

# CHAYEINU

## Shabbos Initiative

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#### Daily Hilchos Shabbos - Rav Shmuel Bernath

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## SEUDAH STORIES

פרשת דברים תשפ"ד

### In the Merit of Shehakol

During World War I, fierce fighting ripped across the European continent, leaving thousands killed and maimed, and utter destruction in its wake. The quiet city of Baranovitch, located on the border of Lithuania and Poland, found itself embroiled in the clashes as the Russians and Germans were both vying for every inch of this strategic land. A new reality descended upon the inhabitants of Baranovitch. They lived in constant fear — of passing bullets, straying grenades, and above all, the invading hordes of wild, vulgar soldiers. The Jews especially were at risk for they were blamed for all the suffering and losses sustained by the warring nations. As much as the opposing fighters despised each other, they were united on one front: hatred of the Jews.

Rav Moshe Avraham Berezovsky, the *Rosh HaKahal* of Baranovitch, was unfazed by the turmoil of the times. With unshakable faith he would calmly answer every ominous report, “Hashem, our Father, does not forsake His nation. He will protect us.” With a level of concentration unseen anywhere else in those difficult days, he continued to learn serenely, softly, humming the words of the *Hagaddah* to himself, “*Shelo echad bilvad amad aleinu lechaloseinu...*” His little son Sholomke stood at his side, marveling at his father’s composure. Fascinated, he watched as his father chanted the classic words, gently stroking his beard and swaying. Did he not hear the deafening sounds of gunfire, the shouts of the drunken soldiers? Was he oblivious to the dramatic events transpiring on the street outside? What a great father he had!

One day, the family heard violent pounding on the wooden shutters, followed by an arrogant command to open the door. Sholomke’s heart started beating wildly and he fearfully grabbed onto his father’s arm. His mother and siblings rushed into the room, terror-stricken. Before anybody had a chance to heed the command, the windows were smashed open and an unruly gang of soldiers leapt inside, rifles drawn. Utter chaos ensued. There was screaming from the terrified family, thudding of heavy boots across the wooden floor and rasping orders issued by the leader of the gang. Sholomke took in all the commotion and instinctively inched his way towards the door. Making sure that nobody was watching, he left the house and began running down the street as fast as his legs could carry him. For a full hour he ran, the sound of his shoes echoing down the deserted streets. Finally, he arrived at a house on the outskirts of the town where family friends were in hiding. As soon as they saw the exhausted child, the family warmly invited him into their home.

Sholomke stood anxiously at the window, trying to catch a glimpse of what was happening in the heart of the city. After a while, he saw columns of smoke billowing out of the houses and spiraling upwards, forming black, smoggy clouds. His heart almost stopped beating as his worst fears were confirmed; the Germans had no doubt conquered the city and were now burning it down. He panicked. What had happened to his family? Was he now an orphan, the sole survivor? His feet felt like lead as he wearily trudged in the direction of his home. He knew he had no choice but to move on and confront his worst fears.

As he walked down the familiar street, he suddenly stopped short in excitement. There was his house, standing tall among the smoldering ruins of the other homes, whole and untouched. Hardly daring to believe his good



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fortune, he walked up the front path and apprehensively opened the door. To his utter delight, there was his family, alive and well. As soon as they caught sight of him, they fell upon him with tears of joy.

"Sholomke, where were you? We were so worried!"

"You were worried?" exclaimed Sholomke, "I was the one who was worried! How did you manage to get away from those vicious soldiers?"

"I'll tell you what happened," Velvel, his older brother volunteered. With a voice full of emotion he related all that had occurred. "Luckily the Germans did not notice your escape in all the commotion. They ordered us to line up facing the wall. The leader then yelled at Father to hand over all his money and valuables. "If not" he threatened menacingly, "we will kill your wife and children right before your eyes!" As if on cue, the others drew their rifles and pointed them at us. Father pleaded with the leader that whatever we had once owned had already been robbed. "I have nothing left to give!" he said. "But the leader was unmoved, and with a meaningful jerk of his rifle butt, he bellowed, "If I don't have the money within five minutes, I'll open fire! Our father remained as calm as ever. In a measured tone he said to me, "Velvel, bring me a cup of water." Although terrified of the soldiers, I ran to do Father's bidding. Father took the cup, calmly recited the *brachah* of *shehakol niheyeh bidvaro* with utmost concentration and took a sip of water. Just then we heard a series of ear-shattering explosions and gunfire shots. The soldiers, immediately realizing that the Russian foes had overcome the city, grabbed hold of their weapons and fled from the house. Thus, our lives were saved."

### Two Kashyas

Rav Noach Isaac Oelbaum relates a story he heard from an elderly man who grew up in Russia. The boy learned in a local *yeshiva* until the time came to move on to a larger more advanced *yeshiva*. The boy was sent to Grodna to take a *farher* with Rav Shimon Shkop. The custom was that you came with your suitcase and if you were accepted you went to the yeshiva. If you weren't accepted you went back to the train station and returned home. The boy knocked on the door and Reb Shimon answered. Reb Shimon asked the boy where he traveled from and the boy said that he came from such and such town in Russia. When Reb Shimon heard the long distance that the boy traveled, he veered from the standard entrance exam. Instead of asking the boy to repeat a Torah thought that he had prepared, Reb Shimon said, "I have two questions for you. The first is when was the last time that you had a hot meal? The second was when was the last time that you slept in a warm bed?" Reb Shimon then brought the boy into his house, put on an apron and cooked him a meal. Then he gave the boy a bed to sleep in. The next morning the boy was admitted into the yeshiva without the regular entrance exam.

The boy learned very well but eventually lost his family and everything else he had, in the war. Years later he remarked that he forgot all the Tosfos and Rambams that he learned. He forgot all of the *kashyas* from Rebbi Akiva Eiger. But he never forgot the two *kashyas* that Reb Shimon asked him when he came for a *farher*.





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### Unnecessary Resource Room

Rabbanit Mizrachi was recently at a women's convention, where she heard the following story from another woman:

"I work as a resource room teacher with children who have learning disabilities. A few years ago, a young boy began taking lessons in my resource room. I could not figure out what had brought him to seek my help, as he clearly had no difficulty with his lessons and did well on all his tests. Yet, time after time he consistently came to my resource room for his lessons. I was determined to find his area of weakness but, as hard as I tried, I could not find any type of learning disability or difficulty.

Finally, out of frustration, I took him aside and told him I could not continue giving him lessons. It was a waste of his time and his parent's hard-earned money, as he clearly did not need any sort of remedial help.

The boy turned to me and said, "I will tell you why I am here but I am asking you not to tell anyone else. I have a friend with a learning disability, and our teacher told him that he needed remedial classes in the resource room.

"He was so embarrassed to be singled out as having to go to your classes, so I told him that it was not a big deal and that I also take remedial classes in the resource room. He immediately felt relieved and was no longer embarrassed. That is why I come to you," he said, "so that my friend will not be embarrassed".

The name of the boy who came to my class so as not to embarrass his friend was Gilad Shaar, *Hy"d*. He was ten years old at the time."

(Gilad was one of the three *yeshiva* students kidnapped and murdered by Hamas ten years ago.)

### It's Okay to Have Questions

The Chasam Sofer was once approached by his son who asked him a philosophical question that had been troubling him. The Chasam Sofer thought the question over a few minutes, and then said to his son, I can't answer that question, I'm sorry. His son left disheartened – how could it be that his father, one of the *gedolei hador*, couldn't answer his question?

A few days later the Chasam Sofer came to his son and said let me answer your question. He proceeded to explain it at length, answering the question so clear, point by point, that by the end his son didn't even remember what had originally bothered him!

As he finished, he said to his son, "Originally when you asked your question, the truth is I did have an answer. However, I wanted to teach you a lesson that sometimes it's ok for a *yid* to live with questions."

Compiled by Tzvi Schultz [chinuchchaburah@gmail.com](mailto:chinuchchaburah@gmail.com). Details of stories have not been confirmed

# PARSHA CHALLENGE

## פרשת דברים

1. What are three instances in תנייך where the sun was held in its place?  
Where in the תורה do we find the sun set early? (Submitted by S. Schon)
2. What nationality were the people of בשן? Prove it from this week's פרשה.
3. List two connections this week's פרשה has with טי באב.
4. Whose bed is mentioned in this week's פרשה?
  - a. Who else's bed is mentioned in the תורה?
5. List three instances where the words רב לכם is used in this week's פרשה?
  - a. List two other places in the תורה where we find this expression.<sup>1</sup>
6. My father died a young man,  
My two sisters married their uncles,  
I excelled at one מצוה,  
However my wife not did share this passion,  
This was symbolized by her fate.  
I am mentioned in this week's פרשה.<sup>2</sup>  
Who am I?
7. He and I are identical names aside for one נקודה,  
I am a type of city, he is one of the seven,  
I mentioned only once in the תורה,  
I am also mentioned in the מגילה,  
I am mentioned in this week's פרשה.  
Who am I?

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### Need a Hint?

<sup>1</sup> Both are in the same פרשה.

<sup>2</sup> However, I am primarily discussed in ספר בראשית.

## Answers

1. When בני ישראל fought עמלק (עי רש"י בשלח יז, יב), when the בני ישראל fought סיחון (עי רש"י דברים ) (עי ספר יהושע י, יב) and in נביא when יהושע was conquering ארץ ישראל (ב, כה).
2. אמורי. In פרק ג פסוק ח it says regarding סיחון and עוג - "שני מלכי האמורי". This would mean בשן was an אמורי country. (It can't be that only עוג was אמורי but his nation wasn't because עוג personally wasn't an אמורי, he was from the רפאים.)
3. 1) The night which the בני ישראל cried after hearing the reports of the מרגלים was on ט' באב. 2) The night which the בני ישראל cried after hearing the reports of the מרגלים was on ט' באב. 3) The night which the בני ישראל cried after hearing the reports of the מרגלים was on ט' באב.
4. 1) The night which the בני ישראל cried after hearing the reports of the מרגלים was on ט' באב. 2) The night which the בני ישראל cried after hearing the reports of the מרגלים was on ט' באב. 3) The night which the בני ישראל cried after hearing the reports of the מרגלים was on ט' באב.
5. 1) רב לכם שבת בהר הזה (הר סני) (א, ו). 2) רב לכם סב את ההר הזה (הר שעיר) (ב, ב). 3) כי מקנה רב לכם (ג, יט). a. ויקהלו על משה ואהרן ויאמרו אליהם רב לכם (קרח א, ג). רב לכם בני לוי (קרח א, ז).
6. My father died a young man, - He was killed by נמרוד  
My two sisters married their uncles, - מלכה and שרה  
I excelled at one מצוה, - הכנסת אורחים  
However my wife not did share this passion, - She turned into salt  
This was symbolized by her fate. - לוט  
I am mentioned in this week's פרשה.  
Who am I?
7. Next week....

### Last week's Riddle:

In a previous פרשה we were part of a group of four titles,  
We are used for judgment,  
In this week's פרשה the two of us are mentioned,  
and we are used for war.  
Who are we?

שרי מאות ושרי אלפים -

לרפואה שלמה - אביגדור ששון מאיר בן רחל לאה,  
לע"נ שאול בן אברהם ז"ל, ברכה בילה בת דוד יעקב ע"ה, יצחק דוד בן אלימלך הכהן ז"ל  
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**פתחי פרשה – דברים - חזון**  
**Parsha Musings for Shabbos Table Schmoozings**

**RIDDLES**

**How much time is covered by each of the *chumashim*?**

- *Breishis*: creation until the year 2255 (Avraham was born in 1948, and at the age of 100 had Yitzchak in 2048; Yitzchak had Yaakov at the age of 60 in 2108; Yaakov appeared in front of Paroh at the age of 130 in 2238, when Yosef was 39 years old; Yosef died 71 years later at the age of 110 in 2309).<sup>1</sup>
- *Shemos*: 210 years of slavery in Mitzrayim, and 1 year in the *midbar*.
- *Vayikra and Bamidbar*: the rest of the 40 years in the *midbar*.
- *Devarim*: 37 days (Moshe begins his address on *Rosh Chodesh Shevat*, and dies on the 7<sup>th</sup> of *Adar*).

**Which event, mentioned in *Parshas Devarim*, occurred on a date which falls out next week?**

The debacle of the *Meraglim*'s negative report occurred on *Tisha B'Av*.<sup>2</sup>

**When did Hashem harden the heart of a king, thereby forcing him to be harsh to Bnei Yisrael?**

- Paroh
- Sichon<sup>3</sup>

**There was one person in the *midbar* who met Avraham Avinu. Who?**

Og reported to Avraham that Lot had been captured.<sup>4</sup>

**How do you say “snow” in *Emori*?**

Eretz Yisrael is such a great place, that multiple nations claimed the right to determine the name of Har Chermon. The Emoriim called it, “*snir*,” which means, “snow.”<sup>5</sup>

**Moshe describes an object that was kept in an ancient “museum.” What was it?**

When Og was a small child, he had a huge, metal bed, because a wooden one wasn't strong enough. They kept it in Rabbas Bnei Amon, where he grew up, because they found it so strange that he was so big even in his youth.<sup>6</sup>

**The Shabbos before *Tisha B'Av* is called “Shabbos *Chazon*.” What does “*Chazon*” mean?**

“A vision of *nevuah*,” in this case, the one seen by Yeshayahu HaNavi. According to one opinion, of all the terms used to describe *nevuah*, this term is the harshest.<sup>7</sup>

**JUST CURIOUS**

**Before explaining the *mitzvos*, Moshe gives a *mussar* introduction, which starts at the beginning of *Parshas Devarim*. Take a look – when does the introduction end?**

In *shelishi* of *Parshas Va'eschanan*!<sup>8</sup>

**In the beginning of *Parshas Devarim*, it says that Moshe explained the Torah to Bnei Yisrael right before they went into Eretz Yisrael<sup>9</sup>. Didn't he spend 40 years explaining it?**

When Moshe saw that despite all of his *davening* to enter Eretz Yisrael, he would not be granted his request, he explained everything which he thought would be confusing to Bnei Yisrael without him.<sup>10</sup>

<sup>1</sup> עי' רש"י בראשית כ"ח ט'

<sup>2</sup> ועי' תענית כ"ט. ברש"י ותוס' ומהרש"א

<sup>3</sup> ב' ל'

<sup>4</sup> עי' רש"י ג' ב'

<sup>5</sup> רש"י ג' ט' ותרגום שם

<sup>6</sup> רשב"ם ג' י"א

<sup>7</sup> ב"ר מ"ד ו' הובא ברש"י ישעיהו א' א'

<sup>8</sup> רמב"ן א' א'

<sup>9</sup> א' ה'

**Moshe explained the Torah to Bnei Yisrael in 70 languages.<sup>11</sup> How did this help Bnei Yisrael, who didn't understand those languages?**

He explained the *shivim panim laTorah* – the 70 interpretations of Torah.<sup>12</sup>

**Moshe tells Bnei Yisrael that THEY are the most qualified to choose the *shoftim*.<sup>13</sup> What made them so qualified?**

If people would simply “apply” for the position of serving as a *shofet*, it's possible that someone would “interview well,” and make a falsely positive impression. However, the community that raised a *talmid chacham* knows him since his youth, is aware of his reputation, and can determine if he is truly qualified.<sup>14</sup>

**If the *beis din* is presented a multi-million dollar case, are they allowed to give it priority, telling someone who is arguing over a few cents to wait?**

No: the *beis din* should feel that a debate regarding a few cents is as equally dear to them as a “high stakes” case, and not defer it.<sup>15</sup>

**When retelling the story of the *Meraglim*, Moshe recounts that he chose 12 men, but doesn't mention that they were the leaders of Bnei Yisrael.<sup>16</sup> Why not?**

After they sinned, Moshe didn't want to praise these *reshaim*.<sup>17</sup>

**When retelling the story of the *Meraglim*, Moshe says that they returned reporting that the land was GOOD.<sup>18</sup> Didn't they give a BAD report?**

- The *pasuk* refers to the positive report of Yehoshua and Kaleiv.<sup>19</sup>
- All the *Meraglim* initially reported that the LAND was good. The bad *Meraglim* added that the PEOPLE were scary, and upon seeing that Yehoshua and Kaleiv were encouraging Bnei Yisrael to proceed, they declared that even the land “eats its inhabitants.”<sup>20</sup>

**Why are Bnei Yisrael blamed for listening to the MAJORITY of *Meraglim*? It was a 10 on 2!**

Since Hashem had already told Bnei Yisrael that it was a good land, and the 2 greatest *Meraglim* supported this, they should have realized that the other *Meraglim* were speaking negatively out of fear.<sup>21</sup>

**Moshe says he wasn't able to go into Eretz Yisrael because of Bnei Yisrael. Wasn't it because HE hit the rock?**

- Because Bnei Yisrael doubted Hashem's ability to provide water, the whole incident of the rock occurred. Moshe was faulted for not making a *Kiddush Hashem* in front of them and strengthening their *emunah*.<sup>22</sup>
- Had they not sinned with the *Meraglim*, they would have been in Eretz Yisrael long before Miriam died, they would never have lost the *be'er*, and Moshe would never have come to hit the rock.<sup>23</sup>

<sup>10</sup> ספורנו

<sup>11</sup> רש"י א' ה'

<sup>12</sup> באזנים לתורה כ' שכן "ראיתי מפרשים", וסיים שנכון

<sup>13</sup> א' י"ג

<sup>14</sup> רש"י, רמב"ן

<sup>15</sup> רש"י א' י"ז

<sup>16</sup> א' כ"ג

<sup>17</sup> רמב"ן, ועי' במפרשים במדבר י"ג ב'

<sup>18</sup> א' כ"ה

<sup>19</sup> רש"י

<sup>20</sup> רמב"ן

<sup>21</sup> רמב"ן א' כ"ה, אמנם עי' מש"כ במדבר י"ג ד'

<sup>22</sup> רמב"ן א' ל"ז, כלי יקר

<sup>23</sup> כלי יקר



### **Eisav, Yishmael, and Midyan are descendants of Avraham Avinu. Are they considered our relatives?**

Hashem told Avraham that his “descendants” would come from Yitzchak. Thus, Eisav’s descendants, who are descendants of Yitzchak, are called our “brothers,”<sup>24</sup> but the “*Bnei HaPilagshim*,” such as Yishmael and Midyan, are not “related” to us.<sup>25</sup>

**When we passed near the descendants of Eisav, Hashem told us to buy food from them, displaying the wealth that He gave us, because if we pretended to be poor we would be denying Hashem’s kindness.<sup>26</sup> When are we supposed to do display Hashem’s gifts, and when would such a display be considered the bad *middah* of showing off?**

**Hashem usually runs the world in a “natural,” hidden way. Yet, in the *Bais Hamikdash*, there were 10 miracles that occurred regularly, for hundreds of years.<sup>27</sup> Why did Hashem make this “exception”?** The *Bais Hamikdash* united all of Bnei Yisrael, and focused everyone’s attention to the same spiritual location. Hashem performed these constant miracles to demonstrate that even if each individual didn’t deserve to be governed by supernatural Divine intervention, Bnei Yisrael as a whole, with the contributions of each individual’s positive *middos*, earned Hashem’s miraculous guidance.<sup>28</sup>

**In the *haftarah*, Hashem tells Bnei Yisrael to stop bringing a “*minchas shav*” – “a fake *korban mincha*.”<sup>29</sup> How can you have a “fake” *korban*?**

A *korban mincha*, of flour, can only be brought by a single individual, or on behalf of the entire Bnei Yisrael, who join together as one single unit. It cannot be brought by two separate individuals who happen to join together as partners. When there was division and fighting among Bnei Yisrael, Hashem criticized them by saying that the *korban mincha* brought on their behalf was “fake,” because they were no longer a single unit.<sup>30</sup>

**Why do we only add the *tefillah* of “*Nacheim*” during *mincha* of *Tisha B’Av*, but not during *maariv* or *shacharis*?**

Earlier in the day, we are like someone whose relative just recently passed away, and we are not open to being comforted<sup>31</sup>.

### **IN YOUR OPINION**

**When are you open to criticism, and when do you ignore any advice?**

Moshe waited to give *mussar* to Bnei Yisrael until they were calm and settled in Arvos Moav and were confident that they would enter Eretz Yisrael. Before that, they were too stressed to accept his criticism.<sup>32</sup>

**Have you ever seen someone be critical of another, no matter what the other person does? Have you ever been that critical person?**

Moshe recalls that there were people who criticized him no matter what. If he left home early, they would say that things are probably unsettled in his home; if he left late, they would say that he was probably sitting at home plotting against them.<sup>33</sup>

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<sup>24</sup> ב' ד', כ"ג ח'

<sup>25</sup> רמב"ן ב' ד'

<sup>26</sup> רש"י ב' ז'

<sup>27</sup> אבות ה' ז'

<sup>28</sup> משך חכמה על ההפטר

<sup>29</sup> א' י"ז

<sup>30</sup> משך חכמה על ההפטר

<sup>31</sup> ב"ח או"ח תקנ"ז

<sup>32</sup> אזה"ח א' א'

<sup>33</sup> רש"י א' י"ב

**How can you do *chesed* every time you speak to someone who isn't fluent in your language?**

By being patient. The *Shoftim* had to judge cases between a person and "*geiro*" – someone who gathers up (*ogeir*) words against him.<sup>34</sup> Included in this is a situation wherein one party is a *geir* (convert), to whom the language isn't natural, who will therefore need to use many words to get his point across. The *Shoftim* are thus told to be patient, and listen until they fully understand.<sup>35</sup>

**Let's say you know that something is the right thing to do, but you're scared. How can you encourage yourself to do it anyway?**

Hashem made people so that they would interact honestly, and really it's His job to judge the fights between them. Hashem made the *Shoftim* His agents to take care of it, and told them, "Don't be scared of anyone: you have a special mission from Me, and I want you to carry it out without worrying about people who are intimidating."<sup>36</sup>

**What could make me think that someone hates me, even if he really doesn't?**

If I don't like him: Hashem LOVED us, but because of OUR bad feelings towards Him, we assumed that He felt the same way, so we said, "Hashem took us out of Mitzrayim because He hates us."<sup>37</sup>

**Did you ever make a bad decision, and as a result you had to spend a long time dealing with the ramifications?**

After Bnei Yisrael accepted the report of the *Meraglim*, they spent 19 years camped in Kadeish, and then 19 years wandering, ultimately coming back to Kadeish<sup>38</sup>, waiting for that generation to pass away. We are still suffering from that *chet* today. May we be *zocheh* to reach our final destination of the third *Bais Hamikdash* soon.

**We know that *tznius* is an important *middah*, and one should not attract attention to his wealth and possessions. How can this *middah* contribute to our safety in *galus*?**

*Chazal* advise that if the nation of Eisav threatens us, "פנו לכם צפונה"<sup>39</sup> – הצפינו עצמכם (conceal yourselves) until the threat passes.<sup>40</sup> Included in this advice is that if one manages to amass wealth in *galus*, he should realize that the nation of Eisav is still resentful that Yaakov "stole" their *berachos* and success. Likewise, Yaakov advised his sons to avoid flaunting their satiety in front of Eisav and Yishmael<sup>41</sup>, who accused Yaakov and Yitzchak of stealing their success. Unfortunately, we have earned much ire in *galus* when we have failed to heed this advice.<sup>42</sup>

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<sup>34</sup> רש"י א' ט"ז

<sup>35</sup> אזנים לתורה

<sup>36</sup> רמב"ן א' י"ז

<sup>37</sup> רש"י א' כ"ז

<sup>38</sup> רש"י א' מ"ו

<sup>39</sup> ב' ג'

<sup>40</sup> דב"ר א' י"ט

<sup>41</sup> ע' רש"י בראשית מ"ב א'

<sup>42</sup> כל"י ב' ג'

# A Life of Truth

Stories from our tzadikim on thriving through adversity

בעזרת השם יתברך

Current events are scary! Wars, and missiles, and bombs, and sicknesses... I don't want to get carried away. The Tzadik Reb Mechal of Zlatichiv זצ"ל used to say that there are two things in this world that you shouldn't worry about. One is something that you can do something about. Don't worry about it, just do it. The second are things that you can't do anything about. What's the point of worrying?! Most of us can't do anything about the majority of the news - but Torah is the best! שמירה! And שמחה is a tremendous! סגולה! Either way, if it's *bashert* for a person to live, it doesn't make a difference how many bombs fall, or what happens in the world. The following story illustrates this *gevaldikka* lesson.<sup>1</sup>

The year was 1939, the Nazi invaders had entered Poland, and the frightened Jews were fleeing for their lives. Some crossed the border into Slovakia, hoping it would be safer, at least until the Germans arrived there. However, it wasn't so simple. The local populous were mostly eager to collaborate with the Nazis, and if the Nazis found someone harboring a Jew, they were in major trouble! There was a wonderful family who lived in Slovakia. Their name was Pollak. They would take people in despite the danger. One night, there was a knocking on the door. Reb Shlomo Pollak opened the door. Two Polish Jewish refugees were standing there. "Please! We've just escaped from Poland," one of them explained, "can you help us?" Reb Shlomo quickly brought them into his house, and helped them as best as he could. They had been by him for just a few nights, when a local peasant knocked on the back door, "The Germans found out that you are hiding foreign Jews. Get rid of them quickly!" Mr. Pollak ran upstairs and woke up the two Yidden, "I'm sorry. We are all in danger. The Germans are coming." They got dressed and ran for the front door, but Reb Shlomo reminded them that the Germans would be coming that way. They would have to be lowered from a back window. Mr. Pollak helped them tie themselves to a rope, while his wife packed them some food, and one by one he lowered them down. It was dangerous and scary, but definitely not as dangerous as if the Germans would catch them. Mr. Pollak encouraged them, "run to the woods! Have *ביטחון* *Daven... daven* for us, and we'll *daven* for you!" It was not a moment too soon. German soldiers came bursting into their house yelling, "Where are the Jews hiding over here?!" Mrs. Pollak was horrified. The children were crying. Devorah said to her husband, "They're turning everything over, Shlomo." "Please Devorah," Reb Shlomo said softly, "תחזק *be* yourself. The danger is going to pass. Let's say *תהילים*." After ransacking the house, a German came over to Reb Shlomo and barked, "tell us the truth! Where are they hiding?!" "I don't know what you're talking about, Reb Shlomo said calmly, "if you're talking about those two Polish Jews, why, they left weeks ago." There was nothing the soldiers could do. "We'll be back!" they promised, and stalked out. Reading the writing on the wall, Reb Shlomo and his family ran to Hungary. They *davened* that the *צוואות* of their *הקנסות* *אורחים*, would protect them.

The Pollaks spent two quiet years in Hungary, staying with local families. When the Germans invaded Hungary, Reb Shlomo decided that they should return to Slovakia. Slovakia had been declared Judenrein. The Nazis wouldn't be expecting Jews to be there, so he figured it was a good place to hide. Sneaking over the border was treacherous, but Reb Shlomo knew how to navigate it, and he crossed over on his own. When he arrived in Slovakia, he discretely sought out a trustworthy guide for his family. He found a guide named Janusz who seemed trustworthy. Reb Shlomo paid him, and Janusz told him where he would meet up with his family. Reb Shlomo sent an encrypted message to his wife about Janusz, and told her that he would be *מתפלל*. He then laid low, and hoped for the best. While he was waiting, someone told Reb Shlomo that Janusz had been known to turn his clients over to the Germans. Reb Shlomo thanked him for the warning, and decided that he must tell his wife not to go, and he would try to find a different guide for them, and that's what he did.

When Reb Shlomo's second message arrived in Hungary, his wife was too preoccupied with getting everyone ready, and finding the meeting place, that she never read the message. Meanwhile, Reb Shlomo found a guide named Olak. Reb Shlomo paid him, and sent his wife a third coded letter with instructions where to meet Olak. While Reb Shlomo was waiting for his family to arrive, he received word that Olak traitorously turned over his group to the Germans! Reb Shlomo started panicking, "Oy! רבובו *דעלמא* *פולא*, What did I do!" He didn't want to attract attention, so he quickly calmed himself down and went to his apartment to *daven*. As Reb Shlomo was saying *תהילים*, his family arrived. *השם* *ברוך* they were able to rejoice together, and thank Hashem for the *פריטת* *השגחה* which brought them together again. "Maybe, just maybe," Reb Shlomo suggested to his wife, "it was in the *צוואות* of the *הקנסות* *אורחים* that the *של עולם* *רבובו* arranged which letter you should open, and which letter you shouldn't. I can only try to figure out who's trustworthy and who's a traitor, Hashem is the only one who really knows."

Reb Shlomo, his wife and his children were now hiding in a secret basement. There were non-Jews living in their house, but Reb Shlomo's mail was still coming there. One day, Reb Shlomo went secretly to get his mail. It was a dangerous move, but he felt that he had to take the chance, and it's a good thing that he did. There was a letter there from his brother. Hiding behind a tree, Reb Shlomo read the letter in the moonlight. His brother suggested the perfect hiding place. There was a small village called Sharfia, which was entirely hidden in the mountains. Hardly anyone knew of that village; it wasn't even on the map! Forty-eight Jews were living there, including some relatives. Reb Shlomo decided that they had to go there. Their current hiding place was definitely not safe. The locals knew that they were there, and it would only be a matter of time before someone turned them in. Reb Shlomo encouraged his family to take advantage of this *פיתח* that *הקדוש* *ברוך* *הוא* was giving them. Right then, in the middle of the night, they snuck out of their hiding place bringing only some basic

<sup>1</sup> Rav Fishel Schachter, *Tales of Tzadikim Shiur #440*, Dial-A-Shiur / Visions of Greatness, Vol. 5, pg. 94ff.

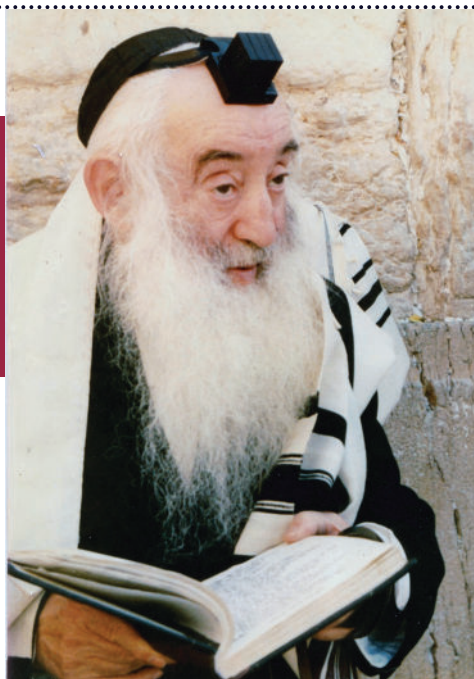
necessities. It was a three-day, difficult journey, but they finally arrived at the village, where they were welcomed by the Yidden with open arms. It really was a beautiful village, very high up in the mountains. The whole area was incredibly peaceful. Sitting over there, it was hard to imagine the terrible war and destruction that was ravaging all over. Reb Shlomo wished that he could take everyone, put them into that village, and just turn the whole world off. “Shlomo,” his wife said, “I’m concerned, it doesn’t make sense that the Nazis won’t find this village. Sooner or later, they’re going to find it.” They noticed a lonely, abandoned house all the way at the peak of the mountain. Mrs. Pollak wanted to move into that house, so that even if the Nazis came to the village, they would have a little bit more time to run away. One of the non-Jewish residents of the village was a family named Moody. Reb Shlomo had heard that Mr. Moody owned that house, so he went over to him to ask about it.

Mr. Moody was a jolly, gregarious man who was like the grandfather of the village. He would sit by the entrance of the village with his two thumbs at the top of his suspenders rocking back and forth. When Reb Shlomo approached him, Mr. Moody was sitting in his usual spot *darshening* away, “What a wonderful day in our village, so much going on over here! Moody is the name!” he rambled on, cackling as he talked, “Yes. Yes. Yes. I am the mayor of our village, also the Police Commissioner, Chief garbage collector, and District Attorney. Yes! I am also head of the health department, head of the defense department, yes, yes, yes. I am also the Chief Judge. Yes. Moody is the name, and this village, is my game.” Still cackling, he greeted Reb Shlomo, “Mr. Pollak! How are you?” Reb Shlomo was surprised that he knew his name. But, of course, Mr. Moody reminded him, that he knew everything that went on in the village. When Reb Shlomo mentioned the house all the way at the top of the mountain, Mr. Moody beamed with pride over the extensive real estate that he owned in their great city, a city so large that if you brought a horse into it, his nose would stick out of one side, and his tail out of the other. He chuckled, enjoying his own sense of humor. Mr. Moody was more than happy to allow Reb Shlomo and his family to move in to the summer house. He didn’t understand why Reb Shlomo didn’t want to stay in the village where the tremendous police force – Mr. Moody himself – would take care of him. However, he said that if Reb Shlomo ever had any trouble, he could yell 911, and Mr. Moody would come running.

The Pollaks moved into that house, and Reb Shlomo’s nephew, Zecharia, moved in with them. People thought they were crazy for living so far away. They explained that they just felt safer over there. From time to time, the members of the Pollak family would take turns going into the village to get food. One day it was Zecharia’s turn. While he was in the village, disaster struck. A bunch of Nazi trucks had arrived in the town, and the German soldiers ordered the gentile residents of the village to help them round the Jews up. Unfortunately, the גְּזִירָה מִן הַנְּשִׁימִים on the Yidden of Europe applied to this village as well. Zecharia tried to sneak away. He wanted to warn his uncle, and his family, to escape from the house.” One of the German soldiers saw him, “Stop Jew! Where do you think you’re going?! Stand there with all the other Jews!” While the Jews were being pushed onto the trucks, Zecharia, again, tried to sneak away, and again he was spotted. “Where are you going?!” “I’m not Jewish,” he said. “Here are my papers. You see, my name is Sergei. Now, let me go!” Suddenly, one of the local gentiles shouted, “Sir! I know for a fact, he’s Jewish!” Zecharia protested, “He’s a liar!” The German just pushed Zecharia to the front of the crowd being shoved into the trucks. Suddenly, Zecharia pointed, and let out a piercing shriek, “**Look over there! It’s falling!**” The trick worked. Zecharia ran back into the crowd of locals who had come to watch the show, and from there he climbed into a hollow tree trunk and got busy saying קְפִיטְלָה תְּהִילִים. The Nazis searched the entire village. Finally, they gave up and drove off with the rest of the Jews. Zecharia stayed in the tree trunk until the next day. Mr. Moody happily helped him hide in his attic, and Zecharia stayed there until it was safe to leave.

The Pollak family had been sitting peacefully outside their summer home. They had no idea of the tragedy that had occurred in the village. Mr. Moody strolled up to check on his summer house. As always, he was thinking out loud, “I came here to mow the lawn a little bit. I mow the lawn here once every six years: Mr. Pollak, the real reason why I came here is because I overheard the Germans talking, they noticed the house! You better run!” The Pollaks quickly escaped into the forest. As they receded into the woods, they overheard Mr. Moody grumbling, “Well, here they come. Those Nazi’s... errrrr!” **Hey! Don’t drive your trucks on my lawn!** he yelled, “**Can’t you see I’m mowing it!**” One of them jumped out of a truck and said, “We have bigger problems than your lawn. Is this your house?” Mr. Moody didn’t even answer them, and boldly refused to allow them in, but they inspected it anyway. בְּרוּךְ הַשֵּׁם the Pollaks had escaped immediate danger, but how could they survive in a forest? Mr. Pollak constructed a shelter out of branches, and Mr. Moody sometimes brought them food. A family who lived in a castle in the forest once gave them water and a little food, but it was becoming very difficult to survive. More than once, Reb Shlomo said to his wife, “We have to be strong. The רְבוּנוֹ שֶׁל עוֹלָם is going to help, but maybe we should just turn ourselves over to the Germans.” Boruch Hashem, Mrs. Pollak knew better. She adamantly replied, “חַס וְנִשְׁלֹם! However difficult it is over here, it is much worse with the Germans!” Reb Shlomo listened to her. In one instance of major הַשְׁגָּחַת פְּרָטִית, some German soldiers spotted them in the woods. As the family ran for their lives, the Germans sent over a volley of gunfire which shredded the trees and bushes around them – but not one of them was hurt.

The Sanzer Rav once asked a certain *talmid*, “If you had a certain נִסְיָון, would you pass, or fail?” The *talmid* said, “I would pass, for sure!” The Rebbe said to him, “How do you say something which is not true? How do you know if you would pass or not? Maybe there is some גִּאּוּנָה there!” The next חֲסִיד came along, and the Rebbe asked him the same קִשָּׁה, “If you have a נִסְיָון or a test, what would you do?” This חֲסִיד was smart, and he said “I would fail.” The Rebbe yelled, “What?! You consider yourself to be a רָשָׁע?! You would fail a נִסְיָון!” When the third חֲסִיד came around, the Rebbe asked him the question and he said, “Rebbe, I don’t know. I hope I would pass but אֵין חֲכָם כָּבֵד, נִסְיָון, there is no one as wise as someone who was tested. Until I’m actually tested, I can’t say for sure.” The Rebbe liked that answer and told him that that’s the way to look at things. The Pollaks were tested and they passed, being מְקִיִּים the מַצָּוָה of אֲוִרָהּ under the most trying circumstances.



# A Life of Yearning

*Throughout the generations, many great tzaddikim have exemplified the concept of “tzepeiyah l'yeshuah,” yearning for the Geulah Sheleimah. The venerable Lakewood Mashgiach, Rav Nosson Wachtfogel zt”l, was one such gadol. Chayeinu presents insights and anecdotes depicting his deep-seated longing for Mashiach, based on interviews with family members, talmidim and his seforim, Kovetz Sichos and Leket Reshimos.*

**“W**e can talk tomorrow... if Mashiach is noch nisht da.” For the Mashgiach Rav Nosson Wachtfogel zt”l, awaiting Mashiach was not an abstract idea. It was a reality, part of everyday life.

“Mashiach iz shoin da?” the Mashgiach would ask, when there was a tumult of some sort in the house.

His children relate that the Mashgiach did not preach about *tzepeiyah l'yeshuah*. There was no need to. He breathed it. He lived it. The words “Mashiach,” “Yerushalayim,” or “Beis Hamikdash” would inevitably find their way into every conversation. A grandson remembers staring out the window, as a young child, checking if a *tzaddik* on a white donkey was coming. The Mashgiach radiated such *tzepeiyah l'yeshuah* that it became a reality to everyone around him, as well.

The Mashgiach would constantly say, “*Ich gei shoin*,” I am on my way to Eretz Yisrael. At times, people even brought over packages for him to deliver to their relatives in Eretz Yisrael, not realizing that the Mashgiach meant he was “on his way” — as soon as Mashiach would arrive.

*For years, the Mashgiach would sleep all week in an apartment in the dormitory, returning home only for Shabbos. One night, in the middle of Elul, a bachur in the dormitory took out a shofar and began to blow. Within seconds, the Mashgiach ran in. “Mashiach is shoin da?” he asked excitedly.*

Rav Yoel Burstyn, as a *bachur* entering Beis Medrash Govoha, was invited to be the Mashgiach’s roommate. Rav Yoel attested to the Mashgiach’s tangible anticipation for Mashiach.

*On two separate occasions, Rav Yoel came into the apartment after the Mashgiach was already asleep and unintentionally made a sudden noise. The Mashgiach, in his half-asleep state, quickly asked, “Er iz da?”*

It was not abstract. It was a part of life.

## A DERECH HACHAYIM

“*Tzipisa l'yeshuah?*” is one of the first questions a person is asked when he arrives in the *Beis Din Shel Maalah*. The *me-farshim* explain that all of the questions (mentioned in *Shabbos* 31b) address the person’s *derech hachayim*, not specific actions. Indeed, to the Mashgiach, awaiting Mashiach was an all-encompassing way of life.

In *Kovetz Sichos* (vol. 5, p. 275), the Mashgiach discusses the concept of “*kivui*,” yearning. He cites an astonishing statement by the Chofetz Chaim: When Mashiach arrives, there will be many Yidden who won’t even realize it! Yes, they will take notice of the magnificent events that are transpiring, but they won’t really experience them. A person will be *zocheh* to the real *hisgalus* of *bi’as haMashiach* only according to the level that he yearned for it.

His son, Rav Elya Ber Wachtfogel *shlita*, once said that this piece of *Kovetz Sichos* best defines the Mashgiach’s legacy — a life of yearning for more *aliyah*, more *ruchniyus*, for the coming of Mashiach.

## A VIVID PICTURE

Many people have difficulty with *tzepeiyah l'yeshuah* due to a lack of clarity as to what they are yearning for. The Mashgiach would say that in our generation one need not be on an elevated *madreigah* to yearn for Mashiach. There are so many *tzaros* that it should be natural to yearn for Mashiach. But for the Mashgiach it was even more than that.

*The Mashgiach once suffered a minor stroke and was very weak. The doctors ordered him not to deliver his regular shmuessen so as not to strain himself. One morning, to his family’s astonishment, the Mashgiach awoke refreshed, as if*



he'd suddenly regained his previous *kochos*. The Mashgiach told them that he'd experienced a very vivid dream in which he saw what would happen when Mashiach would arrive: the destruction of the nations, the glory of the Beis Hamikdash, etc. It was this "experience" that physically rejuvenated him.

The Mashgiach was a master of "tziyur," imagination. He would create a picture in his mind of what the world would look like with the coming of Mashiach — the Beis Hamikdash, full of *kohanim b'avodasam*, Yerushalayim with Yidden fulfilling *retzon Hashem*. He would often tell his *talmidim*



With Rav Shach zt"l

that the way to work on *tzepiyah l'yeshuah* is through *tziyur*.

Despite the clear picture that the Mashgiach had of the *Geulah*, he would stress Chazal's statement that Mashiach will come "*pisom*," suddenly. Although we wait for Mashiach every moment, when that great day will finally come, the *hisgalus* will be so great, on a level so incomprehensible, that it will still feel shockingly "*pisom*."

## BEIN HAMETZARIM

For the Mashgiach, *Bein Hametzarim* was a time of intense *avodah*. *Talmidim* testify that his eyes were red for the entire Three Weeks. He would shed torrents of tears during the *Bein Hametzarim shmuessen*, yet despite the tears, he remained positive and *b'simchah*. The *talmidim* were understandably perplexed at this seeming paradox.

The Mashgiach would explain that *aveilus* for the Beis Hamikdash is not about sadness. Tishah B'Av is called a *moed*. It is a time that we are closer to Hashem. He would sometimes refer to the Three Weeks as "a Yom Tov in the beginning, a Yom Tov at the end, and a long *Chol Hamoed* in the middle!"

In his *avodah* of *aveilus*, the Mashgiach would stress not so much the destruction of the past *Batei Mikdash* but rather the rebuilding of the future Beis Hamikdash. He would

often comment that Chazal say, "*Kol hamisabel al Yerushalayim zocheh v'ro'eh b'nechamasah*," using the present tense, "*zocheh*." Through the *aveilus*, one can experience — already now — a degree of *nechamah*.

Yearning for Mashiach is not only a means by which to be *zocheh* to *geulah*, the Mashgiach would teach. It has a purpose in and of itself. The *Shelah Hakadosh* writes that we do not mourn the *Churban* on Shabbos, because mourning is an intrinsic step in rebuilding the Beis Hamikdash and it is forbidden to build the Beis Hamikdash on Shabbos! One who lives with a yearning for Mashiach and the Beis Hamikdash already has, on some level, a taste of the *Geulah*.

Despite the great *avodah* he put in to experiencing *Bein Hametzarim*, he could not bring himself to prepare the *kinos* on Erev Tishah B'Av. With his tremendous *emunah*, he wholeheartedly believed that Mashiach would still come beforehand, and Tishah B'Av would no longer be a day of mourning, but rather a day of rejoicing.

On Tishah B'Av itself, he would sit on a low chair and cry and cry. Rav Elya Ber recounted how, many years ago, while staying in a remote location in Canada, the

Mashgiach spent Tishah B'Av on the roof of their cabin. The wailing emanating from the rooftop will forever remain emblazoned in the memory of those present.

## GALUS

"You are going home? Nein, home is in Yerushalayim."

The Mashgiach refused to purchase a house in Lakewood, but rather rented an apartment. He felt that we are only here temporarily and if Mashiach is coming at any moment, one does not buy a house.

Rav Naftoli Bier *shlita*, who was very close with the Mashgiach, explained that Rav Nosson put such emphasis on *tzepiyah l'yeshuah* so that the *bachurim* should feel that they are in *Galus*. The Mashgiach wanted to ingrain in his *talmidim* a sense of *bittul*, disdain, for the situation in which we find ourselves.

*Talmidim* recount how, at *chasunos* that the Mashgiach would attend, the climax would be when the Mashgiach would dance to the *niggun* of "*Achakeh lo b'chol yom sheyavo*." The *bikush* of the Mashgiach would burst forth, instilling a palpable sense of yearning amongst the *bnei hayeshiva*.

The Mashgiach would stress how we must not become complacent. The first step is to realize that we are *chaser*, lacking.

He would quote the *Shelah Hakadosh* who says that someone who is healthy and wealthy will have a more difficult time mourning the *Churban*. Such a person needs to think that these gifts are not his and that Hashem could take them away in an instant. He should think about others who were like him and became sick or lost their fortune. Only through the recognition that he has no guarantees and is entirely in Hashem's control will he be able to long for the *Geulah*.

The Mashgiach would complain how in America there is a *gezeirah* of "*Tichbad ha'avodah*." People are so busy that they have no time to think about their current situation, nor about their future. If a person doesn't take time to think about his future, he cannot have any connection to it.

Rav Reuven Hochster, the *melaket* of *Sefer Leket Reshimos* and a close *talmid* of the Mashgiach, relates that the Mashgiach would say, "*In Galus, mir darf boyin Torah*" – we must build Torah as if we will be here forever. Despite the fact that Rav Nosson felt Mashiach was coming any minute and it therefore didn't make sense to buy a house, this feeling did not hamper his remarkable efforts to build Torah metropolises. As leader of Kollel International, the Mashgiach founded dozens of kollelim throughout the world. No matter what happens tomorrow, today we build Torah.

## STRIVING TO BRING MASHIACH

Yearning for Mashiach was so essential to the Mashgiach's life that he would do whatever he could to be *mekarev* the *Geulah*. He would constantly find *remazim* in *Chazal* to Mashiach's imminent arrival, and each time, he would be filled with *simchah*. No matter that previous *remazim* he'd found had passed unfulfilled. In his thirst for the *Geulah*, he would draw new exhilaration from each new *remez*.

One such instance is rather famous. Rav Nosson had found a *sefer*, *Kol Mevasser*, written by Rav Shimon Horowitz, Rosh Yeshivas Shaar Hashamayim in Yerushalayim. The *sefer* addresses the location of the *Aseres Hashevotim* in general and the Bnei Moshe in particular, and says that before Mashiach's arrival, Klal Yisrael would once again reunite.



With his son, Rav Elya Ber shlita

The *sefer* also discusses the importance of Klal Yisrael creating a *hisorerus* for *geulah*.

The Mashgiach felt that making contact with the Bnei Moshe would be an act of great *hisorerus*. He went so far as to organize a delegation of *talmidei chachamim* to venture out to somewhere near Tibet to locate the Bnei Moshe. For various reasons, this

planned expedition never came to fruition.

Rav Hochster shared with *Chayeinu* a letter dated 11 Nisan 5736, in which the Mashgiach writes that it is understood that 5736 is the year of the *Geulah*. Therefore, he is asking to be included in a *chaburah* for a *korban Pesach* in case he will not have enough time to arrange his own.

## IT IS IN OUR HANDS

The Chofetz Chaim writes that the greatest obstacle to *tzepeiyah l'yeshuah* is *yi'ush*, the feeling that, after all these years, we are not capable of bringing Mashiach. The Mashgiach would constantly be *mechazek* the *talmidim* that it is in our hands to bring Mashiach.

He would be *toveia* the *talmidim*: "Were you *mekayeim* the obligation to wait for Mashiach today?" He kept count of exactly when he'd started working on this and would say, "I was '*mechakeh*' *shoin zibin un dreitzik (73) yahr!*"

It was Leil Yom Kippur 1973. The Skulya Rebbe of Eretz Yisrael had a dream in which he saw the image of a spinning globe. When the globe reached America, it slowed until it zeroed in on Lakewood. A voice called out, saying that the Torah *mitoch hadechak* of the Lakewood *yungeleit* will be a protection for Klal Yisrael from upcoming tragedies.

The Skulya Rebbe repeated this dream to his *chassidim* on that Yom Kippur. Only later did they hear the news that war had broken out on Yom Kippur. That very *motzoei Yom Kippur*, the Rebbe called the Mashgiach to relate his dream.

The Mashgiach would often retell this story to his *talmidim*, encouraging them that it is in our capability to bring *yeshuos*. It is our *limud haTorah* and *avodas Hashem* that can make all the difference and hasten the coming of Mashiach.

*Achakeh lo b'chol yom sheyavo!* 🕒



# צפייתו של מרן החפץ חיים זצוק"ל



לבורא עולם על כל אשר גמלהו, היה מפרט כל מאורע בחייו, על כל פרט ופרט היה מסתכל כעל זכות גדולה, והיה נותן שבח והודיה על החסד הגדול שעשה עמו הקב"ה.

**ומכיון** שגמר לשבח אודות פרשת חייו הפרטיים, התחיל לדבר בזכותם של כלל ישראל, וכאן שינה לא רק את סגנון דבריו, כי אם גם את קולו, הוא הפסיק להיות המודה והמתוודה, והתחיל להיות תובע: "מה נתת לנו? נתת לנו תורה גדולה קדושה ונצחית, הרי היא היתה תורה חתומה וסתומה, ומה עשינו עבורך? פתחנו את התורה, נתנו לך את הנביאים, את חכמי התלמוד, את גאוני התורה, קשרנו כתרים לתורה שבעל פה, ומה קיבלנו עבור זה? צרות רדיפות והריגות, ואנו לא התכוננו לכל זאת, בכל ארצות פזורינו לקחנו את התורה עמנו, הצלנוה מיד אויבנו ועד היום היא נישאת בידינו - אנו מחזיקים בה בחזקה".

**עד** כאן היה החשבון, ומכאן ואילך התחיל לתבוע את החוב: "כמה זמן עוד נחכה? עד מתי? הרי אנו כבר כולנו שבורים כחרס הנשבר, הבט והתבונן אם עוד תמצא לב יהודי אחד שלם". לפתע, החל להעיק שיבוא לעזרה את צדיקי הדור שהלכו למנוחת עולמים. "אייכס?" - היה צועק - "למה אתם מחשים? הרי אתם צריכים להיות התובעים עבורנו, נשמות קדושות, וכי כבר שכחתם הכל?" וכך היה נוהג מידי לילה בלילה, וכשהאיר המזרח, היה שב ללימודו ומחכה לרגליו של משיח, מתוך אמונה ובטחון שהחוב ישולם. ●

**על** מרן החפץ חיים זיע"א, כותב הרב ישר בספרו "החפץ חיים" (ח"ב עמ' תפז): "באמונתו וצפיתו למשיח, לא היה שני בדוגמתו בין צדיקי דורות רבים, דמעות רבות היה מזיל בתפילותיו על דבר המשיח".

**היה** מדבר ברצינות עמוקה, בנעימות בטחון, עד ששוב לא אפשר לפקפק אף כחוט השערה, שיש להתכונן לקבל במהרה פני גואל ישראל. "אפילו סומא" - היה אומר החפץ חיים - "אף הוא מסוגל לראות כי שרונים אנו בעיקבתא דמשיחא, כל הסימנים מעידים על כך, כבר אין זה רחוק כלל". ומרגלא בפומי שיותר ממה שאנו רוצים שיבוא, רוצה הוא לבוא, אלא שלא יבוא כל אלא אם כן כל ישראל יחכו וצפו לו.

**הגראמ"מ** שך זצ"ל (הובא בס' שמושה של תורה) אמר בשם החפץ חיים שהצפיה למשיח צריכה להיות כמו הצפיה לאורח שהזמן לשבת. כשמגיע יום ששי, יודעים שהוא אמור להגיע בכל רגע ך לא יודעים בדיוק באיזה שעה יבוא. בינתיים מתעסקים בכל צרכי הבית ומכינים הכל לשבת, אבל אין מסיחין את הדעת מהאורח, מחכים לנקישה בדלת בכל רגע. כמו כן צריכה להיות הצפיה למשיח שצפוי לבוא בכל רגע, ואף שכל אחד מתעסק בעניניו, אבל אין סיבה זו פוטרת להסיח דעת מבואר.

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**מפי** אורחים שהיו מבקרים אותו מסופר שהיה שואל פעמים רבות אם מדברים בעירם אודות המשיח. אף הכין לעצמו חליפת שבת מיוחדת, כדי לקבל בה פני המשיח, ומזמן לזמן היה מתעטף בה ויושב לחכות לו. אף מזוודה היתה לו, שבה היה שם את חפציו הנוצצים ביותר, כדי שכשיבוא המשיח, מיד יהיה מוכן לנסוע עמו לארץ ישראל.

**כמו** כן היה תובע מאת הכהנים לעסוק וללמוד סדר קדשים, שהרי המשיח יבוא במהרה ויבנה בית המקדש, ועלינו לדעת את סדר העבודה היאך להקריב קרבנות.

**והיה** תמה על כך, כשאנשים היו מכינים ביניהם שטר כדי לקנות או למכור דבר, ותמיד כותבים בשטר כל מיני אפשרויות מה יהיה אם יקרה רעידת אדמה, שטפון גדול וכו' וכו', ואמר הח"ח, שפלא בעיניו מדוע אף פעם לא כותבים שום סעיף בהשטר מה יהיה במקרה שהמשיח יבוא? והרי זה אפשרות קרובה ואמיתית מאוד.

**ומתוך** צפיתו ואמונתו הגדולה בביאת משיח צדקנו אמר פעם לקרוב משפחה כאשר ראש המשפחה רצה לנסוע לאמריקה למשך כחמש שנים. ואמר לו הח"ח זצ"ל שבמשך חמש שנים בודאי יבוא המשיח, ואם כן לא כדאי להיות מנותק ממשפחתו, ולכן יעץ לו שיקח את בני ביתו עמו.

**בנו** של הגאון רבי מנחם מענדל זקס זצ"ל, חתן מרן החפץ חיים זיע"ע כותב שמעתי מאאמור"ר הגאון החסיד זצ"ל ששמע ממרן זצוק"ל שאמר שמי שמדבר לשון הרע הרי מוכח שאינו מצפה ומחכה לביאת משיח צדקיננו דאם היה מצפה ומחכה איך היה מדבר לשון הרע שזה העיקר הגדול שמעכב את הגאולה והרי הוא תרתי דסתרי.

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**רבים** מבאי ביתו של החפץ חיים היו עדי ראייה ושמיעה, איך שבחצות לילה, כשכל בני הבית ישנו שנתם, ובחוץ שדרה דומיה, היה נכנס לחדרו, ונועל את הדלת. אחדים ממקורביו היו עומדים פעמים מאחורי הדלת, ובשקט היו מקשיבים איך שהוא היה שופך שיח ומשתפך לפני קונו. דבריו היו חריפים וברורים. בתחילת דבריו, היה נותן שבח והודאה

## צמאה נפשי

ר' אהרן טננבוים זצ"ל לכלות השלשים להסתלקותו, כ"ד אייר תש"פ

לעבודת כהני ולגבורת בחורי	צמאה נפשי ולפרחי שושני
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לריח ניחוחי ולרחבי חצרי	פְּמָה בשרי ולהחזרת עבודתי
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באבדן מולדתי בלילות גלותי	בכה בכיתי בהפצת נחמדי
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לביתי החריבה למעוני הבזויה	צעוק צעקתי הוי הוי קראתי
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עוד תבוא ישועה ובשרי יעלוה	הבטוח הבטחתי וישקה נפשי
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ארנן בשמחה תחת שלום שפתיך	ותחזור העבודה ופרים תביאה
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אנחמך בכפלים בשובר לירושלים. ●	בצהלה ורוחה בגילה וחדוה
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# DESTINY IN OUR HANDS

One may think: “Who am I, what am I, to *daven* for the end of *galus* and the return to Yerushalayim; is it my *tefillos* that will gather us in from exile and bring salvation?” (*Mesilas Yescharim*, 19)

**T**he *Mesilas Yescharim* is describing a feeling that is unfortunately pervasive to this day. During the weeks of *Bein Hametzarim*, we all try to focus on what we are missing and awaken in ourselves the deep yearning to return to Yerushalayim, to the *Beis Hamikdash*, to *hashra'as haShechinah*. Throughout the Three Weeks, culminating in *Tishah B'Av*, we remind ourselves how lost we are and how desperate we are to return home, and we turn to Hashem with all our hearts and plead, “*Hashiveinu Hashem eilecha venashuvah!*”

Yet, for close to two thousand years, we have come up empty-handed. The *Geulah* has not yet come, and one begins to think, “Is it really in my hands, as an individual, to bring the *Geulah*? Can I really make a difference? Can I really change the destiny of Klal Yisrael?”

The *Mesilas Yescharim* explains that when we downplay our role, we are making a grave mistake. Although it is possible that Hashem will say “no” and we will not be *zocheh* to *Geulah* in our time - for whatever reason, nevertheless, Hashem wants us to do our part. He wants each individual's *tefillah* and is genuinely happy when we do all that we can.

The *Mesilas Yescharim* is teaching us that each and every one of us is obligated to do his share, regardless of the results.

But, in fact, there is a level of *geulah* that every *Yid* has the potential to generate. Rav Avigdor Miller, zt”l, points out that there are many levels of *churban*. The *halachah* is (O.C. 561) that one must tear his clothes when he sees *arei Yisrael* in ruins, and again when he sees Yerushalayim destroyed, and again if he sees the *makom Hamikdash* in its desolation. Aside from the most blatant manifestation of *churban* - the destruction of the *Beis Hamikdash* and the exile of the Jewish nation to foreign soil - there are other aspects of *churban*. Each level of destruction of the Jewish community is itself a *churban*, and for each of these levels, there can be a *geulah*.

There are many ways in which *hashra'as haShechinah* is manifested. The Divine Presence was most powerfully evident in the *Beis Hamikdash*, but the *Shechinah* is also present in a *mikdash me'at*, a shul. The *Shechinah* dwells in a Jewish home — “כל המשמח חתן וכלה כאילו בונה אחת מחורבות ירושלים.” And the *Shechinah* rests upon two people who eat together and speak in learning.

There is yet another level of *hashra'as haShechinah*. The *pasuk* tells us, “ועשו לי מקדש ושכנתי בתוכם” (*Shemos* 25:8). The

*meforshim* (*Nefesh Hachaim* 1, 4) explain that the purpose of the *Beis Hamikdash* was not merely for the *Shechinah* to reside in the confines of the building, but for it to serve as a vehicle through which the *Shechinah* would dwell in each person — “בתוך כל אחד ואחד”. The *Bach* (O.C. 47) tells us that the destruction of the *Beis Hamikdash* did not take place as punishment for our sins, but was rather the natural consequence of Klal Yisrael having lost their personal connection to the *Shechinah*. As such, there was no point in having the *Shechinah* confined within the walls of the *Mikdash*, and it was subsequently taken from us.

There are many levels of *galus* and there are many levels of *geulah*. The ultimate *Geulah Sheleimah* will be with the coming of *Mashiach*, *bimheirah veyameinu*. But there is also the *geulah* of the *arei Yisrael*, of the *batei Yisrael*, and of the *Shechinah besoch kol echad ve'echad*.

Even in the midst of this dark, bitter *galus*, even before we are *zocheh* to the *Geulah Sheleimah*, we can achieve levels of *hashra'as haShechinah*. When we create a *mikdash me'at* and treat our shuls with the proper respect, when we learn and *daven* together as a unified *tzibbur*, then we are bringing *Shechinah* into our communities. When we build homes where Torah values and *limud haTorah* are paramount, homes permeated by *middos tovos* and *shalom*, we are creating homes where the *Shechinah* will reside. When we learn Torah with others, when we share a *devar Torah*, we are bringing *Shechinah* into our midst. And when we, as individuals, properly connect to Torah *lishmah*, when we are *davuk ba'Hashem*, we are creating a *Mikdash* and ushering the *Shechinah* “*besocheinu*,” into our very beings.

Let us not underestimate the power of the individual. Hashem values each person's longing for the *Geulah* no matter what. And no matter what situation one finds himself, he is always in the position to infuse a bit more *kedushah* in his family, in his *bais medrash* and community, and of course, in himself.

This year, may we be *zocheh* to bring the *Geulah* on all levels - to strengthen the *kedushah* within ourselves, within our homes and within our communities. And if we make ourselves a fitting *keli* for *hashra'as haShechinah*, we can turn to Hashem and plead with all our hearts “*Hashiveinu Hashem eilechah venashuvah.*” Our destiny is in our hands. ❧



# Getting it Right

As told to S.G. Frankel



We were not expecting to buy a house when we did. I can't say I ever really thought we'd buy a house at all. But suddenly we were at a crossroads; when we called our landlord to renew our lease we were very unexpectedly told that our landlord wanted to move in and they weren't renewing. We had six months to find a new house.

We scrambled to find another rent-

al, but at that point there were literally no affordable rentals that would accommodate our family. We had six children, and the houses were going for more than monthly mortgages on smaller homes. That's how we found ourselves to be the slightly shell-shocked but proud new owners of an old, simple bi-level on a quiet block.

The house needed some basic re-

pairs: old carpets ripped out, floors put down, and fresh paint in every room. More than that was not in the cards, but that would give the house a decent facelift and make it *mentchlich* enough to move into.

It's amazing how things change when something becomes yours. I always thought, what's the big deal? You go take a practical sort of floor, a nice, clean paint color from Home Depot, and it's all good. But suddenly it was me going to buy the paint, and it wasn't as straightforward. If this would be my home for the next few decades, I wanted something practical and durable that would last, but what did I know from paints? I called up a few friends "in-the-know" and before I knew it I became quite the expert. Color is important, I was told. It can really define the character of your home and you



can't just get *any* color. The truth is, our new fixer-upper had character before the paint job, but I couldn't argue that nice colors wouldn't add.

After some more consultation, I finally chose an understated pastel for the girls' room and a nice slate blue for the boys. All paint costs the same, I reasoned, so I wasn't paying any more for a vibrant color to bring a room to life a bit. I had everyone's words ringing in my ears: "If you're doing it already, do it right!" The master bedroom was a tough one: I went back to the store two or three times to get samples of various colors until I finally hit on the right combination of subtle, warm, yet different. You would think the kitchen would be easy, but I needed a neutral off white and some were too yellow-y and some looked like a dirty gray. Who knew there were so many versions of off white?! The hardest was the living room/dining room area. I wanted a touch of color, not plain white, but it was tricky to get the right shade of a color without it looking *too* bright and colorful. I finally settled on a nice earthy gray-beige that was the mix I was aiming for.

"It's so funny," my sister remarked as she helped me pack up my playroom, "You've lived in this house for years, and you never cared about the wall colors! Why not?"

"I'm not sure," I admitted, "I guess it's different when it's your own house and you're only doing it once. The next time I paint will probably be for the *mechutanim*—that's in a long time!" We both laughed.

To say the least, choosing the right floors and carpets were no easier than paint colors. Aside from durability and practicality, my two main criteria, I suddenly found myself noticing different nuances like how woodsy each sample looked, how well the colors coordinated with each other as you

walked from one room to the next, and the differences in the various shades I could choose from. I never thought I'd care about Mushroom Oak versus Oaken Mushroom, but that's what happens when you're in the mode.

At last the new house was empty and our workers could go in and begin painting. It took a few days, between spackling, prepping the walls, and painting each room, but any time I stopped in, which I have to admit, was pretty often, I was pleased with how it was all coming together.

After several days, they were finally

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up to the living room and entranceway. I arranged to come back in the evening to check up on the painters and finish paying them. That night I eagerly made my way over to the house after the kids were in bed. I opened the door and walked up the few stairs to the main floor, and stopped in my tracks when I saw the wall at the top of the steps. There, hitting me straight between the eyes, was a patch of wall that the painter had left unpainted, with unsightly spackle clashing gaudily with my beautiful Benjamin Moore Shale 861.

"Excuse me, *amigo*, what is this?" I asked the guy who was finishing up the room.

"Sorry, no," he shrugged, and pointed to the boss.

"Sir? What's this here?" I asked more loudly, as the boss came over to see what I was pointing to.

"Ya," he nodded knowingly. "Dat spot we leave for da Jewish people becuz of your Temple, righ'?"

I blinked, as I felt the air being sucked out of my lungs.

*Zecher lechurban.*


How could I have completely forgotten?

With all the hectic preparations, all the running, all the preparing my home for us to move in, and all the focus on perfecting every nuance, I had forgotten.

While I was trying to make *my* new home just right, I had forgotten *His* home, the one I should have had on my mind at all times. The one whose destruction should have cast a shadow on any worldly pleasure I have. How had I gotten so caught up that I had overlooked this? And to be reminded in the most embarrassing of ways...

I was thoroughly ashamed of myself, too embarrassed to tell anyone about it. I had lost myself in trivialities and lost sight of reality. And yet, that incident—a wakeup call, really—actually changed me.

In the few years that have elapsed, something shifted in my mindset. I was committed to rectifying my oversight, and I began to catch myself when I got so caught up in having things *just right*, while His Throne remains yet incomplete. I was shocked that I never even noticed how much time and effort I spent getting the exact headbands or hair bows for my girls or the perfect sneakers for the boys, how much energy I spent making the ideal centerpiece for a party. And in my quest to bring that patch of *zecher lechurban* back into my mindset, I realized just how very far it had been.

I just wish it hadn't been Carlos the Painter who reminded me. 



# מצב התורה בעקבתא דמשיחא

## הגאון רבי ישראל אליהו ווינטרויב זצ"ל

מתוך שיחה הנדפס בגליון "לחושבי שמו" (תמוז, תשל"א)

נמות" בחייהם. כי חזקה הוא דאין  
אדם טורח בסעודה ומפסידה כמו  
שהעידו חז"ל.

**והרי** אין לך עדות יותר מבוררת מזה על רחבות הפרצה במהות חיי התורה. כי אם היו נימי נפשו קשורים באהבתה של תורה, למה היא נמשכת בכלל, ובהפרזה בפרט, אחר כל נוחיות בחיי הגשם שמדמה לעצמו ששיגעו גם באפשרות רוחה. הרי אין אלו מחלקי אהבת נפשו לתורה כלל, ואדרבא, נובעים מהרצון לעקור עצמו מהאהבה נקיה לתורה ולפסוק על שני הסעיפים בין ב' צרות הללו שצוררות זו לזו. כי אור התורה לא תהא נקלטת ונאחדת, רק בנפש עדינה השואפת להתייחד עמה לגמרי. לא בנפש שהתפשרה עם צרתה המעיק לה. ובהסתכלות חודרת לתוך חיי דור זה תראה שכמעט רוב מנין ובנין כרעו ברך לה, במדה ידועה בכל חד כפי חלישות דעתו. ורק מי שמסוגל להעמיד מעשים כחומה הוא ילך בדרכו לבטח בלי לכרוע קומתו בפני לחץ הבורות הנ"ל.

**ולאט** לאט הולכת ונכבה שלהבת אהבת התורה, ועמה גם טהרת היראה המוציאה כל חיי המעשיי שלה לפועל, כי גמרא גמירא לה דתורה מביאה לידי זהירות (ע"ז כ, ב) ו"למען תשמור לעשות" כתיב. כי מן ההנחות הפשוטות היא שרק מי שמכיר גדלה של תורה, ורואה גם קצה המטה של יקרתה, מסוגל הוא להימסר לה בכל נימי נפשו. והאות על מסירותו זה הוא מה שמעמידה בציור "אין עוד מלבדה" בכל שאיפת חייו. והוא שואף לגדלות על ידה. דהרי ככל מה שנכנס בחזרה עדיין לא תשבע עינו מרוב הודה והדרה. והוא משתוקק לראות עוד ועוד ביקרת תפארתה, ולהתאחד עמה בכל נימי נפשו. וה"ז הגיע לאמיתת צורת לימודה, דהרי לומדה לשמה, בשביל עצמותה לבד, משום שהיא תורתו יתברך. והרי אינו צריך לרעות בשדות נכריות למלאות תשוקת החיים שלו. כ"ז נמצא אצל מי שמעמיד מעשים כחומה בדורנו זה.

**אבל** אם ח"ו נימי נפשו משתוקקים גם לחיים בצורה יותר שפלה, הרי פגישתו עם התורה היא רק לפרקים לבד. גם כי ישב אצל הספר ה"ז רק בגדר פגישה מקרית, כי אין קשר נפשי ביניהם. וממילא יתכן בלומד זה טשטוש בציור חייו גם בעיניים שהיו היותר פשוטים וברורים בדורות שקדמו לנו, והיה ירושה אצלם במסורת אבות.

**נציע** רק דוגמא אחד, ולמופת, בזה. הצניעות היתה סמל הצורה של קדושת בנותינו ועקרת ביתינו. ובדורנו רואים אנו לדאבוננו איך הופרצה ענין קדוש זו, אשר כל משך קדושת הדורות נשען עליו, גם בין חוג חובשי בית המדרש. סיבתה העקרת היא משום שכבר יצאו בנפשם פנימה ממסגרת אותם הדבוקים באמת בתורה וחפשו גם צורת החיים של השוק. וממילא בלי מעצור (המשך בעמוד ד')

**בתחילת** המאמר ביאר הגרי"א זצ"ל בארוכה האין שעיקר הגלות בזמן עקבתא דמשיחא מוטלת במיוחד על חובשי התורה ועל ההערכה והחשיבות של התורה ולומדיה.

**כתיב** "אם חומה היא נבנה עליה טירת כסף ואם דלת היא נצור עליה לוח ארז. אני חומה" וכו' (שה"ש ח, ט-י), ובא ע"ז מדרשם, אם חומה היא, זה אברהם (בשעה שגזר נמרוד בהפילו לכבשן), אמר הקב"ה, אם מעמיד דברים כחומה (שאיננה זה ממקומה לכל רוח) נבנה עליה טירת כסף: נצילנו ונבנה אותו בעולם. ואם דלת היא (שיכולה לזוז לכל רוח) נצור עליה לוח ארז (ארז יכול להירקב, אבל לא כסף): אם דל הוא ממצוות, נצור עליה לוח ארז. מה צורה זו אינה מתקיימת אלא לשעה אחת, כך איני מתקיים עליו אלא לשעה אחת. אני חומה, אמר אברהם לפני הקב"ה אני חומה, ואעמיד מעשים טובים כחומה. ושדי כמגדלות, שאני עתיד להעמיד כתים כתים וחבורות של צדיקים כיוצא בי בעולם. אז הייתי בעיניו כמוצאת שלום, א"ל הקב"ה כשם שירדת לכבשן האש כך אני מוציאתך בשלום עכ"ל ז"ל.

**מבואר** מזה דהעמדת אדם בנסיון הוא כדי לראות אם יכול להעמיד דברים ומעשים כחומה. ומי שיכול להעמיד דעותיו ומעשיו כחומה הוא מובטח לעבור בשלום בסיוע עליונה. בחזרת המרגלים מרגל הארץ הגידו גם יחסם לאנשי הארץ ואמרו "ונהי בעינינו כחגבים וכן היינו בעיניהם". זאת אומרת, הגם שהיו בני עליה יותר מכל הדור דעה, עדיין יתכן אצלם שיהיו מושפלים בעיניהם ע"י התפעלותם ממה שאחרים מחזיקים אותם. וממילא אם אנו חיים במקום, ובדור, אשר מביטים על ת"ח אמיתי בצורה של שלב האחרונה בחיי הציבור, הרי בודאי ישנו אפשרות להיות מושפל בעיני עצמו ע"י חישובו כאן במה שאחרים מסתכלים עליו כן. והגם דבני תורה הם המעולים שבכל האומה, יתכן אצלם השפלת ערכם בעיני עצמם.

**והאמת** הוא, שעפ"ד דלעיל (בתחלת המאמר) שהונח כל סבל הגלות של תורה דוקא על הת"ח שבדור, בודאי מובן מאילו עוצם הלחץ שלוחץ על חייו בלי הרף כלל. אשר מטרת לחץ זה היא להגיע לזה שיושפל בעיני עצמו ועי"ז יגרע ערך תורתו בעיני עצמו. ואם ח"ו יגיע לזה אז בודאי נצח שטנא עליו. ובהתחזקות מעמד שלטון הבורות (א. ה. עמי הארץ כמו שביאר לעיל) כאן התנוצץ גם התגברות התאוה לחיי עולם זה בהפרזה גדולה. כי פשוט הוא דמי שירדה שאיפת חייו לעולם החומרי יהיה צורה של הפרזה בשאיפתו. כי הרי כל תאוות העולם הן כמי "ששותה מים מלוחים אשר כל מה שישתה יותר יצמא יותר, ואין אדם מת וחצי תאוותו בידו" (אגרת הגר"א), ואם רואים אנו שהמונים כבר מוכנים להשקיע עצמם בחובות גדולות כדי לבצר מצב עולם החומרי שלהם, בע"כ נאמר כי כבר נקבעה צורה של "אכול ושתה כי למחר

# להחזיק ההתעוררות

## הרב הענוך שחר שליט"א

**העיר** הנודע ביהודה בדרשותיו (דרושי הצ"ח סי' טו) דבר נפלא. בדרך העולם, מי שהוא חולה בגופו ונצרך לרפואה, יחזיר אחר הרופא לרפאותו. אכן, בחולי הנפש הסדר הוא להיפך - המוכיחים צריכים לחזור אחרי הפושעים כדי להחזירם למוטב, והחוטא אינו חוזר אחר המוכיח. וכתב לבאר שיש הבדל גדול בין חולי הגוף לחולי הנפש. בחולי הגוף כל עוד שיתגבר החולי עליו, ירגיש החולה יותר בכאבו, ואם נתעצל מלבקר הרופא בתחלת חליו, אז, כשיתגבר החולי עליו ביותר תוקף, בודאי יחפש רפואה לחליו. אמנם בחולי הנפש נהפוך הוא. כל עוד שיגדיל הכאב ויתגבר חולשתו, תתמעט הרגשת החולה בחליו עד שיגיע לידי כך שלא ירגיש בחליו כלל ר"ל. דרך החוטא הוא שפעם הראשונה שחטא, כאשר יסתלק היצר ממנו, יכיר וידע חומר החטא וירגיש גודל פגמו ויתחרט, אבל אם שוב תתגבר החולשה ויוסיף עון ויחטא עוד הפעם, שוב כסוס וכפרד לא יבין כי כבר אמרו רז"ל מי שעבר עבירה ושנה בו נעשית לו כהיתר. ולאחר שנעשית לו כהיתר ר"ל, שוב אינו מרגיש בחליו כלל, וזך וישר פעול אצלו עכת"ד.

**והנה**, בתקופה הקשה שעברנו בה, גער עלינו הבורא עולם באופן ששום בר' לא היה יכול להשתמט מתוכחותיו. הקב"ה "כפה" עלינו הר כגיגית" להזהיר אותנו לעצור מהמהלך החיים שלנו. וחלה עלינו חובה להתבונן ביסודות של 'מה אנו ומה חיינו'. ובדאי היה לכל אחד ואחד חיזוק בכמה וכמה ענינים, באמונה, בתפלה, במדת

(המשך מעמוד ג)

נגררים המה אחרי קלי הדעת אשר כבר התראה בהם 'המותר אדם מן הבהמה אין'. דמה לו עם חיי בעלי תאוה מאוסה זו לעשות כמעשיהם, אם לא שבאמת כבר התפשרה נפשו עם צורת חייהם. והרי יתכן שיהא נחשב בעיניו כבן תורה החובש ספסל בביהמ"ד אצל ספר פתוח, ולמעשה חובק נפשו חיק פריז הנכרי, בכל שפלותה. ומה שהיה מופרך במסורת אבות נעשה היום כמצאות שאין לחיים טעם בלעדה. לקחנו רק פרק א' לדוגמא, אבל יבוא הפרט וילמד על חבריו הדומים לו. כ"ז נולד אצלנו כשאין אנו מעמידים מעשים כחומה בדורנו זו. וממילא מתנהגים אתנו כמ"ש במד"ר 'מה צורה זו אינה מתקיימת אלא לשעה'. נבא עכשיו לנקודת ענין רפיון זו.

**בעת** שהיה ענין הכולל רעיון חדש, והיה בה משום ויתור גדול על דרכי חיי השוק, אז מי שהיה נמצא בין חובשי ביהמ"ד היה זה לאות על כינות נפשו להדבק בתורה בלי לחל ושרק ופיקוס ויעלת חן. ואז היה נראה צורה נקיה של בן תורה בכל מובנו של הדבר. וממילא בהנהגתו היום יומיים, ומסירת נפשו להשגת התורה, היה בו סמל של חיי היהדות בנקיטתה. כי מי שלא היה מוכן לוותר לא נקלט לביהמ"ד זו.

**אמנם** ברצות ה', והתרחב חוגי הלומדים, אז נפתחו דלתות ביהמ"ד ונתמלאו הספסלים, אכן הגם שזהו בעצם ברכה משמים

ההסתפקות, להכיר מהו באמת נצרך ומה אינו נצרך, וכהנה וכהנה. **אמנם** מיד כשהמצב משתפרת, ההתעוררות מתמוטטת והולכת, ונמצאים בסכנה עצומה שיאבד מאתנו ר"ל העלי' ברוחניות וההתקרבות לבורא עולם, וכמעט יהיה נעלם מאתנו כל מה שהשגנו.

**בספר** צדקת הצדיק לר' צדוק הכהן זצוק"ל (אות קמא) כתב ז"ל: ההעלם שמגיע לאדם, הוא נראה לכאורה ראי' שגם החשק והחיות שהיה לו מקודם היה שקר, כי שפת אמת תכון לעד (משלי יב, יט). אבל באמת אדרבא - על ידי זה הקב"ה בונה שתכון לעד החשק, כאשר משיג בהעלם שהוא בהסתר פנים מהש"י ומתחנן מהש"י שיאיר לו, הרי כבר אינו בהעלם, שעל זה נאמר תכלית הידיעה שלא נדע עכ"ל.

**דבר** שהוא אמת הוא מעצמיות האדם וצריך להתקיים לעולם. ואם אין להתעוררות קיום לכאורה סימן הוא דגם מעיקרא לא היה מבוסס על במת האמת. והסביר ר' צדוק דע"י ההעלם האדם נתעורר להתחנן להש"י שיאיר לו, ואז יתקיים לו החשק ביתר שאת. אם אנו מרגישים שההתעוררות מתמוטטת, עלינו להתחנן להקב"ה, ולחפש עצות ותחבולות ולקבוע סיגים וגדרים, ולעיין במה שנוכל לתקן, כדי שיתקיימו הדברים שהוא היה מבין באמיתות בעידן ההתעוררות. ובדאי יהיה לנו סייעתא מן שמיא לפעול שינוי ממש במהלך "חיינו", ונזכה כולנו לקבל פני משיח צדקנו בב"א. א.

להרחיב חוג הלומדי תורה, וגשמי ברכה הם, מ"מ כרוך בה גם אפשרות של קוצה מכאיב. כי מעתה נעשה מקום קליטה לאותם שלא היו מוכנים לוותר על חיי שעה בשביל חיי עולם בעצם. ורק משום הרחבת האפשרות ליכנס לביהמ"ד נכנסו גם הם. רק כל זמן שעדיין נמצאים בכותלי ביהמ"ד ת"ח המעמידים דברים כחומה, והם ת"ח אמיתיים בגישתם לתורה, אז יש תקוה שגם סוג זה החדש יוגררו אחרי אבירי הלב הללו. אמנם אם ח"ו יתרופפו עמודי ביהמ"ד הללו, וישלול בביהמ"ד עצמו טשטוש החיים בחיי תורה, אז לא ישוער ח"ו התוצאות מזה, כי המקלט היחידי שנשאר בדורנו מכל שלטון הבורות הוא הד' אומות של הלכה בביהמ"ד. ומכיון דנתבאר לכל, ובארוכה (בתחלת המאמר), כי נמצאים אנחנו בגלות המיוחדת אך לתורה והדבקים בה באמת, ושהם מוכרחים לסבול דחק אחרי דחק בשבילה עכשו כנ"ל בארוכה, על כן עליהם להעמיד דברים ומעשים כחומה דוקא. ואם לא, הם בסכנה שלא להימשך אחרי הפורצים מתוך מחננו לדבק עצמם להשפחות וילדיהם שעומדים בראשי העם (א.ה). כדמבואר בתחילת המאמר ע"פ דברי הגר"א).

**ובמשך** דברינו נתבאר היטב אשר דוקא מנשיאת עול תורה בזמננו בלי שום פניה צדדית - מזה גופא יביאו הגאולה, ועתידה בת קול להיות מתפוצץ בראשי הרים ומכרזת מי שפעל עם קל יבוא ויטול שכרו. ג.



## כי טוב לי אז מעתה

הגאון רבי ארון רייך שליט"א\*



**בחורף** שעבר, הרגשנו תגבורת של שנאת העמים בדרגה שאין אנו רגילין בו במדינתנו כלל, והוא מבהיל מאוד. הראוני חוברת ובה העתק מן הדברים שאמרו על היהודים, מלאים בחירופים ואיומים רח"ל, הלוא דבר הוא, וחייבים אנו לשים לב לזה.

**ונתעוררתי** לדבר נפלא מתוך הפסוקים בשה"ש (ג, ג), "מצאוני השומרים הסובבים בעיר", ומי הם השומרים של כלל ישראל? פירש"י "משה ואהרן", הם הרועים הנאמנים, גדולי ישראל וצדיקים, שהם דואגים לנו ומוכיחים אותנו ומראים לנו את הדרך אשר נלכו בה.

**ולהלן** שם בפרשה כתוב, "מצאוני השומרים הסובבים בעיר הכוני פצעוני נשאו את רידי מעלי", ומי הם השומרים האלו? פירש"י "נבוכדנצר וחבריו", והדברים נוראים, ונוקבים ויורדים עד חזרי בטן, יש לנו "ברירה" לבחור מי יהיו השומרים עלינו, האם יהיו השומרים כמשה ואהרן, צדיקי הדור, וכמאמרם ז"ל (יומא לח, ב) "דאה הקב"ה שצדיקים מועטין עמד ושתלן בכל דור ודור", והם מורידים את עצמם למדרגת הדור כדי להוכיח לנו איזה דרך ישכון אור לכו בה, ואם אין אנו הולכים בדרכיהם, אז יהיו לנו שומרים אחרים, כנבוכדנצר וחבריו, רח"ל.

**וזהו** ענין "עד דלא ידע בין ארור המן לברוך מרדכי", כי כלל ישראל הבינו אז, שגדולה הסרת טבעת יותר ממ"ח נביאים, ושפשעה שאין נשמעים למרדכי אז שולחים מן השמים את המן הרשע כדי לשמור עלינו שלא נתבולל בין הגויים, וכלל ישראל הבינו אז את הרמז ולא הלכו כלל להשתדל לפייס את המן, אלא חזרו אל מרדכי ואסתר, השומרים הטובים והנאמנים, שהם יראו להם את הדרך ילכו בה לשוב אל ה'.

**והנה** כאן בעירנו לייקווד, בעוה"ר שולחים לנו שומרים אשר לא טובים, והיא שנאת האומות המתגברת מיום ליום ר"ל, והלוא היו לנו שומרים טובים כמשה ואהרן, ה"ה הראש ישיבה ר' אהרן זצ"ל, שמסר נפשו למסור לציבור בני התורה דרכי היראה והמוסר, אהבת התורה, ומדת ההסתפקות לחיות חיי פשטות באמונה ובטחון בלי שאיפה לענינים גשמיים, ולהיות שמח בחלקו בגשמיות אשר חלק לו הקב"ה, במנוחת הנפש וישוב הדעת.

**ואילו** היינו הולכים בדרכו הרי שאז לא היו הגוים מסתכלים עלינו כלל, והיו מתעסקים בדברים אחרים, אי"ז אלא תביעה מן השמים על כולנו, לעורר אותנו מתרדמתינו.

**וזהו** באמת כל ענין דברי הנבואה האחרונה, חתימת הנבואה בסוף ספר מלאכי, כשהנביא נפרד (גזעגזנט זיך) מכלל ישראל עד סוף כל הדורות עד שישלח לנו הקב"ה את אליהו הנביא, ומהו המסר (מעסעזש) האחרון של הנביא, "למימי אבותיכם סרתם מחקי ולא שמרתם", כאומר, הלוא אבותיכם היו קרובים אלי מאוד ואז היה טוב להם מאוד גם בעוה"ר, ואתם סרתם מעלי, "שובו אלי ואשובה אליכם" אמר ה' צבקות, ואז יבוא אליהו "והשיב לב אבות על בנים ולב בנים על

אבותם", שיחזרו הבנים לדרך האבות, ולאותם השומרים הטובים שהיו לנו אז, ואז תבוא הגאולה השלימה בב"א.

**והנביא** ממשיך שם, שכלל ישראל שואל "במה נשוב", והנה אילו היו שואלים אותנו כלל ישראל במה נשוב, בודאי היינו מוצאים הרבה דברים חמורים שישונו מהם (ומפורש בכתובים שם שהיו בהם מכשפים ומנאפים וגו'), אמנם הקב"ה משיב "המעשר והתרומה", וצ"ב.

**ועוד** שם מצינו דברים פלאים, "חזקו עלי דבריכם אמר ה', ואמרתם מה נדברנו עליך, אמרתם שוא עבוד אלוקים ומה בצע כי שמרנו משמרתו וגו', ועתה אנחנו מאשרים זדים גם נבנו עושי רשעה וגו'", והדברים מתמיהים, הרי אמרו שוא עבוד אלוקים, דיבורי כפירה ממש, והיאך שאלו "מה נדברנו עליך".

**אלא** נראה הביאור, שכלל ישראל בודאי לא אמרו בפה שוא עבוד אלוקים, ובודאי קיימו את המצוות, ורק מעשיהם הוכיחו שהם חושבים בלבם כי שוא עבוד אלוקים (בבחינת "השמים מספרים כבוד קל וגו' אין אומר ואין דברים בלי נשמע קולם"), וקיום המצוות שלהם לא היה אלא מנהג אבותיהם בידיהם, ולא הרגישו שיש תועלת גדולה לנפש ולכל העולם בכל מצוה ובכל דיבור של תורה, וזהו אמרם "שוא עבוד אלוקים", והוא כעין להבדיל כשהגוי תולה את הדגל של המדינה בתקופת "חג השחרור" שלהם, וכי הוא חושב שמעשיו פועלים ומועילים, הלוא אינו עושה זאת רק משום שכך כולם עושים, וכן כלל ישראל היו עובדים את ה', אבל לא היו מרגישים שזהו המציאות והדבר אמיתי רח"ל, אלא אדרבה המציאות כפי שנראית בעיניהם היה העוה"ז ותענוגיו "והנה אנחנו מאשרים זדים וגו'", וכל הדור סובל משלב הזה של הכפירה רח"ל.

**וזהו** שאמר הכתוב "הקבעאדם אלוקים כי אתם קובעים אותי וגו' המעשר והתרומה", דהנה כשאדם צריך לגזול, האם גזול הוא מהמלך או מהשר? הלוא יפחד לנפשו, ולא יגזול רק מאנשים פשוטים שאין בכחם לעונשו, ואילו כאן כשהאדם היה נצרך לחסוך במעות, לא היה ממעט בהמתנות, כי דברים אלו היה בגדר די מחסורו, אלא היה ממעט מתרומה ומעשר, וזהו הסימן היותר גדול כי רוחניותו אינה מציאות אמיתית רח"ל.

**הבה** נתחזק כולנו לשוב לדרך אבותינו ורבותינו, ונתבונן ונאמר "אלכה ואשובה אל אישי הראשון כי טוב לי אז מעתה".

# תבנה חומות ירושלים

וועד מאת הגאון רבי מרדכי ראזענבוים שליט"א\*

## הובקעה העיר

**תשובה** לשאלה זו יש ללמוד מהנאמר בפרשת בלק "כי מראש צורים אראנו ומגבעות אשורנו הן עם לבדד ישכן ובגוים לא יתחשב", ופירש רש"י שמקרא זה מדבר על חוזקם וחוסנם של ישראל, וז"ל:

"מראש צורים אראנו, אני מסתכל בראשיתם ובתחלת שרשיהם, ואני רואה אותם מיוסדים וחזקים כצורים וגבעות הללו, על ידי אבות ואמהות. הן עם לבדד ישכן, הוא אשר זיכו לו אבותיו לשכון בדד" עכ"ל.

**הרי** שהשמירה של כלל ישראל לעמוד כצור איתן שכל רוחות שבעולם לא יזיזוהו ממקומו הוא ע"י זה שמתרחקים מן הגוים ומובדלים מהם, ומעלה זו שיש בכלל ישראל ירושה היא להם מן האבות והאמהות הקדושים.

**ובאמת** שענין זה מתבאר מתוך פירוש רש"י על הפסוקים בסוף שיר השירים (פרק ח', ח-י):

"אחות לנו קטנה ושדים אין לה, מה נעשה לאחותינו ביום שידבר בה, אם חומה היא נבנה עליה טירת כסף ואם דלת היא נצור עליה לוח ארז, אני חומה ושדי כמגדלות אז הייתי בעיניו כמוצאת שלום".

**ומפרש** רש"י, "ביום שידבר בה - כשהאומות מתלחשים עליה, להכחידה כענין שנאמר 'לכו ונכחידם מגוי' והיינו שבשעה שאומות העולם זוממים ומטכסים עצה כיצד להשמיד את עם ישראל, מדריך אותנו הכתוב את הדרך להתגונן מפני מזימות אלו - "אם חומה היא נבנה עליה טירת כסף ואם דלת היא נצור עליה לוח ארז".

"אם חומה היא - אם תחזק באמונתה וביראתה להיות כנגדם כחומת נחשת שלא יכנסו לתוכה וכו', נבנה עליה טירת כסף - נהיה לה לעיר מבצר ולכתר ולנו, ונבנה לה את עיר הקדש ובית הבחירה".

**הרי** שהדרך לבנות את עיר הקדש ובית הבחירה, הוא ע"י חיזוק החומה של כלל ישראל, שהוא החיזוק באמונה ויראת שמים, ולא די בשמירה כזו שהיא בבחינת "דלת" - "הסובבת על צירה ובהיקש עליה היא נפתחת וכו'" [שם] ללמדנו, שגם אם יש בינינו ובין האומות מחיצה המפסקת, אין די בזה, לפי שיש מחיצה ש"בהיקש עליה" היא נפתחת, ושומה עלינו להעמיד מחיצה כזו שבשום פנים ואופן אינה נפתחת ולא זה ממקומה, ורק בכך נהיה מוגנים ושמורים ממזימתם של האומות להכחידנו.

## אני חומה

**ולאחר** שלמדנו את הצורך ב"חומה לשמור על כלל ישראל". משיבה ננסת ישראל ואומרת "אני חומה!" החומה שלנו חזקה ומבוצרת! ומהו חוזקה של חומה זו, המפסקת בפני כל השפעה שלילית מבחוץ? התשובה לזה היא "ושדי כמגדלות" - "אלו בתי כנסיות ובתי מדרשות המניקים את ישראל בדברי תורה" [שם] כי חוזקה ותוקפה של החומה נעוץ בכך שעם ישראל יונקים את כל חיותם מדברי התורה הנלמדים בבתי כנסיות ובבתי מדרשות, וזה כל שיגם ושיחם, ואין להם

**שנינו** במשנה תענית (דף כ"ו) "חמשה דברים אירעו את אבותינו בשבעה עשר בתמוז וכו', נשתברו הלוחות ובטל התמיד והובקעה העיר ושרף אפוסטמוס את התורה והעמיד צלם בהיכל". ושמענו שהגאון הרב יצחק דוב קאפעלמאן זצ"ל, העיר על המשנה, שארבעה מתוך החמשה הם דברים הנוגעים לרוחניות ויש בהם חורבן רוחני, אבל הצרה של "הובקעה העיר", לכאורה הוא צרה גשמית, ולמה שנה התנא צרה זו בין צרות החורבן הרוחניים.

**ובאמת** כמו כן יש להעיר בכמה מקומות שמצינו דגש על מעלת חומת ירושלים. וכמו שמתפללין בשעת פתיחת הארון "אב הרחמים היטיבה ברצונך את ציון, תבנה חומות ירושלים". וכן מצינו שקונן ירמיהו במגילת איכה (ב, יח) "חומת בת ציון הוריד כנחל דמעה". וצריך להבין מהו הטעם שמדגישים את ענין חומת ירושלים, דלכאורה עיקר מה שחסרנו הוא הבית המקדש בעצמו וענין נפילת החומה היא דבר טפל לעומת חורבן הבית.

**ויש** לבאר הדברים, ע"פ יסוד גדול שיש ללמוד מדברי האור החיים הקדוש שכתב בסוף פרשת בלק (כד, א) לבאר איך קרה זה שהגיעו כלל ישראל שבאותו הדור, דור דעה, לשפל מדריגה כזו לזנות עם בנות מואב, עד כדי כך שנתחייבו כליה למקום לולא פנחס בחירו שעמד בפרץ להשיב חמתו, וכפי שנאמר בתחילת פרשת פינחס "ולא כליתי את בני ישראל בקנאתי". ופירש האור החיים סיבת הדבר, וז"ל:

"ונראה לפרש שהכתוב יעיד סיבת הזנות, שהיתה לפי שיצאו העם לטייל חוץ למחנה ישראל ושם נמצאו בנות מואב והוא אומר, 'וישב ישראל בשטים' - פירוש במקום שהיו מטיילים בו חוץ למחניהם, ושטים הוא לשון טיולים וכו'".

**אולם**, עדיין צ"ע, מהו גודל החטא במה שיצאו ממחנה ישראל, שעל ידיה הגיעו לבירא עמיקתא זו. ונראה שהדברים מתבארים היטב ע"פ דברי רבינו יונה בשערי תשובה (שער ג - ד), שהאריך שם לבאר מה דמצינו חומר בדברי סופרים מדברי תורה, כדאיתא בגמ' (ברכות ד): "וכל העובר על דברי חכמים חייב מיתה", מה שלא מצינו כן במי שעובר על דברי תורה. ומבאר רבינו יונה יסוד הדברים ע"פ משל, "כבעל השדה אשר יעשה גדר לשדהו מאשר יקר בעיניו, כי ירא פן יכנסו בו בני אדם וכו'".

**וכשנתבונן** היטב בדבר המשל ההוא נראה, שפירצה ב"גדר" של השדה חמורה מאשר אדם שנכנס וקוצץ ממש מפירות השדה עצמה. והטעם מובן, שמי שקוצץ בתוך השדה אף שהפסיד חלק מפירותיה, בכל זאת לא הזיק את השדה כולה, אבל כשנפרצה הגדר, השדה כולה אינה שמורה מגנבים ומזיקים.

**ונראה**, דכמו שהמשיל רבינו יונה בענין התורה, כן הוא גם בנוגע לכלל ישראל שנמשלו לכרם, כדכתיב בישעיה "כי כרם בית ה' צבקות". וכמו שכרם צריך שמירה וסיג, כך גם כלל ישראל.

**ומהי** השמירה להכרם הזה - כרם ה' צבקות?



# 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 43

ע' ש"ע שכ"ח-מ"ב, שכ"ו-ו', ש"א-ב'

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

## QUESTION 1

My occupational/physical therapist gave me some light exercises to do in order to relieve some joint pain I have. Can I do it on שבת?

## QUESTION 2

Can I use a hot compress for my back pain?

## QUESTION 3

I like to do a few push-ups in the morning to get my blood flowing. Can I do it (privately) on שבת?

## ANSWERS TO LAST WEEKS QUESTIONS

### QUESTION 1

I keep a hot plate on over שבת. Can I put food on it or return foods to it on שבת?

**Answer:** One may keep food on a fire even without a blech if it is halfway cooked, although it is better to use a blech. Returning food, however, must always be with a blech. Putting food on the fire-even previously cooked food- on שבת for the first time is not allowed, even if there is a blech. There are two reasons for a blech; firstly, putting food on the fire without a blech resembles cooking, and secondly, someone may come to raise the flame while putting the food or pot on. The blech is a reminder not to do so. A hot plate that has no settings that can be changed, but has just one temperature, has no real problem that one will raise the flame. Since there is only one setting, the need for a blech to prevent any such changes is not necessary. Also, since many or most hot plates are not used for cooking on, many פוסקים hold that there is no need for a blech, and one may return fully-cooked foods to the hot plate without a blech. (ד-ע"ד בישול ל"ה) goes one step further. He writes one may even take a dry fully-cooked food and put it on the hot plate for the first time on שבת. It seems that most people don't follow this קולא, especially since some claim that there are people that do cook on hot plates. Instead, if one wants to put food on the hot plate for the first time, they can invert an aluminum pan on the hot plate and put food on it. Since some are lenient with this process in all cases, and according to Rav Moshe one can always put food on a one-setting hot plate, one can rely on these קולות in this case.

*continued....*

וקראת לשבת עונג....

# אז תתענג

...והאכלתיך נחלת יעקב אבירך

QUESTIONS AND ANSWERS IN  
HILCHOS SHABBOS FOR THE ENTIRE FAMILY

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

*continued....*

## QUESTION 2

I'm making a שמחה and the caterer brought in a warmer for the food. Can I take some kugel off one of the trays in the warmer and leave the rest in?

**Answer:** When one takes food from a warmer, usually the tray has to be pulled out a little in order to get the food out. By pulling out the tray, some pans of food may no longer be in the area of the warmer and are considered to have been removed from the fire. If so, they can only be returned if there is a blech, which is not practical in a warmer. Therefore, if one wants to take food out of a pan in the warmer, care should be taken that a portion of the pan remains in the warmer. In that case, one could rely on the שיטות that hold that a pan of food partially removed from the fire does not need a blech to be returned, and one can push the tray back in.

## QUESTION 3

I did over my kitchen and installed a warming drawer. In which ways may it be used on שבת?

**Answer:** A warming drawer is very similar to a warmer. It is a drawer that has heating elements built around it. When one pulls open the drawer, the food is being removed from the heating element, which is the equivalent of removing the food from the fire. Pushing the drawer closed would only be allowed if there is a blech, which is not practical. Therefore, one should open the drawer just one time on שבת and take out all the food. Alternatively, one can leave the food he needs first at the end of the drawer and just open it a drop to pull out the food that is needed. The rest of the food will still be surrounded by the heating element and will not need a blech to be pushed back to its original place.

# TORAS REB KALMAN



## סיפורי צדיקים

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

### ***The Tailor's Reward***

The holy Shaagas Aryeh had a *shamash* who served him devotedly for many years. However, he was an elderly man, and soon the time came for him to depart from the world. When the Shaagas Aryeh was notified that his faithful *shamash* was on his deathbed, he immediately went to visit him.

The *shamash*, once so strong and robust, was now weak and frail, and two thin rivers of anguish bled from his eyes as he lay on the bed.

“Why are you crying?” the Shaagas Aryeh asked his devoted assistant. “Now is the time to recite *viduy*. Come, I’ll help you.”

The two recited *viduy* together, and then the *shamash* spoke. “What will be with my little Refael’ke, my *ben zekunim*?” the elderly man asked through his tears. “I am worried about my Refael’ke. He will grow up without a father to guide him, to teach him, to assist him as he grows up. Who will teach him Torah?”

Before the great sage could respond, the dying man continued, “I have served the *rav* faithfully for many years without asking for anything in return. Now, as I depart from this world, I beg of you: please take care of my Refael’ke and ensure that he becomes a *talmid chacham*. ”

The Shaagas Aryeh readily agreed. “I promise you that not only will I make sure that your son becomes a *talmid chacham*, I personally will learn Torah with him. He will live with me, and I will take care of him.”

The *shamash* instantly relaxed. He recited *shema* and passed away soon thereafter, a peaceful expression on his face.

The Shaagas Aryeh wasted no time fulfilling his promise to his departed assistant. Just a few days later, the grieving Refael’ke moved into the Shaagas Aryeh’s home, where he was treated as a beloved son. Refael’ke learned together with the Shaagas Aryeh and with his quick grasp and talented mind, he quickly became one of the *rav*’s closest *talmidim*. The special bond between them was mutual; the Shaagas Aryeh had a lot of affection for Refael’ke and cherished their learning sessions together as much as the boy did.

One day, however, the close relationship between the elderly *rav* and the young genius was suddenly severed. From one moment to the next, Refael'ke disappeared. He was not in his room, he was not in the *bais medrash*, and even after a search committee combed the streets in search of the *bachur*, they could not find him.

The Shaagas Aryeh was heartbroken. He donned sackcloth and painstakingly prayed for Refael'ke's safe return. In addition to his own sorrow over the loss of a close disciple, he also bore the failed promise he'd made to his late *shamash* shortly before he passed away. He had pledged to protect and care for the boy, and now the responsibility of Refael'ke's disappearance rested heavily upon his shoulders.

A few days later, the bitter news arrived. Refael'ke had not wandered off and gotten lost, nor had he injured himself and was too unwell to return home. Something far more sinister and dangerous had taken place.

Refael'ke had been kidnapped by the Catholic Church.

When the Shaagas Aryeh was informed of this fact, he collapsed in a faint. Just the sight of the tremendous sage, a tall and well-built man, lying on the floor was frightening to see. But when he came too, he stood up like a lion, determination written firmly across his face, and turned to his assistant. "Please send for the tailor."

The tailor was a fine craftsman, and his skilled hands sewed the garments of many of the Jews in town. But Jews were not his only clients; he also sold clothes to the missionaries who ran the large monastery that stood at the outskirts of the city.

When he heard that the Shaagas Aryeh was looking for him, he dropped what he was doing and immediately hurried over.

When the tailor approached, the Shaagas Aryeh minced no words. "I want you to rescue Refael'ke from the monastery," he said urgently. "I promised his father that I would look after him, and now he was kidnapped and is being held in the monastery. I know you have connections with the missionaries."

The tailor bowed his head.

"I know exactly where in the building the boy is," the Shaagas Aryeh continued. "It was revealed to me from Heaven that he is standing by the window on the left side of the building, crying. Are you willing to do this favor for me and rescue Refael'ke?"

"Yes," the tailor agreed.

"You will do it with *mesiras nefesh*?" the Shaagas Aryeh pressed.

The tailor gave a small nod. "Yes."

"Then I want you to go fetch him tonight, late at night," the Shaagas Aryeh explained. "You are perhaps the only Jew who will be able to gain entry into the building, because you sell the missionaries their clothes. When you get inside, take Refael'ke by the hand."

"What if he doesn't want to come with me?" the tailor asked.

"You'll tell him, '*Ta'us chozeres l'olam*', which is the last *sugya* that the two of us learned together in *Bava Metziah*," the *rav* said. "This code will

show him he can trust you, and when he hears it, he will come willingly.”

“And where will I take him, after we leave the monastery?” the tailor wanted to know.

The Shaagas Aryeh thought for a moment. “Don’t come back here; it is much too dangerous. Bring Refael’ke to the home of Reb Yudel in the neighboring town. Tell him that he should send the boy to yeshiva. And remember, for the safety of everyone involved, never reveal to a soul that you did this.”

The tailor nodded, his expression grave. It was clear that he understood the very real dangers involved in his mission, but there was a resolute look in his eyes that showed how determined he was to carry it out regardless.

“What would you like me to give you in return?” the Shaagas Aryeh inquired.

The tailor was somewhat taken aback by the request, and could not think of anything to ask the Shaagas Aryeh. “Whatever the *rav* wants,” he finally said.

“I will give you something big,” the Shaagas Aryeh responded. “I promise you that you will be buried next to me.” Indeed, this was a priceless gift. Being buried near a *tzaddik* means that there will be no *chibut hakever*.

Late that evening, in the stillness of the night, the tailor crept out of his home and walked toward the monastery. His hands were trembling and his lips did not stop moving in silent prayer, but he walked with the fortitude of a soldier on a mission. He had been sent by the Shaagas Aryeh to rescue the soul of Refael’ke, and he would not

cave to the fear threatening to burst up from inside him.

The monastery was dark and forbidding. Everyone, it seemed, was sleeping. The tailor scaled the tall fence surrounding the building and then quietly crept inside the building. Being familiar with the layout and surroundings, it was not difficult for him to find the window that the Shaagas Aryeh had described.

Sure enough, there was a young *bachur* standing at the window, crying. Refael’ke!

“*Ta’us chozeres l’olam*,” the tailor whispered, loudly enough for the boy to hear him.

Refael’ke whirled around in astonishment as the beloved words reached his ears. The Shaagas Aryeh had sent someone to save him! His face lit up as he recognized the tailor, and the two tiptoed out of the building as fast as their legs would carry them.

Ten minutes later, they were on the other side of the monastery fence, running as fast as they could away from its hated walls. They made their way out of Vilna and toward the home of Reb Yudel, who agreed to take Refael’ke in.

By the time the missionaries awoke the next morning to discover that Refael’ke was missing, the tailor was sound asleep in his own bed. Refael’ke was safely hiding in a different city, and the Shaagas Aryeh was learning serenely in his home as though he knew nothing of the previous evening’s drama.

The missionaries wasted no time sending out a search committee, furious that their juicy fish had escaped their net. The Shaagas Aryeh’s home was



turned upside down, and they combed through Vilna with a fine-tooth comb, but they did not find the boy.

Under Reb Yudel's direction, Refael'ke established a new name identity for himself. He went to yeshiva, where he grew tremendously in Torah, eventually becoming a great gaon. The Shaagas Aryeh would correspond with him by post, with many halachic queries and responses going back and forth between them. No one but the Shaagas Aryeh knew that the young genius he would correspond with was none other than his close student, Refael'ke.

On his end, the tailor never told anyone about the mission he'd fulfilled for the Shaagas Aryeh and the reward the *rav* had promised him. He continued his life as an unassuming tailor, and as the years passed by, largely forgot the dramatic story.

The Shaagas Aryeh, who had already been elderly at the time of the kidnapping, lived many more years until a ripe old age, when he was buried in the local cemetery. For the next twenty-five years, the tailor continued to guard his secret, though he knew that the time would come when he would have to reveal it to the *chevrah kadishah*, to ensure that he got his just reward.

A quarter of a century after the Shaagas Aryeh passed away, the tailor took to his deathbed. With his time coming near, he called the *chevrah kadishah* in and relayed the entire story, beginning with the Shaagas Aryeh's promise to his dying *shamash*, and ending with the Shaagas Aryeh's pledge to him when he undertook the rescue mission. "I want you to promise me that

after I die, you will bury me near the Shaagas Aryeh, which is my rightful place."

The members of the *chevrah kadishah*, however, were skeptical. It was hard for them to believe that the story had ever occurred, let alone that the holy Shaagas Aryeh had promised a lowly tailor the spot right beside him in the cemetery. And being that the tailor did not have any proof to corroborate his words, they were reluctant to promise the tailor that they would fulfill his request.

The tailor saw that the *chevrah kadishah* was unwilling to promise, and he sighed heavily. "The Heavens and Earth will bear witness that I am saying the truth," he declared.

With that, he recited *kriyas shema*, and then he passed away.

It was already late on Thursday afternoon, and the funeral took place on Friday. After the deceased's family eulogized him, the procession walked to the cemetery, where the *chevrah kadishah* would bury him.

Suddenly, the sky darkened and it began to rain. It rained so heavily that it was impossible to see anything. The sky was unusually dark, and the rain blinding. With Shabbos approaching, the *chevrah kadishah* did not have the luxury of waiting until the rain let up; they needed to bring the tailor to burial before Shabbos.

They felt with their hands and their shovels, trying to find an empty plot between the sodden gravestones. The driving rain did not allow them to see where they were burying the tailor, but they quickly dug up the first empty plot they found and laid the tailor's *aron* inside. As soon as they

shoveled enough dirt over the grave to cover it, they hurried home to change and get ready for Shabbos, grateful that they'd managed to bring a Jew to burial despite the torturous weather.

After Shabbos, the *chevrahh kadishah* returned to the cemetery to find the spot where they'd buried the tailor. Much to their horrified disbelief, they found that due to the invisibility caused by the rain on Friday, they'd buried the simple tailor just to the left of the holy Shaagas Aryeh.

Anxiously, they hurried to the *rav* of the city to discuss the problem with him, and indeed it was a thorny and complex issue. In the twenty-five years since the Shaagas Aryeh's passing, only one tremendous *gaon* had been buried to his right, but the plot to the left of the holy *rav* had remained open. No one worthy enough had passed away and claimed the spot. Now, a simple tailor had been buried there – a simple Jew, an ignoramus. Were they supposed to dig up his remains and bury him elsewhere?

As the *rav* weighed the question, he investigated into the life and lifestyle of the tailor, aiming to learn as much as he could about the man. Perhaps there was a hidden merit in which he had become worthy of lying beside the Shaagas Aryeh.

Over the course of his questioning, the *rav* discovered what the tailor had told the *chevrah kadishah* on his deathbed. He heard the story of Refael'ke, and the role the simple tailor had professed to have taken in it. And then he heard the tailor's final words before he passed away, in which he declared that the Heavens would bear witness to ensure he received his rightful claim near the Shaagas Aryeh.

When the *rav* heard that, he knew that the case of the tailor's burial had been no mistake on the part of the *chevrah kadishah*, but the fulfillment of the testimony of *Shamayim*, proof that the tailor had indeed been promised the plot near the holy Shaagas Aryeh.

Indeed, the tailor had claimed his just reward for his *mesiras nefesh* in fulfilling the Shaagas Aryeh's directive.

*Have a Wonderful Shabbos!*

This story is taken from tape #A143/CG31

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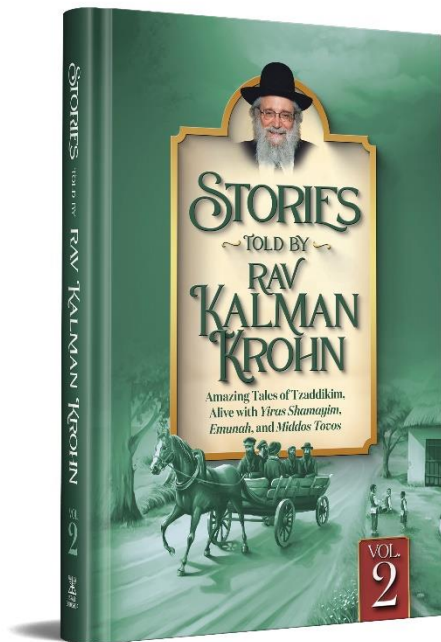
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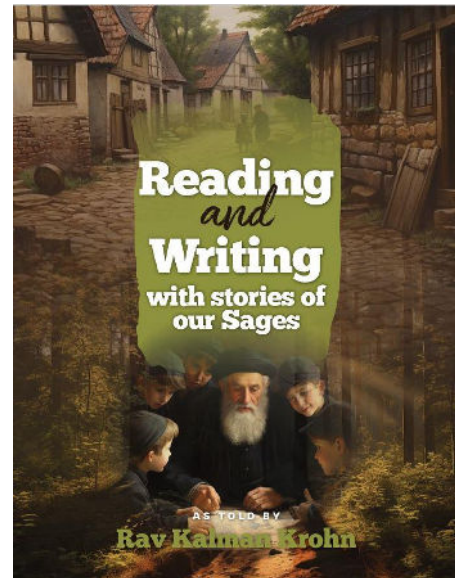
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SHEA OZER,  
LET'S REVIEW THIS  
TOSAFOS AGAIN! NU,  
MIT A BREN!

OK... NOCH AMLUL,  
AGAIN... TOSAFOS  
SAYS...

**KNOCK!**

**KNOCK!**

**KNOCK!**

OY! WE MUST HAVE  
BOTHERED THE PERSON IN  
THE NEIGHBORING ROOM!  
WE WERE TOO LOUD!

THE NEXT MORNING THE  
ROSH YESHIVA KNOCKED  
ON HIS NEIGHBOR'S DOOR  
TO ASK FORGIVENESS, BUT  
NO ONE ANSWERED.

HE WENT TO THE HOTEL'S OWNER  
AND EXPLAINED HIS DILEMMA.

I NEED TO  
ASK MECHILA FROM  
THE PERSON BUT NO  
ONE IS ANSWERING THE  
DOOR.

OH! THE LADY  
WENT TO BED VERY  
EARLY LAST NIGHT. SHE  
HAD TO CATCH AN EARLY  
MORNING FLIGHT BACK TO  
AMERICA.

THE ROSH YESHIVA WAS PAINED THAT HE MISSED THE OPPORTUNITY TO ASK FOR FORGIVENESS, HE ASKED FOR THE WOMAN'S ADDRESS, AND WROTE A PERSONAL LETTER TO HER, ASKING FOR MECHILA FOR DISTURBING HER SLEEP.

REBBI, YOU LOOK AS IF  
YOU MIGHT BE TROUBLED BY  
SOMETHING.

IT HAS BEEN A WHILE SINCE WE WERE AT THE HOTEL, AND THAT WOMAN HAS NOT REPLIED TO MY LETTER. PERHAPS SHE HASN'T FORGIVEN ME.

FINALLY, A LETTER ARRIVED.

I'M SORRY I DIDN'T RESPOND EARLIER, IT'S JUST I FELT SO EMBARRASSED. I HAD NO IDEA THAT I WAS BANGING THE WALL OF THE ROSH YESHIVA AND IT WAS NOT EVEN LATE! OF COURSE I FORGIVE THE ROSH YESHIVA!

THE ROSH YESHIVA WAS ELATED THAT HE RECEIVED A CLEAR FORGIVENESS IN THIS WORLD.

[illegible]

For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yeshaya Suval

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# 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 ויעקב בן רחל נחמה  
MAY THEY GROW TO BE TALMIDEI CHACHAMIM AND OVDEI HASHEM.

## PEARLS OF WISDOM FROM THE PARSHAH

## Contextual Criticism

אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל כָּל יִשְׂרָאֵל בְּעֶבֶר הַיַּרְדֵּן בְּמִדְבַּר בְּעֶרְבָה מִזֶּה סוּף בֵּין  
פָּאָרָן וּבֵין תְּפֹל וּלְבֵן וַחֲצִרַת וְדִי זָהָב: (דברים א, א)

These are the words that Moshe spoke to all of Yisrael on the other side of the Yarden, in the Wilderness, in the plain across from Suf, between Paran, and between Tofel and Lavan, and Chateiros and Di Zahav. (*Bemidbar 33:38*)

Since they are words of reproof, and it mentions here all the places where they angered *Hashem*, the verse did not state the point openly and mentioned it only by way of allusion. This was out of respect for the Jewish people. (*Rashi*)

The first verse of the *parshah* mentions a lot of places but doesn't say what happened there. Rashi gives a reason for mentioning these places, explaining that they were all places where the Jewish people sinned, and since the Torah did not wish to spell out their sins, it merely alluded to them by mentioning the places where the sins occurred.

However, as we know, the Torah bears more than one interpretation.

וּכְפֹטִישׁ יַפְצֵץ סֶלֶע – Like a hammer shatters a rock.<sup>1</sup>

Just as a hammer shatters a rock into many splinters, so from one verse can emerge many interpretations.<sup>2</sup>

Accordingly, there is room to offer an additional reason for the Torah's mention of these place names.

Resh Lakish said: What is the meaning of אֲשֶׁר מִשְׁפֹּטוֹ פָּעֲלִי – “Of his judgment, his deeds?” It means that where a person's judgment is, there his good deeds are mentioned.<sup>3</sup>

<sup>1</sup> Yirmeyahu 23:29.

<sup>2</sup> Sanhedrin 34a.

<sup>3</sup> Yevamos 78b.



A person's good deeds are mentioned in the same place where he is judged. His virtues and positive characteristics are voiced. We learn this from *Shaul Hamelech*. When he was judged regarding the *Givonim*, his merits came up, as well.

This is because judgment and reproof need to be done in a truthful manner that relates to the nature of the act being judged. It is thus necessary to mention the person's merits as well, because his good deeds throw light on the true nature of his bad deeds.

Let's say a person sinned by not giving *tzedakah* when approached by a pauper. We need to know how he normally behaves in order to understand what happened here. If he usually is stingy and refuses to give, we may assume that his refusal to donate in this instance was a wrong deed. But if he always cares for the poor and sees to their needs, and just this time he turned away from a pauper, it shows that his act has a different nature altogether. It's not because he evilheartedly committed a wrong deed. He just wasn't paying attention, that's all.

This is why a person's merits need to be mentioned every time he is judged for his sins. Otherwise, his sins are cast in a false light.

It is even more important to make mention of any compelling circumstances or other factors that might serve to explain the sin. All this clarifies the true nature of the act. The Hebrew word for reproof, *תוכחה*, also means demonstrating and bringing proof for the truth of something.

The Jewish people's sins had a lot of compelling circumstances and mitigating factors. Although these circumstances and factors were not sufficient to fully justify what was done, they still need to be taken into account in order to fairly judge the people. The positive points need to be considered, too.

This is why Moshe mentioned the Jewish people's

sins by means of these allusions which bring out aspects that are in the Jewish people's favor, as will be explained.

"In the Wilderness" is explained by Rashi as the sin committed in the *Midbar*, where they said *הַמִּבְּלִי* – "Aren't there enough graves in Egypt, that you took us to die in the Wilderness?!"<sup>4</sup> Here the Torah mentions the people's great merit that they followed *Hashem* into the Wilderness in the first place. Furthermore, the sin itself was caused by being in the Wilderness, in a desolate and inhospitable place.

"In the plain (*ערבה*)" is explained by Rashi as the sin of Pe'or, which they committed in the plains of Moav (*ערבות מואב*). The place they sinned was mentioned because the Moabites who lived in that place were the ones who caused them to sin. The Jewish people were not seeking out sins, *chas v'shalom*. On the contrary, the Moabites set them up and craftily enticed them. If the Torah would have said that they sinned with "Pe'or," it would have sounded as if they were seeking idolatry. So it says, "In the plain (*ערבה*)," to hint that they happened to come upon a place where there were evil people who deliberately caused them to sin.

"Across from Suf" is explained by Rashi as referring to when they came to *Yam Suf*, where they said, *הַמִּבְּלִי* אין קברים במצרים לקחתנו למות במדבר – "Aren't there enough graves in Egypt, that you took us to die in the Wilderness?!"<sup>5</sup> Here, too, the Torah mentions that they were facing the sea and were in mortal danger, and this caused them to complain. And the general rule is *אין אדם נתפס על צערו* – a person should not be held to account for what he said in his time of pain.

<sup>4</sup> Shemos 14:11.

<sup>5</sup> Ibid.

## לעילוי נשמות

מוה"ד משה בן אליעזר המבורגר זצ"ל

ומוה"ד ברוך זאב בן נפתלי קראוס זצ"ל

נרבת נדידהם ~ עטרת זקנים בני בנים ותפארת בני אבותם

“Between Paran” is explained by Rashi as the wilderness of Paran, where they sinned by sending the *Meraglim*. *Chazal* say:

Why is it called “Paran” (פָּאָרָן)? Because they increased and multiplied (פָּרוּ וּרְבוּ).

They sinned because they had a lot of children. It is natural for a person to be afraid of dangers that threaten his children. People fear for their children’s welfare even more than they fear for their own. In this passage, the children are mentioned many times. The Spies said יהיו לבז וטפינו לבז – “Our little ones will be taken captive,” and regarding the punishment, it says יהיה לבז אמרתם אשר – “Your little ones, about whom you said that they will be taken captive....” This implies that the love they felt for their children was a big factor in bringing them to sin.

“Between Tofel and Lavan.” This refers to the Manna. The people made accusations against the *Mon*, complaining that “no human being can ingest and not excrete.”<sup>6</sup> They were living on a very high

6 Yoma 75b.

spiritual level, like that of angels, and they didn’t want to keep it up, because they were afraid that if they will fall from their high *madreigah*, they will be punished severely. Thus they wanted to live like normal human beings, who ingest and excrete, not like angels, who eat *Mon*. This idea is alluded to by “Tofel and Lavan.” [“Tofel” is related to תפלו, to make accusations. And] the *Mon* was white, “*lavan*.” This food was very, very fine. They could not bear its refined, exceedingly lofty nature.

“And Di Zahav.”

Because of the silver and gold (“*zahav*”) that You showered on the Jewish people, to the point that they said, “Enough! (“*dai*”), this caused them to make the Golden Calf.<sup>7</sup>

This last one is a proof of the validity of the whole approach we have taken, that the place names are mentioned in order to excuse and somewhat justify the sins committed by the Jewish people. ●

7 Berachos 32b.

## Haftarah

חֲזוֹן יִשְׁעִיָּהוּ בֶן אֲמוֹץ. (הפטרה)

### The vision of Yeshayahu son of Amotz. (*Haftarah*)

We are in the midst of a series of ten *haftaros* that have a special theme. There are three that speak of punishment, to which this week’s *haftarah* belongs, and then come seven that speak of consolation. Ten in all.

The number ten, throughout the Torah, corresponds to the ten *sefiros*, which are the foundation of the whole world. The world was created through ten Divine statements, and at *Har Sinai* there were Ten Commandments, and so on.

The number ten encompasses the entire range of a given subject. It represents fullness and completion and perfection. And ten always divides into three and seven. This is a rule without exception. The subset of seven is alluded to in the verse הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאָרֶת וְהַנִּצָּח וְהַיְהוּד כִּי כָל בְּשָׁמִים וּבָאָרֶץ לָהּ.<sup>1</sup> This is the seven *sefiros* of *chesed*, *gevurah*, etc. And the subset of three is comprised

1 Tehillim 29:11.

of *keser*, *chochmah* and *binah*. Another way to break them down is *chochmah*, *binah* and *daas*. Ten always divides into three and seven.

However, the *pasuk* quoted above, from *Tehillim*, speaks only of the seven and not of the three. Why?

Because the three are always the root. They are hidden, just as roots are not usually visible to the eye. The Torah “hides” the three because הנסתרות לה' אלקינו – “The hidden things are for Hashem our G-d.”<sup>2</sup>

To illustrate the point, let's say you see a certain object. This object expresses the seven above-mentioned traits. *Chesed*, *gevurah*, etc. But how was this object made? By *chochmah*, by *binah* and by *daas*.

In other words, whenever we encounter three and seven, the three are the root, the source, and the seven are the edifice itself, that which is built by the hidden three.

This is wonderfully alluded to by a verse from *Parshas Eikev*:

כִּי ה' אֱלֹקֶיךָ מְבִיאֲךָ אֶל אֶרֶץ טוֹבָה אֶרֶץ  
נַחֲלֵי מַיִם עֵינֶת וְתַהֲמַת יְצָאִים בְּבִקְעָה וּבְהָר.  
אֶרֶץ חֹטָה וְשַׁעֲרָהּ וְגִפֶּן וְתַאֲנָה וְרִמּוֹן אֶרֶץ זֵית  
וְדִבְשׁ – Hashem your G-d is bringing  
you to a good land, a land of streams of

<sup>2</sup> Devarim 29:28.

water, springs and underground water sources that emerge in the valleys and mountains. A land of wheat and barley and grapevines and figs and pomegranates; a land of oil-producing olive trees and honey-producing date trees.<sup>3</sup>

Three sources are mentioned in the *pasuk*: streams of water, springs, underground water sources. And that which is built on top of them is seven: “Wheat, barley, etc.” They are the seven species for which *Eretz Yisrael* is praised.

Now let's apply the idea. We see that there are three *haftaros* speaking of punishment, followed by seven speaking of consolation. This means that the punishment and mourning are actually the root of the *nechamah* that follows!

This is an amazing idea. The three weeks of mourning are the root and fountain from which grows the *nechamah*. As *Chazal* say:

Whoever mourns over Yerushalayim  
will merit seeing its joy.<sup>4</sup>

These days of mourning cause the *nechamah* to come, may we all merit seeing it very soon. ●

<sup>3</sup> Devarim 8:7-8.

<sup>4</sup> Taanis 30b.

## SPECIAL TOPIC

# Cheshbon Hanefesh

### Make an Accounting

Tishah b'Av is a day of crying. On this day we talk about subjects that we don't broach the rest of the year. It is a day of introspection. We look at the past and think about the future, what was yesterday and what will be tomorrow. Where we are standing. This self-accounting is essential to continued life.

Hashem's mode of running the world changes from time to time, because Hashem runs His world in the way of *midah k'neged midah*. Thus, every period has its own special mode.

*Chazal* tell the story<sup>1</sup> of *Menashe Melech Yehudah*, who was completely wicked. In the end

<sup>1</sup> Rus Rabbah 5:6.

he did *teshuvah*, but only after the king of Ashur captured him, put him in a copper vat, and lit a fire underneath. Menashe called out to all the idols in the world to save him, to no avail. In the end he called out to *Hashem*. *Hashem* then dug a passageway under the Heavenly Throne of Glory to let in Menashe's prayers, which, due to his extraordinary wickedness, could not ascend to Heaven any other way, and this saved him.

When *Beis Hamikdash* still stood, it was an era of open miracles. Menashe asked and received. He was miraculously saved from the hand of the king of Assur.

Our era is a time of hidden miracles. In this period, *Hashem's* kindness is very great. If a person *davens* and asks, if he has a little prayer-power, *Hashem* will answer him. We see *siyata d'Shmaya* in many areas. There is enough food to go around, there is enough space, *baruch Hashem* we live in good times.

But we need to keep in mind that *Hashem* "changes the periods and switches the times."<sup>2</sup> Things don't stay the same forever. And Tishah b'Av is the day to think about this. We all hope that *Mashiach* will come soon, but if he doesn't, *chas v'shalom*, can we rightfully assume that the present situation will stay unchanged for the next sixty-seventy years? Can public *Shabbos*-desecration and lack of modesty just go on like this, without someone being held to account?

Fifty years ago, the world was in upheaval. European Jewry was destroyed. Many of those who survived that terrible period were drained of spiritual strength, and they fell out of Torah observance. But many others were built up, and grew even closer to *Hashem*, because they were more prepared. As we know, there was plenty of anti-Semitism even before the Holocaust. Nevertheless, the things the Nazis did took people by surprise. But since Jew-hatred was already prevalent, many people were ready for a worsening of the situation, and consequently, the ensuing events built them up.

And what about us? We live a tranquil life.

We lack nothing. We were never starving. Are we capable of withstanding trials and hard times?

On Tishah b'Av, a person is hungry and weak from fasting. He is taken out of his comfortable existence. This is the time to do some *cheshbon hanefesh*. This is the time for stories about starving and suffering people who gave up everything for the sake of keeping *Shabbos*, or for the sake of *davening*.

This is the time to ask ourselves if we would do the same, and if we are preparing ourselves for such a thing. What would we be like if, for a week, our usual foods would not be available? What if for a whole week, we wouldn't even have bread? We don't even think such a possibility. And when we do go through pain or deprivation, it really knocks us off balance.

## Foundations for Coming Generations

Today's *yeshivos* stand on the foundation of the past; on the blood, prayers, tears and *mesirus nefesh* of earlier times. My father-in-law, R. Mordechai Leib Man *zt"l*, recounted that when he was a young man, they didn't always have food to eat in the *yeshivos*. One time they learned in the morning, and learned in the afternoon, and then came and told the *Rosh Yeshivah* that there is no bread. The *Rosh Yeshivah* went to the baker to convince him to give the *yeshivah* boys some bread. In those days, people learned under difficult conditions, with great self-sacrifice. They gave over these foundations to us.

And what are we giving over to the generations after us? Are we confident that everything will be fine in future? I remember Rav Shach saying that in the Yom Kippur War, the prime minister of the time said that Israel was close to losing the war. Israel was almost conquered by Egypt and Syria. Rav Shach talked about this because we need to understand that we have no guarantee regarding the future. Are we preparing ourselves for all eventualities? Are we building proper foundations to give over to coming generations?

Neither is the future guaranteed for the Jews of

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<sup>2</sup> Evening prayers.



America. Those who live there know that the new anti-Semitism is only growing.

The world does not stay the same forever. We need to remind ourselves of this.

A few days before the Brisker Rov passed away, Rav Shach went to visit him. The Brisker Rov was lying on his bed, and his strength was ebbing. Rav Shach tried to raise his spirits, and said, "Not everyone raised families of *Gedolei Torah* like the Rov did!"

The Brisker Rov replied, "Did I get this for nothing? How I fasted for them! How many prayers and tears I poured out for them!"

The Brisker Rov had twelve children. Seven were saved from the Holocaust and came with him to *Eretz Yisrael*, and five stayed behind with their mother in Europe.

Once the Brisker Rov remarked about his children who stayed behind, "If they were killed, they were killed. But who knows if they are not in churches and monasteries?" (Many Jewish children were forced into such tragic situations.)

As we mentioned, the Brisker Rov cried and fasted over his children. He would pour out fervent prayers for them. Yet, when the world was in upheaval, even he could not be confident and secure. He was in fear and trembling over the spiritual fate of his children.

And what about us? Are we pouring out tears and prayers?

On Tishah b'Av we cry over the past, but we need to cry also over the future. *Chazal* say<sup>3</sup> that when the Jewish people were exiled by Nebuchadnezzar and arrived at the rivers of Babylon, and they saw that *Yirmeyahu HaNavi* was about to leave them, they all started crying. Yirmeyahu said to them:

I bring heaven and earth as witnesses that if you would have cried once while you were still in *Tzion*, you would never have been exiled.<sup>4</sup>

Pesach is not what the Jewish people of that era lacked, nor Shavu'os nor Sukkos. What they lacked

was Tishah b'Av. If they would have had a Tishah b'Av before they were exiled, "If you would have cried once while you were still in *Tzion*," then there would not have been a *Galus*. If we cry before it happens, then we don't need to cry after it happens.

Tishah b'Av is a day to cry over the future. "If you would have cried once while you were still in *Tzion*." If we make a "Tishah b'Av" before it happens, if we cry over the future, then we won't have an actual destruction to cry over.

## Midah K'neged Midah

It is hard to make comparisons between the various *churbanos*. The destruction of the first *Beis Hamikdash* was definitely the worst in terms of the quality of what we lost, and we don't know the exact magnitude in quantity. However, there are several aspects of the most recent *churban* that are unusual, and worthy of attention.

One of the things never seen before in history was the emphasis placed on killing children. When one nation seeks to uproot another, it concentrates on eliminating the adults, who pose a threat. But the Nazis were not like that. When they took the Jews to the camps, right away they separated the children. They told the parents that they are making "activity camps" for the children. But instead, they would take a few thousand children, cast them into a pit, and blow up the pit.

A Jew who lived in Hungary after the war recounted that he was six years old when the war ended, and his father didn't let him go out to the street, because there were simply no children. There were survivors in those days, but they were all adults. Hardly any Jewish children survived.

Why? *Chazal* say:

All the *midos* ceased, but *midah k'neged midah* did not cease.<sup>5</sup>

In the Holocaust there was a special decree against children, yet children don't sin. Baseless hatred, idolatry, forbidden relations, bloodshed

<sup>3</sup> *Yalkut Shimoni*, *Yirmeyahu* 327.

<sup>4</sup> *Ibid*.

<sup>5</sup> *Bereishis Rabbah* 9:11.

– all those sins to which the earlier *churbanos* are attributed – they are sins of adults. So why was there a special decree here against the children?

*Midah k'neged midah*. Before the Holocaust, myriads of children abandoned Torah observance due to the *Haskalah* movement. The older population did not sin like this. They did not give up Torah observance en masse. Before the Holocaust, the *shuls* in Eastern Europe were still full of adults and elderly people who came to *daven*. But the youth walked away from it all. The situation was so bad that those days, a youth was embarrassed to be seen walking around with a *Gemara*. My father-in-law says that where he grew up, there was only him and one other *yeshivah bachur* out of their whole large town, and when they came home for vacation, they were embarrassed to be seen in the street looking like *yeshivah bachurim*. The sin began with the children, and that is where the *churban* began.

R. Yehoshua Greenwald of Khust (he wrote the pamphlet “*Ein Dim'ah*” about the destruction of his *kehilah*) tells shocking stories from the Holocaust. I don't know if these stories are readable during the rest of the year, but Tishah b'Av is the time for them. This is one story he recounts:

“I am shocked as I remember the terrible incident connected to the spread of bloody diarrhea among us. Once, when the sickness had already become widespread, we stood in lines on a bridge, where we waited for carriages to arrive. The Nazi commander publicly announced that if one of the prisoners will dirty the bridge on which we stood, he will force him to lick it with his tongue until it will be clean like before.

“He wickedly searched all over to see if he could catch someone ‘disobeying.’ He did not have to wait long, because the plague was already widespread among us. He was quickly able to find people who unwillingly transgressed his evil order. He put his eyes on one of the prisoners who soiled the place where he stood, and ordered him to lick it with his tongue.

“The victim cried and shed tears and begged him for forgiveness because he is weak and very sick,” but

the wicked commander paid no heed. The victim lied down in front of him, to fulfill the order, but was so nauseated that he was unable to. The wicked commander beat him with terrible cruelty until the young man died on the spot.”

This story speaks of terrible cruelty. I don't know if in the history of the Jewish people there was ever a story like this. It is not easy to say this, but if we will look at it from the perspective of *midah k'neged midah*, what was the sin of that generation? What brought upon them the terrible *churban*? The *Haskalah*. It was a generation that soiled themselves with all the filth of secular, non-Jewish society. They took in the literature and the culture of the nations around them. They “licked it up.”

This is what R. Chaim of Brisk wrote:

Until about a hundred years ago, all the Jewish people were holy. They were a unique nation, pure, strong in their faith, strong in their *yirah* and in keeping all the Torah.... But in recent generations, new authors have arisen. They have broken down the fences of the law and transgressed the boundaries of proper behavior.... The House of Yisrael has been destroyed, and its honor is gone.<sup>6</sup>

## An Oasis in Gehinom

A lot has been said and written about the miraculous salvation of *Mir Yeshivah* during the Holocaust years. I heard the account from my *Rebbeim*, who learned in Mir at the time. The whole *yeshivah* was saved through great miracles. I heard from R. Chaim Shmuelewitz that if a *bachur* did not stay together with the whole *yeshivah*, if, for instance, he went home, he remained there and met his end. But the whole *yeshivah* was saved.

R. Yitzchak Dov Soloveitchik, *Rosh Yeshivas Brisk*, recounted that he, too, was there with them. They all received visas to Japan, and were accorded “tourist” status, on which basis the whole *yeshivah*

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6 Kovetz Michtavim p. 50.

bought train tickets to travel through the Soviet Union in their way to Japan. He recounts:

“When we got to Moscow, there were tourist buses waiting for us. They took us to the fanciest hotel in Moscow. Since we couldn’t eat the hotel food, because it was not kosher, they brought us oranges – a rare delicacy that we had never seen or tasted. They brought every kind of fruit. The next day, they brought buses to take us to the zoo.

“I personally did not go. I was afraid. But many *bachurim* went. On their way, they saw thousands of people standing in line, waiting to receive a little bread.”

Astonishing! The whole Jewish people is going up in flames in Poland and Germany, and anyone who managed to escape to Russia was standing in line for hours to get a slice of bread. And here, four hundred *yeshivah* boys are staying at the fanciest hotel in Moscow, dining on fine fruits, going to the zoo... It is like an oasis in the middle of *Gehinom*. They were borne on eagles’ wings from Mir to Vilna and through the Soviet Union until they arrived in Japan, and from there to America and *Eretz Yisrael*.

It is not easy to say this, but my feeling is as follows: secularization and *Haskalah* was ravaging the Jewish world, penetrating all homes and all *yeshivos*. But Mir was a place where *Haskalah* was not to be found. I heard from my father that in that period, out of all the thousands who learned in Mir, only a handful ceased keeping Torah and *mitzvos*.

*Mir Yeshivah*, which fortified itself off within the destruction of the *Haskalah*, which closed its doors to the stormy winds of its time, is the same *yeshivah* that was protected by an invisible fortress

within the destruction of the Holocaust.

## Close your Doors

There are two ways to get through hard times. The first is by virtue of one’s deeds. When the anti-Jewish decrees preceding the Holocaust began, people came to ask the *Chafetz Chaim*. They were worried. What will be? What can we do? The *Chafetz Chaim* answered that there is no better advice than that of *Chazal*:

What should a person do to be saved from the birth pangs of the *Mashiach*? He should occupy himself with Torah and acts of *chesed*.<sup>7</sup>

But this needs to be accompanied by the right attitude. If a person feels like everything belongs to him, as if he has everything coming to him, and he can’t learn unless he goes on trips during *bein hazemanim*, and he doesn’t think and worry about the future, then nothing will help for him. This is why we were given Tishah b’Av. It is not just for the past; it is for the future, too.

This brings us to the second way. We need to do what the Navi said:

לֵךְ עִמִּי בֵּא בַּחֲדָרֶיךָ וְסָגַר דְּלֶתְךָ בְּעֶדְךָ –

Go, my people, come into your rooms, and close your doors behind you!<sup>8</sup>

If a person closes himself up within Torah and *yiras Shamayim*, and all the fierce winds that are blowing outside don’t interest him, if he fortresses himself off, then he will be protected. If bad times come, *chas v’shalom*, he will be safe within his shelter, and all the storms ravaging the world will not reach him. ●

<sup>7</sup> Sanhedrin 98b.

<sup>8</sup> Yeshayahu 26:20.

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

**שמור את־יום השבת לקדשו כאשר צוך ה' אלקיך. ששת ימים תעבד ועשית כל־מלאכתך.  
ויום השביעי שבת לה' אלקיך לא תעשה כל־מלאכה אתה ובנך־ובתך ועבדך־ואמתך ושורך וחמרך וכל־  
בהמתך וגרך אשר בשעריך למען ינוח עבדך ואמתך כמוך. (ה, יב – יד)**

## אופני היתר כיבוי אור בשבת ע"י גוי וקטן

**בשיעור** זה נעסוק בדבר המצוי לפעמים, שמוצאים בשבת את אור חדר השינה דלוק, ששכחו לכבותו מער"ש או שאירע שתינוק הדליקו בשבת, ועתה אין יכולים לישון מחמת אור זה. נדון בזה אם אפשר להתיר אמירה לעכו"ם או לקטן לכבות, וגם נדון בכיבוי קטן ללא אמירה, ובקירובו למקום המתג (light switch).

א

### היתר אמירה לעכו"ם לכבות את האור

**יש** להתיר לומר לעכו"ם לכבות האור, והיתר אמירה זו הוא מצד שבות דשבות לצורך מצוה, שהרי עצם אמירה לנכרי שבות הוא, וכיבוי שהיא מלאכה שאינה צריכה לגופה הוי ג"כ שבות, ושבות דשבות לצורך מצות עונג שבת מותר.

**ואע"פ** ששבות של מלאכה שאינה צריכה לגופה אינו פשוט שנכלל דהוה שבות דשבות ע"י בהערה<sup>א</sup>, מ"מ בעניינינו בכיבוי חשמל, יש להקל בו כשבות דשבות לכו"ע גם בכיבוי נורה (incandescent) שיש בה חוט מתכת שבהדלקתה היא מתאדמת מהחשמל והדלקתה אסורה מהתורה, מ"מ כיבוייה לא תהא אסורה מהתורה אף אם מכוון לכבותו, מאחר ולא נעשה בה פחס ומבואר במשנה (שבת פ"ב מ"ה) שכל שלא נעשה בה פחס כיבוייה אינה אסורה מהתורה<sup>ב</sup>, וכל שכן בנורות לד (LED) [המצויות לרוב ובזמנינו עיקר השימוש הוא בהם] שאינם אש כלל, שאף הדלקתם אינה אסורה מדאורייתא משום מבעיר, בהם אין צריך לומר שכיבויים אינו אסור אלא מדרבנן וממילא יהא בה היתר אמירה לעכו"ם לכו"ע.

**וביותר** הדבר קל כשמדובר בצורך קטן, כגון שאין חדר אחר לישון בו או שאינו מסכים לישון בחדר אחר, בכה"ג בכדי להתיר אמירה לעכו"ם אי"צ לבוא לשבות דשבות דוקא, דהא צורך קטן נידון כצרכי חולה שמותרת בו אמירה לעכו"ם אף במלאכה דאורייתא.

ב

### לצוות לקטן פחות מגיל חינוך בכיבוי האור

**במקום** שאין גוי מצוי, או שאין גוי שיתרצה לבוא לביתו לכבות האור, יש לדון אם אפשר להתיר כיבוי ע"י קטן כשהוא פחות מגיל חינוך. והנה פשוט שלצוות לקטן לעשות מלאכה אסור אפי' לתינוק ממש משום שני איסורים, א. איסור ספייה השייך בכל

<sup>א</sup> לכן אף לרעק"א המובא לעיל (הע"א), מ"מ כיבוי אור החשמל הוי מלאכה ששורשה אינה מהתורה, מאחר והיא עשויה ממתכת, ומבואר במג"א (סי' שלד ס"ק לה) שהמכבה גחלת של מתכות פטור גם לשיטת הרמב"ם (שבת פ"א ה"ז) הסבור שמלאכה שאצ"ל חייב, עיי"ש במג"א טעם הדבר. עכ"פ נמצא שאף לדברי רעק"א יש להחשיב כיבוי באמירה לעכו"ם כשבות דשבות.

<sup>א</sup> דהא רעק"א בתשובותיו (ח"א סי' יז) דן לומר שלא התירו שבות דשבות אלא באיסור ששורשו מדרבנן ולא באיסור תורה שעושה את גוף המעשה האסור אלא שחסר ממנו אחד מתנאי התורה ומחמת כן הוא אסור רק מדרבנן, איסור כזה חמור הוא ולא הקילו בו באמירה לעכו"ם, ולכן מלאכה שאצ"ל לא יחשב כשבות דשבות להתיר על ידו אמירה לעכו"ם. אמנם ראה תהלי"ד (סי' שמ סק"א) שהוכיח בכמה הוכחות שגם מלאכה שאצ"ל אפשר להחשיבו לשבות דשבות להקל בו באמירה לעכו"ם.



איסורים שבתורה שאף קטן בן יומו שאינו מחוייב במצוות כלל אף לא מדין חינוך, שהגם שאם הוא יעשה מעצמו איסור אין ביי"ד מצווין להפרישו, מ"מ אסור מהתורה להאכילו בידים דבר האסור מהתורה, ובדבר האסור מדרבנן כתב השו"ע (סי' שמג סעי' א) שג"כ יש איסור ספייה אך הוא מדרבנן.

**ב.** עוד נוסף איסור המיוחד לשבת, שכל אדם מצווה על שביתת בנו, הביאו רש"י עה"ת (שמות כ, י) מהמכילתא (יתרו פר' ז) שהוא נלמד מהכתוב (שם) לא תעשה כל מלאכה אתה ובנך וגו', להזהיר גדולים על הקטנים. אופן הלימוד הוא, דממה נפשך במאי הכתוב מיירי אם בבנו גדול הלא מוזהר ועומד הוא מצד עצמו, ואם התורה באה להזהיר את הקטן הלא אין חיוב מצוות לקטן, ואין לומר שהיא אזהרה לאב שלא יגרום לקטן שיעשה מלאכה, דכפי האמור דין זה הוא בכלל איסור ספייה הנ"ל השייך בכל האיסורים ואינו מיוחד לשבת דוקא, אלא בהכרח ללמדנו בא על קטן העושה מעצמו בשביל אביו, שצריך אביו שלא להניח לבנו לעשות מלאכה עבורו, וזהו ששנינו בגמ' (שבת קכא.) קטן שבא לכבות אין שומעין לו מפני ששביתו עליך, ע"כ. נמצא דכשהאב מצוה את בנו הקטן לעשות מלאכה, מלבד שעובר על איסור ספייה הקיים בכל האיסורים שבתורה, עוד עובר על המצוה המיוחדת לשבת שהוא שביתת בנו.

**ידוע** מעשה עם הגר"ח מבריסק שראה אשה מצוה את בנה להוליך לה קדירת חמין בשבת בעת שהעירוב היה קרוע, הזהירה הגר"ח שאסור לבנה לעשות זאת בשבילה, והיא לא שתה לבה לדבריו, אזי שלח לבית בעלה לומר לו שמעתה יש לו ליזהר ביינה דיהא לזה דין יין נסך מאחר והיא חיללה שבת בפרהסיא<sup>ה</sup>. גם בשלחן שלמה (סי' רסו אות ה) הביא מהגרש"ז אויערבך שדן במעשה שהיה שאשה צותה לבנה הקטן שתי דקות לאחר השקיעה של ער"ש שידליק האש תחת החמין שלא נתבשלו, וכתב הגרשז"א שמכיון שהקטן עשה מחמת ציוי אמו אינו יודע איך אפשר להתיר זאת<sup>י</sup>.

**והנה** הגם ששם המדובר הוא בציווי לבן הקטן לעשות מלאכה האסורה מהתורה, מ"מ גם מלאכה האסורה מדרבנן אסור לצוותו לעשות, וכפי שכתב השו"ע (סי' שמג סעי' א) שגם בזה יש איסור ספייה. והגם שבביאור הלכה (שם) ציין להרשב"א בחידושו (קכא. ד"ה שמעת) שמיקל באופנים מסוימים בספייה לקטן במלאכה דרבנן, וזהו דוקא כשעושה כן לצורך הקטן ולא בציור שלנו דהוי לצורכינו. העולה מכל הנ"ל שאין לצוות אפי' לבנו קטן שאינו בר חינוך לעשות מלאכה עבורו אפי' היא מלאכה דרבנן וכן אפי' אם הקטן עושה זאת מעצמו בשבילו צריך הוא להפרישו שלא יעשה כן.

## ג

### מחלוקת האחרונים בהבאת תינוק לכבות האור להנאתו בדרך משחק

**אמנם** עדיין נותר לנו לברר דין כיבוי ע"י תינוק שעושה המלאכה להנאתו ולא לצורך אביו דבכה"ג אין אביו מצווה על שביתת בנו, וכגון שהוא בן שתי שנים שנהנה לשחק עם המתג חשמל (light switch) להדליק ולכבותו, ובאם אביו יניח אותו אצל המתג אזי הוא ישחק עם המתג כדרכו ויכבה את האור, האם מותר להניחו אצל המתג או שמא הבאת התינוק לשם נכלל באיסור ספייה בידים.

**לכאורה** יש להביא בזה ראיה מפורשת מהגמ' (יבמות קיג:), שם איתא שרב יצחק בר ביסנא נאבדו לו מפתחות בית המדרש ברשות הרבים, והלך לפני רבי פדת, ואמר לו שיוליך תינוקות שיטיילו שם ברה"ר וישחקו שם, וכשימצאו את המפתחות יביאום למקום הבית הכנסת הנמצא ברה"י, ע"כ. הרי שהותר לעשות כזאת להביא הקטנים למקום שיעשו שם מעצמם מלאכה ואין בכך משום איסור ספייה. אכן גמרא זו הובאה להלכה ברמ"א (סי' שסב סעי' ז)<sup>י</sup>.

<sup>י</sup> ע"ז והוי מומר, משא"כ העובר על איסור ספייה שבכל האיסורים הנלמד מלא תאכילום אינו נידון כעובד ע"ז.

<sup>ה</sup> ביאור דעת הגר"ח לדונה כך, יתכן לבארה עפ"י המובא בהערה קודמת, עיי"ש.

<sup>י</sup> אך הוסיף שם לענין ציור מסויים זה שאירע שתי דקות בלבד לאחר השקיעה, שיתכן שמכיון ששתי דקות אלו שלאחר השקיעה חושבו לפי לוח ארץ ישראל שהוא לוחו של הגרימ"ט, וידוע מיודעי דבר הטוענים שזמן זה הנדפס בלוח ההוא הוא טעות, א"כ נמצא שלדעתם לאמיתו של דבר המעשה אירע קודם השקיעה והכל נעשה בהיתר גמור.

<sup>י</sup> ברור שהיתר זה, הוא רק בכה"ג שהקטן אינו מבין שעשייתו היא לתועלת הגדול אבל אם מבין שמציאת המפתחות והבאתם לרשות היחיד הוא לתועלת הגדול אסור להוליכו לשם, ואף אם מעצמו הוא נוטל המפתחות כדי להכניסם לרה"י יש לכל אדם למחות בידו וכפי שכתב כל זאת המשנ"ב שם (ס"ק מד).

<sup>י</sup> איסור זה נלמד מג' מקומות בתורה, האחד, לענין איסור אכילת שרצים מדכתיב 'לא תאכלום' שדרשו בו (יבמות קיד.) לא תאכילום. השני, וכן לענין האכלת דם לקטן כפי שדרשו שם. השלישי, לענין טומאת כהנים שאסור להביא קטן לבית הקברות לטמאתו וכפי שדרשו שם.

<sup>י</sup> האחרונים דנו הרבה למה הוצרך ציווי מיוחד של שביתת בנו בשבת לאחר שיש דין כללי של איסור ספייה, ולהאמור בפנים יתיישב הדבר שפיר. נזכיר כאן רק את אחד היישובים המובא בשו"ת אחיעזר (ח"ג סי' פ"א) ששמע מאלופו ומיודעו הגאון ר' חיים מוולאזין דלהכי איצטרך קרא דלא תעשה כל מלאכה אתה ובנך, דמשום לאו דלא תאכילום לא הוי אלא איסור בעלמא כשאר איסורים משא"כ משום ל"ת כל מלאכה הוי איסור דשבת דחמיר, כדאיתא בגמ' (יבמות ו) שאני לאוי דשבת דחמיר, ופירש"י דק"ל מחלל שבת כעובד ע"ז. רצונו לומר שלעולם גדרם של שני האיסורים שוה, אלא שהעובר על איסור שבת נידון כעובד

**לכאורה** נמצינו למדים מדברי הגמרא לענין דידן, שקטן כזה שאינו מבין לכבות האור בשביל הנאת הגדולים אלא מכבהו להנאתו בדרך משחק, מותר להוליכו סמוך למקום המתג, וכן אם המתג גבוה מותר אף להניח שם כסא שיוכל הקטן לעלות עליו, כדי שיבוא להנאתו לכבותו ואין בכך משום איסור ספייה. אם כנים הדברים, מעתה יש להתבונן דשמא יש גם להעדיף כיבוי ע"י תינוק המכבה להנאתו דבכה"ג אין איסור כלל, מאשר לומר לעכו"ם לכבות האור דבזה צריך לבוא להיתר של שבות דשבות.

**ברם**, לאמיתו של דבר, אף קטן כזה העושה להנאתו אין זה פשוט כ"כ שאפשר להביאו עד מקום המתג שישחק ויכבה את האור, והוא שנוי במחלוקת אחרונים, דמהחתי"ס בתשובותיו (סי' פג), נראה שאין להתיר הבאת קטן למקום שיעשה שם 'בודאי' איסור. אולם מהשועה"ר (סי' שמג סעי' ט - ו) עולה להתיר, שכתב לחלק בין מאכלות אסורות שאסרו נתינתם לידי התינוק משום ספייה<sup>ט</sup>, לבין שאר איסורים שאין איסור ספייה בנתינתם לתינוק בשבת גם אם ידוע שהתינוק בודאי יעשה בהם איסור<sup>י</sup>, [אמנם ראה הערה שיש ספייה לקטן האסורה אף בשאר איסורים ולא רק במאכלות אסורות<sup>י</sup>].

**העולה** מהאמור לענין דידן, הנחת קטן במקום כזה שידוע שבדאי יעשה מלאכה ויכבה את האור, יהא שנוי במחלוקת הפוסקים, לשיטת החתי"ס יהא אסור, ולשיטת השועה"ר יהא מותר. אמנם יש לציין מה שכתב האשל אברהם (סוף סי' שט) שלהגביהו למקום עשיית המלאכה ודאי אסור דאז הוי מסייע ממש.

## ד

### שיטת פוסקי זמנינו בהבאת תינוק לכבות האור להנאתו

**להלכה**, בקובץ אור השבת (חוברת לעמ' י ובהע' 3) הביאו בשם הגרי"ש אלישיב, שתלוי הדבר כמה מקרב את התינוק אל האיסור, שאם נותן לו חגב טמא ביד או שמניחו סמוך לחגב, שהקטן קרוב ליטלו ולאכלו, נחשב הדבר לספייה בידים ואסור, משא"כ בהולכת קטנים לרה"ר כדי שימצאו את המפתחות ויביאום לרה"ר מותר, דמכיון שלא הולכים למקום המפתחות ממש אין זה נחשב לספייה<sup>ז</sup>. ולפי"ז כתב בנידונינו, שלהביא את הקטן עד למתג החשמל אסור, אבל להניחו בחדר שיש בו את המתג מותר.

מכיון שמתכוין להנאת עצמו מותר, הרי שהותר אף ליתן ממש לקטן כל שאינו מאכלות אסורות. ובדבריו יתבאר ג"כ ההיתר בעובדא דר' יצחק הנ"ל להוליך הקטנים לרה"ר מקום המפתחות כדי שיביאום לרה"ר, מאחר ואין ספייה לידי הקטן אלא במאכלות אסורות.

אמנם יש לציין שברשב"א המובא לעיל (הע' ח) מבואר דלא כהשועה"ר, דלחילוקו איך כתב הרשב"א לדמות מגמרא ביבמות שאיירי באיסור שבת להתיר גם מאכלות אסורות אצל קטן. ברם הקצות השלחן העתיק להלכה (סי' קמז סעי' ח) את חילוקו של השועה"ר, אך הוא עצמו התקשה בהבנת חילוקו, עיי"ש (בדי השלחן ס"ק יא). גם התהלה לדוד (סי' שמג סק"ב) הקשה עליו מפסק הרמ"א (סי' שא סעי' כג) דאסור ליתן לתינוק בשבת זוג המקשקש מפני שהוא משמיע קול, וכתב המג"א (שם ס"ק לה) דאיסורו הוא מאחר דהוי כמאכלו איסור בידים, ואף השועה"ר העתיק שם זה הדין להלכה (סעי' כא), ולכאורה לחילוקו הנ"ל אמאי אסור משום ספייה הא אינו נותן לתינוק מאכלות אסורות, וראה חקרי הלכות (ח"ד סי' שמ"ג) שכתב ליישב את שיטת השועה"ר מקושיית התה"ד.

<sup>א</sup> יש לציין שאף לדעת השועה"ר יש ספייה חמורה האסורה אף בשאר איסורים, וכפי שכתב שם (סעי' ו) שלא הותר לדעתו ספייה בשאר איסורים אלא היכא שהגדול רק נותן את האיסור לידי הקטן, והקטן עושה 'מעצמו' את האיסור, [וזה כאמור בפנים מותר לדעתו גם כשאנו יודעים 'בודאי' שהקטן יבחר לעשות האיסור, מ"מ מותר מאחר ועשהו מבחירתו מעצמו], אך אם הגדול ממש מקרב את האיסור לקטן באופן שכמעט לא נותר לקטן בחירה משלו אם לעשותו אם לאו, כגון שהגדול נותן בשבת לתוך פי הקטן עוגה שכתוב עליה אותיות ובאכילת הקטן ימחקו האותיות, בכה"ג יש לאסור משום ספייה הגם שאיסורו אינו משום מאכלות אסורות אלא משום איסור מוחק.

<sup>ב</sup> בחילוק זה יישב את סתירת הגמרות בענין ספייה, שבגמ' הנ"ל בעובדא דר' יצחק בר ביסנא, חזינן דמותר ספייה בהולכת הקטנים לרה"ר שימצאו את המפתחות ויביאום לרה"ר, ואילו בגמ' הנ"ל (הע' ט) בענין נתינת חגב טמא לקטן חזינן דאסור ספייה.

<sup>ח</sup> דברי החתי"ס אזלי על מה שכתב הרשב"א (יבמות קיד. ד"ה רבי יוחנן) בזה"ל, אפשר דמעמידין את הקטן סמוך לנבלה כדי שישלח ידו ויאכל, דומיא דעובדא דר' יצחק בר ביסנא [הנ"ל], עכ"ד. דלכאורה דברי הרשב"א תמוהים במאי דקאמר בלשון 'אפשר' וכו' דומיא דר' יצחק, הרי לכאורה העמדת הקטן סמוך לנבילה הוא ממש כעובדא דר' יצחק שהוליכו הקטנים לרה"ר כדי שיביאום המפתחות משם לרה"ר, על זה כתב החתי"ס דיתכן לבאר דבריו, שאכן אין ראייה ברורה מהגמ' לדין זה, דשם אינו ברור כלל שהולכת הקטנים לרה"ר תביא לכך שיעשו מלאכת שבת בהבאת המפתחות לרה"ר, דאפשר שיביאווהו באופן של הליכה פחות פחות מדי' אמות או שישאווהו שנים יחד דבכה"ג אין בו משום מלאכת שבת, משא"כ בהעמדת הקטן על נבילה מסתמא הקטן יאכל שיעור בכדי אכילת פרס ויעבור על האיסור, וא"כ יתכן שאין להתיר העמדתו שם, ולזה כתב הרשב"א בדרך אפשר, עכתי"ד. הרי שלביאור החתי"ס הרשב"א הרחיק יותר מהמובא בגמ' בהיתר הבאת הקטן למקום האיסור, שבגמ' מבואר להתיר במקרה שיש ספק אם הקטן יעשה האיסור, והרשב"א נטה לדמות לזה להתיר גם באופן שהקטן מסתמא יעשה האיסור ואינו רק ספק בעלמא, וכגון בהעמדת הקטן לפני נבילה שמסתמא יאכל ממנו כזית בכדי אכילת פרס, גם בזה יהא מותר, והחתי"ס בתשובתו שם אף סמך לנקוט כהרשב"א להלכה.

אמנם הגם שהחתי"ס נקט להלכה את חידוש הרשב"א להתיר גם הבאת הקטן למקום בו מסתמא יעשה איסור, הרי הרשב"א עצמו לא היה ברור לו ההיתר שהרי כתבו בלשון 'אפשר', ואין לך בו אלא חידוש, ואי אפשר להוסיף להתיר הבאת הקטן למקום 'שודאי' יעשה האיסור, ולכן, בענייננו לכאורה אין להתיר.

<sup>ט</sup> כמבואר בגמ' (שבת צ:): לאסור ליתן חגב חי טמא לתינוק לשחק בו, מחשש שמא ימות ויאכלנו ונמצא שהגדול האכילו איסור בידים בכך שנתן לו האיסור.

<sup>י</sup> בדבריו יתבאר מה שהביא הב"י את המרדכי (שבת רמז שסט) בשם מהר"ם ופסקו המג"א (סי' שמ סק"ה) שמותר ליתן לתינוק עוגה שכתובים עליה אותיות הגם שבאכילתה יעבור על איסור מוחק, מ"מ

**כשיטה** זו כתב גם החוט שני (שבת ח"ד עמ' רפה - רפו)<sup>י</sup>. וכן שמעתי מהגאון ר' ניסן קפלן שאמר ששאל זה את הגרש"ז אויערבך, אם מותר להניח קטן אצל המתג חשמל, והשיב לאסור, ושאלו ר' ניסן מהיכן המקור לדין זה, מהרמב"ם או מהשו"ע או שמא מהמשנ"ב, והשיב לו, 'אני עם הבתי עינים שלי (-משקפיים) רואה כן, אך אתה לא תוכל לראותו'.

**נמצינו** למדים שפוסקי זמנינו נקטו שאין לקרב תינוק עד למתג חשמל כדי שיכבה את האור משום איסור ספייה. לכן במקום שאפשר לקרוא לגוי שיבוא לכבות מוטב לעשות כן, ובאם אין גוי שיוכלו לקרוא, מכיון שלדעת השו"ע הנ"ל בודאי מותר, שכפי האמור לדעתו בכה"ג אין ספייה רק במאכלות אסורות, א"כ במקום דחק כזה שפיר יש להקל לסמוך להתיר להביא קטן לשם שישחק להנאתו ויכבה את האור.

### פסקי דינים

**למעשה**, בדיני אמירה לעכו"ם, שביתת בנו וספייה לקטן.

**א.** אמירה לעכו"ם מותרת בשבות דשבות לצורך מצוה.

**ב.** נח' האחרונים בדבר האסור מדרבנן מחמת היותו מלאכה שאינו צריכה לגופו, אם הוא חמור יותר ואינו מצטרף להיחשב כשבות דשבות לענין היתר אמירה לעכו"ם (מובא בהערה א).

**ג.** חדר שינה שהאור דלוק בו ואין יכולים לישן שם, מותר לקרוא לגוי לומר לו שיכבה את האור מחמת דהוי שבות דשבות לצורך מצות עונג שבת, היתר כיבוי זה אמור אף אם דולקים בו נורות כאלו שהחוט חשמל שבהם אדום, וכ"ש שיש להתיר לומר לעכו"ם לכבות נורות המצויים בזמנינו לרוב הנקראים 'נורות לד'. ואין צריך לומר שיש להתיר היכן שהוא צורך קטן כגון שהחדר בו האור דולק הוא נצרך לקטן לישן באור, דלצורכי קטן מותר אמירה לעכו"ם אף במלאכה דאורייתא.

**ד.** אסור לאב לצוות לבנו קטן לכבות עבורו את האור אף אם הקטן אינו בר חינוך. ואף אם הקטן עושה מעצמו עבור אביו, אסור לאביו להניח לו לכבות עבורו, ואדרבא יש לו להפרישו מזה.

**ה.** קטן כ"כ שאינו מבין לעשות עבור אביו, והוא בא לכבות את האור להנאתו בדרך משחק מותר להניח לו לכבות. גם מותר לכתחילה להביאו אל החדר ההוא כדי שילך שם מעצמו אל מקום המתג לכבותו כדרכו.

**ו.** אך להביאו סמוך למקום המתג באופן שעל ידי זה יודע שבדאי יכבה, עולה בזה מח' אחרונים, אולם פוסקי זמנינו נקטו בזה לאיסור, לכן לכתחלה עדיף לקרוא לגוי לכבות את האור וכנ"ל, אך באם אין גוי אפשר לסמוך בשעת הדחק על המקילין בזה. ואם המתג גבוה שאין הקטן יכול להגיע אליו אין להגביהו דזה הוי מסייע ממש, אבל מותר להניח לו כסא שיוכל לעלות לשם.

לז"נ

דבורה בת ר' משה ע"ה



למקום שבדאי יעשה הקטן איסור, אלא הבאתו מותרת רק למקום שמסתמא יעשה איסור ולא ודאי, ולפי"ז בנידון דידן שהקטן הנהנה ממשחק במתג, הבאתו לשם תביאו ודאי לכך שישחק בזה ויכבה את האור, בזה גם הרשב"א מודה לאיסור.

<sup>י</sup> אלא שסיים דבריו דזהו דלא כהרשב"א (הנ"ל הע' ח), בו מבואר שהתיר אף להעמיד קטן אצל הנבילה ממש, ולדבריו יש להתיר כמו"כ להעמיד קטן אצל האור, עכ"ד. אמנם לפי מה שכתבנו לעיל (שם) בביאור דברי החת"ס בהבנת הרשב"א, עולה שגם הרשב"א לא בא להתיר הבאת קטן