

A couple that had been married for fifteen years, without having children, made a decision that for the sake building Klal Yisroel they need to divorce and have second marriages. Shortly after the *get* was completed, the woman discovered she was pregnant! The joyous news had a very sad side; the husband was a Kohen and was forbidden to remarry his former wife. Their pain and heartbreak knew no bounds.

The husband poured out his pain to Rav Chaim Kanievesky, who told him that he couldn't see any way that he could remarry his former wife, but he suggested that he should consult with his father-in-law, Rav Yosef Shalom Elyashiv. The man went to R' Elyashiv and repeated his tale. R' Elyashiv told him with great pain that it's definitely forbidden for a Kohen to remarry his former wife. But he added: "The only thing I can tell you is that you should go to the Kosel and pray..."

The Kohen regarded R' Elyashiv's words as a direct instruction, and immediately upon leaving R' Elyashiv's house, went straight to the Kosel. When he reached the Kosel, he approached the stones and poured out his heart without restraint. After davening for a lengthy period of time, the Kohen felt a hand on his back. He turned around and saw a man, who inquired what had happened to him. The Kohen repeated his painful story, and the man asked him, "Do you have a father?" The Kohen didn't understand the point of the question, but he answered that of course he had a father. His father was very old and was living in a nursing home in America, and barely communicated with those around him.

"In my opinion, you should fly to America, and tell your father what happened to you," said the man and he turned to leave. The Kohen tried to explain to him again that his father's condition made it almost impossible to communicate with him at all. There was no reason that he should make such a great effort to fly to the States to tell his elderly father the story. However, the stranger brushed off his words and turned to go. The Kohen eventually decided to heed this man's words. He reasoned that if Rav Elyashiv told him to go to the Kosel to pray, and if this stranger approached him while he was praying and advised him to fly to America, maybe it was worthwhile for him to go. He arranged a flight, and a day and half later, he was already at his father's side, in the nursing home.

The medical staff had informed the son when he first arrived that his father had not uttered a word for many months, and that he shouldn't expect his father to speak to him. The Kohen began his story, and his father didn't respond, but he seemed to be listening to what his son was saying. As the son continued his story, he began crying, and couldn't stop. Then to everyone's shock the father began speaking. He said something in the following words: "My son, it is a fact that you are not my biological son. I adopted you after the war. You are not a Kohen..." The father said things from which it was clear that "the son" was not a Kohen. The man brought this report to a *posek*. Soon after, there was a remarriage *chasuna* with tearful joy. (source: Barchi Nafshi)

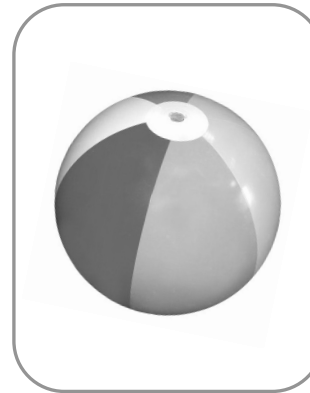
-- Special thanks to Revach L'Neshama for the story

## challenges

### Blowing up a Beach Ball

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reviewed by Rav Chaim Malinowitz



On a Shabbos afternoon, Shmuli was having fun playing Peek-A-Boo with his baby brother, Moishi. "Shmuli – I need to go to a *shiu*" – said Shmuli's mother – "you're 11 years old. I think you're old enough to babysit your baby brother." Shmuli was happy to do it. Five minutes after Shmuli's mother left, the baby started crying. The Peek-A-Boo game was not keeping him happy anymore. Shmuli tried all kinds of tricks, but nothing worked. Then, he saw a deflated beach ball in the toy corner of the living room. "Great! The baby will love playing with it. I just need to blow it up."

**Question:** Can Shmuli blow up the beach ball?

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This issue is dedicated  
anonymously

**Answer:** Since this beach ball has been inflated previously (and then it deflated), it is permitted for Shmuli to blow it up on Shabbos.

**Elucidation:** This question is similar to the question of putting stuffing into a blanket (or pillow) on Shabbos, which is discussed in the Shulchan Aruch (OC 340:8). There, the Shulchan Aruch rules that in a case where the stuffing came out from a blanket (before or on Shabbos), it is permitted to put back the stuffing back into the blanket. The Mishna Berura (ibid.) adds that it is permitted to do only if one is putting into the blanket that same stuffing that came out.

Similarly, if a beach ball was never inflated before, it is not permitted to inflate it on Shabbos. What if that beach ball was once inflated and then deflated - it is permitted to blow it up on Shabbos? By comparing to the case of re-stuffing the blanket, one may make the following conclusion: "Since I am not putting back the same air that was in the beach ball when it inflated, I am surely not allowed to blow it up on Shabbos, just like I am not allowed to put stuffing into a blanket which isn't the stuffing that came out from it."

In Shemiras Shabbos Kehilchosa (16:7 note 23)), HaRav Shlomo Zalman Auerbach zt"l is cited to say not like that. Rather, the air in the whole world is considered as one entity—i.e., air is air. (Hence, the same air that came out will go back into the beach ball.)

### עיריך עיון: Difficult Questions—Profound Concepts

- In the laws of vows (in the beginning of parshas Mattos), the Torah teaches that in a case where a woman made a nazirite vow and then her father revoked it, without letting her know about it, the woman is still culpable if she transgresses her vow (e.g., by drinking wine) and thus, needs a forgiveness from Hashem (see Bamidbar 30:6 and Rashi ibid.). What's puzzling is that Rashi, citing the Midrash Sifri says on this: ואם המופרים צריכים סליחה, קל וחומר - *And if those which have been revoked require forgiveness, all the more so those which have not been revoked.* Why do we need this *limud*? Shouldn't it be obvious that someone who transgresses a vow (which was never revoked) is guilty?

### Riddle

Where in the Torah do we find a mother commending her child to do something?



#### Last week's riddle:

I am too old to be kosher. What am I?

**Answer:** To quote the Mishna (Succah 1:1):

סָכָה יְשָׁנָה, בֵּית שְׂמַאי פּוֹסְלִין

[Relax, don't worry - Beis Hillel say it is *kosher*. For *halacha lema'ase* ask your Rabbi.]

# Sweet & Short

*...the land is very, very good.* -- Bamidbar 14:7



How does the Torah view the request of Bnei Gad and Bnei Reuven to settle on the other side of the Yarden river?

The Midrash teaches the following:

*...And similarly you find regarding Bnei Gad and Bnei Reuven that they were rich, and they had a large flock, and they loved their money, and they settled outside of Eretz Yisroel. Therefore, [during the expulsion], out of all the tribes, they were expelled first.* -- (Bamidbar Raba 22)



### Excerpts from the *kuntres Ahavas Yisroel* by the Chofetz Chaim

[translated from Hebrew]

[Chapter 1, § 4]

...Conversely, through transgressions, the spirit of impurity is drawn upon the part of the body [through which the transgression was performed]. This idea is conveyed to us by Chazal: *A person should not make his ear listen to useless words (i.e., evil speech) because they are the first of his limbs that are burnt.* -- Kesuvos 5b.

The message of these words is that by listening to forbidden things, a person draws upon his ears a spirit of impurity...and similarly, a spirit of impurity is drawn upon each and every limb through which a transgression was performed. ...

And behold, this is all regarding the limbs that are not vital to the *neshama* ... [to be continued]