHEM WILL DO WHAT IS BEST FOR US..

ON THE FIRST NIGHT OF SHAVUOS, THE REBBE, IN ACCORDANCE WITH HIS MINHAG, RECITED TIKKUN LEIL SHAVUOS.



...V' HAVOAS SHALOM BEIN ADAM L'CHAVEIRO...

SOME OF THE MISPALLELIM NOTICED THAT EVERY HOUR ON THE HOUR, THE REBBE WOULD EXIT THE BEIS MEDRASH. AFTER 10 MINUTES, HE WOULD RE-APPEAR AND RESUME SAYING TIKKUN LEIL SHAVUOS.



EVERY HOUR... ON THE HOUR? INTERESTING...

AFTER WITNESSING THE REBBE'S EXIT AND ENTRY MULTIPLE TIMES THROUGHOUT THE NIGHT, TWO VISITORS WERE EXCEEDINGLY CURIOUS.



R' YANKEL, I THINK I WILL ASK THE REBBE ABOUT THIS AT THE PRIVATE KIDDUSH HE INVITED US TO ATTEND.

THE REBBE SMILED AND PATIENTLY EXPLAINED.

IT IS TOO DIFFICULT FOR SOME YIDDEN TO STAY UP THE ENTIRE NIGHT, AND THEY WOULD LIKE TO GO HOME AND REST. BUT SOME ARE EMBARRASSED TO LEAVE, AND WONDER WHAT OTHERS WILL THINK. I THEREFORE TAKE A SHORT BREAK AND WALK OUT EVERY HOUR, SO THAT OTHERS WILL NOT BE ASHAMED TO LEAVE AS WELL.



WE CAN ALL LEARN FROM THE REBBE'S GREAT SENSITIVITY FOR OTHERS AND THE CHOCHMAH HE USED TO IMPLEMENT IT.

ר' HALBERSTAM (3<sup>RD</sup> BOBOVER REBBE) WAS BORN IN BOBOV, GALICIA, TO בְּנֵינְיוֹן (A GRANDSON OF THE FOUNDER OF THE BOBOV DYNASTY) AND CHAYA FRIEDEL. DURING WWII, HE ESCAPED WITH HIS FAMILY TO THE BOCHNIA GHETTO WHERE HE LOST HIS REBBETZIN AND TWO OF HIS CHILDREN תּוֹמָי. HE ESCAPED WITH HIS ONLY SURVIVING SON, נַפְתָּלִי, TO BUDAPEST, AND LATER TO BUCHAREST. DURING THE WAR, ר' שְׁלֹמֹה DISGUISED HIMSELF AS A POLISH OFFICER, AND ONCE AS A NUN, AND SMUGGLED OUT HUNDREDS OF YIDDEN. ר' שְׁלֹמֹה ARRIVED DESTITUTE IN THE USA IN 1946. ר' שְׁלֹמֹה SETTLED IN THE WEST SIDE (NYC, NY) AND LATER MOVED TO BORO PARK (BROOKLYN, NY). DURING THE 50+ YEARS THAT HE SERVED AS THE REBBE, ר' שְׁלֹמֹה BUILT AN INTERNATIONAL NETWORK OF SHULS, SCHOOLS, מְתִיבָנוֹת AND מְשִׁבּוֹת. KNOWN AS A חָכֵם AND A גָּאוֹן IN מִדּוֹת, HE WAS NOTED FOR NOT TAKING SIDES IN ANY מַחְלָקוֹת. MANY OBSERVED THAT IT SEEMS APPROPRIATE THAT HE SHARES THE יִאֲרֵצֵנּוּ OF יִשְׂרָאֵל WITH HIS OVERFLOWING אֱהָבָה, BOUNDLESS ENERGY AND שְׂמֵחַת הַחַיִּים, HE REBUILT, VIRTUALLY SINGLE-HANDEDLY, THE BOBOVER COMMUNITY TO TENS OF THOUSANDS OF חֲסִידִים WORLDWIDE.



# NEFESH SHIMSHON



DIVREI TORAH ON THE WEEKLY PARSHA AND HOLIDAYS FROM THE TEACHINGS OF RABBEINU SHIMSHON DOVID PINCUS ZT"l

THIS PUBLICATION IS DEDICATED TO THE HATZLACHAH AND ZECHUS OF נחמה בן רחל נחמה ויעקב בן רחל נחמה  
MAY THEY GROW TO BE TALMIDEI CHACHAMIM AND OVDEI HASHEM.

## PEARLS OF WISDOM FROM THE PARSHAH

## Soldiers of Torah

מִבֶּן עֶשְׂרִים שָׁנָה וּמֵעַלָּה כָּל יֵצֵא צֶבֶא בְּיִשְׂרָאֵל תִּפְקְדוּ אֹתָם לְצִבְאוֹתָם. (במדבר א, ג)

**From the age of twenty and up, everyone who goes out with the troops in Yisrael, you shall count them according to their troops. (*Bemidbar 1:3*)**

It is the way of the world to count the troops before they go out to battle, in order to know how big and powerful the army is. This is to evaluate whether the army can stand up to the enemy, and to decide on the most appropriate strategy.

But the Jewish people at that time were not actually going out to war. The conquest of *Eretz Yisrael* was in the hands of *Hakadosh Baruch Hu*. Also in *Sefer Yehoshua* we don't find that they counted the people before conquering the Land.

So why were they counted here?

Because in truth, after the Jewish people left *Mitzrayim* and received the Torah, they were standing before a big and tough war. This was the war against the darkness and *tumas hataavos* that had conquered the world.

And so wrote *Shlomo Hamelech* in *Shir Hashirim*:

הִנֵּה מִטְתּוֹ שֶׁל־שְׁלֹמֹה שְׁשִׁים גְּבָרִים סָבִיב לָהּ מִגְּבָרֵי יִשְׂרָאֵל. כָּל־ם אֲחֻזֵי חֶרֶב מְלֻמְדֵי מִלְחָמָה – Here is the bed of Shlomo, there are sixty mighty men around it, among the mighty warriors of Yisrael. They all wield swords and are trained in battle. Each man has his sword on his thigh, due to the fear at night.<sup>1</sup>

What was this “bed of Shlomo”?

Rashi *ad loc* explains that it was the holy *Mishkan*. Around it were the sixty ten-thousands of Israelites who went out of Egypt. They were the mighty warriors of the battle of Torah. The “fear at night,” against which they armed themselves, was lest they forget the Torah, causing harsh troubles to come upon them and the world at large. So explains Rashi.

<sup>1</sup> *Shir Hashirim 3:7-8.*

When the Jewish people readied themselves for this tough war, they counted the people, to know their strength, and to emphasize to every individual that he is a soldier who is counted as a member of the army, and he needs to join up with all the warriors and fight fiercely in the war of Torah.

This war began at the very beginnings of our nation, and it continues in full force today as well.

The enemies who stand against the *kedushah* of Hashem are the waves of *chilul Shabbos*, the assimilation into foreign cultures, and all the other travesties that have increased so greatly. There is a thick cloud of secularism and disdain for Torah enveloping us.

What are we to do? How should we make battle?

About this it says בְּלִמְ אֲחֵזִי חֶרֶב מְלֻמְדֵי מִלְחָמָה – “They all wield swords and are trained in battle.” Which battle? The battle of Torah. Another *shiur*,

another *blat Gemara*, another *kapitel Tehillim*, another *mitzvah* and another *chesed*.

The main thing is to know that we are in a time of war. And when a person is at war, there is no day and no night and no taking it easy. We need to just do the *mitzvos* with *mesirus nefesh* and every ounce of energy we have.

This is why the Jewish people were counted. It teaches us that success in the war of Torah requires mass enlistment of all our forces. It's not enough for just a few elite units to go out to battle for Torah.

We need to make sure today, more than ever, not just that we learn Torah and keep *mitzvos* ourselves, but that others do so as well. We need to support Torah institutions and strengthen *shiurim*, encourage neighbors and relatives. Because the more soldiers show up for combat duty, the more impressive our successes will be, *b'ezras Hashem*. ●

## PARSHA TOPIC

# The Royal Rus

## David is the Jewish People

We read the Book of Rus on Shavu'os, and there are various reasons for this. One is because Shavu'os is the *yahrzeit* of *David Hamelech*. So we read the Book of Rus, which describes the ancestry of *David Hamelech*.

*David Hamelech* was one of the four pillars of the world. The three *Avos*, Avraham, Yitzchak and Yaakov, are the ones who planted the deep roots of the Jewish people. But *David Hamelech* was the very expression of the Jewish people.

The Jewish people is the most beloved and precious people to *Hakadosh Baruch Hu*. There

### לְעֵי לֹוִי נִשְׁמֹת

מוֹהָ"ד מִשֵּׁה בֶן אֱלִיעֶזֶר הַמְבוֹרָה ז"ל

וּמוֹהָ"ד בְּרוּךְ זֶאֵב בֶּן נִפְתָּלִי קְדָאוֹס ז"ל

גְּדֵבַת נְכֻדִים ~ עֶשְׂרֵת זְקִינִים בְּנֵי בָנִים וְהַפְּאֶרֶת בָּנִים אֲבוֹתָם

are many *pesukim* that express *Hashem's* love of and closeness to *Am Yisrael*. The person who most expresses this wonderful relationship is *David Hamelech*. As the Rambam writes about him, "His heart is the heart of the entire congregation of Yisrael."<sup>1</sup>

We are all waiting for *Mashiach ben David*, and it is among the principles of our *Emunah* that a wonderful future is ahead of us. The day will come when the entire Jewish people will be gathered to *Eretz Yisrael*, each person will have his own *nachalah*, his own ancestral land estate, there won't be any more troubles and sicknesses, no pain and no suffering. We are destined to live for thousands of years in the presence of *Hashem Yisborach*, in utter delight. After that will come a more distant future called *Olam Haba*. And the foundation stone of all this future is none other than *David Hamelech*.

### That Which Was, Will Be

*Megilas Rus* mainly describes Ruth the Moabite and Boaz the *Gedol Hador*, who took her as wife. There is a whole description of their special personalities, and by what merit it is that *David Hamelech*, who is the greatest personality of all generations, descended from them.

The Torah teaches us that if we emulate the beauty of their personalities, we too can merit having children, grandchildren and further descendants who will shine in the skies of Judaism.

Because there is a basic principle: *מה שִׁהְיֶה הוּא* *שִׁיִּהְיֶה* – "That which was, will be."<sup>2</sup> *Hashem* created a cyclical world. Everything that happened in the past will happen again in the future. Just like there was a woman named Rus, and there was a man named Boaz, and they had a descendant named David, so we can be like Rus and Boaz, and from us will come a *tzaddik* like David, if we just go in their ways, if we work on acquiring for ourselves the greatness that their personalities had.

1 *Mishneh Torah, Hilchos Melachim* 3:6.

2 *Koheles* 1:9.



### It's a Different Atmosphere

In order to get what really happened with Rus and Boaz, we need a little introduction before we go into the story itself. We need some background, because it will change the whole way we perceive this story that took place thousands of years ago.

One of our problems in understanding *Tanach* is that the events took place thousands of years ago, and the world constantly changes. In every country and in every nation there is a certain atmosphere, a certain social setting, and it changes as time goes on. We weren't alive back in those days, so it very hard for us to understand things that transpired back then. This is why we don't really understand most historical events.

I will give you an example. We are in Johannesburg, South Africa. Let's imagine a Jew going down the street late at night, at 2:00 AM, and he notices a small child sitting at a street corner. He goes up to him and asks, "Where are you from? Why don't you go home?"

The child answers, "I got lost."

He asks the child where he lives, then he puts out his hand and walks with him in the streets of

Johannesburg at night, in the dark, in danger from the local population, taking him all the way home.

A person who doesn't live in Johannesburg won't understand it, but someone who lives here knows how terrifying it is to walk the streets alone at 2:00 AM, and can appreciate what a sacrifice and what a great *chesed* this Jew did.

This is the problem we encounter when we read stories in the *Tanach*. A lot of things are different now than they were a few thousand years ago. So first of all, let's try to get into the atmosphere of that era, and this will snap the whole story into perspective.

## Nations We Hate

Every nation has other nations that it considers its friends, and those that are its enemies, whom it bitterly hates.

For instance, for everyone sitting here, how do we feel about Germans, about Nazis? Most of us really hate Nazis. I once met a German who converted to Judaism, and I knew that his grandfather was a bona fide Nazi. I had to work on myself to greet him with a nice, warm smile, because Jews have something against Nazis.

But who did Jews hate back then, in the time of *Megilas Rus*? Ammon and Moav. If you would tell a Jew back then that so-and-so is an Ammoni or a Moavi, it would be like waving a red flag in front of a bull.

Why?

First of all, the forefathers of Ammon and Moav were *mamzerim*. When *Hashem* overturned Sedom, and Lot was sheltering in the cave with his two daughters, and, embarrassingly enough, they became pregnant, they gave birth to two boys named Ammon and Moav. This was the worst birth imaginable. These two nations are built on a foundation of immorality.

And it was not just the circumstances of their birth. These two nations were the lowest, the ugliest, the most immoral that could be. They always hated the Jewish people because of their historical origins.

The Torah commands us regarding them:

לֹא יָבֹא עַמּוֹנִי וּמוֹאָבִי בְּקִהְלֵהּ ה' וְגו' עַל דְּבַר אֲשֶׁר לֹא קִדְּמוּ אֶתְכֶם בְּלַחֵם וּבַמַּיִם בְּדֶרֶךְ בְּצִאתְכֶם מִמִּצְרַיִם וְאֲשֶׁר שָׁכַר עָלֶיךָ אֶת בְּלָעַם – אֵן בְּעוֹר מִפְּתוֹר אֲרָם נְהָרִים לְקַלְלֶךָ – An Ammonite and a Moabite shall not enter the congregation of *Hashem*... because they did not greet you with bread and water on the way when you left Egypt, and because they hired against you Bilaam ben Beor from Pesor Aram Naharayim to curse you.<sup>3</sup>

We don't like these nations because they are so lowly. They have no gratitude for the fact that *Avraham Avinu* saved their forefather Lot when he was taken captive in war. They are the most disgusting nations that the Jewish people ever knew.

## Elimelech's Punishment

Now let's get into the story of Rus and Boaz.

The story starts with Elimelech, who was a great man and an outstanding figure in his generation. Besides that, he was also very rich. When the famine struck, he simply could not take it, seeing thousands of Jews suffering starvation. If he would have remained in *Eretz Yisrael*, he would have had to sell all his treasures to feed everyone, and become poor himself, because he would have needed to support an entire people. He was an *adam gadol*, and the Jewish people expected him to help them out in their time of trouble.

What did Elimelech do? He took his family and left the country. He left *Eretz Yisrael*. *Chazal* say this was not the right thing to do, and it was only made worse by the fact that he chose Moav as his new country of residence. He went to live among the sworn enemies of the Jewish people.

Not only that, but his two sons, Machlon and Kilyon, married two princesses, the daughters of the king of Moav. They were prominent men in the Jewish nation, and the king of Moav was very interested that his daughters should marry Jews of high status. However, back at home, people saw Elimelech and his sons as traitors.

<sup>3</sup> *Devarim* 23:4-5.

After a short while, the three of them, Elimelech and his two sons, died.

## A Sacrifice of Love

Elimelech's wife, Naomi, was a great *tzadekes*, but she went along with her husband. Now she was all alone, and she knew very well that she deserved this punishment.

She turned to her two daughters-in-law, Orpah and Rus, and told them that she is going back to *Eretz Yisrael*. She had had enough; she learned her lesson. These two princesses politely said they will come along with her back to her people. But in the end, Orpah gave Naomi a kiss and said goodbye, while Rus stuck with Naomi and returned with her to *Eretz Yisrael*.

We need to understand the significance of the decision that Rus made when she went with Naomi.

Rus knew that when she gets to *Eretz Yisrael*, she is going to get a very cool welcome. People are going to say that she is a Moabite and had no right to marry a Jew in the first place. But she married him nonetheless, and that's why he died. It's her fault.

She felt that she was a big *tzadekes*, but she knew she will not be viewed that way and will not be accepted. People are likely to tell her to just get out of here, that she comes from a very lowly nation and doesn't belong among the Jewish people.

But she didn't care about all this. She loved *Hakadosh Baruch Hu*, she loved His Torah, and even though she knew what was waiting for her and how she will be treated, she went along with Naomi out of love and devotion to *Hashem* and His Torah. She didn't care about anything else. She just wanted to be close to the Jewish people, because then she will be close to *Hakadosh Baruch Hu*.

She demonstrated amazing greatness. She was a princess, the daughter of the king of Moav, her father expected her to come back to his home, and now she is going to the Jewish people instead, to suffer shame and discrimination. Instead of living a

luxurious life in the royal palace, she will glean ears of grain left in someone's field.

Her sister-in-law Orpah also had *derech eretz*, but when Naomi told her to stay in Moav, she did. She just kissed Naomi goodbye and parted ways with her. But Rus gave up on all the pleasures of this world and went to *Eretz Yisrael* knowing very well that she is destined for a life of poverty and deprivation.

Sometimes when a person does an act of *mesirus nefesh*, at least someone appreciates what he did, and says that he is a *tzaddik*. But no one said a good word to Rus, because she was a Moabite.

And there was another problem, too. It was not clear at all if she would ever be able to marry a Jew. The Torah says that a Moabite man may not take a Jewish wife, even if he converts. What about a Moabite woman marrying a Jewish man? This was a subject of controversy over the course of generations, and at that time, the *Halachah* had not yet been clarified.

Boaz knew the *Halachah*. He knew that there is a *Halacha l'Moshe miSinai* stating that it is only a Moabite man who is forbidden to marry a Jew, not a Moabite woman to marry a Jewish man. However, there were many people in his generation who did not know this. They thought she would never be able to marry a Jew.

So here we have a woman who gives up all the pleasures of life that she could have happily enjoyed in the royal palace, and does so in order to join the Jewish people. She comes without a penny in her pocket and without the ability to build a Jewish home. Only because of her tremendous love for *Hakadosh Baruch Hu*.

Due to this greatness, Rus is called the *Ima shel Malchus*,<sup>4</sup> the Matriarch of the Davidic Dynasty. There are four *Imahos*. They are Sarah, Rivkah, Rachel and Leah. The *Imahos* did not just give birth to the Jewish people; they are the mothers of the Jewish people in their essential nature. Rus is called *Ima shel Malchus*, which makes her also the

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4 *Bava Basra* 91b.

mother of *Mashiach*. If not for Rus, there would be no *David Hamelech* and no *Mashiach*. It is not by chance that *David Hamelech* descends from her. It is because she is *Ima shel Malchus* in her essential nature.

In order for the *Melech Hamashiach*, who is *Hakadosh Baruch Hu's* most beloved son, to descend from her, she needs to be a woman with such tremendous love for *Hakadosh Baruch Hu* that she is ready to give up everything just to be close to *Hashem*.

Naomi tried to convince her to stay in Moav. She told Rus that she has no future in *Eretz Yisrael*. No husband, no *parnassah*, just humiliations. But Rus refused to part with Naomi. Naomi had taught her *Yiddishkeit*, and she was not going to part with her no matter what. Even if she dies, she will be buried with Naomi. There is no way she is going to separate from Naomi. She is devoted in heart and soul to Naomi and to the Torah that she taught her.

## Back to Beis Lechem

Naomi and Rus set out on their way, and arrived in Beis Lechem, Naomi's hometown.

At that time, Boaz was the *Gedol Hador*. He was the *Nasi*. He was

an elderly man, in his eighties. He had a large family and was also very wealthy. He was known and respected by all.

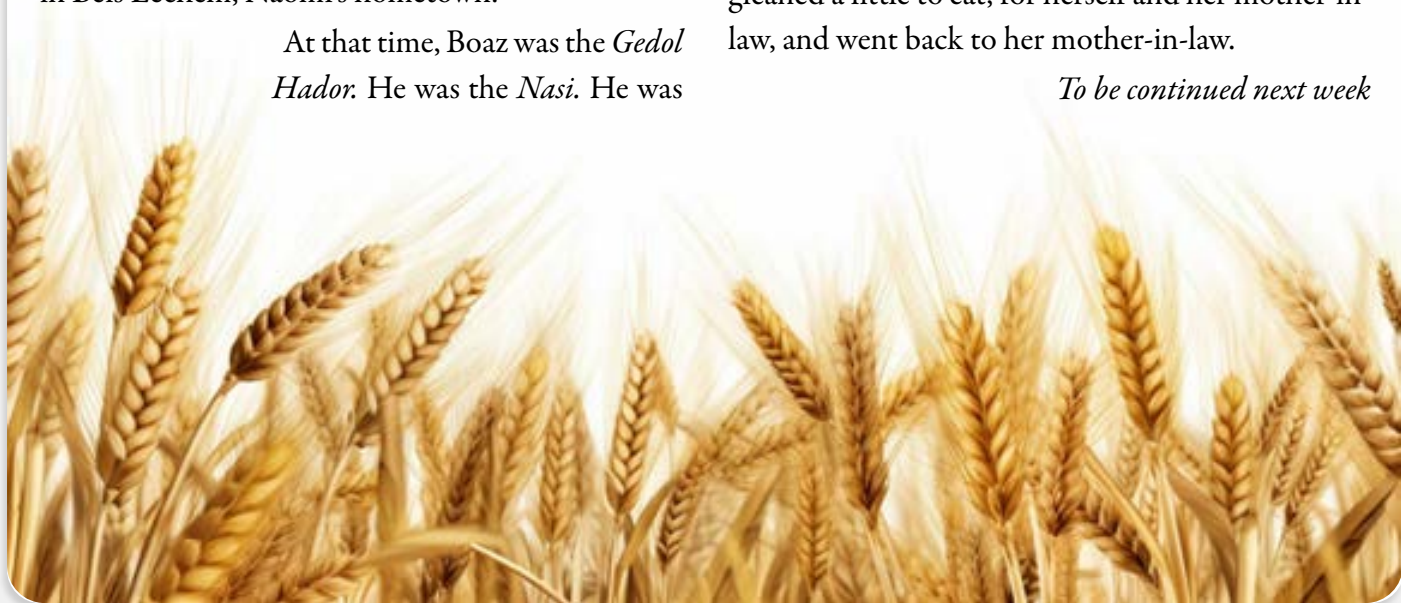
The day Naomi and Rus came back to Beis Lechem, the wife of Boaz passed away, and the whole Jewish people attended her *levayah*.

Naomi and Rus came along in the middle of the *levayah*. Everyone was shocked to see them. And people really gave it to them: *וַתֹּאמְרֵנָּה הַזֹּאת נְעָמִי* – “The women said, ‘Is this Naomi?!’” Look what happened to Naomi, the wealthiest woman in all of *Eretz Yehudah*. It's all because she abandoned us, she betrayed us. And look who is coming after her, look who she brought along with her – a Moabite woman!

Naomi and Rus needed to eat, and since Rus helped Naomi, she went to glean ears of grain in the fields for both of them. *Megilas Rus* tells us how Boaz treated her well. He told her how he warned the young men to leave her alone. Because had he not told them, they would have thrown her out since she was a Moabite.

She suffered all the humiliations quietly. She gleaned a little to eat, for herself and her mother-in-law, and went back to her mother-in-law.

*To be continued next week*



זכרון צבי מרדכי

# גליון שיעורי הלכה

שיעורי הרה"ג ר' שמואל פעלדער שליט"א דומ"ץ בית מדרש גבוה, ליקוואוד

שיעורים שמסר הרב שליט"א בלילי שבתות בבוגרי (אלומני) בית מדרש גבוה  
הרב שליט"א עבר על הגליון

## א. איסור יציאה כשהס"ת פתוח

**פרשתינו** פותחת בברכות להחולץ בחוקות התורה ומשמר מצוותיה, ובהמשך הפרשה עונשים נוראים למואס בחוקי התורה וגועל את משפטיה. בשיעור זה נעסוק בהלכה מצויה ונחוצה שעלולים לדוש בה בעקב, אך נתפרש בה ג"כ עונש נורא, וקולר תלוי בצואר העובר עליה, והוא מאמרם ז"ל בגמי (ברכות ח.), על הפסוק בישעיה (א, כח) 'ושבר פושעים וחטאים יחדו, ועוזבי ה' יכלו', תחילת הפסוק מבואר, שהפושעים והחטאים ישרו יחדו, אך המשך הפסוק 'ועוזבי ה' יכלו' על מי הוא מדובר, אם על פושעים וחטאים, כבר דובר מהם בתחילת הפסוק, וא"כ מה נוסף כאן.

**מבאר** הגמ' (שם), שעונש חמור זה של 'עוזבי ה' יכלו', הינו למניח ספר תורה פתוח ויוצא, כלומר הפסוק מדבר מאדם שומר תורה ומצוות כראוי, אך עונו הוא בכך שבמעשיו הינו מבזה ס"ת, שמניחו פתוח ויוצא, ועל כך העונש הוא 'יכליו' ח"ו.

**הלכה** זו נפסקה בשו"ע (סי' קמו סעי' א), וזה לשונו, אסור לצאת ולהניח ספר תורה כשהוא פתוח, אבל בין גברא לגברא שפיר דמי, עכ"ל. מכיון שכפי האמור פגם הדבר לצאת הוא בכך שמתבזה הס"ת, לכך פסק המשנ"ב (סק"א), שאיסור זה אינו תלוי בחסרון יציאת ידי חובת קריאת התורה, שאינו שייך רק באדם שלא שמע עדיין קריאת התורה, אלא גם אדם שכבר יצא ידי חובת קריאת התורה או שעתידי לצאת במקום אחר, מכל מקום אסור לו עתה להניח ס"ת ולצאת, שמבזה את הס"ת בכך שמניחו פתוח ויוצא.

## ב. חומרת הדין להחמיר גם בספק שלא להניח ס"ת ולצאת

**בגמרא** (שם), בעי רב פפא בן פסוקא לפסוקא מהו, תיקו. וביארו תלמידי רבינו יונה (שם ד. מדפי הרי"ף ד"ה בין), ששאלת הגמ' היא לפי הנהוג בזמנם שבין פסוק לפסוק היה המתרגם מתרגם, ועל זמן זה שאלו האם מכיון שבאותו זמן אין הקורא קורא בתורה, אין בו משום 'ועוזבי ה' יכלו', או שמא משום שהס"ת פתוח אסור. וכתב הרבינו יונה להכריע הדבר להלכה, דמכיון שבגמי העלו בתיקו, יש לילך לחומרא לאסור לצאת בין פסוק לפסוק, עכתי"ד. כדבריו פסק ג"כ הטור, וכן נקטו האחרונים<sup>א</sup>.

**על** אף שכאמור הלכה זו אינה נוגעת למעשה, מ"מ מהלכה זו נוכל ללמוד על חומרת הדבר לצאת בעת שהספר תורה פתוח, כי הנה הובא שהכרעת הפוסקים בזה הוא כרבינו יונה לחומרא, והוא דבר פלא, שהרי הגמ' לא הכריעה בדינו אלא הניחתו בתיקו, וא"כ מדוע הפוסקים לא הקילו בספיקה, הרי כלל נודע הוא שכל ספק דרבנן נקטינן לקולא.

**הנה** הרבינו יונה (שם) שכאמור הוא המקור לחומרת הפוסקים, כתב וזה לשונו, דתיקו דאורייתא ולחומרא, עכ"ל. והאחרונים התקשו בדבריו, מדוע החשיב ספק זה כספק דאורייתא, הלא חיוב קריאת התורה היא מדרבנן, ולא מן התורה [זולת פרשת זכור]<sup>ב</sup>. כמה אחרונים ביארו את דברי הרבינו יונה באמרו שהוא 'ספק דאורייתא', שאין כוונתו לומר שהוא איסור תורה, אלא שמכיון שיש כאן ביזוי כבוד תורה, לכן מחמירים אנו בספיקו, כן כתב במטה יהודה (עייאש, סי' קמו סעי' א), מגיד תעלומה (על פי תלמידי ר"י שם), ובדמשק אליעזר (על הגר"א שם)<sup>ג</sup>.

**העולה** מכל הנ"ל, שישנה חומרא מיוחדת באיסור יציאה ועזיבת ס"ת הפתוח לקריאה, וכפי שעולה מכך שהחמירו בדינו במקרה של ספק, שאין לצאת בין פסוק לפסוק בעת שהס"ת פתוח. בטעם חומר הדבר, מצינו דרכים שונות כאמור, אם משום העונש כליון המלווה לאיסור זה, אם משום שביזוי ס"ת נחשב כאיסור תורה, ויש אף מי שאומר שהוא ממש איסור תורה.

## ג. לצאת בעת קריאה של מנהג בס"ת

**עתה** נעבור לכמה פרטי דינים המצויים באיסור יציאה בשעה שהס"ת פתוח, תחילה נציג כאן את אשר דן באשר לשלמה (שם בסוף הסימן), האם יש איסור יציאה גם בעת קריאת התורה שאינה של חיוב כלל רק ממנהגא, וכגון קריאה"ת שבליל שמחת תורה, וכן קריאה"ת שבליל הושענא רבה, האם היא איסור לצאת באמור היא היתה נוגעת רק בזמנם שהיו מתרגמים תוך כדי קריאת התורה, ואינה נוגעת בזמנינו אנו.

<sup>א</sup> ראה מג"א (שם סק"א), הגר"א (שם סק"א) ופמ"ג (א"א סק"א). וביאר הגר"א שמה שהשמיט השו"ע דין זה, אינו לפי שסבור בה להיתר, אלא לפי שאין הלכה זו נוגעת למעשה, שהרי כאמור היא היתה נוגעת רק בזמנם שהיו מתרגמים תוך כדי קריאת התורה, ואינה נוגעת בזמנינו אנו.

<sup>ב</sup> אמנם ראה לפר"ח (שם סק"א) ופמ"ג (שם) שכתבו לחדש טעם מעצמם, שהחמירו בספיקה, משום חשש דעוזבי ה' יכלו, וכונתם דחמירא סכנתא מאיסורא (חולין י.), ולכן יש לחוש בזה להחמיר בספק.

<sup>ג</sup> ובספר דברי תמודות על הרא"ש (לבעל תוספות יו"ט פ"א אות לא) ביאר את דברי רבינו יונה, שמכיון שקריאת התורה נתקנה ע"י נביאים - משה רבינו ועזרא, וכמבואר בגמ' (בי"ק פב.), לכך סבר רבינו יונה שיש להחמיר בספיקה כבספק של תורה. כעין דבריו כתב ג"כ בשו"ת אחיעזר (ח"ג סוף סי' יח), ועוד איזה אחרונים. ויש לפרש דבריהם שבדאי אף הם סברו שהאיסור לעזוב לס"ת הוא נובע משום ביזוי הס"ת [וכמ"ש בסמוך בפנים], ולא משום עצם זה שאינו מקיים חובתו לשמוע הקריאה. ומוכרח כן, שהרי אין עונש 'יכלו' בהבנת הדברי חמדות והאחיעזר בשיטת רבינו יונה. זאת לעומת שו"ת להורות נתן (ח"י

#### ד. יציאה בין גברא לגברא ובאונס תוך כדי קריאה

**כאמור** לעיל, דעת השו"ע להתיר לצאת בין גברא לגברא, אולם המג"א (סק"ב), כתב להתיר כן רק לצורך גדול. וכן נקט המשנ"ב (סק"ג). גם האי"ר (סק"ב) כתב, שלא הותר אלא רק מתוך דוחק גדול או אונס גמור, עכ"ל. והנה הערוך השלחן (שם סעי' א), כתב כדבריו, והוסיף ללמוד מזה איסור יציאה באונס בשעת הקריאה, וזה לשונו, בין גברא לגברא וכו' מותר לצאת אם צריך לצאת לצורך גדול ואונס גמור, ומבואר [מזה], דבאמצע הקריאה אפילו בכה"ג [שיש צורך גדול ואונס גמור] אסור, ואע"ג דאונס רחמנא פטריה, מ"מ כל כמה שיכול לאונס עצמו, מחויב לאונס עצמו ולא לצאת, עכ"ל.

#### ה. לצאת לביהכ"ס כדי שלא לעבור על 'בל תשקצו'

**עוד** כתב הערוך השלחן לדון (שם), הצריך לנקביו ועובר בשהייתו על 'בל תשקצו', האם מותר לו בכה"ג לצאתבעת הקריאה, וכפי שהותר כן לעומד בקר"ש וברכותיה, או שמא דינו לאיסור כעומד באמצע תפלת שמונה עשרה שגומר תפלתו ורק אח"כ יוצא, והכריע בזה"ל, ונלע"ד דדינו כתפלה, גדול כבוד התורה ככבוד השכינה, וכמאמרם ז"ל (איכה רבתי פתיחתא ב), הלואי אותי עזבו ותורתך שמרו. ולכן צריך להמתין עד שיגמור העולה, אם רק ביכולתו להשהות עצמו, עכ"ל.

#### ו. נכנס באמצע הקריאה אם מותר לו לצאת

**מצוי** מאוד שאדם נכנס לביהכ"ס לצורך ארעי באמצע קריאת התורה, כדי לקרוא לחבירו או לראות אם הוא שם, או כדי ליטול ספר לימוד, ורוצה לצאת תיכף תוך כדי קריאה, האם גם בכה"ג יהא אסור לו לצאת, או שמא עד כאן לא נאמר 'עוזבי ה' יכלו' אלא באופן שהיה קבוע עד עתה בביהכ"ס ועתה באמצע הקריאה רוצה לצאת, אבל אדם זה שרק עתה נכנס לצורך ארעי תיכף לצאת, יתכן שאין ביציאתו עתה, משום ביזוי ס"ת וממילא לא יהא בכלל עוזבי ה' יכלו.

**הפוסק** הראשון שמצינו לו שדיבר מזה, הוא הרב פ"מ"ג (שם א"א סק"ב), שכתב שהוא מסופק בדבר, וציין לעיניו במג"א ס"י קלח סק"א שמשמע שבכה"א גוונא נמי אסור, אמנם סיים דבריו בצריך עיון. גם הגאון ר' מאיר אריק זצ"ל בספרו מנחת פתים (מהדו' חדשה או"ח ס"י קמו) נקט לאיסור, שציין להפ"מ"ג שאסר בזה"ל.

**כמו"כ** בשלחן הטהור (סעי' ה-ו) כתב לאסור, וכן בספר רוח חיים (פלאגי, ס"י קמו סעי' א), הביא את הסתפקות הפ"מ"ג, וכתב עליו בזה"ל, ולענ"ד גם זה פשוט בעיני וכו' שלא יצא באמצע הקריאה, דהא מיהא מיקרי 'עוזבי ה' שעוזב התורה ויוצא, עכ"ל. והניף ידו בשנית לחקוק זה בספרו ספר חיים (ס"י ז' סעי' ד), עיי"ש, והנה הכף החיים (סק"ג) העתיקו להלכה, מיהו הוסיף להגביל הדין לאסור היציאה רק באמצע הקריאה, אך בין גברא לגברא בכה"ג הותר בשופי לצאת אפי' שלא בשעת צורך גדול. וזה לשונו שם, מיהו נראה, זה שכבר שמע ויצא ידי חובתו, או שדעתו לשמוע בבית הכנסת אחר במקום שמתפלל, מותר לצאת בין גברא לגברא אפילו בלא דוחק, וכן עמא דבר, עכ"ל.

#### ז. נשים יציאתם באמצע הקריאה

נשים אם מותרות לצאת בעת קריאת ס"ת, כתב הכף החיים (סק"ב), להביא מהפתחי עולם (קאראסיק, ס"י קמו סק"א) שנקט להתיר, וכתב הוא ז"ל שגריאם לו להחמיר שלא בשעת הצורך, עכ"ד. אמנם נראה שכל האמור הוא בנשים המקשיבות לקריאה, אבל אדם השוהה בעזרת הנשים ואינו מתפלל עם הצבור, יהא מותר לו לצאת משם אף באמצע הקריאה, לפי שהעזרת נשים שהוא חדר לעצמו, היציאה ממנו קל יותר מאשר היציאה מביהכ"ס שהס"ת מונח באותו חדר.

#### פסקי דינים

**א.** איסור חמור לצאת בעת שקוראים בספר תורה, והמניח ס"ת ויוצא, עליו נאמר 'עוזבי ה' יכלו' חס ושלום. **ב.** טעם איסור היציאה בעת הקריאה, היא משום ביזוי ס"ת, לכך אף אדם שכבר יצא ידי חובת קריאת ס"ת ונכנס באקראי לביהכ"ס כדי לקרוא לחבירו, או כדי ליטול ספר וכדו', אסור לו לצאת מביהכ"ס באמצע קריאת ס"ת. **ג.** איסור היציאה בעת הקריאה היא אף בצורך גדול ואונס גמור. ואף הצריך לנקביו בגדר שעובר על בל תשקצו, כל שיכול להשהות את עצמו אין לו לצאת עד לאחר הקריאה וכדין תפילת שמונה עשרה. **ד.** אף בין גברא לגברא שהס"ת סגור ומכוסה, אין לצאת בחינם, אך לצורך גדול או אונס גמור מותר לצאת. אולם הנכנס באקראי לקרוא לחבירו או ליטול ספר וכדו', יש להקל לו לצאת בין גברא לגברא אף שלא לצורך גדול. **ה.** גם קריאת ס"ת שאינה חובה אלא מצד המנהג, כקריאה של ליל שמחת תורה, וכן במקומות שנוהגים לקרוא מתוך ס"ת בליל הושענא רבה ובנשיאים ב"ב ימים הראשונים של ניסן, לכתחילה אין לצאת באמצע הקריאה, אלא שבמקום צורך אפשר להקל בכך. **ו.** לכתחלה גם לנשים יש מקום להחמיר שלא לצאת באמצע הקריאה שלא לצורך. במה דברים אמורים בנשים שמקשיבות לקריאה, אבל אדם השוהה בעזרת הנשים ואינו מקשיב לקריאה, יהא מותר לו לצאת משם אף באמצע הקריאה, לפי שהעזרת נשים שהוא חדר לעצמו, היציאה ממנו קלה יותר מאשר היציאה מביהכ"ס שהס"ת מונח באותו חדר.

<sup>1</sup> מענין לענין באותו ענין, נשאלה שאלה מעניינת להגרי" זילברשטיין הובא בספרו חשוקי חמד (ר"ה כח:), יהודי ירא שמים הנוסע מעירו למקום עבודתו ברכבת בה מתקיים מנין קבוע, ביום מן הימים בעת הקריאה, הגיעה הרכבת אל התחנה שצריך לירד בה, והסתפק אם מותר לו לירד מאחר ובאם ימשיך לשהות ברכבת עד לסיום הקריאה, תמשיך הרכבת בנסיעתה ויוכל לירד רק בתחנה הבאה המרוחקת ממקום עבודתו, ויתאחר הרבה עד שישלם למקום עבודתו, השיב לו הגרי"י עצה לפתרון הדבר, שיוכל לרדת בתחנת הרכבת, אך ישאר לעמוד בסמוך לה בשיעור שיוכל להמשיך לשמוע את הקריאה, ואח"כ כשהרכבת תמשיך בנסיעתה ותעזוב את המקום, נמצא שהס"ת הוא שמתרחק ממנו, ולא הוא מתרחק מהס"ת.

דוגמא לסברא זו, הביא מהשדי חמד (אסיפת דינים, אבילות ס"י קצ, פאת השדה אבילות ס"י כג), לענין לוית המת, שנוהגים כשרוצים לפסוק מללוות לאחר ד' אמות של לווייה, שלא לעזוב את המקום, אלא לעצור ולהמתין עד שהמת עם המלווים יעלמו מן העין, ואז הולכים לדרכם, עכ"ל. ולכאורה טעם הדבר שעושים כן, לפי שבכך נמצא שלא הם עזבו את המת אלא הוא שעזב אותם, וכן יש לנהוג בעניינינו, עכ"ד.

אמנם יש מקום לחלק בין פתרונו בקריאת התורה לבין הנהוג בלויית המת, שמכיון שהענין בשניהם שלא יהא נראה כבזיון, א"כ במת שנתר במקומו ואינו עוזב כלל את המקום, אינו נחשב לעזוב את המת ומבזהו, משא"כ בעוזב את קרון הרכבת, ונותר לעמוד מחוץ לרכבת בסמוך לה כדי להמשיך לשמוע, צורת הדבר נראית כבזיון, שהרי הרואה אותו עוזב את מקום הס"ת אינו מעלה על דעתו שהוא עומד ושומע שם את המשך הקריאה, א"כ צורת הדבר נראה יותר כבזיון.

ס"י מה אות ד), שנטה לומר שהאיסור יציאה הוא אף בקריאה שאינה של חיוב כלל, עצם הדבר שהס"ת פתוח וקוראים בו יש איסור לזלזל לצאת. והוסיף, שמכיון שחז"ל אמרו באיסור זה עונש חמור, יש להחמיר אף אם הוא רק ספק, עכ"ד.

ובספר צבא הלוי (סוכה ס"י צה), שאל להגרי"ח קנייבסקי זצ"ל, אם מותר לצאת מביהכ"ס בעת קריאת התורה בליל הושענא רבה או ליל שמחת תורה, והגרי"ח השיב לחלק ביניהם, שבליל שמחת תורה שממנהגא קוראים עם ברכה לפניו ואחריה, אין לצאת באמצע הקריאה, אולם בליל הושענא רבה, מאחר ואסור מדאורייתא לקרות בתורה ללא ברכה, נמצא שהקריאה בה מתוך ס"ת הוא שלא כדין, ולכן יהא מותר לצאת, עכ"ד. מה כתב בשם הגרי"ח לענין קריאת הושענא, קשה לקבל שאכן כך אמר הגרי"ח, מאחר והנוהגים לקרות מס"ת בליל הושענא וכן בימי הנשיאים, נוהגים כן על פי רבותיהם הגדולים שהם סברו שאין כל נדון איסור בדבר, וא"כ האיד להם יהא מותר לצאת באמצע קריאתה. <sup>2</sup> הגם שהפ"מ"ג פתח דבריו בכך שהוא מסופק בדבר, ואף לאחר שציין להמג"א שאסר, סיים דבריו בצ"ע, א"כ לכאורה יש מקום להבין שהפ"מ"ג נותר בסופו כתחילתו בספק ללא הכרעה, מיהו המנחת פתים הבין בו שנקט לאיסור כפי המשמעות לאסור העולה מהמג"א, ומה שסיים בצ"ע, הוא מאחר והמשמעות מהמג"א איננה מוכרחת לגמרי, אך למעשה נקט המשמעות הפשוטה לאיסור.

<sup>1</sup> אולם בספר הערות מהגרי"ש אלישיב על מסי' ברכות (עמ' לג), כתב שיש לצדד להתיר, שמה שמבואר שאסור לו לאדם לצאת מביהכ"ס בשעה שקוראין בתורה הוא דוקא באנשים הנמצאים לכתחילה בביהכ"ס, אך מי שבא באקראי לביהכ"ס לצורך כלשהו אינו בכלל עוזבי ה', ושרי לצאת, ובשעת הדחק מי שאפשר לסמוך על סברא זו למעשה, עכ"ד.



# ביטול החושים להתורה

## הגאון רבי מאיר הערשקאוויץ זצ"ל

ראשי פרקים משיחה שמסר הראש הישיבה זצ"ל, שכתב לעצמו בכתב ידו, ונערך והורחב לפי הבנת הכותב, ע"י תלמידו הרב אברהם הכהן פאדאווער שליט"א

ה' לגמרי, וכן רבא כשעסק בתורה נתבטלו חושי הטבע לגמרי עד שלא הרגיש כלל במכה שבאצבעו. וכן מצינו בגדולי התורה, כמסופר על מרן הגר"ח סאלאוויציק זצ"ל, שהיה מניח ראשו על ידו כשהיה מתעמק בסוגיא, וכשבאמצע הגביה ראשו היה לוחץ ידו, בחשבו שהיה שם יד של מישהו תלוי באויר שפשט לו ידו ליתן לו 'שלום'.

### גדולי ישראל זכו לחושים של תורה

**ובמעמד** הר סיני ראינו דבר נפלא, דכתיב 'וכל העם רואים את הקולות', וראיה כזה היא למעלה מדרך הטבע. ונראה שזכו לזה ממה שביטלו החושים הטבעיים שלהם, וקבלו על עצמם חושי התורה, ולכך זכו שהיו רואים את הקולות, שלזה בעיני חושי עיניים מיוחדים, וקול זה הוא קול גדול ולא יסף. ומעשה שהיה עם מו"ר הגר"א קוטלר זצ"ל שהיה בוכה בגלל שראה באונס דבר פריצות, ובכה על זה שלא ידע במה נכשל שיענש בראיה כזו, ומי שיש לו עינים כאלו יכול לזכות לחושי התורה, עד מדרגת 'זיראו את הקולות', שהיה במעמד הר סיני.

**ומסופר** על הגאון רעק"א זצ"ל שבסוף ימיו היה כמעט חרש שלא היה יכול לשמוע, ופעם כשהיה בחתונה ושמוע מרחוק ב' אנשים מדברים בדברי תורה, מיהר לגשת אליהם לדבר אתם בדברי תורה, וע"כ שהיה לו חושים מיוחדים לשמיעה של תורה, הגם שלא היה לו חוש השמיעה הטבעי.

### כלל ישראל הגיעו לאחדות נפלאה במתן תורה ע"י שביטול חושי הנגיעות

**עוד** דבר נפלא מצינו במתן תורה, שכלל ישראל זכו לאחדות נפלא דכתיב (שמות יט, כ) 'זיחן שם ישראל נגד ההר', ודרשו חז"ל (מכילתא) כאיש אחד בלב אחד, ונראה, שאחדות זו באה להם ממדרגת נעשה ונשמע, שביטלו חושי הטבע לרצון התורה, ופעם בקרבם לב רוחני, וזהו ענין 'בלב אחד' היינו לב רוחני, כי אם היה כל אחד הולך אחר לבו הגשמי לא היה שייך להגיע לאחדות, שהרי כתיב (משלי יח, א) לתאוה יבקש נפרד, והיינו שכל אחד עסוק בתאוה לבו וזה מפרידו מחבירו (שע"ת א, לא). ומכאן אחדות זה, יש לנו דיני ערבות בחוב של אחר כאילו הוא חובת עצמו, וכן דין תוכחה כאילו מוכיח לעצמו, וכמבואר ממה דאיתא במדרש ד'נעשה' אמרו כאיש אחד בלב אחד, ולא עוד אלא שהיו ממשכנין זע"ז.

### מדרגות רבות יש בלימוד התורה ועלינו לשאוף להתעלות לזכות לכתרה של תורה

**ובאמת**<sup>1</sup> מדרגות אלו באופני לימוד התורה הם מקצת מהרבה, וכדי

1. קטע זה הוספת עפ"י בקשת רה"י, לאחר שלחתי לו מאמר זה, וברוב ענותנותו הרגיש שאולי משמע מתחילת המאמר שהוא כבר מושלם בדברים הנאמרים, ולכן ביקש ממני להוסיף קטע לברר שצריך לשאוף להגיע למדרגות אלו אבל אנו התלמידים יודעים שדברים אלו היו ביטויים מהחיים של הר"י הג"ר מאיר זצ"ל שלא רק דיבר בזה אלא חי חיים של שעשועי תורה בכל עת ובכל שעה. ת.נ.צ.ב.ה.

(המשך בעמוד ה)

### רז מלאכי השרת בהקדמת נעשה לנשמע

**בגמ'** שבת (פח, א) אר"א בשעה שהקדימו ישראל נעשה לנשמע, יצתה בת קול ואמרה להן מי גלה רז זה לבני שמלאכי השרת משתמשין בו, דכתיב וכו' עושי דברו לשמוע בקול דברו, ברישא עושי והדר לשמוע, ע"כ. וביאר מרן הגר"י זצ"ל (עה"ת, פרשת משפטים) "דבאמת מלאכי השרת אין להם שמיעה בטבע, כמו האדם שנוצר בו חוש השמיעה בטבע, אבל מלאכים כל מהותם היא על פי דבר ה', וגם שמיעתם את הדבור נעשה בכל פעם ע"י דבר ה' שמדבר אליהם, בזה גופא נעשה שהם שומעים קול דברו, ונמצא דבשמיעתם הדבור לחוד הם בזה עושי דברו, וזהו עושי דברו לשמוע בקול דברו, שגם השמיעה בקול דברו היא מכלל עשיית דברו וכו'.

**"זכמו"כ** הכא בשעת מ"ת, אילו היו ישראל משיבים נשמע ונעשה, היה הכונה שמתחילה יקבלו הברית ואח"כ יעשו כמו שחייבו עצמם בהברית הזאת, ונמצא שעשיית ברית זאת הוא מדעת עצמם ורצונם, בלי כל חיוב וזיקה שהיא, שיהיו צריכים לעשות זאת אבל הם הקדימו נעשה לנשמע, לומר שגם הנשמע שלנו נעשה הוא, כלומר שגם זה שאנו מקבלים הברית הוא מפני שכך הוא רצונו של הקב"ה, וגם קבלת הברית עצמו תורה היא, וזהו רז שמלאכי השרת משתמשין בו, שגם שמיעתם בקול דברו הוא בכלל עשיית דברו, ע"ש.

### לקבלת התורה היו ישראל צריכים לבטל כל החושים להתורה

**ונראה** להוסיף הבנה בזה, שהטעם שישראל נקטו במדרגה של נעשה ונשמע דוקא, משום דלקבלת התורה בעינין שיתנהג האדם רק ע"פ חושים של קיום צווי ה', ולא ע"פ חושים טבעיים, ורק בזה שהקדימו ישראל נעשה לנשמע והראו שכל מה שיעשו יהיה עפ"י צווי ורצון ה', דומיא למדרגת המלאכים, בזה גופא זכו למתן תורה. ובאופן זה אנו צריכין לקיים התורה, שהכל יהיה מבוסס על צווי ורצון ה' דוקא, בלי שנערב חושים טבעיים שלנו. ויש להוסיף, דבגמ' (שם פח, ב) אמר ריב"ל כל דיבור ודיבור שיצא מפי הקב"ה חזרו ישראל לאחוריהן י"ב מיל, והיו מלאכי השרת מדדין אותן וכו', ואולי היו צריכין למלאכי השרת דוקא לסייעם, כדי לסייעם במדרגת נעשה ונשמע שהיא רז שמלאכי השרת משתמשין בה.

### לימוד התורה בביטול החושים מרוב עמילות ושקידה

**וענין** זה שייך גם באופן לימוד התורה, שעלינו להגיע למדרגה שנעסוק בתורה בעמילות כזו שיתבטלו החושים הטבעיים, ושלא נרגיש בהם מרוב שקידה ועיון, וכמו שמצינו בגמ' (שם) בההוא צדוקי דחזייה לרבא דקא מעיין בשמעתתא ויתבה אצבעתא ידיה תותי כרעא וקא מייץ בהו וקא מבעיין אצבעתיה דמא, א"ל עמא פזיזא דקדמיתו פומיכו לאדוניכו וכו', א"ל אנו דסגינן בשלימותא כתיב בן תומת ישרים תנחם ע"ש. ונראה ביאור הדברים, דלימוד התורה באופן זה, מקורה ממדרגת נעשה ונשמע שזכו ישראל בקבלת התורה, שביטלו חושי הטבע לצווי

# מעלת הוגי התורה



דברים נפלאים בגודל החשיבות של הוגי התורה, מתוך דברי שיחה עם הראש הישיבה  
**הגאון רבי מאיר צבי ברגמן שליט"א**

## מציאות של תורה

**אנחנו** מדברים על האברכים לומדי התורה, אבל איך צריך להסתכל עליהם, מה עושה מי שלומד תורה? הנה חז"ל למדו אותנו שהתורה שאדם לומד, זה לא 'לימוד' גרידא, אלא התורה שהוא לומד היא מציאות חיה ממש, מציאות של תורה שנוצרת וקיימת.

**וכך** אמרו לנו חז"ל במסכת סנהדרין (צט, ב): "אמר רב יצחק בר אבדימי מאי קרא שנאמר 'נפש עמל עמלה לו כי אכף עליו פיהו?' הוא עמל במקום זה ותורתו עומלת לו במקום אחר. ופירש"י ז"ל: "נפש עמל עמלה לו מפני שעמל בתורה תורה עומלת לו. כי אכף עליו פיהו, מפני שהוא משים דברים בפיו תמיד כאוכף שעל החמור, התורה עומלת לו שמחזרת עליו ומבקשת מאת קונה, למסור לו טעמי תורה וסדריה, וכל כך למה, מפני שאכף, שכפף פיהו על דברי תורה", עכ"ל.

**רואים** כאן בחז"ל, שכשאברך או בחור לומד תורה בעמל, הוא יוצר מציאות של תורה, והתורה הזו מתפללת עליו שיתגלו לו טעמי תורה וסדריה. זה מבט שונה על אברכים המסתובבים ויגיעים בתורה, שבעין בשר אתה רואה אברך, אבל באמת יש כנגדו את מציאות התורה שהוא עמל עליה, היא מציאות קיימת בעולם.

**מצאנו** בעובדה שהיתה עם מרנא הבית יוסף זיע"א שלמד עם החבורה בליל חג השבועות, והתגלה אליו המגיד ואמר לו: 'אני המשנה המדברת בפין', רואים שיש מציאות של תורה. וכן מובא בספרים עובדה על אחד שלמד ושינן מסכת חגיגה כל ימיו, והוא למד בסתר, וכאשר נפטר הגיעה המסכת בדמות אשה, והודיעה שאותו פלוני מוטל מת במקום פלוני, והלכו והתעסקו עמו להביאו לקבורה כדת. איך זה יתכן? אלא כי כל לימוד יוצר מציאות של תורה חיה בעולם.

**צא** וראה, שבכל המשניות הלשון הוא 'אומר' ולא 'אמר' כי התורה של התנאים עומדת וניצבת כמציאות חיה, לכן המשנה נלמדת על הנשמה, ואותיותיה - משנה ונשמה - שוות, כי התורה של לומדי התורה דבריהם חיים וקיימים לעד!

**ישנה** לפעמים הרגשה שאולי לא כל אחד ראוי לכתרה של תורה, ואולי זה שייך ליחידים?

**מרן** רבי שלמה היימן זצוק"ל הספיד את הגאון הגדול רבי מאיר באסאן זצ"ל מגדולי התורה באירופה, מרן רבי שלמה זצוק"ל אמר בהספדו כך: 'מרן רבי מאיר שמחה בעל ה'משך חכמה' זצוק"ל התבטא פעם כך: 'מה שנוגע לידיעת התורה, יש לי אותן ידיעות בכל המקומות כמו שהיה לבעל הקצות', לדעת את כל שיטות הראשונים, ידעתי גם אני כמו בעל הקצות, אבל מה, לבעל הקצות היה 'ש"ס' אחר ממני'. המשך ואמר רבי שלמה היימן זצוק"ל 'רצוני לומר לכם עתה, רבי מאיר באסאן, לא הוא לבדו הסתלק מן העולם, ה'ש"ס' שלו הסתלק מן העולם!'

**ואני** אומר שאפשר לומר זאת על כל תלמיד חכם שיגע בתורה, והוא מתעלה, שיש לו ה'ש"ס' המיוחד שלו, שהוא עמל עליו... כל יום והגיעה שלו מייצרת את ה'ש"ס' שלו!

**ועלינו** להשכיל ולהבין שבראייה חדשה של תורה, זו בעצם בריאה חדשה של העולם, הרי 'אסתכל באורייתא וברא עלמא', ויום השישי הוא ו' בסיון, כל העולם הוא התמונה של התורה! ואם התורה מתחדשת, שכל יום נעשה ש"ס חדש, אז הבריאה מתחדשת, ואין בעולם שום מציאות של חידוש זולת התורה, כמו שאמרו חז"ל 'בכל יום יהיו בעיניך כחדשים', וכתוב על לימוד התורה (ישעי' סו, כב) 'השמים החדשים והארץ החדשה אשר אני עושה', זה על ידי לימוד התורה בעיון ובעמל. לכן נקראים תלמידי החכמים 'בנאים' (שבת קיד, א), 'אל תקרי בניך אלא בוניך' - אלו תלמידי חכמים (סוף ברכות), שהם היחידים מחדשי הבריאה בכל יום ויום וכל רגע ורגע!!".

**יש** מצד שני לפעמים הרגשה שהלימוד יכול להיות גם דרך הרבצת תורה 'למרבה המשרה ולשלום אין קץ' (ישעי' טו, ו), ולא עצם היגיעה והעמל עצמו...

**ה'משך** חכמה' (ויקרא ג, ב), מדבר על הפסוק (איכה ב, יט) 'קומי רוני בלילה בראש אשמורות', וכך הוא כותב דברים נשגבים: "...עוד יש לומר שהכוונה של לימוד בלילה הוא, שלומד בעת אופל לא לכבוד רק בסתר, בצנעא, בעת הדחק". וה'משך חכמה' מבאר: "שהלומד על מנת להתכבד או לעשות רב או להשלים את נפשו, הוא כזורע, ורק אחרי כן כשבא לעת התועליות נעשה כקוצר, ו'הזורעים בדמעה, ברינה יקצורו' (תהלים קכו, ה) נאמר על כל מפעולות האדם אם לא באה עדיין התכלית, נעשה כזורע לאיזו פעולה, ואז אין זה שעת רינה..."

**ממשיך** בעל ה'משך חכמה': "אבל העוסק בתורה במסתרים ולבלי לאיזה תכלית, רק התקשרותו לתורה הוא התכלית, אם כן השכר שלו הוא משיג בעת עסקו בתורה, זה 'קומי רוני בלילה' שתיקף בעת הלימוד ירוגן מטוב לב, כי קשור הוא להשם יתברך מדי עסקו בתורה ונועם נועם התורה האלוקית..."

**חותני** מרן רבינו רשכבה"ג הראש ישיבה זצוק"ל אמר לי פעם בזה הלשון: 'מרן ה'חפץ חיים' ישב עשרים ושש שנה בבית המדרש והכין לעולם "חפץ חיים"... ומיד מרן ראש הישיבה זצוק"ל הוסיף ואמר לי: "אל תטעה לחשוב שאני מתכוון שהוא הכין את הספר ה'חפץ חיים", אלא הוא הכין לעולם אדם גדול, את עצמו"... "הם, לומדי התורה, יושבים ולומדים אפילו בסתר, אבל הם מכינים לעולם 'אדם גדול', הם בונים כל רגע עולם חדש!"...

**"אתם** חושבים שזה חדש?! הנה מפליא לראות ב'אבות דרבי נתן' (פרק יא) מבאר את המשנה "ושנא את הרבנות" כיצד, 'מלמד שלא יניח אדם עטרה לעצמו בראשו, אבל אחרים יניחו לו, שנאמר: "הילוך זר ולא פיך נכרי ואל שפתיך" (משלי, כז, ב) - ממשך האבות דרבי נתן - "אמר רבי עקיבא, כל המגביה עצמו על דברי תורה, (שמתגאה על התורה) למה הוא דומה לנבלה מושלכת בדרך, כל עובר ושב מניח ידו על חוטמו ומתרחק ממנה והולך, שנאמר: "אם נבלת בהתנשא, אם זמות יד לפה" (שם ל, לב) אמר לו בן עזאי, דרשהו מענינו, 'אם מנבל אדם עצמו על דברי תורה ואוכל תמרים, חרובים, ולובש בגדים צואים, ויושב ומשמר על פתח של חכמים, כל עובר ושב אומר 'שמא שוטה הוא זה', לסוף אתה מוצא כל התורה כולה עמו!"...

# מסורה

ב.ט.

"מה אעשה רבינו, בני אינו לומד אך לרחובות העיר הוא חומד. לקולי הוא לא מקשיב כלל על שכן המלמדים - חבל!"

ילמדנו רבינו המכה, העונש להטות לבבו מחול אל הקודש מה אוכל שאשמיע לאזניו להשים לדרך הישר פעמיו!"

השיב האדמו"ר, "צ"י, לא זו הדרך! דע, שבנך מסתכל עליך כמלך הוא רוצה להתדמות אליך באמת מה שעושה אתה, יעשה הוא לתפארת!"

אם תעסוק רק בפרנסה, ברחובות ובשווקים גם הוא ילך אחריך, באותן הדרכים אם תצווה באזניו 'צא ולמד צא ולמד!' אז הוא יצווה כן לבניו, ולבני בניו לעולמי עד.

אם רצונך באמת שילמוד הבן העצה היחידה - שגם אתה תעשה כן..."

• • •

לא כל מוסר מסורה היה פה מפיך מרגליות היו ביניהם ערלי שפה וכבדי פיפיות. אך הצד השווה שבכולם הייתה הנקודה הזאת: שהיו דומין הן עצמן למלאכי צבא-ות! ©

1. בעל אמרי אמת מגור

(המשך מעמוד א)

להגיע לשלימות בלימוד התורה, צריך לקיים דברי הרמב"ם בהלכות ת"ת (פ"ג הי"ג) שכתב 'לפיכך מי שרצה לזכות בכתר התורה יזהר בכל לילותיו ולא יאבד אפילו אחד מהן וכו', וענינים אלו שדברנו הם מדרגות שעלינו לשאוף להגיע אליהם, ולהתבונן ברבותינו מוסרי התורה איך שמסרו עצמם ללימוד התורה, וכבר כתב הרמב"ם (שם הל' יב) 'אין התורה מתקיימת אלא במי שממית עצמו באהלי חכמים'. והלומד תורה כתיקונה יכול להגיע למדרגות גדולות, כמש"כ הרמב"ם (שם ה"א) 'כתר תורה הרי מונח ועומד ומוכן לכל ישראל שנאמר תורה צוה לנו משה מורשה קהלת יעקב, כל מי שרוצה יבא ויטול'. ©

**ממש** כמו היום, שואלים מה הוא עושה שם? הוא יושב בכולל, 'שמא שוטה הוא זה', אבל מה האמת 'אתה מוצא כל התורה כולה עמו'!! הם האברכים מכינים לנו אדם גדול! לא את ה'ספר' של האדם גדול, אלא את האדם גדול בעצמו!

**אבל** האמת היא הרבה יותר מכך, זה קרוב להיות 'אפיקורסות' ומגלה פנים בתורה' - אומר מרן הגרמ"צ שליט"א - מצאנו במשנה בסנהדרין כתוב 'כל ישראל יש להם חלק לעולם הבא', והנה מובא על משנה זו שאמנם לכולם יש חלק לעולם הבא, אבל יש כאלו שאין להם, אלו האפיקורסים. שואלת הגמרא אפיקורוס, כגון מאן? מה זה 'אפיקורוס'? אמר רב יוסף, כגון הני דאמרי 'מאי אהנו לן רבנן, לדידהו קרי, לדידהו תנו'. אמר ליה אביי: 'האי, מגלה פנים בתורה נמי הוא', דכתיב: 'אם לא בריתי יומם וליילה חוקות שמים וארץ לא שמת' וכו' אמר רב נחמן בר יצחק מהכא נמי שמע מינה שנאמר (בראשית יח, כו) "ונשאתי לכל המקום בעבורם" וגו' (סנהדרין צט, ב).

**הרבה** פעמים אני מרגיש שכאשר מסתלק תלמיד חכם ואין איש שם על לב, הרי זה ממש אפיקורסות, כי אם כתוב 'ונשאתי לכל המקום בעבורם' הרי כל אחד צריך לחשוש לחייו כשהדבר המגין עליו מסתלק. ואם הוא לא מרגיש כך הרי הוא 'מגלה פנים בתורה שלא כהלכה', אבל אין צריך להגיע למצב של סילוק ר"ל, אלא זו מחויבת להיות ההרגשה לכל אחד לגבי תלמידי החכמים אברכי הכוללים עמלי התורה.

## אחריות של לומדי תורה

**אוסף** כאן הארה, אפשר לומר בצחות שהידיעה הזו שאברך צריך לדעת שהתורה שלו זה קיום הבריאה ממש, היא לא רק זכות אלא חובה - גם עבור עצמו, שכן הוא עצמו גם נכלל בתביעה הזו שעליו להאמין בעצמו ובמעלתו, שאם לא כן הרי הוא בכלל 'מגלה פנים בתורה', הנה זה לשונו של רבינו יונה (שער שלישי אות קמה), הוא מדבר שם על חומרת העבירות שאין לעושיהן חלק לעולם הבא, וז"ל: "וכן כל העוזב דבר אחד מדברי תורה ולא יודה עליו, הנה זה 'מגלה פנים בתורה', כגון, האומר מה הועילו אצלנו לומדי תורה, אם חכמו חכמו ונפשם ולא נחלה לנו בשכרם, והנה כחשו במה שכתוב בתורה "ונשאתי לכל המקום בעבורם", עכ"ל. אברך צריך להאמין שבזכותו העולם קיים ותורתו מגן לנו היא מאירת עינינו.

**שמעתי** מעשה שסיפר בעל המעשה בעצמו, שהיה רחוק מבית המדרש אבל היה מראשי הקהל בעיירתו. כשנפטר רב העיר, הציע מרן רבי חיים מבריסק צוק"ל את בנו הגאון רבי משה צוק"ל למשרה. כהמלצה, אמר להם בהתפעלות: 'אם הייתם יודעים את התירוץ שהוא תירץ על הרמב"ם הייתם חוטפים אותו בשתי ידיים'. אחד מראשי הקהל שם, שמע זאת והתבטא בשחוק: 'איני מבין, בשביל לתרץ את הרמב"ם, הוא יכול להישאר בבריסק', כשכוונתו הייתה שעבורם נדרש רב בשביל להשיב הלכה בלבד... זה סיפור מעלה חיוך, אבל האמת, זה אפיקורסות ממש! מי שלא יודע להעריך את הגדלות של התלמיד חכם מעצם זה שהוא תלמיד חכם ויגע בתורה בעיון, זו אפיקורסות! כי אכן כן, את הרמב"ם צריך לתרץ אצלכם, כי זה 'נשאתי לכל המקום בעבורם'. מרן רבי חיים צוק"ל רצה שהוא יתרץ את הרמב"ם אצלם בעיירה שלהם! מי שלא מבין את זה הוא בכלל 'מגלה פנים בתורה'!...

**איזה** שמחה צריך להיות לאברכים לומדי התורה, כל תירוץ על הרמב"ם, כל הבנה בגמרא, הוא בורא מציאות של תורה, הוא מקיים העולם, והוא מגין על כל המקום כולו".

**'נשאתי** לכל המקום', הוא גם בהשפעה רוחנית. לפעמים מרגישים 'למה אברך לא פועל ומשפיע על אחרים' הנה מאירים לנו דברי מרן ה'חזון איש' ב'קובץ אגרות' חלק ג' סעיף ב', "כשם שאברי האדם מתחלקים לפעולותיהן, כן העם כולו הוא כגוף אחד ואישים נפרדים בו, וכל איש צריך למלא תעודתו. ואם היו בני תורה עמלים בתורה לאמיתה, היו מצילים 'ידיים הרבה ואנשים רבים מהרהורי עבירה וכפירה, בשפע קדשם, בהשתפך רוח טהרה בעולם. ובסביבות בעל תורה אמיתי, הדבר ניכר לעיניו השפעה מרובה על אנשים הרבה, מה שכל השתדלות מעשית לא תשיגנה. וכמו כן יש רשמים על הרחוקים, שאין עין הרואה מרגשת בהם לדקותם!"

**הוא** אשר דברנו, אשריכם אברכי הכוללים עמלי תורה, 'תורתכם מגן לנו, היא מאירת עינינו, נעשה אדם נאמר בעבורכם!' ©

# שאלות ותשובות

## בעניני בשר וחלב בחג השבועות

נערך ע"י יהודה מנחם קאץ, ע"פ פסקי הג"ר יעקב אפרים הכהן פארכהיימער שליט"א

➤ לז"נ הרב לוי יצחק זצ"ל בן יבלח"ט הרב אברהם שלמה הכהן ליבערמאן ➤

**שאלה:** בערב שבועות, טעמה בעלת הבית את הבשר ומיד זכרה שעתידה לאכול חלב בסעודת ליל שבועות, ותכף ומיד פלטה הבשר מפיה קודם שבלעה, אם היא צריכה להמתין שש שעות לפני אכילת חלב.

**תשובה:** אם לעסה הבשר צריכה להמתין שש שעות, ובמקום הצורך אפשר להקל להמתין רק שעה אחת, ואם לא לעסה אינה צריכה להמתין כלל.

**ביאור:** הטור (סי' פט סע' א) הביא מח' רש"י ורמב"ם בטעם חיוב שהייה בין אכילת בשר לחלב, לרש"י חייב לשהות מפני שהבשר מוציא שומן ומושך טעם עד זמן ארוך, והרמב"ם נתן טעם לשהייה משום בשר שבין השינים. וכתב הטור דנ"מ בין הטעמים למי שלעס לתינוק, שלדעת רש"י אין צריך להמתין ולדעת הרמב"ם צריך להמתין, ומסיק הטור שטוב לאחוז בחומרי שני הטעמים. ולכן, אע"פ שלא בלעה הבשר מ"מ צריכה להמתין בין אכילת בשר לאכילת חלב. והערוך השלחן (סי' ג) כתב דבלעס לתינוק צריך להמתין ו' שעות. אבל הגרע"א (בגליון שם) דייק במש"כ הרמ"א "שיש מדקדקים להמתין ו' שעות אחר אכילת בשר לגבינה", וז"ל, אפשר דדייק בזה דלאחר אכילה הוא דמחמירין, אבל אחר לעיסה בלא"ה יש מתירין לגמרי, אין

**שאלה:** ראובן נוהג לאכול סעודה חלבית בליל שבועות, ולאחר שגמר את הסעודה, רצה לאכול בשר כדי לקיים שמחת יו"ט, קודם שילך לבית המדרש ללמוד. האם ראובן יכול לאכול בשר מיד לאחר אכילת מאכלי חלב.

**תשובה:** קודם שיאכל בשר צריך ליטול ידיו, או עכ"פ לעיין בהם שהם נקיים מאיזה שמנונית חלב, וגם לעשות הדחה וקינוח פיו. ויש מחמירים שלא לאכול בשר אחר חלב בסעודה אחת, לכן יש לברך ברכת המזון תחילה. ויש נוהגים להמתין חצי שעה בין אכילת חלב לאכילת בשר. וגם יש לזהר שלא לאכול הבשר על המפה שאכל מאכל חלבי, ולהסיר פרורי הפת שאכל בסעודה חלבי מע"ג השלחן.

**ביאור:** פסק המחבר (יו"ד סי' פט סע' ב) וז"ל, אכל גבינה מותר לאכול אחריו בשר מיד, ובלבד שיעיין בידיו שלא יהא שום דבר מהגבינה נדבק בהם. ואם היה בלילה שאינו יכול לעיין בהן היטב צריך לרחצן. וצריך לקנח פיו ולהדיחו. והקינוח הוא שילעס פת ויקנח בו פיו יפה, וכן בכל דבר שירצה, חוץ מקימחא ותמרי וירקא, לפי שהם נדבקים בחניכים ואין מקנחים יפה. ואחר כך ידיח פיו במים או ביון, עכ"ל.

**במש"כ** המחבר שמותר לאכול אחריו בשר מיד, ע"י בבית יוסף (או"ח סי' קעג, וע"ע בפמ"ג יו"ד סי' פט שפ"ד סק"ו, ובפרי חדש סק"ו) ז"ל, ויש מחמירין על עצמם שלא לאכול בשר אחר גבינה בסעודה אחת, מפני שכתוב בספר הזוהר פרשת משפטים (קכה, א) ז"ל, אשכחן דכל מאן דאכיל האי מיכלא כחדא או בשעתא חדא או בסעודתא חדא וגו', עכ"ל [הזוהר], וגו' ונכון להחמיר אפילו בבשר עוף, עכ"ל. אמנם מסתימת לשון המחבר בשו"ע משמע שלהלכה מותר לאכול בשר מיד אחר חלב ואפילו באותה סעודה, וכן פסק המשנ"ב (סי' תצד ס"ק טז) לענין אכילת בשר אחר חלב בסעודה אחת בשבועות. ולדעת המחמירים, יל"ע אם יכול לברך ברכת המזון ע"ד לאכול בשר מיד אי חשיב ברכה שאינה צריכה, וע"י בפמ"ג (שם סק"ו) דכתב דבליל שבועות יש להקל. ואמר הגרי"א פ' שליט"א שיש לבאר שאין זה ברכה שאינה צריכה, משום שצריך לברך ברכת המזון אחר סעודת החלב כשרוצה לאכול בשר אחריה, משום שלפי הזוהר אין לאכלם בסעודה אחת.

**ויש** נוהגים ג"כ להמתין חצי שעה, וע"י בפרי חדש (סי' פט סק"ו) שכתב דמ"ש הזוהר הנ"ל שלא לאכול בשר וחלב בשעתא חדא או בסעודתא חדא היינו אפילו אם אוכל בשר אחר גבינה, וי"א ששיעור שעתא חדא הוא חצי שעה (וכ"כ בס' הליכות שלמה פי"ב הע' 94). ובס' אמת ליעקב (סי' פט הע' 73) כתב שאם ממתין שעה אין צריך לעשות קינוח והדחה.

**ולענין** נטילה, בזמננו שיש אור יפה, סגי בבדיקת הידים כמו"ש הש"ך (ס"ק ט), מיהו הש"ך הביא מש"כ הטור בשם הר"ף שיש לרחצן אף ביום, לפי שלפעמים הגבינה שמינה ונדבקת בלחלוחית הידים ולא אדעתיה.

**צריך** להסיר הפירורים שהיו ע"ג השלחן כשאכל מאכל חלבי לפני שאוכל בשר אצל השלחן. גם צריך להסיר המפה שאכל עליו בשר כמו"ש המחבר, וגם פרורי לחם שהיה על השלחן כשאכל מאכל חלבי.

## שאלה: מי שאין לו אלא תנור אחד אם מותר לחמם בו מאכלי בשר לצורך סעודת לילה, ובבוקר לחמם בו מאכלי חלבי לצורך סעודת בוקר, ואח"כ שוב לחמם בו מאכלי בשרי בליל שני לצורך סעודת ליל שני.

**תשובה:** לכתחילה יש להכשיר תנור בשרי אם רוצה להשתמש בו למאכל חלבי, אבל במקום הצורך, כגון ביו"ט שא"א להכשיר, מותר לחמם מאכלי חלב בתנור בשרי אם הם מכוסים לגמרי, וגם אין המאכל החלבי נוגע בהתנור עצמו, והיינו שלא יניח המאכל ע"ג המגשים (racks) אלא בתוך כלי, ויבדוק המגשים שהם נקיים, או יניח על המגשים נייר כסף (ע"י בבאיור). ואם יש צורך לחמם המאכל החלבי כשהוא מגולה, אם המאכל יבש יש להקל, ואם הוא לח יש להקל במקום צורך. וי"א שיכול להכשיר התנור גם ביו"ט ע"י שיבשל מים בתוך התנור תחילה (וע"י בבאיור פרטי דינים בזה).

**ביאור:** בתנור יש בדרך כלל שני חששות, אחד שנשפך איזה מאכל על התנור או על המגשים, ויש לחוש שמניח מאכל חלבי ע"ג מקום שיש ממשות בשרי, או שיש באותו מקום בליעות בשר, ועוד יש לחוש שהתנור בלע בליעות בשרי ע"י זיעה כשבשל בה בשר, וכשחוזר ומחמם מאכל חלבי יכנסו הבליעות לתוך המאכל ע"י הזיעה היוצאת מהמאכל החלבי. בדרך כלל, עצה טובה להכשיר התנור תמיד בין השתמשות לחלב ולבשר, ומאחר שבא להכשיר רק מבליעות של היתר, סגי לכו"ע להגביה החום להחום הכי גבוה (בערך 500) לבערך ארבעים דקות, אבל במקום צורך, יש עצות להשתמש בתנור בשרי לחמם בו מאכלי

חלבי כדלהלן. **לענין** החשש של נגיעה בהתנור או בהמגשים, יש עצה לבדוק שהמגשים הם נקיים ויניח המאכל בתוך כלי על המגשים, שאין בליעות יוצאות מכלי לכלי בלא רוטב, ולכן אפילו אם יש בליעות בשרי באותו מקום מ"מ לא יוכלו ליכנס למאכל החלבי דרך הכלי, ואם אין המגשים נקיים יניח ע"ג המגשים נייר כסף כדי שלא יוכלו הבליעות לצאת מהנייר כסף להכלי בלא רוטב.<sup>1</sup>

**ולענין** חשש זיעה, ידוע שנח' הגר"מ פיינטשטיין (אגר"מ יו"ד ח"א סי' מ) והגר"א קוטלר אם יש חשש זיעה בתנורים שלנו. ואם רוצה לחמם המאכל החלבי כשהוא מכוסה, ודאי אין חשש זיעה ומותר (ע"י סי' ק"ח סע' א). אבל אם רוצה לחממו מגולה, אם המאכל יבש שאינו מזיע יש להקל<sup>2</sup>. ואם המאכל לח ויש חשש זיעה לדעת הגר"מ יש להחמיר. וי"א (קובץ הלכות פ"א סע' טו) דיש עצה להכשיר התנור ביו"ט ע"י שיחמם בו קדירה מלאה מים שמעלה זיעה וכבולעו כך פולטו. ואסור לחמם המים ביו"ט לצורך הכשר ולכן צריך להשתמש באותם מים אח"כ לאיזה צורך יו"ט או להשתמש במים שכבר הוחמו ולא נתקררו (ויל"ע אם יש איסור חזרה ביו"ט על מים שכבר הוחמו).<sup>3</sup>

1. וי"א דלכתחילה יש להניח שתי חתיכות של נייר כסף, דבכה"ג יש לסמוך לכתחילה שאין בליעות יוצאות מכלי ומכלי לכלי בלא רוטב (ע"י יו"ד סי' צב סע' 2 ומשנ"ב סי' תנ"א ס"ק קלו שהתיר רק בדיעבד כמשמעות הרמ"א יו"ד סו"ס צב).

2. ע' פתחי תשובה יו"ד סי' צב ס"ק ה' בשם הסמ"ג, ובס' תס"א מג"א סק"א, בית מאיר סק"א ומשנ"ב סק"ג אם יש זיעה בדבר יבש, ובנידון דידן יש להקל.