

CHAYEINU Weekly

Shabbos Inspiration

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תשפ"ו



Divrei
Torah



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Inyana
D'Yoma



CONDENSED BAIN HAZMANIM ISSUE

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PARSHA CHALLENGE

פרשת עקב

1. When is the word עֶצֶר ה' used in this week's פרשה?
 - a. When in the תורה do we find the double עֶצֶר ה' לשון עֶצֶר עֶצֶר ה'?
2. Where do we find the concept of "תפילה עושה מחצה" in this week's פרשה?
(Submitted by R' L. Lichtenstein)
 - a. Name four other individuals in the תורה that משה was מתפלל for.¹
3. What type of insect is mentioned in this week's פרשה?
 - a. Name four other insects mentioned in the תורה.²
Bonus: Name an additional three.³
 - b. Which insect (like creature) is mentioned in a רשיי in this week's פרשה?
4. In a span of two פסוקים in this week's פרשה four לשונות of anger are used.
What are these four לשונות?
 - a. What are three other לשונות for anger that are found in תנ"ך?⁴
5. My neighbor and I fed a nation,
The son of my neighbor led the next generation.
We are both found in this week's פרשה.⁵
Who am I? Who is he? (The Berger family)
6. I was used by one of the אבות,
I was used for spiritual and political leaders,
I was used in a purification process,
There was a time in history only one of my special kinds remained.
I am mentioned in this week's פרשה.⁶
Who am I?

Need a hint?

¹ One is a relative, one in פרשת שלח, two are מרומז in וזאת הברכה.

² Two in מצרים, one in פרשת שלח, one in ואתחנן.

³ פרשת שמייני

⁴ One is in the beginning of ואתחנן, two we say פסח night, one we say in תחנון.

⁵ We are Letters in the אי ב'.

⁶ There was a time in history when there were those who sought to contaminate me.

Answers

1. In והיה אם שמע.
 - a. When 'ה' punished אבימלך it says "כי עצר עזר 'ה' בעד כל רחם לבית אבימלך".
2. משה davened for אהרן's sons and only were spared. (ע' רש"י ט, כ).
 - a. צרעת – that she should be healed from מרים
לשון הרע in their מרגלים – that he shouldn't join the יהושע
"יחי ראובן" davened משה – וזאת הברכה in – ראובן
his fathers bed. (ע' רש"י)
"שמע 'ה' לקול יהודה" davened משה – וזאת הברכה in – יהודה
that he should no longer be in חרם for saying (ע' רש"י) וחטאתי לאבי כל הימים חרם
3. צרעה – A hornet
 - a. כינס, ארבה, חגבים (ונהי בעינינו כחגבים שלח יג, לג), דבורים (דברים א, מד)
Bonus: סלעמים (ויקרא יא, כב), חרגלים (שם יא, כב), חומטים (שם יא, ל)
b. a snail – חומט (ח, ד) רש"י says the Yidden's clothing grew on them like the shell of a snail.
4. (אנף of אף is שורש, לשון a fifth התאנף Although it would seem כעס, אף, חמה, קצף (ט, יח-יט))
 - c. ויתעבר (דברים ג, כו), זעם, רגז
5. My neighbor and I fed a nation, מן -
The son of my neighbor led the next generation. יהושע בן נון -
We are both found in this week's פרשה.
Who am I? Who is he? מ and נ -
6. Next week...

Last week's Riddle:

I am said at least four times a week in shul,
Above me are the ערי מקלט,
Under me are the עשרת הדברות.
The end of me is in בהעלתך,
Who am I?

- By הגבהה
- The פסוקים above me
- The פסוקים below me
- על פי ה' וביד משה
- זאת התורה אשר שם משה וגו'

רפואה שלמה אביגדור ששון מאיר בן רחל לאה, יונתן בן איטא
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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RIDDLES

Eretz Yisrael is called, “Eretz zeis shemen u’devash.”¹ What is “devash”?

Date honey².

The word “כל” is often spelled, “כָּל,” wherein the “כ” is pronounced with a *kamatz*. Sometimes, it is spelled, “כֹּל,” wherein the “כ” is pronounced with a *cholam-chaseir*, such as in the phrase, “לא תחסר כל”³, describing the greatness of Eretz Yisrael.³ In this phrase, if one would mispronounce the word as, “כָּל,” with a *kamatz*, it could completely change the meaning of the phrase. How so?

The word “כָּל” is usually pronounced with a *kamatz* when it is part of a hyphenated phrase and does not receive its own trop, such as, “מְכַלֵּה עַמִּים,”⁴ meaning, “From all of the nations,” or, “כָּל־הַמְצָנָה,”⁵ meaning, “All of the *mitzvos*,” etc.⁶ The word “כֹּל” is usually pronounced with a *cholam-chaseir* when it stands alone, meaning, “Anything,” or “Everything,” and receives its own trop.⁷ Thus, when pronounced correctly, “לֹא־תִּחְסַר כֹּל בְּנֵה” means, “You will not lack anything, while you are in Eretz Yisrael,” with the additional *tipcha* trop indicating the placement of a comma. Pronounced incorrectly, as, “לֹא־תִּחְסַר כָּל־בְּנֵה,” it would mean, “You will not lack all-of-the-things-that-are-in-Eretz Yisrael,” implying that you might lack some of them, or lack things that are not in Eretz Yisrael.

Which period on the calendar, mentioned in *Parshas Eikev*, are we in right now?

After the *luchos* were broken on the 17th of *Tamuz*, Moshe *davened* for Bnei Yisrael for 40 days, which concluded on the 29th of Av.⁸

Moshe tells Bnei Yisrael that on Har Sinai he sat,⁹ fell,¹⁰ and stood,¹¹ so we do all 3 during a certain part of *davening*. Where?

We begin “*nefillas apayim*” in a fallen position, then sit up, and finally stand, just like Moshe Rabbeinu.¹² At that point, we tell Hashem, “*Va’anachnu lo neida...*” – we don’t know what else to do.¹³

There is a *mitzvah* to do *milah*. On whom?

We must perform *milah* on baby boys by removing the physical *orlah*; we must also perform *milah* on ourselves by removing “spiritual blockage.”¹⁴ We do this by loving those who offer us constructive criticism,¹⁵ by distancing ourselves from physical pleasure,¹⁶ or by not stubbornly clinging to erroneous ways of life, but rather opening ourselves to accept the truth.¹⁷

¹ ח' ה'

² עי' ברכות מ"א: ורש"י לק' כ"ו ב', ועי' רש"י שמות י"ג ה' לענין מש"כ זבת חלב ודבש, אמנם עי' רש"י מגילה ו'.

³ ח' ט'

⁴ ז' י"ג

⁵ ח' א'

⁶ אמנם עי' י"ב א'

⁷ אמנם עי' ז' ו'

⁸ רש"י ט' י"ח

⁹ ט' ט'

¹⁰ ט' י"ח, כ"ה

¹¹ י' י'

¹² טור או"ח קל"א

¹³ מ"ב שם ס"ק ל'

¹⁴ י' ט"ז

¹⁵ סמ"ק ט'

¹⁶ אב"ע

¹⁷ רמב"ן

JUST CURIOUS

Hashem tells us which *aveiros* have harsher punishments than others. Why doesn't He tell us which *mitzvos* have greater reward than others?

Hashem wants all *mitzvos* to get attention. If He revealed their relative reward, we might focus only on those which are "worth more,"¹⁸ and we wouldn't be "well-rounded."¹⁹ Hashem promises us *berachos* if we are careful with even the "small" *mitzvos* that a person tends to "step on" with his "eikev" (heel).²⁰

The Torah praises the food of Eretz Yisrael, and then gives us the *mitzvah* of *birkas hamazon*. Why is this discussion interrupted by saying that Eretz Yisrael has mountains from which we can extract metal, like iron?²¹

The Torah is praising the mineral content (like iron) contained in the food of Eretz Yisrael!²²

The Torah says, "*V'achalta v'savata u'veirachta*" – when one eats to the point that he is FULL, he should recite *birkas hamazon*.²³ Why do we recite it on even one small *k'zayis* of bread?

The point at which one feels satisfied by food is subjective. When one intellectually decides to desist from eating even when he could eat more, his mind is able to quiet his physical desire for food. This is the approach of individuals whose purpose when eating is in order to maintain their energy to serve Hashem, and one who has such an attitude demonstrates good *middos*.²⁴ Chazal note that when we act beyond our natural desire for food, Hashem acts "beyond nature" and is lenient when judging us.^{25 26}

In *birkas hamazon*, we ask, "*V'al yechsar lanu mazon l'olam va'ed*," "We should not be lacking food forever." Do we really need food forever? Isn't it sufficient to have enough food to last our whole lives? Besides asking for a lifetime supply of food, we are *davening* that Hashem help us learn Torah and perform *mitzvos* so that our *neshamos* will be nourished forever in *olam haba*.²⁷

In the section of "*Retzei*," added to *birkas hamazon* on Shabbos, we describe Shabbos with the phrase, "*Yom zeh gadol v'kadosh hu l'fanecha*" – "This day is big and holy before You." We know that the day of Shabbos is holy; in what way is it big?

Every other day is 24 hours; regarding Shabbos, we fulfill *Tosefes Shabbos* – adding on to Shabbos – by beginning the day early and ending it late.²⁸

The *beracha* which we commonly call, "*Al HaMichya*," is actually called, "*Beracha Achas Me'ein Shalosh*" – one *beracha* which encompasses three *berachos* – because it is a summary of *birkas hamazon*. In reality, there are four *berachos* in *birkas hamazon*, and each one is represented in "*Me'ein Shalosh*." Why, then, is it not called, "*Me'ein Arba*"?

The name "*Me'ein Shalosh*" reflects the three *berachos* of *birkas hamazon* which are *d'oraysa*, whereas the fourth is *midraban*.²⁹

¹⁸ תנחומא ריש עקב

¹⁹ רבינו יונה על אבות ב' א'

²⁰ רש"י ז' י"ב

²¹ ח' ז'

²² מעין בית השואבה

²³ ח' י'

²⁴ עי' רמב"ם פ"ד מהל' דעות ה"ב

²⁵ ברכות כ:

²⁶ מעין בית השואבה

²⁷ Rav Chaim Kanievsky on Zemiro

²⁸ Rav Chaim Kanievsky on Zemiro

²⁹ מ"ב ר"ח ס"ק נ'

In *birkas hamazon*, we end the section of, “*HaRachaman Hu yivareich es...*” with the phrase, “*V’nomar amein*,” “Let us say *amein*.” We end the section of, “*HaRachaman Hu y’zakeinu limos hamashiach...Oseh shalom bimromav...*” with the phrase, “*V’imru amein*,” “Say *amein*.” Why the difference?

In the first case, the person *benching* is *davening* for *berachos* for his family, host, etc., and he requests that others join his *tefillah* by answering, “*Amein*.” Only in the second case, when the person ends off by praising Hashem, can he demand, “Say *amein*.”³⁰

There is a *mitzvah* to remember that we upset Hashem by doing the *Chet HaEigel*.³¹ Why don’t we have an official Shabbos to read those *pesukim*, like *Parshas Zachor*?

A public reading would be disgraceful to Bnei Yisrael.³²

The *yetzer hara*’s strategy is to convince a person to do one small thing wrong, and then another, until the person eventually does *avodah zara*.³³ Moshe reminds us that regarding the *Chet HaEigel* we, “Quickly strayed from the right path.”³⁴ How did the *yetzer hara* get us so quickly?

When Bnei Yisrael saw that their leader Moshe was not returning, they panicked, and were susceptible to strong feelings of hopelessness. If we ever feel, “Forget it, there is no point anymore,” recognize that this is part of the *yetzer hara*’s plan to make us give up – and then outsmart him!³⁵

Moshe tells us that Hashem doesn’t ask much: “מה (what) does Hashem ask of you? Just to fear Him!”³⁶ Even though to us that seems hard, Moshe described it as being easy because to him it’s no big deal.³⁷ But why would he speak from HIS perspective, when teaching regular people?

Chazal derive from this *pasuk* that we should make at least מ[א]ח (100) *berachos* every day.³⁸ With 100 daily moments of awareness of Hashem, we all could become like Moshe and share his perspective!³⁹

The reward for our *mitzvos* is saved for *olam haba*. Why, then, does the Torah say that if we keep the *mitzvos*, good things will happen to us in *olam hazeh* (such as in “*V’haya im shamoa*”)?

Those things aren’t rewards. Rather, if we serve Hashem with *simcha*, He will give us the *berachos* we need in order to keep serving Him without distraction.⁴⁰

If a person observes someone acting correctly and pursuing a path of growth, the observer may compliment him and encourage him to “keep up the great work.” On the other hand, if a person notices someone developing negative habits, the onlooker may be inclined to redirect this wayward individual by warning him regarding the potential negative outcomes of his behavior. The second paragraph of *Shema* describes people who fulfill the *mitzvos*, “*Le’ahavah es Hashem Elokeichem u’le’avdo be’chol levavchem*—Love Hashem and serve Him with all of your heart.”⁴¹ Why, then, does the *passuk* warn these individuals, “*Hishameru lachem pen yifteh levavchem*—Be careful lest your hearts stray after *Avodah Zarah*”⁴²? Isn’t this warning out of place?

Precisely such people may erroneously think that because they have positive feelings about Hashem and *daven* regularly, they don’t need to focus much on learning Torah. The *passuk* thus warns them that one who

³⁰ מ"ב קפ"ט ס"ק ה'

³¹ ט' ז'

³² מג"א או"ח סי' ס' ס"ק ב'

³³ שבת ק"ה:

³⁴ ט' ט"ז

³⁵ שיחות מוסר מאמר נ"ה (בחדש)

³⁶ י' י"ב

³⁷ רש"י

³⁸ מנחות מ"ג:

³⁹ שמעתי מר' בנימין פארסט שליט"א, ועי' לק'

⁴⁰ רמב"ם הל' תשובה ט' א'

⁴¹ פרק י"א פסוק י"ג

⁴² שם ט"ז

fails to learn Torah is on a path to eventually serve *Avodah Zarah*. The *pessukim* thus conclude by instructing such people, “*V’samtem es devarai eileh al levavchem*—Place these words, of Torah, on your hearts,”⁴³ and, “*V’limadtem osam es be’neichem*—Teach them to your children.”⁴⁴ Hashem tells them that in addition to the *mitzvos* that they already perform, they must add Torah learning to their routine.⁴⁵

Some people put on a second pair of *tefillin* every day, called, “*Tefillin shel Rabbeinu Tam*.” What are those?

Tefillin contain small pieces of *klaf*, upon which are written 4 sets of *pesukim* which discuss *tefillin*. In the *tefillin shel yad*, they are all written on one piece of *klaf*, and must appear in a specific order; in the *tefillin shel rosh*, they are written on 4 separate pieces, each inserted into its own compartment, in a specific order from right to left (from the vantage point of someone facing a person who is wearing *tefillin*). According to the mainstream opinion, their order is: (1) “*Kadesh li kol bechor*” (2) “*V’haya ki yeviacha*” (both from *Parshas Bo*) (3) “*Shema*” (in *Va’eschanan*) (4) “*V’haya im shamoa*” (in *Eikev*). According to Rabbeinu Tam, 3 and 4 are swapped. In addition to putting on *tefillin* arranged according to the mainstream opinion (called *Tefillin Shel Rashi*), some also wear a pair which fulfills the opinion of Rabbeinu Tam.⁴⁶

Can one use a single *tefillin* bag to store *Tefillin Shel Rashi* and *Tefillin Shel Rabbeinu Tam*?

Each opinion holds that the other’s set of *tefillin* are made incorrectly and are thus “not really *tefillin*.” Accordingly, if, for example, Rashi is correct, and one’s *tefillin* bag is used to store his *Tefillin Shel Rashi*, placing a pair of *Tefillin Shel Rabbeinu Tam* inside that bag would be akin to placing any other random, non-*kadosh* item in the bag, which is prohibited.⁴⁷ However, when making the bag one can stipulate that he will use it for things other than “correct *tefillin*.”⁴⁸

In the *tefillin shel rosh*, there are small hair-like strands protruding from a hole on the upper surface. What are those?

The pieces of *klaf* which are inside *tefillin* are wrapped in a sinew taken from a calf. After the *parsha* of “*V’haya im shamoa*” is wrapped, its piece of sinew is pulled in the direction of the *parsha* of “*Kadesh li kol bechor*,” upwards through a hole in order to be visible from the outside.⁴⁹

How can you tell from the outside if a pair of *tefillin shel rosh* is a “mainstream” pair, or a “Rabbeinu Tam” pair?

In every *tefillin shel rosh*, the strands of wrapping-sinew which are visible outside are the ones wrapped around the *parsha* of “*V’haya im shamoa*” (see above). According to the mainstream opinion, this piece of *klaf* is placed in the left-most compartment (from the vantage point of someone facing a person who is wearing *tefillin*). According to Rabbeinu Tam, this *parsha*, and its protruding sinew, are in the second-to-left-most compartment.⁵⁰

IN YOUR OPINION

We are approaching *Elul* and the *Yomim Noraim*. Which should concern a person more, and why: violating big *aveiros*, or small ones?

Dovid HaMelech told Hashem, “I’m not worried about big *aveiros*; I’m worried that I may have carelessly violated the “small” *aveiros* that a person tends to “step on” with his “*eikev*” (heel).⁵¹ In reality, a “small” *aveirah*

⁴³ שם י"ח

⁴⁴ שם י"ט

⁴⁵ שמירת הלשון שער התורה פרק י'

⁴⁶ או"ח ל"ד ב' ועי' בפוסקים

⁴⁷ או"ח ל"ד ד'

⁴⁸ מ"ב שם ס"ק י"ח, ורמ"א מ"ב ג'

⁴⁹ או"ח ל"ב מ"ד ומ"ב שם

⁵⁰ Thank you R' Moshe Zeilingold

⁵¹ תנחומא ריש עקב

actually becomes very large if repeated frequently, just as thin, weak threads combine into a thick garment. On the other hand, no *aveirah* is too “large” for *teshuva*.⁵²

What might make a person not want to be a *dayan*?

It feels bad if you have to kill someone. Also, some litigants are intimidating and could hate you if they lose. Therefore, Hashem promises, “Keep the monetary *mishpatim*, and I will make you loved (so don’t worry about hurt feelings), bless you (so don’t worry that someone will hurt you when he loses), and multiply you (the population won’t suffer, even if a whole city must be killed for doing *avodah zara*).⁵³

Did you ever begin a project, and then lose interest before it was completed? Why?

The Torah says to keep, “*Kol hamitzvah*,” “All of the *mitzvah*” – if you start a *mitzvah*, finish it!⁵⁴

Imagine that your family is going on vacation for a few days, to a city without a large Jewish community. What food would you pack?

Bnei Yisrael (around 3 million people) followed Hashem into the desert for a long journey, without much packed, no way to store the *mann*, and nowhere to buy food. Hashem could have taken them near cities with food, but gave them this test to see that they would follow His *mitzvos* forever.⁵⁵

Name some of the dangers and side-effects of arrogance.

- We could forget Hashem.⁵⁶
- Hashem doesn’t like an arrogant person, and won’t help him against his *yetzer hara*.
- It’s like doing *avodah zara*.
- An arrogant person winds up losing his dignity,
- chases after money in order to out-do people,
- gets in fights, which cause jealousy and hatred,
- desires many pleasures,
- steals, to support a flashy lifestyle,
- is unhappy with what he has,
- and lacks patience.⁵⁷

We are supposed to make 100 *berachos* every day.⁵⁸ How many *berachos* do you make in a regular day, even without doing anything extra or focusing on it? Count!

Have you ever done one *mitzvah*, which led to another?

Moshe tells us, “Now Bnei Yisrael – Hashem just wants you to fear him.”⁵⁹ Even though there are 613 *mitzvos*, if you just do this one thing now, and fear Hashem, it will lead to many more *mitzvos* later!⁶⁰

⁵² חובות הלבבות שער התשובה פ' ז'

⁵³ רמב"ן ז' י"ב-י"ג

⁵⁴ רש"י ח' א'

⁵⁵ רמב"ן ח' ב'

⁵⁶ ח' י"ב

⁵⁷ ע' אורחות צדיקים שער הגאווה

⁵⁸ מנחות מ"ג; או"ח מ"ו ג'

⁵⁹ י' י"ב

⁶⁰ אוה"ח י' י"ב

Hilchos Shabbos Initiative

Candles cont.

What is the permissible method of removing a *leichter* from a table in order to remove the tablecloth beneath it?

If it is necessary to remove a *leichter* in order to remove the tablecloth beneath it, one may do so if the following steps are taken:

- Before *Shabbos*, the *leichter* should be placed onto a tray that is not specifically designated for candles.
- An additional item that has a use on *Shabbos* should be placed on the tray before *Shabbos*.

When these two conditions are met, the tray with the *leichter* on it may be moved on *Shabbos* for the purpose of removing the tablecloth.

Is it permissible to read in a dark room by the light of oil candles?

According to many *Poskim*, one should not read in a dark room by the light of oil candles or wax candles that melt into liquid. Similarly, one should not use the candlelight for anything that needs a precise view, such as to check *Tzitzis*, unless there is a *shomer* available to ensure that the candles will not be adjusted in any way.



Cleaning the Floor

Is it permissible to wash the floor?

It is not permissible to wash the floor on *Shabbos*.¹ If a sticky substance spills on a small area, one may pour a small amount of water on the spill and wipe the area, either with one's hand or with a napkin/paper towel, with care taken not to squeeze out water while wiping.

¹ *Chazal* were concerned that one may come to flatten holes, which is prohibited due to the *Melochos* of *Choresch* (outdoors) and *Boneh* (indoors). Therefore, they prohibited washing floors, even indoors, where the floor is generally paved, so that one does not come to wash an unpaved floor. Although *Chazal* also prohibited sweeping outdoors for the same reason (so as not to come to flatten holes (*Choresch*), *Chazal* did not extend the *Gezeira* to prohibit sweeping indoor floors in places that the floor is generally paved. The reason *Chazal* were more lenient about sweeping is because there is a greater need to sweep than to wash.

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

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

לזכות רפואה שלימה חי' מלכה בת בת-שבע

QUESTIONS AND ANSWERS IN
HILCHOS SHABBOS FOR THE ENTIRE FAMILY
בית מדרש נחלת יעקב - נערך ע"י המו"ץ דקהלתינו

VOL III WEEK 39

ע"י ש"ע שי"ד-א, רמ"ב-ו

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

QUESTION 1

I rented a house for a few days, and it has a sensor that automatically turns on a light near the front of the house. Is that a problem on **שבת**? I can't disable it, but I heard **רבנים** allow passing in front of such a house.

QUESTION 2

There's also an alarm system that causes a light to turn on when the front door opens. Is that allowed?

QUESTION 3

The owners of the house left for us some crackers that are not **פת ישראל**, but have a good **השגחה**. Can we eat it on **שבת**?

ANSWERS TO LAST WEEKS QUESTIONS

QUESTION 1

I live on a block where that has an **עירוב**. If the neighbor who keeps the box of **מצות** for the **עירוב הצירות** is away for the summer, does that affect the **עירוב**?

Answer: The (שצ"ד-ב, ג') writes that the **עירוב הצירות** must be accessible at the onset of **שבת** for it to be effective. Normally, when it is in someone's home, it is accessible to all. However, if the person that stores the **עירוב** is away for **שבת** and locked his door, it may not be considered accessible. A simple solution is to keep a key by a neighbor or in a place that is accessible to the neighbors.

continued....

וקראת לשבת עונג....

אז תתענג

...והאכלתיך נחלת יעקב אביך

QUESTIONS AND ANSWERS IN
HILCHOS SHABBOS FOR THE ENTIRE FAMILY

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

continued....

QUESTION 2

I usually don't carry in the **עירוב** where I live year round. Is there more reason to be lenient in a bungalow colony?

Answer: The **שמ"ה-ז'** (**ערוך** **שלחן ערוך**) brings a **מחלוקת** if an area only constitutes a **רשות הרבים** if there are 600,000 people using it, or any 16 **אמה** wide street that is used as a thoroughfare is a **רה"ר**. The **ביאור הלכה** (**ד"ה שאין**) strongly suggests that a **נפש** **בעל נפש** **מחמיר** **בעל נפש**. Many streets in the city would therefore be a **רשות הרבים**, and carrying should be avoided by a **נפש** **בעל נפש**. However, bungalow colonies tend to have narrow streets, and they also tend not to be thoroughfares. Therefore, a person who doesn't use an **עירוב** in the city would have more reason to be lenient in the country.

QUESTION 3

If I don't use the **עירוב** where I live, can I ask a **גוי** to carry something for me?

Answer: As mentioned in Answer 2, there are some streets a **נפש** **בעל נפש** won't use the **עירוב**. The **ביאור הלכה** writes the reason to be **מחמיר** is because of a **חשש איסור מן התורה**. This wouldn't apply to **אמירה לעכו"ם** which is an **איסור מדרבנן**. There is therefore more reason to be lenient to ask a **גוי** to carry. This would not apply to the Flatbush **עירוב**, which according to **ר' משה** has 600,000 people and is a **רה"ר** according to all **שיטות**.

TORAS REB KALMAN



סיפורי צדיקים

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

The Power of a Tzaddik's Pain

Fraidel Rabinowicz could take it no longer. Overcome with anguished longing, she sank into a chair and buried her head in her hands. A muffled sob escaped her lips.

Her husband looked up from his *sefer*. “What’s the matter, Fraidel?” he asked in concern.

Fraidel struggled to compose herself. She did not want to disturb the Yid Hakadosh’s *menuchas hanefesh*. His ability to concentrate on the Gemara was of utmost priority.

But the storm within her was too great to be contained. She took a deep breath and raised her head.

“How many years must we wait?” she whispered painfully. “How many tears must I shed? When will our *tefillos* be answered?”

A shadow of pain crossed her husband’s face. He said nothing.

Fraidel looked at her husband. She knew how exceptional he was. His holiness knew no bounds; his entire life revolved only around *ruchniyus*. His levels of *dveikos* to Hashem, his *bitachon*, his utter dedication to Torah—there were few who merited to reach his heights. She thanked her Creator every day for the privilege of being his wife.

But her gratitude for her husband could not fill the empty ache in her heart. The melody of the Yid Hakadosh’s learning could not replace the sound of children’s laughter. Their tiny home seemed bare and lonely, bereft of new life.

A desolate silence hung in the room, filling the space with sadness.

“I don’t understand,” Fraidel said at last, wiping at her eyes. “Anyone in need of a *yeshuah* comes to you and your blessing comes to fruition. There are so many couples who are now parents in the wake of your *brachah*. How come we are still childless? Why can’t you *bentch* me with children?”

It was a genuine question, one that demanded an answer. The Yid Hakadosh looked distraught, but said nothing.

“Tell me, Yaakov Yitzchak,” Fraidel said quietly. She knew that her pious husband was aware of the workings of Heaven. “Tell me why we have this decree against us. Tell me why you can’t beseech Hashem for mercy and be answered.”

The Yid Hakadosh closed his eyes for a moment and swayed from side to side. Then he looked directly at this wife, his eyes kind but pained.

“What can I do?” he responded, lifting his hands in a gesture of helplessness. “I’ll tell you what has put us in this position.” He paused a moment, considering his next words. Fraidel held her breath, almost afraid to hear what he would say.

“You know I am a *talmid* of the Chozeh of Lublin,” The Yid Hakadosh continued. “I was one of his closest *talmidim*, yet I left him to form my own *chassidus*. The Chozeh was not happy with my breakoff, and ordered me never to return to his house again.”

Fraidel nodded. Her husband had not just been any *talmid*, but part of the Chozeh’s inner circle of close *talmidim*. He had been charged with teaching the very sharpest minds of the Lublin court. It was actually the Chozeh who had begun referring to him as the Yid Hakadosh, since they both shared the same name: Yaakov Yitzchak. The Yid Hakadosh’s decision to move to Peshischa, and begin his own *chassidus* with an opposing path to the Chozeh’s, had caused shockwaves throughout Eastern Europe.

“You know better than I how much discord there is between my *talmidim* and the Chozeh’s,” the Yid Hakadosh said wryly. “The politics, the *machlokes*, the *lashon hara*, the infighting—it’s not pleasant.” He glanced at his wife.

Fraidel blushed slightly. She genuinely despised *machlokes*, but as the Rebbetzin of her husband, she was always quick to protect his honor. While the Yid Hakadosh stayed far removed from strife, she didn’t hesitate to get involved.

The Yid Hakadosh sighed heavily. “When we have caused pain to such a great sage, is it any wonder that we haven’t merited children?” he murmured. “The Chozeh’s *hakpadah* against us has closed the gates of Heaven. We cannot have a child when this holy *tzaddik* is being hurt by our actions.”

Fraidel was dumbfounded. She couldn’t speak. So this was the cause of her pain; this was what prevented her *tefillos* from reaching the Heavenly Throne. The *hakpadah* of the Chozeh.

“Go to the Chozeh,” said the Yid Hakadosh quietly. “Go to my Rebbe, to the holy Chozeh of Lublin. Only he can help, because it is he who stands in the way.”

Fraidel was abashed. She did not wish to go the Chozeh. She was a loyal defender of her husband and had spoken out against the *derech* of the Chozeh multiple times. It was humiliating to submit herself to him.

But she knew there was no choice. It was she who was entangled in the animosity and derision against the *talmidim* of the Chozeh. It was up to her to beg forgiveness.

She would go.

The very next day, she set out. The trip from Peshischa to Lublin was a wearying three-day journey by wagon with stops overnight at small roadside inns. But more disturbing than the physical discomfort was the conflicting emotions raging within her. She was ashamed to face the Chozeh of Lublin after all she had said against him. Of course, there was no question that he was an unfathomably great *tzaddik*, but she disagreed with his path and was a staunch believer in the opposing *derech*—her husband’s. She had never thought twice about joining in the animated discussions against the Chozeh. Yet now, she was coming as a supplicant, seeking his forgiveness.

Early afternoon on the third day of her journey, the woods began to thin out, giving way to houses lining the side of the road. They had finally arrived at Lublin and Fraidel slowly alighted. Fatigued but determined, she approached the Chozeh’s humble home and knocked softly on the door. As expected, it was bursting at the seams with followers of all different types. It was typical

of the Chozeh of Lublin—he was a Rebbe for the masses, both *talmidei chachamim* and *amei ha'aretz*, both great and small. The Yid Hakadosh, in contrast, focused on those who were true *bnei aliyah*.

In her opinion, that was the true path to holiness.

She banished the thought. It was irrelevant at the moment. Now she was coming to ask for *mechilah*.

The *gabbai* was taken aback to see her. “The Rebbetzin of the Yid Hakadosh!” A low murmur rippled through the waiting room. “The Rebbetzin of the Yid Hakadosh has come to speak to the Chozeh!”

Fraidel kept her eyes lowered. As difficult as it was to come supplicate before the Chozeh, this was what she had to do.

The Chozeh of Lublin was a towering personality of immense holiness. He was known as the Chozeh because of his unparalleled ability to see—to perceive what was taking place across the world, in private homes, and on the pathways of Heaven. Just by glancing at one’s forehead he could identify the person’s *aveiros* and past lives. Nothing was hidden from the Chozeh.

The Chozeh immediately sensed who had come. “What do you want from me?” he told Fraidel, his eyes shut tight. He never looked at anyone in an effort to guard his holy vision. “Your *chassidim* are speaking *lashon hara* against mine. The *chassidim* of a *talmid* are talking against his Rebbe! Do you know how severe a sin *lashon hara* is? The Beis Hamikdash was destroyed because of this kind of discord! Your *shteibel* is full of negativity against mine. And you permit it to happen! How are you allowed to do such a thing?”

Fraidel was speechless. She had nothing to say. The Chozeh was right. His *hakpadah* was justified.

There was a strained silence. Fraidel felt her eyes well up with tears.

“If you can commit to never be involved in this *machlokes* again,” said the Chozeh at last, “if you can commit to never speak *lashon hara* against me or my *chassidim*, to stay far away from all this negative speech, then you will be able to have a child.”

Fraidel swallowed, her throat burning with unshed tears and unbearable longing.

“I commit,” she whispered.

The Chozeh waved his hand. “Then you will have a child,” he replied.

It was a glowing Fraidel who emerged from the Chozeh’s study and climbed into the next wagon leaving Lublin. She would have a child! The Chozeh had forgiven her! Her heart sang all the way along the uncomfortable journey back to Peshischa.

Staying out of politics wasn’t easy. Fraidel burned with indignation at the perceived wrongdoings of the Chozeh’s *talmidim*, and it was difficult to absolutely refuse to engage in the conflict. It was only the promise of the Chozeh that kept her strong and enabled her to abjectly reject any attempts at bringing her into conversation about the Chozeh and his *chassidus*.

Less than a year later, the midwife gently handed Fraidel her newborn son.

Disoriented and exhausted, Fraidel clutched the baby in her arms. He was tiny and red-faced, his little eyes tightly closed as he wailed in discomfort. He had a shock of black hair and a miniscule button nose.

He was perfect. He was hers.

Fraidel cradled him close, her heart swelling with so much joy and gratitude that she could not contain it. She was a mother. She had a son.

Her husband's joy matched her own. They named their new little boy Simcha Zissel to reflect their profound happiness, and Fraidel devoted herself to being the best mother possible, tending to him with love, care, and patience.

Simcha Zissel developed well. Fraidel delighted at each new milestone, overcome with joy as her son learned to lift his head, to turn over, to reach for a toy and finally to crawl and sit. The months marched by, and soon Simcha Zissel was an exuberant toddler, running around and getting into mischief like all healthy little boys.

All this time, the politics between the Yid Hakadosh and the Chozeh's *chassidus* continued unabated. The two *shteiblach* robustly scorned, belittled, and denigrated the other. One of the main topics of conversation in the streets was the latest flare-up between the two sides, with each *chassid* hotly defending their Rebbe's position and mocking the other. In those times, well before the Chafetz Chaim, there was little awareness of the severity of *lashon hara* and negative speech was an everyday part of life.

Fraidel valiantly stayed away from the entire issue. She was careful never to allow a negative word about the Chozeh cross her lips and immediately changed the subject if someone else brought up the topic. Deep in her heart, she felt just as curious and enraged as always, but she dared not allow herself to be drawn in.

When Simcha Zissel was three and a half years old, a *talmid* of the Yid Hakadosh furiously reported a particularly derogatory comment that a *chassid* of the Chozeh had apparently said about the Yid Hakadosh. The *shteibel* erupted in a storm of fury. How dare they say that about the Yid Hakadosh! What did they know about the holiness and piety of the Rebbe? People were enflamed with zealous wrath, and no shortage of disparaging remarks were made about the Chozeh and his *chassidim* as well.

Fraidel couldn't help herself. How could the Chozeh's *chassidim* get away with saying such a thing against her husband? "I always said they aren't true *ovdei Hashem*!" she hissed. "They clearly don't know what a real *tzaddik* looks like. *Reshaim*! That's the best word to describe them."

Her listeners laughed. "Absolutely," they agreed. "*Reshaim*! That's what they are."

Fraidel opened her mouth to continue her indignant tirade, but she was interrupted by a sudden scream. Everyone jumped, turning instinctively towards the sound.

One of the neighbor's sons, a ten-year-old boy, appeared by the door. "Rebbetzin!" he gasped. "Simcha Zissel—Simcha Zissel—"

Fraidel's face drained of all color. Heart thumping wildly, she rushed outside.

Simcha Zissel lay motionless on the ground. In a moment, Fraidel was at his side, feeling for a pulse. The child was barely breathing and his skin was tinged with blue.

"What happened?" Fraidel shrieked. "What happened? What happened?" She picked up her son, terrified to see that he was completely limp and unresponsive.

"I don't know," stammered the boy, his face pale. "He suddenly fell down and didn't get up."

Fraidel ran back home to her husband. "Yaakov Yitzchak!" she gasped. "Look at Simcha Zissel! Look—look!" She laid her son in her husband's arms, her eyes wide with terror. "What should we do? What should we do?!"

The Yid Hakadosh immediately grasped what had happened. "Go to the Chozeh," he ordered his wife, his urgency fairly pushing her out the door. "Go quickly to the Chozeh and ask him to forgive you!"

Sobbing, Fraidel ran to get a wagon. The long journey was agonizing. It was awful to be travelling far away from her ill child, not even knowing if he was still alive. Her thoughts never left her son, and her tears ran unchecked.

“You broke your promise!” the Chozeh reproved her when she finally arrived. “You committed never to get involved with this *lashon hara*! You didn’t keep your word.”

“Please!” Fraidel’s breath came out short and rasping. “Please! Please forgive me! I was wrong. People make mistakes. Please, Rebbe, be *moichel*!” Hot tears ran down her cheeks.

The Chozeh sighed. “I can be *moichel* this time,” he said. “Go home, and you will find your child healthy again. But don’t come back. Make sure never to speak badly about me or my *chassidim* again. If you do, the *hakpadah* against you in Shamayim for the sake of my honor will be too great to forego.”

Fraidel barely heard the warning. Her child would recover! Buoyant with gratitude, she made her way home. Indeed, she arrived to find Simcha Zissel back to himself. No one was quite sure what had happened, but he was clearly fine now. Fraidel picked him up and smothered him with kisses until he wriggled away and ran outside. She followed him with her eyes, her heart bursting with relief. *Baruch Hashem*, the danger had passed.

But the discord between the two groups of *chassidim* still raged as bitterly as ever. It was only a year and a half later that another outburst of hatred erupted, spiralling to new levels of animosity and ill will. Her entire being vibrating with resentment and antagonism, Fraidel found it impossible to keep silent. It was the only topic anyone was talking about, and it was too difficult to stay isolated when there was so much she wanted to say. Before she knew it, she was in the

thick of the discussion, mercilessly denigrating the Chozeh and his *talmidim*.

But only a short time later, Simcha Zissel keeled over and collapsed. This time, Fraidel saw him fall. Her chest constricting in fear, she cried out, “Yaakov Yitzchak! Yaakov Yitzchak! Come quickly!”

The Yid Hakadosh glanced at his son and paled. “Again?” he whispered. “Fraidel, I can’t do anything to help him. It’s the *hakpadah* of the Chozeh. Go—go quickly!”

Fraidel was filled with a desperate regret. What had she done? Depositing her son with her husband, she fled as fast as she could to the Chozeh. Sitting on the swaying wagon bumping along the endless dirt roads, she poured out her heart in prayer and repentance, hoping against hope that the Chozeh would forgive her and save her son.

After an interminable journey, she finally disembarked in Lublin, heading straight to the home of the Chozeh.

This time, though, the great sage refused to acknowledge her. He continued swaying over his *sefer*, ignoring the broken woman standing before him.

“Rebbe, Rebbe,” Fraidel sobbed. “Have mercy. Have *rachmanus*. I failed; I broke my word. But please, please, have pity and allow my child to live.”

“Rebbetzin!” the Chozeh thundered. “Why did you come back? There is nothing I can do. The severity of *lashon hara* is too great to override. You spoke against me. Shamayim cannot permit such a sin to go unheeded. You merited a child only on condition that you stay away from *lashon hara*. You broke your word, and Heaven will not allow my honor to be disregarded again. I can no longer help you.”

“Please,” begged Fraidel desperately. “Please.” She nearly choked on her sobs.

But the Chozeh had returned to his *sefer*. He had nothing more to say.

Fraidel cried and cried, but the Chozeh stayed immersed in his learning. He would not throw out a heartbroken woman, but neither was there anything he could do to change the harsh reality. No matter what Fraidel said or how much she promised, he remained silent.

Eventually, distraught and frightened, Fraidel headed home. She arrived just as the *chevra kaddisha* entered the house to prepare for the *levayah*.

Little Simcha Zissel had passed away.

Fraidel wept unceasingly. The Yid Hakadosh, his heart squeezed with sorrow, wept along with her. They had lost their only child, the light of their life.

Back in the Chozeh’s home, little Duvid’l Horowitz, the Chozeh’s son, fell sick. A doctor was called, but he was puzzled as to the cause of the sudden illness. But the Chozeh instantly realized what had happened. The Yid Hakadosh was in pain because of him, and Heaven could not stand by in silence.

“Sell everything we have of Duvid’l’s,” he ordered urgently. “His clothes, his bed, his toys – everything he has! Give all the money to the poor of the town. *Tzedakah tatzil mimaves*.”

But after all the money had been distributed and the Chozeh went to check on Duvid’l, he found his son as pale as ever. “He’s getting worse,” the doctor warned grimly.

“Sell everything in the house,” cried the Chozeh. “All our possessions! Everything we have! Give all the money to *tzedakah*, and in that *zechus* may our Duvid’l be saved.”

The Chozeh’s house was emptied of anything of value, yet his son’s condition continued to deteriorate. “There’s not much time left,” said the doctor gently.

Tears pouring down his cheeks, the Chozeh of Lublin picked up his child and summoned a wagon. Holding his son tenderly on his lap, they headed to the home of the Kozhnitzer Maggid. Kozhnitz was about seventy miles away from Lublin, and less than a two-day journey by wagon. The Chozeh stroked his son’s feverish head and prayed. He could not ask forgiveness from the Yid Hakadosh since he had done no wrong, but the simple fact that he had caused such *tzaar* to such a holy *tzaddik* was a *hakpadah* against him. There was no way he could take the Yid Hakadosh’s pain away, and yet he desperately sought to save his son from death. Perhaps the Kozhnitzer Maggid would have some advice.

An incredibly holy *tzaddik*, the Kozhnitzer Maggid immediately sensed the spiritual cause of the ill child in the Chozeh’s arms. “I feel a *hakpadah* from a great *tzaddik*,” he told the Chozeh in concern.

“I know,” the Chozeh replied, his face white. “My own *hakpadah* caused tremendous *tzaar* to the Yid Hakadosh, and now that is a *hakpadah* on me. What can be done?”

The Kozhnitzer Maggid considered the matter. The Yid Hakadosh was an incomparably holy man; in fact, it was the Chozeh who said of him that he was a completely pure soul, untainted from *cheit Adam Harishon*. A *hakpadah* from the Yid Hakadosh was no small matter.

“Leave the child with me,” he said at last. “Let him sleep in my bed. If he stays with me and sleeps in my bed, he will be protected. There is no permission for tragedy to enter my domain.”

The Chozeh nodded. Gently, he placed his unconscious son in the Kozhnitzer Maggid's simple wooden bed.

And so, Duvid'l remained in the Kozhnitzer Maggid's home. Although he recovered quickly from his illness, he continued living by the Kozhnitzer Maggid, sleeping in his bed each night. The Chozeh and his wife missed their son terribly, and Duvid'l yearned to return home, but it was the only way for him to stay safe. Only when he became bar mitzvah did he finally go back to Lublin and reunite with his parents.

This is the severity of disparaging or hurting a tzaddik. The hakpadah of a tzaddik causes great judgement in Shamayim, and it is not always possible to repair the damage. It is incumbent upon us to talk well of all tzaddikim, even those who have a different derech than ours. Hashem will not allow a tzaddik's honor to be disgraced!

Have a Wonderful Shabbos!

This story is taken from tape #TB82

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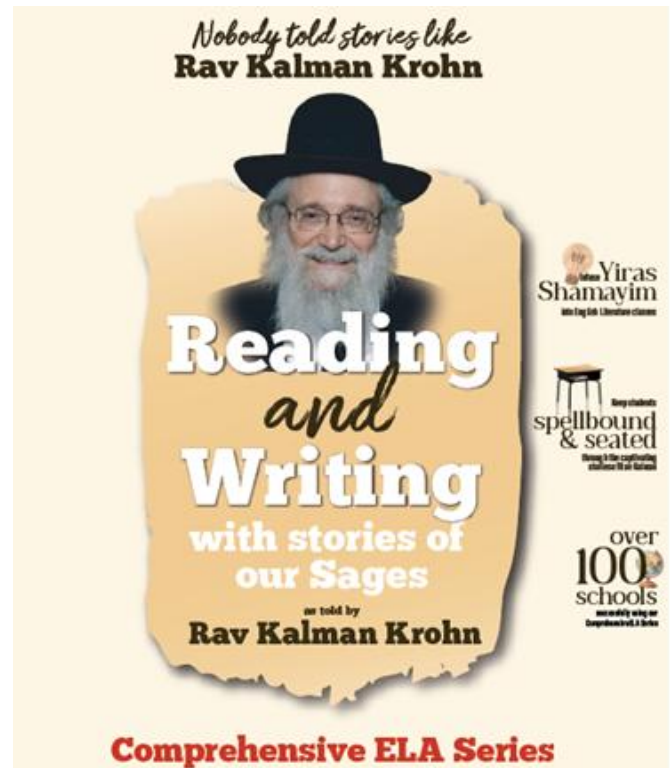
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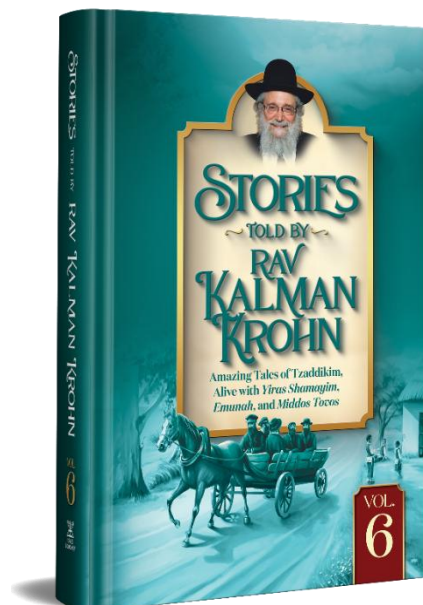
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LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

R' PAM LOVINGLY RECALLED THE KAVOD R' DOVID LEIBOVITZ SHOWED HIS TALMIDIM, EVEN A 15-YEAR-OLD NEW TALMID ENTERING HIS BAIS MEDRASH SHIUR IN TORAH VODAATH...

NU! AVROHOM...
VOS ZOET
IHR...?

WOW! REBBE USED
"IHR" WHEN TALKING
TO EVEN ME!

*THE YIDDISH WORD IHR MEANING 'YOU' IS USED WHEN SHOWING RESPECT (TALKING IN 3RD PERSON). 'DU,' MEANING "YOU" (IN 1ST PERSON), IS MORE APPROPRIATE FOR A TALMID.

IN THE EARLY YEARS OF R' DOVID'S
NEW YESHIVAH CHOFETZ CHAIM...

MY DEAR R' ABBA ZALKA*, I
HAVE NO FUNDS EVEN PAY FOR THE
FUEL TO HEAT THE BAIS MEDRASH,
SO I MADE SOME APPOINTMENTS IN
MIAMI, FLORIDA.

REBBI, MIAMI?
HOW SHOULD I
ARRANGE THE TRAIN
TICKETS?

MAYNE TAYERE - I
PURCHASED THEM
ALREADY.

*R' ABBA ZALKA GEWIRTZ, ZT"L, A WELL-
KNOWN TALMID MUVHAK OF R' DOVID.

EVEN THOUGH THE TRAIN TRIP WOULD TAKE FROM
WEDNESDAY TO FRIDAY MORNING, R' DOVID
PURCHASED THE CHEAPEST TICKETS. THEY HAD A
SEAT IN A COMPARTMENT WITHOUT ANY SLEEPING
ACCOMMODATIONS. AFTER A GRUELING TRIP...

MY FIRST
APPOINTMENT IS WITHIN
THE HOUR; LET'S GO
DIRECTLY THERE.

AT THE WEALTHY MAN'S HOME THEY WERE
GREETED WITH VERY LITTLE ENTHUSIASM.

I JUST ARRIVED
FROM NEW YORK. I CAME
TO GIVE YOU A SHARE IN
THE VERY PRECIOUS TORAH
OF OUR BACHURIM.

THANK YOU
SO MUCH!

REALLY? WELL, I
DON'T HAVE PATIENCE
FOR THESE STORIES... I
DON'T HAVE ANY MORE
TIME... NEXT!

REBBI, WHY DID YOU
THANK HIM? WHERE IS
HIS KVOD HATORAH?

WHAT A GREAT ZECHUS
WE HAVE! LET ME EXPLAIN...
THE NAVI YECHESKEL BEN BUZI'S
FAMILY GOT THEIR NAME FROM
THE WORD BUZ, SHAME. THEY
WERE WILLING TO SUFFER SHAME
FOR THE GLORY OF HASHEM
AND HIS TORAH.

HASHEM HAS GREAT LOVE [AND
REWARD] FOR THOSE WHO ENDURE
"SHAME FOR HIS GLORY!" THIS MAN'S
ACTIONS GAVE US THE OPPORTUNITY TO BE
YECHESKEL BEN BUZI PEOPLE!

R' DOVID RESPECTED EVERYONE. HE NOT
ONLY MOLDED HIS TALMIDIM TO BE TALMIDEI
CHACHAMIM BUT ALSO TAUGHT THEM HOW TO LIVE
EVERY MOMENT WITH TRUE K'VOD SHAMAYIM.

CHAIM DOVID LEIBOWITZ זצ"ל WAS BORN IN DZYATLAVA, BELARUS, TO אב"ד ר' אריה זאב הכהן זצ"ל. AS A
TEENAGER, HE STUDIED IN THE RADIN ישיבה, WHERE HE HAD 10 HOURS DAILY PRIVATE STUDY SESSIONS WITH HIS
GREAT-UNCLE, ר' ישראל מאיר הכהן זצ"ל (חפץ חיים), AND HELPED WRITE THE LAST VOLUME OF THE B'ROCHE
HE ALSO LEARNED THERE UNDER R' NAFTOLI TROP זצ"ל. IN 1908, HE TRANSFERRED TO THE SLABODKA ישיבה, WHERE
HE LEARNED UNDER THE ALTER, R' NOSSON TZVI FINKEL זצ"ל. HIS CONTEMPORARIES INCLUDED אהרן
ר' KOTLER, ר' חנוך העניך, ר' SHARSHEVSKY (DAUGHTER OF R' ABRAHAM SHARSHEVSKY), R' YITZHAK
KAMINETSKY, AND R' HUTNER. IN 1915, HE MARRIED רבקה לאה SHARSHEVSKY. SHORTLY AFTER HIS MARRIAGE, HE SUCCEEDED HIS FATHER-IN-LAW AS רב of SALININKAI. SIX YEARS LATER, HE
RETURNED TO SLABODKA AS A FOUNDING MEMBER OF ITS KOLEL. IN 1936, HE CAME TO THE USA AS A FUNDO-RAISER
FOR THE KOLEL AND WAS INVITED TO BECOME THE FIRST RABBI OF THE Yeshiva of R' DOVID. HIS STUDENTS INCLUDED
ר' אברהם יעקב הכהן פאס זצ"ל AND ר' גדליהו הלוי שאר. IN 1933, HE FOUNDED חפץ חיים IN QUEENS. THERE HE
TRANSPLANTED TO THE USA HIS UNIQUE STYLE OF STUDY AS WELL AS THE SLABODKA SCHOOL OF MUSAR.



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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

Little Mitzvos

וְהָיָה יַעֲקֹב תִּשְׁמָעוֹן. (דברים ז', יב)

If you will obey. (*Devarim* 7:12)

If you will obey the light *mitzvos* that people tread under their heels. (*Rashi*)

It is natural not to pay proper attention to the light *mitzvos* and the little *minhagim*. But in truth, these are the ones that really show a person's awareness of and love for *Hashem*. I will present here an example of a light *mitzvah* that people "tread under their heels." Please forgive the pun: it is the way we put on our shoes.

The *Shulchan Aruch* tells us as follows, in the *halachos* of getting dressed:

One should put on the right shoe first, and not tie it, and then put on the left shoe, and tie it, and then go back and tie the right shoe. When one takes the shoes off, the left one should be taken off first.¹

If a person was trained to do this when he was a

child, or he trained himself to do it, it becomes second nature. But it is hard for someone who is not used to this because people tie their shoes automatically without thinking about what they are doing.

Let's say someone would be shown how every time he ties his shoes not as specified by the Torah, a Jewish child somewhere in the world gets injured at that very moment. There is no question about it; he would not need to be told a second time to put his shoes on right. However, people tend to think to themselves, even after learning this *halachah*, that it's not such a serious matter. It's not like breaking *Shabbos* or eating pork. It's just a little thing.

We need to know that this is a mistake. There is a factor here that is more serious than the most serious *aveiros*, and it is disregard for the Torah and He Who gave the Torah. As the saying goes, "Don't look

¹ *Orach Chayim* ch. 2.

at the greatness of the *mitzvah*, but at the greatness of He Who commanded it.” If *Hakadosh Baruch Hu* commanded us to do it, it must be an immensely great and profound matter.

And if we look into the practice that we think is so small and insignificant, the chances are we will see how great and important it really is.

In the morning we recite the blessing of *שעשה לי כל צרכי*. In this blessing we thank *Hashem* for granting us shoes to wear. What is so special about shoes that justifies a special *berachah* over them?

Imagine someone travelling by bus to an important and fateful meeting. On the way, he slips his feet out of his shoes to make himself more comfortable. A mean prankster sitting behind him quietly drags one shoe away and throws it out the window. Sometime later, the traveler arrives at his bus stop, and looks around furiously for his shoe. The driver is pressuring him to hurry. The passengers all around are helping to search for the shoe. In the end, he gets off the bus without a shoe.

You can already imagine the end of the story: everything he went through until he got back home, all the pain and anguish, all the embarrassment...

So is a shoe really so small and insignificant after all?

If *Hashem* gives us shoes, there is so much *chesed* in it. And what does He expect from us? To remember the *mitzvah* of *tefillin* when we are putting our shoes on. Just as we tie the *tefillin* on our left, so we tie the left shoe first. The deeper significance goes like this: just as we tie and declare the rulership of *Hashem's* Oneness onto our hearts and minds by means of *tefillin*, so we need to tie the remembrance of *Hashem* onto all our acts and ways.

בְּכָל דְּרָכֶיךָ יְדָעֵהוּ – Know *Hashem* in all your ways.²

Behavior such as this rectifies us from head to foot, so to speak, and ties us tightly to *Hashem* and His *kedushah*. ●

2 Mishlei 3:6.

Letter to a Ben Yeshivah Who Went to Learn In America

אֶרֶץ אֲשֶׁר ה' אֱלֹקֶיךָ דִּרַשׁ אֹתָהּ תָּמִיד עֵינֵי ה' אֱלֹקֶיךָ בָּהּ מִרְשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה:
(דברים יא, יב)

A land that Hashem Your G-d seeks out; the eyes of Hashem your G-d are always on it, from the beginning of the year until the end of the year. (Devarim 11:12)

Dear..., *shalom uverachah!*

It occurred to me several times that I should write

you a few words, and, as we know, the word *תוכחה* comes from the root of *להוכיח*, which means to prove

לעילוי נשמת

אמינו מרת חיה זיסל עלקא בת ר' שמעון דויטש ע"ה

ומרת אסתר רויזא בת אברהם יחיאל דויטש ע"ה

ומוה"ר משה בן אליעזר ע"ה ומרת חוה בת דוד האמבורגער ע"ה

ומוה"ר ברוך זאב בן נפתלי ע"ה ומרת גיטל צביה בת מרדכי קראוס ע"ה

ומוה"ר שמעון בן צבי דב ע"ה ומרת בלומא בת אפרים מעגלו ע"ה

נרבת משפחת מרדכי דויטש

and clarify something, and does not necessarily imply reproval.

I want to be honest with you. I am very worried about you, and I am not sure you did the right thing by travelling to an impure land. After all, the Holy Land has *kedushah*. The *Vilna Gaon* writes about it:

It is desired by *Hakadosh Baruch Hu*, it is desired by all of Yisrael. All those above and below long for it.¹

The *siyata d'Shmaya* is many times greater when one is standing before the King in His home and courtyard.

I want to make the following request of you, which comes from the depths of my heart: Please, do not leave *Hashem's* presence! *Chazal* say:

Someone who lives outside the Land is like someone who does not have G-d.²

This applies everywhere in *chutz la'aretz* except for the tents of Torah. The *Vilna Gaon* writes that a *beis midrash* outside of *Eretz Yisrael* has *kedushas Eretz Yisrael*. But if a person leaves the tents of Torah, even for a short time, he is going out to the land of other nations, and impurity attaches itself to him, *chas v'shalom*.

The Rambam writes in the last *halachah* of *Hilchos Teshuvah*:

It is clear and well known that love of *Hakadosh Baruch Hu* does not become tied to a person's heart until he properly immerses himself in it, always, and leaves everything in the world, other than it.³

This shows that the *halachah* of loving *Hashem* is not just to attach oneself to that which brings a person close to *Hashem*, but also to leave everything else.

My father recounted to me that when R. Baruch

Ber Lebowitz came to America to collect money for Yeshivas Kamenitz, and was riding in a car through Manhattan, they pointed out to him the tall buildings, but he didn't want to look out of the window. He said, "I didn't come to see America; only for the yeshivah."

And this is not some kind of exceptionally high *madreigah*. It is obvious that every country has its unique characteristics and special sights, and this is very attractive, like an *אשה זרה*, an unfamiliar woman (*Mishlei ch. 5*), whom everyone who looks becomes attached to and is destined to die disgracefully. It is the same with a person who is drawn after the beauty of a country. In Hebrew, the word for land and for country, *ארץ ומדינה*, are in the feminine gender. It attracts just like an unfamiliar woman does, and is damaging like she is.

Thus R. Baruch Ber did not want to look at the beauty of a foreign country, like he would not look at an unfamiliar woman. *Tzaddikim* would satiate their eyes only on the Holy Land, as it says, "A land that... the eyes of *Hashem* your G-d are always on it, from the beginning of the year until the end of the year."

The Rambam writes: "A person needs to know that nothing lasts forever and ever, except for knowledge of the Rock of the World."⁴ We need to work very hard on not running after worldly desires. This applies not only to lusts that the Torah expressly forbids but also to desires that seem to be perfectly okay. Instead, we need attach ourselves to Torah and eternity.

You, too, have reached the age where you can look back at what you went through in earlier years of your life, and you know from experience what remains with us of all the things we chased after and considered at the time to be important. In the end, the only thing left is the few *dapim* of *Gemara* that we learned, and this is the property that has true value. Besides that, nothing stays.

You have come to a foreign country. What

1 Letter of Vilna Gaon.

2 Kesubos 110b.

3 Mishneh Torah, Hilchos Teshuvah 10:6.

4 Ibid Hilchos Stam 6:13.

property did you come with? Only what you learned, the Torah knowledge that you acquired, and the ability to think straight in learning. This is what you were respected for, this is what gave you some status, and all the things that we wasted so many hours on are like they never existed.

Similarly, when you come back to *Eretz Yisrael*, after a quarter of an hour you will finish telling about all the wonders of America, but the hours of *hasmadah*, the *dapim* of *Gemara* and the *tefilos*

b'kavanah – they are the merchandise that we take home with us even in this world. And surely when we go on the great journey, we will take with us only the true merchandise that will benefit us day after day and year after year, endlessly, forever.

My dear... please spill a little ink and let me know what is really going on with you, if you are immersed in your learning? Every word will be a relief for me and will be considered a *mitzvah* for you.

Shimshon Dovid Pincus ●

PARSHAH TOPIC

100 Berachos

וַעֲתָה יִשְׂרָאֵל מָה ה' אֱלֹהֶיךָ שֹׂאֵל מֵעַמּוֹ. (דברים י, יב)

Now, Yisrael, what does *Hashem* your G-d ask of you? (*Devarim* 10:12)

“Now, Yisrael, what... (מה)” – Read it as ‘100’ (מאה). This refers to 100 blessings.

From here R. Meir derived: A person must recite 100 blessings every day. (*Yalkut Shimoni* 855)

100 is Perfection

Altogether there are 620 *mitzvos*, corresponding to the *gematriya* of כתר, “crown.” This includes the 613 Biblical *mitzvos* and seven Rabbinical *mitzvos* (Chanukah lights, the reading of *Megilas Esther* on Purim, washing hands before bread, etc). One of the Rabbinical *mitzvos* is to recite 100 blessings a day.

This *mitzvah* was enacted by *David Hamelech*.

Every day, 100 Jews would die [from the plague]. David came and enacted for them to recite 100 blessings. After he enacted it, the plague stopped.¹

This *mitzvah* was not just for the time of *David*

Hamelech, to stop the plague. It is for all generations.

On an ordinary day we do not have trouble reaching the sum of 100 *berachos* if we pray the *Shemoneh Esrei* three times and recite the normal blessings over food. But on *Shabbos*, the regular prayers contain less *berachos*, so we need to make up for it by eating various treats and snacks, and reciting *berachos* over them, in order to reach the required 100 blessings.

The number 100 symbolizes the peak of *shleimus*, of completion and perfection. Ten is a number of *shleimus*: the world was created through ten Divine utterances,² and the Torah is contained within the

¹ *Bemidbar Rabbah* 18:21.

² *Pirkei Avos* 5:1.

Ten Commandments. The number one hundred comprises ten times ten. It signifies the *shleimus* of ten also in depth, as is explained in early Torah sources. This is why 100 is *shleimus*.

When *David HaMelech* saw a terrible plague that caused such mortality he understood that the Jewish people lacked connection to the Source of vitality. The mitzvah of 100 *berachos* rectified the situation.

Why was 100 *berachos* the solution?

The Danger of Distance

To understand the answer, we must know that the more people love one another, the more fire there is when an angry rift develops between them. This is true between father and son, and between two brothers. The following incident illustrates this:

People traveled great distances to participate in a very prominent wedding that took place in the time of R. Akiva Eiger. A few minutes before the *chuppah*, two witnesses appeared and came up to the rabbi who was to officiate at the wedding. They testified before him that the bridegroom was *Halachically* unfit for marriage. The *chuppah* was cancelled, and the question was sent to the leading rabbis of the generation, including the Chasam Sofer. The Chasam Sofer tried to clarify whether the witnesses were perhaps relatives of the bridegroom in some way. This would disqualify their testimony. Indeed, it turned out that they were related.

R. Akiva Eiger was very moved by this and wrote, “My son-in-law [the Chasam Sofer] was inspired by *ruach hakodesh*!”³ Afterwards they asked the Chasam Sofer what made him suspect that the witnesses were relatives. He answered: “This was a wedding that was publicized many months beforehand. Why couldn’t these witnesses have come to the rabbi earlier and quietly tell him what they had to say? Why did they wait until the *chuppah* was about to begin, when all the invited people had already arrived, and only then come and say what they said? Only relatives are

capable of such wickedness!” concluded the Chasam Sofer.

When people who are close become alienated from one another, the fire is fierce.

The greatest closeness is between husband and wife. For this reason, an unbelievable amount of anger and cruelty can break out when a husband and wife who were once close become separated. In such situations, the greatest *tzaddik* is liable to turn into a wild animal.

And the husband-wife relationship is a common metaphor for the relationship between Hashem and the Jewish people. All of *Shir Hashirim* describes in these terms the closeness between *Hashem* and the Jewish people.

So when anger and alienation develop between them, the result is terrible troubles. The Chmielnicki massacres, the Holocaust, the Inquisition, and on and on. The fire is awesome.

In such situations, the first step is to come to a hasty ceasefire. The hostilities must be brought to a halt. And the outstanding symptom of hostility between two people is the fact that they do not talk to one another. They are not on speaking terms. In order for the fire to die down a little, the first step is for them to start talking.

What is *shalom bayis*? It is good communication between the couple in all areas of life. Let’s imagine a couple that loves each other very much but cannot say a good word to one another. He cannot manage to say “thank you” nicely, and she is incapable of saying “good morning” to him. Is this called *shalom bayis*?

When there was a terrible anger in the world and 100 Jews were dying of the plague daily, something had to be done fast in order to quiet down the anger a little bit. Thus *David HaMelech* instituted that every person should recite 100 *berachos* a day, for this promotes the relationship between the Jewish people and *Hashem*. They started talking to Him again, so to speak.

3 See *Teshuvos R. Akiva Eiger*, Responsum 198.

And these 100 *berachos* are scattered throughout all areas of life, promoting a positive relationship in all areas. Hashem gives you an apple? Say “thank you,” and recite *Baruch Atah Hashem... borei pri ha’etz*. Hashem gives you eyes? Say “thank you,” and recite *Baruch Atah Hashem... poke’ach ivrim*. Did you ever receive an expensive camera as a gift? Each one of us has an incredibly expensive and sophisticated camera. It is called our eyes. If you want to appreciate your eyes, next time you are walking down the sidewalk, stop and close your eyes for ten seconds. When you open your eyes again and look around you will realize how wonderful your eyes are.

Did you ever think about how marvelous it is to have air to breathe? Try putting your head under water and counting to fifteen. When you take your first breath afterwards you will realize what a sweet feeling it is to have air to breathe. There are people in hospitals who are attached to artificial respirators, fighting for each breath. But we breathe in fresh air without any problem. This is a wonderful gift from Hashem. And what does Hashem ask from us in return? Just recite *Elokai, neshamah shenasata bi... v’Atah m’shamrah b’kirbi...*

We have all kinds of good foods. What does Hashem ask of us? Just to say “thank you” to Him. Can’t we speak nicely to Hashem?

Relate to Hashem

You might object: there is no reason to make a big deal out of 100 *berachos* a day, as it is the least of our problems. All Torah-observant Jews pray three times a day anyway and recite *berachos* when they eat. Isn’t this *mitzvah* automatically taken care of?

Not really. Many of us have not recited a true *berachah* since we graduated kindergarten. We are programmed like robots to automatically “make a *berachah*” when it is called for, but we have stopped

talking to Hashem. This is because Hashem is not so real for us.

We are polite people. If something is served to us we will not forget to say “thank you.” This is because a real, live person served it to us, and we naturally feel an inclination to thank them. But Hashem is not real and live enough for us.

Once a person sitting next to the Chafetz Chaim recited *birkas hamazon*, rattling off the passage of *Hu heitiv, Hu meitiv... le’olam al yichasreinu*. The Chafetz Chaim said to him, “Do you know that you just asked for fifteen things?” The person was surprised, and the Chafetz Chaim counted the things for him.

We ask Hashem for (1) *chein*, “grace,” that we should find favor in people’s eyes and not seem ridiculous to them. Then we ask for (2) *chesed* and (3) *rachamim*. Then for (4) *revach*, “space;” we ask to have enough space and not to be cramped. Then we ask for (5) *hatzalah*, “to be saved.” How many times a day do our children cross the street? Then we ask for (6) *hatzlachah*, “success.” When we go to learn today, please give us success in our learning. Then we ask for (7) *berachah*, (8) *yeshuah*, (9) *nechamah*, (10) *parnasah*, (11) *chalkalah*, (12) *rachamim*, (13) *chaim*, (14) *shalom*, (15) *kol tov*.

Imagine your children would come to you and say at breakneck speed: “Daddy Tateh I need this and that and the other thing and...” Is that a way to ask for things?

We need to get in the habit of speaking to Hashem in a way that is communication. This does not require greatness on our part. It is a simple habit that anyone who wants can acquire. And we are promised success. **הבא ליטהר מס״עים אותו** – “He who seeks to purify himself is assisted by Heaven.”⁴ ●

4 Shabbos 104a.



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