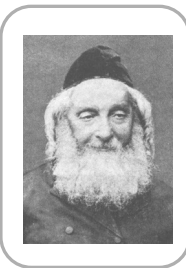


The Netziv's Medicine

This past week, on the 28th of Av, was the *yahrzeit* of Rav Naftali Tzvi Yehuda Berlin, the Netziv, (1817-1893). The Netziv was born in the town of Mir. He married the granddaughter of Rav Chaim of Volozhin. In his mid-thirties, the Netziv was appointed as Rosh Yeshiva of the Volozhin yeshiva - a position that he held for 40 years. His famed works are *Ha'emek Davar* - a commentary on the Chumash, *Ha'emek She'elah* - a commentary on the *She'iltos* of Rav Achai Gaon, and *Meshiv Davar* - a collection of his *halachic* responsa.



Many inspiring stories are told about the Netziv. Some stories relate to his unique approach to treating his illnesses. It was known that the Netziv never went to the doctor even when he was sick. Once he went through an extended period of time where he was not feeling well. Out of concern for his health, his family put a lot of pressure on him to allow the doctor to check him. Finally, he agreed. The doctor was invited to examine him.

After a thorough checkup, the doctor identified the problem and wrote out a prescription. He handed it to the Netziv. As soon as the doctor left, the Netziv ripped up the prescription. His family was shocked. If he already agreed to see the doctor, why would he not take the medicine? The Netziv explained that throughout his life, instead of going to a doctor when something hurt him, he would think which *mitzvos* are associated with that part of the body. He would then examine which of those *mitzvos* he has been lax in and make an effort to repair his wrongdoing, thereby, strengthening that part of his body. However, this time he could not identify exactly which part of his body caused him to feel weak. Once the doctor identified it, he no longer needed the doctor's medicine. He would now cure it in the way he always cured his own ailments, through *teshuva*.

Halacha Challenge

Thinking About Business

In the last issue we began discussing the halachos of thoughts on Shabbos—what we are and aren't allowed to think about on Shabbos. In this issue we'll deal with a more specific case—thinking about work or business on Shabbos.



Mr. Glimberg is a businessman. This Friday was a busy day for Mr. Glimberg - he negotiated three business deals. The deals were not finalized yet, but Mr. Glimberg was very happy how they were progressing. He came home very happy, and with much joy he helped Mrs. Glimberg to prepare the house for Shabbos.

On Shabbos, however, from time to time, he would find himself thinking about those three business deals. "I don't think it's a problem to think about this on Shabbos," thought Mr. Glimberg. "After all, don't

we sing in zemiros 🎵 *hirhurim mutarim* 🎵 (thoughts are permitted)."

Q. Is it permitted for Mr. Glimberg to think about his business deals?

DEDICATIONS

- by the **Korneyev family** in honor **Talia Malka's** birthday
- anonymously, in gratitude to **הקב"ה** for all of His blessings
- by the **Levenstein family** in honor of their son's bar mitzva
- לעילוי נשמת ניסן בן נוש-אפארין

Special thanks to kehillas **Beis Tefillah Yonah Avraham**



Cellular-e סלולר



Help: As we've learned in the previous issue, based on the verse in the *sefer* Yeshayahu¹, our sages of blessed memory taught us the following *halacha*: שלא יהא דבורך של שבת כדבורך של חול - *Your speech on Shabbos should not be the same as on a weekday*². One of the implications of this is that a person may not talk about a *melacha* (or a Rabbinically prohibited activity) that he is planning to do after Shabbos³. For example, a person should not say: "I will drive to the *bar mitzva* on Sunday." However, based on the fact that the verse in Yeshayahu mentioned specifically דיבור (speaking), our sages derived that הרהור (thinking) is permitted. For example, a person is permitted to think in his mind: "I will drive to the bar mitzva on Sunday."⁴

Having said this, we find the following words in the Midrash Mechilta⁵ -

ששת ימים תעבוד ועשית כל מלאכתך. וכי איפשר לו לאדם לעשות כל מלאכתו בששת ימים! אלא שבות כאלו כל מלאכתך עשויה.

"Labor for six days and do all of your melacha." How is it possible for a person to do all of his melacha in six days?! Rather, [that verse is saying] you should rest [on Shabbos in such manner] as if all of your melacha is completed.

Try to reconcile these sources together and propose your answer to the challenge.

Menucha's Answer*: If Mr. Glimberg's mind is burdened with thoughts of how to proceed with those business deals, or if he has any worry about them, then it is forbidden for him to think about them.

Explanation: The Beis Yosef quotes the words of Rabbeinu Yonah who, based on the Midrash Mechilta above, teaches that it is forbidden for a person to think about his weekday activities (i.e., involved activities, such as work, business, projects, financial dealings, etc.) if his mind becomes burdened by them or if they cause him to have worry⁶. The Mishna Berura references the words of the Beis Yosef above and writes that a person needs to be careful not to think about his weekday activities if his mind becomes burdened by them, or if they cause him to worry⁷.

What if Mr. Glimberg will not have any worry, and his mind will not become burdened from thinking about those business deals - is there any problem to think about them on Shabbos? Don't miss the next issue...

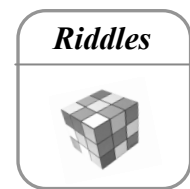
1. אם-ישיב משבת רגלך...ממזא חפצה ודבר דבר. (ישעיהו נח"ג) 2. שבת קיג: 3. שו"ע א"ח סי' שס"ט אומ"ב ס"ק א 4. שו"ע א"ח סי' שוס"ט ח, שש"כ"ה (מהדורה חדשה) פרק כט, אות סזא 5. מדרש מכלתא פרשת יתרו (ז) 6. בית יוסף א"ח ריש סי' שו 7. מ"ב סי' שו ס"ק לח

* Note: Menucha's answer is for Torah learning purposes only and not as a *halachic* ruling.



Although today is Rosh Chodesh Elul, we are still in the seven weeks of *nechama*. Let's review the following important words which we saw one year ago in Menucha. The following verse from parshas Vaeschanan can be a true *nechama* for us (Devorim 4:7): כִּי מִי גוֹי גָדוֹל אֲשֶׁר לֹא אֱלֹהִים קְרִיבִים אֵלָיו כֹּה' אֱלֹהֵינוּ בְּכָל קְרָאנוּ: קְרָאנוּ - *Because which [other] nation is [so] great that has G-d close to it, as is Hashem, our G-d [who is close to us] whenever we call out to Him [in prayer]?* The Targum Onkolos translates this to mean that Hashem answers all of our prayers. The Chizkuni teaches that this is referring to prayers for spiritual needs - more specifically, the prayers to return and be close to Hashem.

The Chizkuni adds, however, that there is a condition. In order to ensure that Hashem will answer such prayer, it needs to be done with the entire heart and soul. And that's the meaning of "בְּכָל קְרָאנוּ" in the verse—i.e., "with the entire [power] of calling out". For his proof, the Chizkuni cites a verse which appears later on in the parsha (and which we read as part of *k'riyas haTorah* of Shacharis on Tisha B'Av) "And you will seek Hashem, your G-d from there (i.e., from the galus), and you will find [Him], because you will search for Him with all of your heart and all of your soul" (Devorim 4:29). In a comforting way, this is teaching us that although we are still in *galus*, it is still within our reach to be close to Hashem. We just need to desire it and ask for it with all of our heart and soul. Hashem guaranteed that He will answer.



Reuven heard his brother Levi say a special addition to the *Bircas Hamazon*.

"Hmm..." - said Reuven to his sister Miriam - "Most people don't say that addition today."

"Right," - replied Miriam - "and they hope that they will never have to!"

Which addition to Bircas Hamazon did Levi say?

Last week's Riddle: Chaim looked around and said to his friend Yaakov: "This looks so familiar. On Tisha B'Av, which was just about a week ago, no one in the shul was sitting on a chair during Shacharis, except for the person who did *hagbah*. And now here, it's a very similar situation—everyone is standing, while one person—who looks young, healthy and strong—is sitting." "I'll tell you even more," said Yaakov back to Chaim. "The person who is sitting is the only person in the world who is allowed to sit here!" | *Where are Chaim and Yaakov standing now, and who is the person that's sitting?* **Answer:** Beis Hamikdash. A king from a lineage of King Dovid.